



# UNITREA CANTON

*The Newsletter of the  
Romanian Catholic  
Diocese of St. George  
in Canton*

Vol. 63 No. 4

April 2014

The 316<sup>th</sup> Year of our Union with Rome

## Slujbe de pomenire în Postul Mare la misiunea Sf. Maria NYC

În fiecare an în Postul mare, timp de șase săptămâni la rând în fiecare Duminică după Sf. Liturghie, se fac slujbe de pomenire pentru cei adormiți din misiunea noastră și din familiile celor care frecventează misiunea. În România acest lucru se face sâmbăta în Postul mare numindu-se, Sâmbetele morților.

Este o tradiție plină de încărcătură spirituală pentru toți cei ce sunt prezenți la slujbele duminicale deoarece, își aduc aminte în rugăciune de cei dragi care s-au mutat la casa Tatălui ceresc.

În fiecare Duminică cel puțin o familie donează pâinea și vinul necesare săvârșirii slujbei Parastasului

iar după săvârșirea slujbei, toata lumea ia câte o bucată de pâine stropită cu vin în memoria celor adormiți.

Pe lângă rugăciunea pentru cei adormiți, înșiruirea de nume care se pomenesc ne aduce aminte de efemeritatea vieții aici pe pământ și de ceea ce este mai important de dobândit și anume împărăția cerurilor.

Mulțumim Bunului Dumnezeu pentru toate aceste oportunități pe care ni le dă să-L preamărim și-L rugăm săle facă tuturor celor adormiți parte cu dreptii, în sânul lui Avraam.



### In This Issue

- 3 Absolute Pilgrim *by Bishop John Michael*
- 5 Postului Mare in misiunea Sf. Maria NYC
- 6 "Women's Day" at St. Michael's, Aurora, IL  
*by Cristian Gingu*
- 10 Ecumenical Pilgrimage

- 12 Typikon for May 2014
- 13 In Memoriam
- 14 Millions of refugees with no place to call home *by Tony Magliano*
- 15 Psalm 20: Finding the Landmarks  
*by Hieromonk Maximos*

## From the Editor

By Jack Figel



So how are we doing, or how well have we done, this Lent? Were you genuine to some portion of the three pillars of the Great Fast to which Bishop John Michael refers in his column this month—prayer, fasting and almsgiving?

I'm happy to report that yes, I DID get to church once per week more than usual. I "set aside all earthly cares," as we sing in the Cherubic Hymn every Divine Liturgy, and went to the Pre-Sanctified Liturgy at my parish every Friday, and the Akathist to the Mother of God once.

I really feel good about that—a sense of accomplishment, that I did something positive rather than giving up something. I hope you feel the same and will enjoy the celebration of Pascha accordingly!

Thanks to those who submitted contributions to U/C this month. We all want to see how EVERY parish celebrates Pascha! Send articles and photos to:

jackfigel@verizon.net  
PO Box 146  
Fairfax, VA 22038-0146

*Jack Figel*  
Thanks, Jack Figel UC

## Crossword Puzzle Update

By Ann Fosnaught

Congratulations to our Crossword Puzzle winner for the month of October: Esther Dershaw! You won a magnet icon of the Crucifixion.

Congratulations to our Crossword Puzzle winner for the month of November: Jaime Moran! You won an icon bracelet.

We are grateful for our contestants preparing and sending in their correct crossword puzzle entries. Anytime that you see a crossword puzzle in *Unirea Canton*, it can be filled out and returned to the chancery offices before the next month's issue and be entered in a chance to win a prize. Contact Ann Fosnaught at 330-493-9355 or annf@rcdcanton.org for more information.

**NEXT ISSUE DEADLINE:  
FRIDAY, MAY 2, 2014**

## UNIREA CANTON

Annual Subscription Form

Name \_\_\_\_\_  
Street \_\_\_\_\_  
City \_\_\_\_\_  
State/Province \_\_\_\_\_  
Zip Code/Postal Code \_\_\_\_\_  
Country \_\_\_\_\_  
Phone \_\_\_\_\_

**TOTAL FEE ENCLOSED:** \_\_\_\_\_

**Please mail order form to:**

Unirea Canton  
1121 44th Street NE  
Canton, OH 44714

**Rates:**

US	\$15/year
Foreign	\$20/year plus \$30 Air Mail

Please Make Checks Payable To: Unirea

## UNIREA CANTON

Published By

The Romanian Catholic Diocese  
of St. George in Canton

Publisher	Most Rev. John Michael Botean
Editor	Jack Figel
Romanian Editor	Dr. Marcel Cuceu
Designer	Jack Figel

Third class postage paid at Canton, Ohio

[www.romaniancatholic.org](http://www.romaniancatholic.org)

We aim to make *Unirea/Canton* a vehicle for the presentation of news and ideas of importance to the members of our parishes, and we encourage everyone to submit articles to be considered for publication. Therefore, the opinions expressed in this publication are those of the authors themselves, and do not necessarily reflect the opinion or viewpoint of the Eparchy of St. George.

# Absolute Pilgrim

By Bishop John Michael Botean



## Charity Begins at Home?

How many times I have heard the expression, “charity begins at home!” Each time I have heard it, it has carried a different meaning, depending on the speaker. Usually the expression has been used as an excuse for not doing some bit of good or not performing some deed of generosity, as if the speaker meant to say something like, “I would help this person out here, but *charity begins at home*, and if I give him/her something, I won’t have enough for myself and my family.” In other words, charity *begins* at home, but often enough it doesn’t make it out the front door. For many, it seems charity *ends* at home as well.

Leaving aside the matter of whether or not personal generosity in fact leaves one poorer, I find it interesting to note that the language we use to describe the acts that we are so strongly encouraged to perform during Lent is much more explicit. The three pillars of Lent, as they are called, are prayer, fasting, and *almsgiving*, as if using the word “charity” in this context would leave things too vague. “Almsgiving” is very clear: it means giving money, or some other thing of value, to someone who is poor and needs it. If we referred to these pillars as “prayer, fasting, and *charity*,” it might not be so clear.

I think that this is partly because so many things qualify as charity in our culture. Any institution that, according to the IRS definition in section 501(c)(3) of the tax code is a religious, educational, or “charitable” institution has “non-profit” status under the law, and we tend to look at them all as “charities,” whether we are referring to a local homeless shelter, Catholic Relief Services, the Metropolitan Opera (full disclosure: I am an opera fan), or the NRA

(full disclosure: I am not a gun fan), which describes its Foundation arm this way: “The NRA Foundation is the country’s leading *charitable* organization in support of the shooting sports...” (emphasis added). According to a Forbes article, Wayne Lapierre, the NRA’s chief, was paid \$970,000 in 2010. And he was not the highest paid staffer on the payroll that year, either (see (<http://www.forbes.com/sites/danbigman/2012/12/21/what-the-nras-wayne-lapierre-gets-paid-to-defend-guns/>)).

Donating to the Met or the NRA is, in this sense, “charity,” but would you say it qualifies as almsgiving? I think most would not. So what is the distinction between “almsgiving” and “charity?” What does it mean that these words, which seem to be related, have such different connotations?

The English word “charity” comes from the Latin word “*caritas*,” which is how Latin translations render the original Greek word of the New Testament, “*agape*.” Modern English versions typically do not use “charity” to translate “*agape*,” they use “love.” The famous New Testament expression, “God is love,” (1 John 4:8) became the title of one of Pope Benedict XVI’s encyclical letters, *Deus Caritas Est*, because *caritas* is a perfectly good translation—in Latin—of what the Greek means by *agape*: its root meaning has to do with care and concern, with the notion that one considers



another another person to be “dear,” i.e., of great value. “Charity,” in English, does not have this sense, at least not in contemporary conversation.

Now, if you were to play word games and try to come up with a syllogism, you might say “God is charity; the NRA is a charity; therefore the NRA is a god,” which is laughable and patently ridiculous (except, perhaps, to politicians who are running for office), not to mention a logical fallacy and a bad syllogism.

Consequently, we use “almsgiving,” rather than “charity,” to describe one of the Lenten acts by which we intend to focus our lives upon our own limitations and sinfulness, as well as upon the suffering, death, and resurrection of Jesus Christ our Lord.

What might “charity begins at home” really mean, then? I think it has to do with the understanding that love, real love, exists nowhere if it does not exist first at home, among those we live, those who are closest to us by blood or common dwelling-place. “Home” in this sense is not limited to the roof under which we live together with our family. It can also mean our neighborhood, our church, our city, our country—our planet.

Consider what Jesus commands:

*But to you who hear I say, love your enemies, do good to those who hate you, bless those who curse you, pray for those who mistreat you. To the person who strikes you on one cheek, offer the other one as well, and from the person who takes your cloak, do not withhold even your tunic. Give to everyone who asks of you, and from the one who takes what is yours do not demand it back. Do to others as you would have them do to you. For if you love those who love you, what credit is that to you? Even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? Even sinners do the same. If you lend money to those from whom you expect repayment, what credit [is] that to you? Even sinners lend to sinners, and get back the same amount. But rather, love your enemies and do good to them, and lend expecting nothing back; then your reward will be great and you will be children of the Most High, for he himself is kind to the ungrateful and the wicked. Be merciful, just as [also] your Father is merciful (Luke 6:27–36, NABre).*

Clearly, what Jesus has in mind is a charity, a love that indeed begins at home, but does not end there. It, rather, extends

to absolutely everyone, even enemies, without a single exception, because this, He says, is how our Father acts. We who are His children ought to imitate our Father. Perhaps we can get a better understanding of this if we substitute the words “merciful love” for “charity” in our everyday speech. Is what I am doing an act of merciful love, or some other kind of generosity? This would help us distinguish our almsgiving from what we do when we send money to our local public television station. Although money changes hands in both cases, the two acts are not the same.

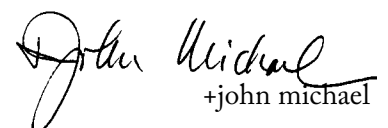
What are we to conclude? It seems to me that the issue for us as Christians is not, in particular, what we do or do not do. We may be generous, or we may be stingy. We may be forgiving, or we may be resentful. We may give a buck to a bum, or we may give a million to our alma mater. *What matters is not the deed itself so much as the merciful love with which we carry out the deed.*

We are living in a world—our home—that is literally writhing in pain. Poverty, war, disease, oppression—all these take a toll upon the human spirit that only merciful love (that is to say, God) and God-like deeds can heal. Public generosity and a community spirit are wonderful, and support of the arts is grand, but it is only our response to human suffering that God will ask us about at the Last Judgment (see Matthew 25). Our merciful love (or lack of it) is the only thing that will follow us into the grave. At least, that is what Jesus says.

Blessed Mother Teresa of Calcutta seems to have understood this completely. It seems to me that we can look to her as an example of what the expression, “charity begins at home,” actually means. This is what she said in accepting the Nobel Peace Prize:

*There is so much suffering, so much hatred, so much misery, and we with our prayer, with our sacrifice, are beginning at home. Love begins at home, and it is not how much we do, but how much love we put in the action that we do... so you must pray for us that we may be able to be that good news.*

With Blessed Teresa, then, let us use the time remaining to us to love, beginning at home, but extending to all to whom we can be good news. Let us then pray for one another, that together we may, in our Church, our spiritual home, begin to make something beautiful for God. UC

  
+john michael



# Serbarea zilei femeii si lasarea Postului Mare in misiunea Sf. Maria NYC

De Pr. Radu Titonea

În acest an misiunea noastră a serbat ziua internațională a femeii împreună cu lăsarea Postului Mare pe data de 2 Martie. Numărul participanților a fost unul decent bucurându-ne unii de compania celorlalți. Alături de mâncarea delicioasă, care a fost de această dată adusă de la restaurant pentru ca doamnele noastre să nu muncească și să fie într-adevăr serbate, am avut parte de un program artistic pregătit cu mare drag de una dintre distinsele doamne ale misiunii noastre, d-na Maria Fisteag. Totodata pe lângă acest program l-am avut și pe tânărul parohian Luca Borz-Baba care a recitat poezii despre mamă pregătit fiind de bunica lui.



Poza de grup "Ziua femeii 2014"



Anca Thea la masa cu cei mari



Tanara familie Yanazzo impreuna cu buni Cristina

Un moment cu totul special l-a constituit oferirea diplomei de merit din partea misiunii noastre Sf. Maria, d-nei Iulia Lutaș pentru întreaga activitate. Îi mulțumim Bunului Dumnezeu pentru că ne-a binecuvântat comunitatea cu doamne asemeni d-nei Iulia și-L rugăm să-i dea multa sănătate, mulți ani de acum înainte să poată să susțină în continuare la fel cum a făcut-o și până acum.

La sfârșitul celebrării toate doamnele au primit câte o mică atenție și câte o floare din partea preotului și a misiunii și am cantat un câlduros La mulți ani uneia dintre cele mai mici parohiene a noastre Anca Thea Bozdog la împlinirea vârstei de 1 an.

O mulțumire specială aducem d-nei Patricia Horotan, cea care a sponsorizat această masă în memoria mamei sale Lucia Horotan.

Bunul Dumnezeu ne-a învrednicit să intrăm și în acest an în Postul Mare precum se cuvine și sperăm să ne dea puterea să-l isprăvim și să-l întâmpinăm tot împreună pe Hristos glorificat.



Luca Borz-Baba recitand poezii impreuna cu Leon fratele mai mic si bunica



Parohieni si prieteni ai misiunii noastre la masa

## Celebrating “Martisor” and “Women’s Day” at St. Michael Church in Aurora, IL

By Cristian Gingu

This year the winter was harsh on us, a lot of snow and very cold temperatures. The snowdrop, the flower that signifies in Romania the beginning of spring, is still under a thick layer of snow. But the desire to preserve the traditional Romanian March 1st (“Martisor”) and March 8th (Women’s and Mother’s Day) motivated Nelu Naghi (a member of our Church Choir and Committee) to propose an official celebration within our Church.

“Martisor” is an old Romanian celebration of spring. A talisman made of red and white strings from which a small decoration is tied and offered to women. Usually it is pinned

## Sărbătorirea Mărțișorului și a zilei de 8 Martie la Biserica Sf. Mihai din Aurora, IL

De Cristian Gingu

Anul acesta iarna a fost aspră cu noi, multă zăpadă și mult frig. Ghiociei, vestitori ai primăverii, sunt încă sub zăpadă. Dar dorința de a păstra sărbătoarea tradițional românească a Mărțișorului de 1 Martie și Ziua Femeii de 8 Martie l-a îndemnat pe Nelu Naghi (membru al Corului și Comitetului bisericii) să propună sărbătorirea acestor evenimente prin organizarea unei mese festive în cadrul bisericii.

Propunerea a fost îmbrățișată cu mult entuziasm de membrii Comitetului care s-au pus imediat pe treabă.

Ca și în alte ocazii similare, Claudia Meyer a compus și



Photo by Claudia Meyer

*Mărțișoarele ne-au adus aminte de frumoasele noastre obiceiuri și tradiții românești*

The symbol of “Martisor” makes us remember and feel closer to our Romanian traditions



on your clothes close to the heart and worn until the last day of March. Then it is attached to the branch of a fruit-tree.

Nelu Naghi's proposal was received with great enthusiasm by the other members of the Committee. They immediately began preparing for the party.

As in other occasions, Claudia Meyer designed a nice invitation which was sent to all parishioners. Geta and Cristi Mocanu paid close attention to the menu and took care of preparing the food and bringing the drinks, while Nelu Naghi was in charge of Romanian music. Consuela and Cristian Gingu challenged their talent and imagination and hand crafted over 70 "Martisor", which were offered to all women and girls.

More than 100 persons came to the party. Our housewives filled the tables with a large variety of excellent cookies. Father Aurel Pater blessed the food, the drink and the parishioners. It was a pleasant evening, with dance, songs and high spirits. Toward the end of the evening, Stefan Cristolțian, a member of the Vox Maris band in Chicago, gave us a brief guitar performance and all of us sang Romanian songs. UC

expediat invitații către toți enoriașii. Geta și Cristi Mocanu s-au îngrijit de întocmirea meniului și procurarea mâncării și băuturii, iar Nelu Naghi a adus muzică românească. Consuela și Cristian Gingu și-au pus talentul și imaginația la lucru și au confecționat peste 70 de măștișoare pe care le-au oferit tuturor femeilor și fetelor.

La petrecere au participat peste 100 persoane. Gospodinele noastre au umplut mesele cu prăjituri. Părintele Aurel Pater a binecuvântat bucatele, băutura și participanții la această sărbătoare. A fost o seară frumoasă, cu dans, cântece și antren. Spre final, Ștefan Cristolțian, membru al formației Vox Maris din Chicago, a susținut un mic recital la chitară și apoi, împreună cu mesenii, s-au cântat melodii românești. UC



Photo by Cristian Gingu

Nelu Naghi și-a pus la dispoziție aparatura muzicală și ne-a oferit o multe cântece românești  
Nelu Naghi with his audio equipment gave us a lot of Romanian songs



Photo by Nelu Hentea

Familiiile Vesa, Naghi, Hentea, Dorneanu și Pater, ascultând un recital la chitară  
Vesa, Naghi, Hentea, Dorneanu and Pater families while listening to a guitar song



Photo by Cristian Gingu

*O mare varietate (și cantitate!) de prăjituri au fost aduse de gospodinele noastre. Mulțumim tuturor și ne pare rău că nu am pozat fiecare prăjitură – am fost mult prea ocupați cu degustarea lor!*

A great variety and quantity of cookies were baked in house by our housewives. Many thanks to each of you and we are sorry we didn't take pictures of all cookies - we were too busy sampling them!



Photo by Nelu Hentea

*Familia Marcovici și alți comeseni. Cerem scuze tuturor participanților care nu se regăsesc în aceste poze*

Marcovici family, other guests. We apologize to those who can't find themselves in any photo in this article



Photo by Nelu Hentea

*Un instantaneu din timpul petrecerii, cu dans și voie bună*

A dance and high spirit snapshot





Photo by Consuela Haratau

*Părintele Aurel Pater cântând și dansând cu enoriașii*

Father Aurel Pater sings and dances with other parishioners



Photo by Mihaela Carasel

*Elena Cărășel și Sonia Cristolțian au cântat "De Ziua Ta Mămico" – felicitări pentru acest emoționant moment*

Elena Carasel and Sonia Cristoltian performing the Romanian children's song "On your day, my dear mother" – congratulations for this emotional moment



Photo by Cornelia Vesa

*Ștefan Cristolțian a susținut un mic recital la chitară, aducându-ne aminte de cântecele noastre românești*

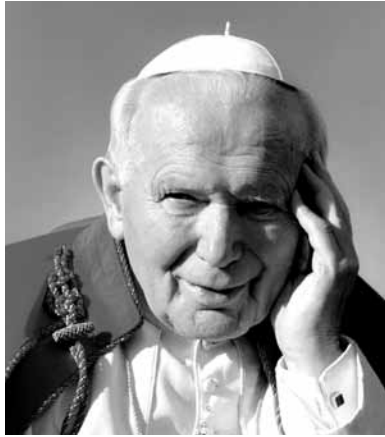
Stefan Cristoltian gave us a short performance and then all of us sang Romanian songs

# Ecumenical Pilgrimage Planned to Rome and Constantinople

FOR IMMEDIATE RELEASE

Fairfax, Virginia – The Orientale Lumen Foundation and Viking Travel are pleased to announce a “once-in-a-lifetime” ecumenical pilgrimage to Rome and Constantinople (Istanbul) on October 21-30, 2014. The trip is being

organized to celebrate the lives and ecumenical initiatives of Pope John XXIII and Pope John Paul II who expanded the dialogue between the Catholic and Orthodox Churches. The pilgrimage will emphasize visits to religious sites such as the Basilicas of Saint Peter, Saint John Lateran and Saint Mary Major in Rome, and Hagia Sophia, Christ the Savior in Chora, and Christ Pantocrator in Constantinople. Other sites of the Roman and Byzantine Empires will also be included along with a short cruise on the Bosphorus in Istanbul.



The tour will be led by Metropolitan Kallistos of Diokleia (Timothy Ware), Father Thomas Loya and Mr. Jack Figel. Metropolitan Kallistos is a world-renowned Orthodox author, educator, lecturer and ecumenist, co-chair of the international Anglican-Orthodox dialogue, and a leading member of the international Catholic-Orthodox dialogue. Father Loya is pastor of Annunciation Byzantine Catholic Church outside of Chicago, and host of “Light of the East” radio program. Jack Figel is founder of Eastern Christian

Publications and the Orientale Lumen Conferences, an annual ecumenical meeting in Washington, DC of laity, clergy, and theologians.



In addition to the various sites, private audiences may be arranged with Church leaders, and reflections will be offered by the pilgrimage leaders on their personal meetings with the two popes who will be declared saints by the Catholic Church in April. This pilgrimage will offer a unique opportunity to meet and talk with persons who actually met a 21st century saint.

Father Loya said, “this pilgrimage will be a special, one-time visit to places where historical religious events took place that focus on ‘both lungs’ of the Church, East and West, Orthodox and Catholic.” Jack Figel also commented, “the combination of the expertise of Viking Travel, and the religious expertise of the Orientale Lumen Foundation, will produce an invaluable experience for all who participate.”

For more information go to [www.vikingtv.com](http://www.vikingtv.com) and click on the link for a detailed brochure and registration form, or call 800-233-3963. You can also view a short video on YouTube by searching for “Viking Pilgrimage.” Registration and advance deposits are due immediately, so sign up fast since this nationally advertised tour is likely to fill up quickly.







### Theme

The theme of this year's conference will incorporate presentations and discussion about the theological, sacramental and canonical similarities and differences of marriage between the Catholic and Orthodox Churches, pastoral issues for mixed marriages and divorce, and the married priesthood.

### Overview

The agenda will begin on Monday afternoon and conclude with lunch on Thursday. There will be plenary sessions by prominent speakers in the ecumenical dialogue between the Catholic and Orthodox Churches, a variety of liturgical worship services with full congregational participation, and many opportunities for fellowship with other participants and the speakers. Photos and excerpts from sessions of past conferences, a registration form, and online registration can be found at [www.olconference.com](http://www.olconference.com). Videos of past conferences can be viewed at [www.oltv.tv](http://www.oltv.tv).

### Conference Fees

Conference fees are payable in advance and include lunch and dinner, materials, space usage, travel expenses for the speakers, receptions, and other related conference expenses (excluding transportation for participants). Limited accommodations (single room with shared bath) are available through the conference office for an additional cost.

### ONLINE PODCASTS AVAILABLE

Recorded podcasts of the plenary sessions will be made available shortly after each talk on Ancient Faith Radio, Catholic Radio International and OLTv. These will be free and available to anyone, but will NOT include the Q&A sessions or panel discussions among the speakers. More details can be found on those respective websites. CD and DVD recordings will also be available for purchase from the OL Foundation.

**Listen to OL XVIII plenary sessions from anywhere in the world -- your home, office, or parish -- anywhere!**

### Conference Fees:

Early Registration (before April 1, 2014) \$325.00  
 Full Registration (includes lunch and dinner) \$ 375.00  
 Daily Registration \$125.00/day or Evening Registration \$25.00/day  
 Accommodations: \$ 80.00/night per person

**Oriente Lumen Conference Office**  
 PO Box 192, Fairfax, VA 22038-0192  
 Phone: 1-703-691-8862 Fax: 1-703-691-0513  
[www.olconference.com](http://www.olconference.com)

## ORIENTALE LUMEN XVIII CONFERENCE

### "Ecumenical Dimensions of Marriage"

June 23-26, 2014

Washington Retreat House  
 Washington, DC

#### Metropolitan Kallistos of Diokleia

Patriarchate of Constantinople, Oxford, England

#### Archimandrite Robert Taft, SJ

Pontifical Oriental Institute (Retired), Weston, MA

#### Archpriest Peter Galadza

The Sheptytsky Institute, Ottawa, Canada

#### Father Patrick Viscuso

Greek Orthodox Church of America, Chantilly, VA

#### Father John Beal

The Catholic University of America, Washington, DC

#### Sr. Vassa Larin

University of Vienna, Austria

#### Solon and Marianna Patterson

Orthodox/Catholic Marriage of 50+ years, Atlanta, GA

#### Father Ron Roberson, CSP (Moderator)

US Conference of Catholic Bishops, Washington, DC



## Typikon for May 2014

Thursday	1		Prophet Jeremiah.
Friday	2	Abst	Founding of Constantinople. H. Father Athanasius the Great.
Saturday	3		Timothy & Maura, martyrs.
Sunday	4		<b>Sunday of the Myrrhbearing Women.</b> Pelagia, woman martyr.
Monday	5		Irene, holy and great martyr.
Tuesday	6		Job, the holy and longsuffering one.
Wednesday	7	Abst	Appearance of the Holy Cross over Jerusalem. Acacius, martyr.
Thursday	8	(†)	Apostle & Evangelist, John the Theologian. Ven. Arsenius the Great.
Friday	9	Abst	Prophet Isaiah. Christopher, martyr.
Saturday	10	*	H. Apostle, Simon the Zealot.
Sunday	11		<b>Sunday of the Paralytic.</b> Mocius, martyr.
Monday	12		H. Father Epiphanius of Cyprus. H. Father Germanus of Constantinople.
Tuesday	13		Glykeria, woman martyr.
Wednesday	14	Abst	Mid-Pentecost. Isidore of Chios, martyr.
Thursday	15		Ven. Father Pachomius the Great. H. Father Achilles the Wonderworker, Bishop of Larissa.
Friday	16	Abst	Ven. Father Theodore the Sanctified.
Saturday	17		Andronicus & Junias, martyrs.
Sunday	18		<b>Sunday of the Samaritan Woman.</b> Peter, Dionysius and others, martyrs.
Monday	19		Hieromartyr Patick, Bishop of Prussa.
Tuesday	20		Thallemaius, martyr.
Wednesday	21	(†) Abst	Leavetaking of Midpentecost. Saints Constantine and Helen.
Thursday	22		Basiliscus, martyr.
Friday	23	Abst	H. Father Michael the Confessor, Bishop of Synnada.
Saturday	24		Ven. Father Symeon of the Wondrous Mountain.
Sunday	25	†	<b>Sunday of the Blind Man.</b> Leavetaking of Ascension. Third Finding of the Honored Head of St. John the Baptist.
Monday	26		Apostle among the 70, Carpus.
Tuesday	27		Alladius, martyr.
Wednesday	28	Abst	Leavetaking of Pascha. Eutychius of Melitene. hieromartyr.
Thursday	29	(†)	<b>ASCENSION OF THE LORD.</b> Theodosia, woman martyr.
Friday	30	Abst	Ven. Father Isaac, Hegumen of the Monastery of Dalmatus.
Saturday	31		Hermas, martyr.



## TYPIKON FOR MAY

- 4 *Sunday of the Myrrh-Bearing Women.* Tone 2. Resurrection Gospel 4. Apostle Acts 6:1-7; Gospel Mk 15:43-16:8.
- 11 *Sunday of the Paralytic Man.* Tone 3. Resurrection Gospel 5. Apostle Acts 9:32-43; Gospel Jn 5:1-15.
- 14 *Wednesday of Mid-Pentecost.* Apostle Acts 14:6-18; Gospel Jn 7:14-30.
- 18 *Sunday of the Samaritan Woman.* Tone 4. Resurrection Gospel 7. Apostle Acts 11:19-26, 29-30; Gospel Jn 4:5-42.
- 25 *Sunday of the Blind Man.* Tone 5. Resurrection Gospel 8. Apostle Acts 16:16-34; Gospel Jn 9:1-38.
- 28 *Leavetaking of Pascha.* Apostle Acts 18:22-28; Gospel Jn 14:26-47. The Royal Doors have remained open since Easter, and the Epitaphios spread upon the Holy Table. Today, after the Divine Liturgy, the Epitaphios is removed and the Royal Doors are closed.
- 29 *Ascension.* Matins Gospel Mk 16:9-20. Ap Acts 1:1-12; Gospel Lk 24:36-53.

## TIPIC PENTRU LUNA MAI

- 4 *Duminica Purtătoarelor de Mir.* Vers 2. Ev Învierii 4. Ap Fapte 6,1-7; Ev Mc 15,43-16,8.
- 11 *Duminica Slăbănogului.* Vers 3. Ev Învierii 5. Ap Fapte 9,32-42; Ev Ioan 5,1-15.
- 14 *Miercurea la jumătatea Cincizecimii.* Ap Fapte 14,6-18; Ev Ioan 7,14-30.
- 18 *Duminica Samarinenței.* Vers 4; Ev Învierii 7. Ap Fapte 11,19-26,29-30; Ev Ioan 4,5-42.
- 25 *Duminica Orbului.* Vers 5; Ev Învierii 8. Ap Fapte 16,16-34; Ev Ioan 9,1-38,
- 28 *Încheierea Sărbătorii Învierii Domnului.* Ap Fapte 18,22-28; Ev Ioan 14,26-47. Ușile Împărătești au rămas deschise de la Paști, iar Epitaful întins pe masa altarului. Azi, după terminarea Sf. Liturghii, se închid ușile Împărătești și se ridică Epitaful.
- 29 *Înălțarea Domnului.* Ev Utr Mc 16,9-20. Ap Fapte 1:1-12; Ev Lc 24,36-53.

## In Memoriam

## St. George Cathedral, Canton, OH



Jennie A. Popa, age 95, of Canton, passed away Sunday, March 9, 2014, at the Meadow Wind Health Care Center. She was born in Canton, Ohio on May 12, 1918, to the late Leonard and Angeline (Orlando) Campolieto. Jennie was a graduate of McKinley High School. She was a member of St.

George Romanian Catholic Cathedral and the St. George's Senior Citizen's Club. She loved to do crafts and enjoyed reading. Jennie worked at Schuman Drugs from 1961-1976, then went on to do volunteer work at her church and with Meals on Wheels. She was preceded in death in 2006 by her husband, Andy Popa and brothers, William and Michael Campolieto. Jennie is survived by her daughter, Patricia (Donnie) White, of Canton; two grandchildren; one great-grandchild; cousin, JoAnne Miller, and numerous nieces and nephews.

The family would like to thank the entire staff of Meadow Wind Care Center, for their kind and compassionate

care given to Jennie during her stay. Funeral services were conducted Thursday, March 13, 2014, at 10 a.m. at St. George Romanian Catholic Cathedral with Very Rev. Fr. Ovidiu I. Marginean officiating. Burial followed at Forest Hill Cemetery.



*Making a Difference***Millions of refugees with no place to call home**

By Tony Magliano



Emergency: Syria! Emergency: South Sudan! Emergency: Democratic Republic of the Congo! These are the alarming messages being displayed on the homepage of the United Nations High Commissioner for Refugees--UNHCR ([www.unhcr.org](http://www.unhcr.org)).

According to the UNHCR, Syria has more people forcibly displaced than any country on earth. Over 9 million Syrians have been uprooted from their homes due to civil war – over 2.5 million of them have fled to neighboring countries as refugees. And most distressing, more than half of the displaced are children.

In South Sudan, UNHCR reports the civil war and growing food shortages there has led to approximately 2,000 people crossing into nearby countries per day. Many of these refugees have been arriving exhausted, nutritionally weak and in poor health.

According to UNHCR, armed conflict in the Democratic Republic of the Congo has caused about 450,000 people to cross into neighboring countries as refugees.

And armed conflict in the Central African Republic has created a refugee population of more than 312,000. While its number of refugees is not the continent's largest, the violence there is so overwhelming that Steve Hilbert, foreign policy advisor for Africa at the U.S. Conference of Catholic Bishops, believes it is Africa's most desperate nation.

These tragic examples highlight the massive refugee crisis throughout much of the world. While many poorer countries are stretching their meager resources to accept and aid refugees, most rich nations are not adequately responding.

For example, UNHCR reports that Lebanon continues to host nearly 1 million refugees from Syria, while according to legislative specialist Jill Marie Gerschutz-Bell of Catholic Relief Services, the U.S. took in only 30 Syrian refugees in 2013. She said CRS is urging the Obama administration to allow 15,000 Syrians into the U.S. this coming year.

The number of Syrian refugees hosted in Lebanon would be equivalent to over 73 million refugees in the U.S, reports UNHCR.

Kevin Appleby, director of migration policy for the United States Conference of Catholic Bishops explained that the U.S. must set the example, so that other rich nations will follow. He said we need to significantly increase financial refugee assistance to the UNHCR, and allow many more of the world's refugees into our nation. Appleby said on average the U.S. takes in 60,000 refugees per year. He noted that during the height of the Vietnam War the U.S. took in 132,000 Vietnamese in a single year. He said the U.S. could easily take in at least 100,000 annually.

Please email and call your two U.S. senators and congressperson (Capitol switchboard: 202-224-3121) urging them to significantly increase funding for international humanitarian assistance. Such an increase would provide much needed added assistance to the U.N. High Commissioner for Refugees' efforts in aiding refugees.

Also, urge your congressional delegation to push for a significant expansion of the number of refugees allowed into the U.S. each year. You can provide additional help to refugees by sending a check to Catholic Relief Services, P.O. Box 17090, Baltimore, Md. 21203-7090. Kindly earmark your check "refugee aid." Or you can donate online <http://crs.org/donate/>.

Soon to be canonized Pope John Paul II said, "Concern for refugees must ... highlight universally recognized human rights," and "that the effective recognition of these rights be guaranteed to refugees."

During Lent, when we are called to remember the poor in a special way, we would do well to remember that Jesus, Mary and Joseph were once refugees. **UC**

Editor's Note: *Tony Magliano is an internationally syndicated social justice and peace columnist.*





## Psalm 20: Finding the Landmarks

By Hieromonk Maximos

I recently gave a day of recollection to a pro-life organization dear to my heart. As I usually do when I'm booked to give a retreat, I ask if there is any particular topic the organizers would like me to cover. This time I was asked to speak to the issue of unanswered prayers. Why is it that people can pour themselves out in defense of a truly holy and godly cause and yet seem to make only limited progress? How can we keep on going against such tremendous opposition without, as Saint Paul counsels us, "growing weary of well-doing" (Galatians 6:9)?

Whether its combating habitual sin, toxic relationships, financial meltdowns, strong enemies growing ever stronger, nothing seems more to define the common experience of Christians than the sense that God is far away. We sometimes feel like an inner Elijah is mocking us as he did the priests of Baal, "Shout louder.... Surely he is a god! Perhaps he is deep in thought, or busy, or traveling. Maybe he is sleeping and must be awakened" (1 Kings 18:27).

At first glance, Psalm 20 is not terribly comforting in this respect. There are other places where the psalmist addresses this suspicion that God has made himself scarce. And still other places where the counsel is given to trust and have patience, to "wait" on the Lord. Not here. In this psalm there breathes a simple serenity: "May the Lord answer you when you are in distress.... May he give you the desire of your heart and make all your plans succeed (vv. 1, 4). Then follows the counsel to stay focused on God and not run



Depiction of rival sacrifices of Elijah and the priests of Baal

It seemed to me that this is by now means a problem limited to the Christian activist. I know as a founding member of a struggling monastery what it is to ask and ask and ask for help and still there's never enough money or time or energy for all that must be done. (Though there always seems to be plenty of opposition!) Other people confess the same problem to me in trying to raise a family in the face of economic stress, domestic strife and a culture indifferent to Christian values.

around looking for other solutions to our problems: "some trust in chariots and some in horses, but we trust in the name of the Lord our God."

Keep your eyes fixed on God, the psalmist says. Don't panic. Don't run around looking for other allies. God isn't asleep. He's just, well, God. "For my thoughts are not your thoughts, neither are your ways my ways" (Isaiah 55:8). Trust him.

Romanian Catholic Diocese of Canton

**UNIREA**CANTON  
1121 44th Street NE  
Canton, OH 44714

Address Service Requested

Non Profit Org. U.S. Postage PAID Canton, OH Permit No. 205
---

---

I was helped in this reflection by something I've been reading for Lent, the "Conferences" of St. John Cassian (360-435). In the first of these meditations on the ascetic life, Abba Moses asks the monks who have come to him for advice to define the purpose of the monastic (i.e. Christian) life. After a bit of thought, the younger monks answer "to obtain the Kingdom of God." Ah, yes, Abba Moses replies. But that's the ultimate goal (in Greek the *telos*). But how do you get there? What's the thing you have to keep your eyes on, the mark that tells you you're going in the right direction?

The Greek word used by Abba Moses in this conference for this intermediate goal is *skopos*. (We get the English word "scope" from this.) In Greek it means the thing you can see or watch for. Abba Moses used the example of a target to explain what he means. The *telos* of a military archer is to use his skill to win battles and glory. But he'll never get to that point unless he trains himself by practicing firing arrows at a mark, or *skopos* painted on a wooden target. His ultimate aim is there in the back of his mind; it gives his training energy and meaning. But the thing he has to concentrate on in the training is not that ultimate aim, but that painted mark on the wooden shield hanging 100 feet away on a tree.

Next to our monastery in Wisconsin we have a small lake. In the spring and fall the water is covered with loud, honking Canadian Geese who use it as a way station in their annual migration. Essentially it's one of many landmarks, what Abba Moses would call *skopoi*, that the birds use to navigate between Canada and Florida. Sitting on that

lake in September, I think they might well relax knowing that, though they're not in the warm country yet, the fact that they've found this mark on their route tells them that they're just where they need to be right now. If Canadian Geese are capable of satisfaction or even joy, that might be what they feel at that moment. Certainly not frustration and emptiness!

God is leading us to the warm country; but we're not they're yet. He's training us in the art of good living, as the archers of Rome learned through target practice. We also need to have marks, visible *skopoi*, to assure us that while we're not they're yet we are where we need to be right now. Abba Moses offers his young monks the beatitude of "purity of heart" to be the *skopos* for which to strive. That's a good one. Purity of heart, by which is meant clarity of thinking, means to keep the heart and mind free of thoughts that distract us from prayer and loving service of neighbor.

As we celebrate the victory of Life over Death this Pascha we might find ourselves grumbling a little that there's still so much suffering in our personal, family and professional lives. Where are you God? We might ask. To which the only sane answer we can receive is that God is just where He needs to be: there in your heart. Find him there. Watch for him there. Look for him in prayer and love him back by serving your neighbor. Sure, it may not be where you want to be in the end. That's coming. But it's exactly where you need to be right now. UC