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Priest Ioan Hornea from Arad in the Communist Prisons and His Confession

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Abstract

The present study presents the biography of the confessor Ioan Hornea from Arad region, who suffered for Christ in the communist prisons during his theological formation. The martyrdom of Father Ioan Hornea continued after his return from detention, when although ordained a priest and finally settled in several parishes of our diocese, he did not escape the attention of Securitate organs. Thus, he was constantly searched at home, intimidated, and summoned to hearings together with his presbytera. Despite this continuous terror, Father Ioan Hornea had the courage to confess Christ all the way in an atheistic world. After the establishment of religious freedom in Romania, since 1989 a new period of Father Ioan Hornea's existence begins: he kept on serving and preaching Christ all along, on making the Christian education of the youth in schools and high-schools, on caring for “Oastea Domnului” (*The Army of the Lord*) movement in Arad region, which he was a true father to, on getting involved in the social work by regular religious assistance at the hospitals and the orphanages from Arad. Through this contribution, we wanted to pay homage to Father Ioan Hornea, the spiritual father and missionary, the suffering and the shepherd, the prayer and the accomplice of love for God and his fellow.

Keywords

Ioan Hornea, priest, from Arad, prisons, communism, confession

I. The Childhood and youth of Father Ioan Hornea

Father Ioan Hornea was born on December 15, 1929, in Șeitin village, county of Arad, and his parents were farmers: Petru a lui Gherăsân and Persida a lui Coptu. He had a brother named Lazăr¹. Ioan Hornea grew up in his native village, where he attended the primary school.

According to the biographical outline drawn by Father Ioan Hornea in the last years of his life, he started to write religious poems in 1946. That year he was “in danger of drowning in Mures River, being saved with the help of God, by his friends Puiu Simitean and Sabin Dănilă”².

After primary school he continued his studies in Arad, attending the courses of Commercial High School.

II. His first detention during high school

Three days before graduation, on June 5, 1948, he was arrested and sentenced to prison, being accused of helping the families of political prisoners. The arrest was made by the Communist Security (The Securitate) during an arrest campaign targeting the students from Theology and students from several schools in Arad. Thus, the repression organized by the party and implemented by the Securitate from Arad fit into a wider context and as a result of the Order MAI no. 5 from May 15, 1948, which stipulated the preventive arrest of all those who were legionnaires in the records of the former Safety (Siguranța). The pretext was the annihilation of an anti-communist resistance group initiated by the legionnaire Gligor Cantemir, with ramifications between many intellectuals, priests, students, workers and farmers in Arad region³.

Young Ioan Hornea was investigated at Siguranța in Arad and included in the group of Arad students and pupils considered legionnaires. During

¹ As shown in a manuscript sheet that I received for information from presbytera Florica Hornea, a biographical outline of Father Hornea's life, written by him on the bed of suffering in the last years of life, p. 1.

² According to the same biographical outline in manuscript, p. 2.

³ Adrian Nicolae Petcu, *Clerici și teologi din Eparhia Aradului în închisorile comuniste (1945-1964)*, Editura Arhiepiscopiei Aradului, Arad, 2017; See also Adrian Nicolae Petcu, *Teologul arădean Ioan Hornea în temnița comunistă*, in the newspaper “Lumina”, 15 septembrie 2017, p. 6.

Priest Ioan Hornea from Arad in the Communist Prisons and His Confession

the investigation, Ioan Hornea was characterized as such: “intelligent, determined, honest, well-prepared from the cultural and religious point of view, misled by the notorious elements; without vices, sickly; after a good education could correct”⁴. Investigators discovered the young Ioan Hornea’s qualities, suggesting that he would have been misled by the leaders of the so-called legionnaire group at the Academy of Theology. The investigator’s assessments were not accidental as long as the re-education of student Hornea was suggested. However, he was blamed for collecting aids that would have helped the families with political prisoners. Through sentence no. 449 from March 25, 1949 of the Military Tribunal in Timișoara, Ioan Hornea is sentenced to one year of corrective prison for the offense of “conspiracy against the social order”⁵. He passes through Arad and Timisoara prisons and was released after one year and a half⁶. In prison he met the Christian poet Traian Dorz, whom he remained firmly bound till death. During that time young Ioan Hornea came close to the movement Oastea Domnului (The Army of the Lord)⁷, which he will remain faithful to death.

III. The second detention during College

After returning from the first detention he completed his high school and began to attend the Theological Institute in Sibiu. Here, the theological school was fighting between the new provisions coming from the communist authorities and the resistance shown by some teachers and even by the students in keeping the vocational frames of the theological education. Thus, in 1950, a student from the Institute proposed to his colleagues “a strengthening of discipline and a personal education in Christian spirit”.

⁴ Adrian Nicolae Petcu, *Clerici și teologi...*, p. 100. See also Adrian Nicolae Petcu, *Teologul arădean Ioan Hornea...*, p. 6. The author uses the information in the ACNSAS, Penal, file no. 505, vol. 1-2; ACNSAS, file no. 68685; ACNSAS, Informative file, no. 236926, vol. 1-7; ACNSAS, file Microfilm/Informative/Arad, file no. 16937, roll 360.

⁵ Adrian Nicolae Petcu, *Clerici și teologi...*, p. 101. See also Adrian Nicolae Petcu, *Teologul arădean ...*, p. 6.

⁶ Adrian Nicolae Petcu, *Clerici și teologi...*, p. 101. See also Adrian Nicolae Petcu, *Teologul arădean ...*, p. 6.

⁷ According to Father Hornea’s verbal testimony, during repeated conversations with him, between 1995-2007.

Young Ioan Hornea from the second year followed this exhortation. In this respect, for several times the young student Hornea placed a series of notes in the form of manifests, at the homes of some acquaintances from Arad and Sibiu, in the train from Șeitin to Arad, and Sibiu, in the mail boxes and in front of some state institutions. The notes contained Scripture quotes about the existence of God and exhortations for an intense religious life. In a confession existing in the correspondence from father's house, I found the mention that the contents of these manifests "combated atheism and evolutionism"⁸. The Securitate managed to trace the source of these manifests, and on February 17, 1953 the young theologian Ioan Hornea was arrested again. He was investigated at the Securitate in Arad, in order to be sent to justice. In an article, Father Ioan Hornea reports about the way the arrested were maltreated until the final sentence was pronounced:

"Those without God have bound our hands that we cannot work. They've blinded us with blind glasses, so we cannot see where we've come in. They asked us if we had weapons or connection with Tito and if we wrote anything against the social order. And so many of them came from all the large cities of the country, around 600,000 prisoners accused of the same thing: conspiracy against the social order"⁹.

During the investigation, theologian Ioan Hornea is characterized as such in the documents of Securitate: "a fanatical religious element, intelligent, but insincere during the investigation"¹⁰.

However, he was not sued, but by the Decision MAI no. 517 from April 30, 1953 he was sent in a working colony for 48 months, as an administrative detention. His guilt was carrying out "illegal religious activity"¹¹. He passes through the Centre of Triage in Bucharest, the Colony of Popești-Leordeni (May 1953) and the prison of Caransebeș (November 1953). On July 2, 1954, when he was going to be released, he received Decision MAI no. 5130/1954 to be sent on forced residence for a period of

⁸ As it appears from a typed address sent to the Arad Tribunal after the events of 1989, which I received for information from presbytera Florica Hornea, p. 1.

⁹ In an article signed by Rev. Ioan Hornea, named *Cunoștințe vechi*, from the family archive.

¹⁰ Adrian Nicolae Petcu, *Clerici și teologi...*, p. 101-102. See also Adrian Nicolae Petcu, *Teologul arădean Ioan Hornea...*, p. 6.

¹¹ Adrian Nicolae Petcu, *Clerici și teologi...*, p. 102. See also Adrian Nicolae Petcu, *Teologul arădean Ioan Hornea...*, p. 6.

Priest Ioan Hornea from Arad in the Communist Prisons and His Confession

12 months in Bărăgan, at Viișoara¹². Young Ioan Hornea lived in a barrack with dozens of prisoners and one night his shoes were stolen, so the next day he had to do the hard work of harvesting cotton barefoot until his feet filled with blood. The prisoners' guardian saw this, and the next day he brought young Ioan Hornea a pair of used shoes from home until he got his own pair from his parents from Seitin¹³. At Viișoara, during winter the prisoners suffered a lot because of the cold in the barracks, so they began to dig underground ditches to shelter, but because of too much moisture the ditches soon broke down¹⁴. By Decision MAI no. 5767 from June 20, 1955, his forced residence was increased to 24 months. Then he worked as a day labourer at Viișoara, GAS "1 Mai" Mărculești; in the investigators' reports he was permanently recorded as having "hostile manifestations"¹⁵.

As it appears from a typed address submitted to the Arad Tribunal after the events of 1989 and signed by Father Ioan Hornea, "he had no right to reply the administrative conviction, and he was judged"¹⁶. In the same document, the father thus characterizes the period of 5 years and 8 months of forced residence:

"Instead of being released with other detainees in 1954, I was sent to forced residence for a mandatory period of one year, and upon expiration I was detained for another 2 years until 1957. Throughout the five years and eight months I endured the following physical and moral sufferings: hunger since food ration was insufficient and the same every day (porridge, pearl barley, cabbage); cold - without winter heating or proper clothing, because of the cold I got sick to the lungs, and was unable to talk; agglomeration in the cell without sufficient air (Ghencea - 400 detainees); beating whenever the investigator felt like in order to force me to make statements; I was beaten blindfolded; physical

¹² As shown in the addresses of the Home Office no. 75886/21.XII.1990 and the witnesses' testimonies.

¹³ According to the verbal testimony of Presbytera Florica Hornea, during the conversation we had on the evening of December 8, 2017, in the Father's house.

¹⁴ According to the verbal testimony of Presbytera Florica Hornea, during the conversation we had on the evening of December 8, 2017, in her house.

¹⁵ Adrian Nicolae Petcu, *Clerici și teologi...*, p. 102. See also Adrian Nicolae Petcu, *Teologul arădean Ioan Hornea...*, p. 6.

¹⁶ A typed address sent to the Tribunal of Arad by Father Ioan Hornea after the events of 1989, which I received for information from Presbytera Florica Hornea, p. 1.

work up to extenuation at dams and canals; at the farm work I went with the damaged clothes I had in the prison and I was placed at the house of a family who felt uncomfortable about us and called us «Koreans»; no correspondence to the family; no reading; sleeping on wooden or iron beds without a mattress or pillow, and with boots under our head, without blankets, on a space of 30 cm.; limited sleep; we lived with the excrement barrel beside us, in the same room¹⁷.

In the same document, the father thus concludes with regard to his sufferings: “There have been other bodily and soul sufferings that have left traces in my life and because of all those I am a handicapped today¹⁸.”

During all this time of forced residence, at the house in Șeitin, Arad County young theologian Ioan Hornea’s parents were intimidated by repeated home searches and convocations for interrogations by the Securitate agents¹⁹. The Father mentions this in the document from his house: “During this time of forced residence my parents and my brother suffered along with me²⁰.”

IV. The end of detention and the graduation of the Theological Institute

On June 20, 1957, the residence restrictions were over, and he returned to Șeitin home²¹.

He tried to complete his theological studies, but he got a refusal through the religious inspector. In 1958 he finally succeeded to graduate the studies at the Theological Institute in Sibiu, and got his theology degree with the paper *Christian Thoughts about Life and Death*²², which was published after the revolution in December 1989.

¹⁷ A typed address sent to the Tribunal of Arad by Father Ioan Hornea after the events of 1989, which I received for information from Presbytera Florica Hornea, p. 1.

¹⁸ A typed address sent to the Tribunal of Arad by Father Ioan Hornea after the events of 1989, which I received for information from Presbytera Florica Hornea, p. 2.

¹⁹ According to the verbal testimony of Presbytera Florica Hornea, during the conversation we had on the evening of December 8, 2017, in the Father’s house.

²⁰ A typed address sent to the Tribunal of Arad by Father Ioan Hornea after the events of 1989, which I received for information from Presbytera Florica Hornea, p. 2.

²¹ Adrian Nicolae Petcu, *Clerici și teologi...*, p. 102. See also Adrian Nicolae Petcu, *Teologul arădean Ioan Hornea...*, p. 6.

²² Preot Ioan Hornea, *Cugetări creștine despre viață și moarte*, Arad, 1995, 140 p.

V. Marriage, family life and eventually priesthood

After graduating the Institute he married Florica Sechel from Sânicolau Mare, and they had two children: Ioan-Sorin in 1960, and Daniel in 1962²³.

On March 21, 1959 he was ordained priest by Bishop Valerian Zaharia of Oradea, Bishop of Arad, Andrei Magieru, being sick. After his ordination as priest, they discovered the detention period in his file, and the Ministry of Cults did not validate it, therefore, although ordained priest he had no parish. Through the kindness of priest Nădăban, he was allowed to serve in his native village Șeitin from time to time and clandestinely²⁴.

All the while, the theologian Ioan Hornea was working as accountant at the Agricultural Bank of Șeitin through the intervention of his father-in-law, who gave up his position as an accountant, and worked as a timekeeper at CAP Șeitin²⁵. Then he worked as an inspector ADAS in Arad. Throughout this period he was characterized as being “a religious fanatic, intelligent, secluded, studying element”²⁶.

VI. Getting the parish and the father’s life as spiritual shepherd during the communist era

It was only on January 1, 1964 that he was named at the Vânători parish, Arad County. This happened after he asked the Episcopate of Arad to be entrusted with a parish where no one wanted to serve as a priest, the father knowing the political “impediments” in his file²⁷. In the document from the father’s home, we found the following data regarding his appointment at the Vânători parish: “I mention that even after my appointment as priest in the smallest parish of Vânători - Chișinău-Criș, although I graduated with

²³ According to the autobiographical timeline in the manuscript, received for information from Presbytera Florica Hornea.

²⁴ According to the verbal testimony of Presbytera Florica Hornea, during the conversation we had on the evening of December 8, 2017, in the Father’s house.

²⁵ According to the verbal testimony of Presbytera Florica Hornea, during the conversation we had on the evening of December 8, 2017, in the Father’s house.

²⁶ Adrian Nicolae Petcu, *Clerici și teologi...*, p. 102. See also Adrian Nicolae Petcu, *Teologul arădean Ioan Hornea...*, p. 6.

²⁷ According to Father Hornea’s verbal testimonies, during our numerous conversations between 1995-2007.

exceptional qualification, I was marginalized and searched by Securitate that always tracked me in my priesthood”²⁸.

He served in Vânători parish until 1970, when he moved to the Fiscut parish. After five years of fruitful service, in 1975 he was transferred to the Arad-Grădiște parish, serving both the parish church and the branch of this parish on Calea 6 Vânători. In the church of the Arad-Grădiște parish he repeatedly held meetings of Oastea Domnului (The Army of the Lord). The crowd of believers gathered at such manifestations was impressive; often the seats in the church became insufficient, and they had to supplement them by descending chairs from the church choir. For all these meetings of Oastea Domnului (The Army of the Lord) Father Ioan Hornea and Presbytera Florica were summoned several times to interrogations at the Securitate, and during these interrogations Presbytera Florica Hornea was provided with erroneous information to create diversion but also to excite fear and terror. For example, Presbytera Hornea was told that the father hid weapons in the Holy Altar²⁹. On the accusation that she participated in the meetings of Oastea Domnului (The Army of the Lord) with Father Ioan Hornea, and that she had transcribed a poem by Traian Dorz, Presbytera responded to Securitate organs: “I have always followed father in all and till the end”³⁰.

On September 2, 1979, he was installed as a priest at the Arad-Sega I parish, where he would serve until his retirement in 1997.

Father Ioan Hornea also carried out administrative activities within the Arad Deanery, being appointed accountant and cashier.

The rich and fruitful missionary activity of father Ioan Hornea was materialized in the fact that during communism he was a proto-presbyter missionary. In this capacity he visited many parishes of the Diocese, and he said words of teaching and spiritual building that have remained in the memory and in the mysterious room of the heart of those who have listened to it with so much love.

Although during complete atheist communist era, as an apostolic zealous messenger, Father Ioan Hornea had the boldness to organize

²⁸ A typed address sent to the Tribunal of Arad by Father Ioan Hornea after the events of 1989, which I received for information from Presbytera Florica Hornea, p. 2.

²⁹ According to the verbal testimony of Presbytera Florica Hornea, during the conversation we had on the evening of December 8, 2017, in her house.

³⁰ According to the verbal testimony of Presbytera Florica Hornea, during the conversation we had on the evening of December 8, 2017, in her house.

Priest Ioan Hornea from Arad in the Communist Prisons and His Confession

religious lessons with children from the neighbourhood every Saturday evening after Vespers, in the church of the Segă 1 Parish. He succeeded in gathering dozens of children in the Holy Place, eager to listen to Christian parables, teachings and singing that they did not attend either in school or in their families. In the Parish Church he often distributed notebooks with Christian songs typed by him at his typewriter, to the children who came to the Religion lessons so they could copy them in manuscript at home. Afterwards at the meetings of the religion school in the parish church, these songs were sung by children from their manuscripts³¹.

As he confessed, once Bishop Visarion Astileanu asked him why he organized meetings with the children in the Segă I parish church on Saturday evening after Vespers; the father answered: "I do not have a singer and I do Vespers service with children who read at the lectern". Bishop Visarion answered him: "All right, Father, and you should answer the same at the Securitate if they ask you"³².

For his involvement in teaching Religion to children at Segă I parish church, and for his attachment to the movement *Oastea Domnului* (The Army of the Lord), Father Ioan Hornea was subjected to several home searches when a series of sermons and notes were confiscated, as well as audio cassettes with speeches or songs recorded at *Oastea Domnului*; at the same time, he and presbytera Florica Hornea were called for several interrogations at the Securitate. Father Ioan Hornea did not resist at all and always answered according to the voice of his conscience³³. In order to be able to secretly keep the sermons, singing and note books, and to prevent them being confiscated during future home searches, the father and his presbytera hid them in the stove of the room³⁴.

Throughout the communist era, he could not bear the injustice of forbidding the confession of faith in God, whom he had repeatedly confessed in front of the people. In this sense we have a testimony of some believers, who were in the Church yard talking in private before the Confession for the wedding ceremony; they stunningly listened to the bold

³¹ From my personal memories since childhood.

³² According to the verbal testimony of Father Hornea, during the numerous conversations we had between 1995-2007.

³³ According to the verbal testimony of Presbytera Florica Hornea, during the conversation we had on the evening of December 8, 2017, in her house.

³⁴ According to the verbal testimony of Presbytera Florica Hornea, during the conversation we had on the evening of December 8, 2017, in her house.

position of the father, who bluntly spoke against the atheist dictatorship and the great horrors it brought to society³⁵.

In a written statement from the Archives of the Romanian Orthodox Proto-Presbytery (A.P.O.R.) in Arad, Father Ioan Hornea gives a brief account of his passions after his return from detention, during his priestly mission before 1989:

“Since the date of my ordination on March 15, 1959, until December 15, 1964 when an amnesty was decreed, I have been banned from serving as a priest because the Department of Cults did not accept it. Also, until the revolution of December 1989, I underwent repeated searches, when my books, notebooks, manuscripts, cassettes were confiscated. During my priesthood, I was investigated, intimidated and threatened by the deputy of the Department of Cults and the Securitate in particular about catechizing children and working within the Orthodox Religious Association *Oastea Domnului*”³⁶.

With all these brief confessions, made either by Father Ioan Hornea or by Presbytera Florica, they were very discreet and moderate in confessing their passions during the communist persecution. Father always said: “Lord Jesus knows all my sufferings during prison and I think He will reward me for all at His judgment”³⁷.

VII. Priesthood after 1989

After the events of 1989, Father Ioan Hornea taught Religion at the General School no. 6 in his parish, where the pupils loved him, and the teachers and parents of children respected and appreciated him.

³⁵ According to the verbal testimony of Mrs. Florica Melniczky, during the conversation we had on the evening of December 9, 2017, at the Church of the Faculty of Orthodox Theology in Arad.

³⁶ APOR Arad, dosar 18/1993, doc. 145/10 august 1993. The text of this address is shown in the paper of Pr. dr. Pavel Vesa, *Clerici ortodocși arădeni și hunedoreni deținuți politici (1945-1989)*, Editura Episcopiei Devei și Hunedoarei, Deva, 2014, p. 110-111.

³⁷ According to the verbal testimony of Presbytera Florica Hornea, during the conversation we had on the evening of December 8, 2017, in her house.

Priest Ioan Hornea from Arad in the Communist Prisons and His Confession

In his pastoral work carried out after 1989 in the Segă I parish, Father Ioan Hornea was very concerned that the street where the church of Parohei Șegă I is situated should be named after the name of the Church founder, the worthy martyr priest Ilarion V. Felea, who died in the communist prison in Aiud. Also in the memory of Father Felea, he raised the cross of marble that can be seen in the yard of Șegă I church. Father Hornea always said that Rev. Ilarion Felea who did not have a cross and a grave because he was thrown into a pit in Aiud, was worthy to have his grave cross in the courtyard of the Church he founded, raising it from the ground³⁸

He also organized weekly pastoral visits with his faithful in all the hospitals in Arad, as well as in social care homes, orphanages and old people's homes, at a time when there did not exist the frames of the social ministry of the Church; he led and preached the light of Christ and the right Orthodox faith everywhere³⁹.

He also took care closely of the faithful from the Orthodox Association "Oastea Domnului", being a true father and participating at their church meetings, through prayer, sermon, or by reciting his poems, or singing with his warm voice. Actually, he learned to feel sensitivity and love for the mission of Oastea Domnului, from brother Traian Dorz during the tough times of communist prison, where they suffered together for the boldness they both had to preach the word of God in times hostile to faith⁴⁰.

Father Hornea did not confess only through sermon, but also in writing, as he wrote and published books of Christian thoughts and poems, enlightening the people of God till the end of his life. Even when, due to multiple illnesses and the powerlessness of old age, he could not serve, he fulfilled his ministry by preaching the word of God through the books most often written near his bed of suffering. Then he sent them to the faithful from the churches of Arad, who loved him and valued him so much, always waiting for his warm and edifying word, even indirectly, through paper sheets⁴¹.

³⁸ According to the verbal testimony of Father Hornea, during his sermons from 1995-1997.

³⁹ From my personal memories since the Theological Seminary.

⁴⁰ From my personal memories since college.

⁴¹ Among the last books of Father Hornea: *Mărturisiri. Poezii religioase*, Arad, 2003, 169 p.; *Semnificații ortodoxe. Scurte explicații la unele adevăruri de credință*, Arad, 2003, 71 p.; *Cuvinte alese*, Editura „Viața arădeană”, colecția „Viața de pretutindeni”, Arad, 2012, p. 174.

In a justification placed at the end of one of his books along with his photo, Father Ioan Hornea noted the following words:

“I included my picture in this small book not to preach me, but to preach Christ through me (I Cor. 11:1). If I did harm to someone, I pray him to forgive me and to believe that I wanted to urge the faithful to remember me, when I will «go way of all flesh». I would like to remind them how I have endeavoured to follow Christ so they would follow me. Let them remember my sermons always ending with poems; my purpose was to be as convincing as possible that I would have got out my heart of my chest to show them how much I want them to be good believers. Through my picture I wanted people to remind the sweet songs of Oastea Domnului, which I sang at Vespers, at vigil services and when I find the occasions, to which I made a beautiful, appealing and useful program for the salvation of our souls and through which I glorified God”⁴².

According to the last testimony written by Father Ioan Hornea in the autobiographical outline, he characterized the whole way of his life in a humble manner: “Unhelpful servant I am as I only did what I owed”⁴³.

VIII. Conclusions

Now, when Father Ioan Hornea secretly talks to us from the triumphant Church, I think it is appropriate to put down some basic coordinates of his ministry and confession:

1. Father Ioan Hornea was a fearless confessor of Christ, serving Him continuously, with much love and earnestness, from the pulpit of the Churches where he served, but also from the corners of the streets or the corridors of hospitals, orphanages or old people’s homes. There on every Thursday he remembered to seek out the suffering people and to bring them a little comfort and strength through his soft word. Despite his fragile nature, his sermons were so powerful by their spiritual strength and by the conviction he had when he spoke. He confessed Christ not only through

⁴² Preot Ioan Hornea, *Cuvinte alese*, p. 171.

⁴³ As shown in a manuscript sheet, a biographical outline of Father Hornea’s life, that I received for information from presbytera Florica Hornea, p. 2.

Priest Ioan Hornea from Arad in the Communist Prisons and His Confession

sermons, but also through his life, a life placed on the coordinates of a true confessor of Christ, who spoke not only from his knowledge, but also from his life, his experience, and his real encounter with Christ. This fact also gave Father Ioan Hornea the courage to confess in times of great restraint, when the atheist ideology seemed unstoppable.

2. He was a spiritual shepherd and a model spiritual father for the hundreds and thousands of believers whom he guided with his characteristic patience, never hurrying to conclude a discussion and refuting anybody either from prayer or from spiritual counsel or Confession. He was then a model of sacrificial service to me, whom I met not only in my childhood, but especially during my theological training, as a seminary student, and later as a theologian student, when I admired him from the lectern of the church during the service, or followed him closely in his missions to hospitals, orphanages, or in parish schools. Since then I understood that this should be the image and service of a shepherd of souls.

3. Father Ioan was a man of patience both with the people he understood and did not judge, as well as with his own sufferings that were real trials for him, especially in the last period. Nevertheless they did not defeat him, because he never complained of anything but just prayed for getting strength in suffering.

4. Father Hornea was a man of love who gave much to others by word, prayer, or smile, always meant to encourage us.

5. Ioan Hornea, our father, was a living sacrifice for others, giving himself entirely to Christ the God Whom he wanted so much to meet in His kingdom.

6. For all the labours of his life, for his fearless confession, and for the parable of his life he offered us who knew him, we pray the Merciful God to dwell him in the joy of His kingdom that he so much waited for, because he loved it!