



# ORTHODOX OBSERVER

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## Archbishop Expresses Sorrow, Condemnation for Paris Attacks

Archbishop Demetrios expressed deep sorrow and unequivocal condemnation for the barbaric terrorist attacks in Paris Nov. 14.

The Archbishop, while on a pastoral visit Nov. 13-15 to celebrate the centennial of Holy Trinity Church in Dallas stated: "Today the whole civilized world is yet again in shock, indignation and mourning. I express, on behalf of the Holy Eparchial Synod and the entire Greek Orthodox Archdiocese of America, our unequivocal condemnation for these horrific acts of violence and terrorism in Paris.

We, here in America are no strangers to such acts of terror and violence.

We stand together in pain and prayer with the people of France, the families of the victims, and our Orthodox hierarchs, clergy, and the faithful members of our communities in Paris.

We stand together with each other as we ask our Lord and Savior Jesus Christ to help us get through this unthinkable tragedy and to guide and strengthen us.

As we face the aftermath of this despicable event, we are encouraged by the words of the Apostle Paul: 'neither death, nor life...nor things present, nor things to come, nor powers...nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord (Romans 8:38-39).'"



EPA-CNA photo

People leave flowers, candles and messages at a memorial at Place de la Republique square in Paris, France, 15 November 2015. The sign (L) reads, in French, 'Not Even Afraid'. 129 people were killed in a series of attacks in Paris on 13 November, according to French officials. Eight assailants were killed, seven when they detonated their explosive belts, and one when he was shot by officers, police said. French President Francois Hollande said that the attacks in Paris were an 'act of war' carried out by the Islamic State extremist group.

## Statement from Assembly of Bishops on Paris Attacks

*Editor's note: The following statement was issued by the Assembly of Canonical Orthodox Bishops in the United States in response to the Nov. 13 the terrorist attacks in Paris.*

With heavy hearts, the members of the Assembly of Canonical Orthodox Bishops of the United States of America offer their

prayers for the people of France who mourn the tragic loss of life that resulted from last night's terrorist attacks in Paris.

We convey our deep condolences to those who have lost loved ones, and we beseech the Lord Jesus Christ to grant a speedy recovery to those injured and eternal repose to those who have fallen

asleep. Our thoughts and prayers are also with the civic authorities and the men and women of law enforcement agencies who are working to bring about peace and stability once more to France and her people.

We extend our fraternal solidarity to all people of good will who pray and

labor for peace, especially our brother Orthodox Christian Hierarchs in France. We condemn these barbaric acts against humanity, and during this worrisome time we draw strength from the words of St. Peter, who encourages us to cast all of our anxieties onto Christ, because He cares for us (1 Peter 5:7).

### In THIS ISSUE



Archdiocese webcam photo

Progress on site of St. Nicholas Church and National Shrine.

#### NSP Retreat

National Sisterhood of Presvyteres hold biennial retreat.

• P. 2

#### About the webcam

State-of-the-art technology tracks St. Nicholas progress.

• P. 5

#### Scouting Retreat held at HCHC

Eastern Orthodox Committee on Scouting holds Northeast Retreat

• P. 17

#### Dallas Centennial

Holy Trinity Church in Dallas celebrates its 100<sup>th</sup> anniversary.

• P. 18



Orthodox Observer photo

Representatives of the organizations receiving Children's Medical Fund Luncheon grants with National Philoptochos officials, Archbishop Demetrios, Metropolitan Methodios and Bishop Sevastianos.

## Philoptochos Children's Medical Fund Luncheon Awards \$167,000

by Jim Golding

BOSTON – The 15<sup>th</sup> National Philoptochos Children's Medical Fund Luncheon on Oct. 31 awarded \$167,000 to 10 New England medical and humanitarian institutions before a sold-out audience of 645 guests. The biennial luncheon took place at

the Renaissance Waterfront Boston hotel with Archbishop Demetrios, Metropolitan Methodios and Bishop Sevastianos of Zela attending.

"We are grateful and honored to have 645 stewards participating in the luncheon," said event co-chair Christine Karavites. "There was a beautiful ambience and feeling of love in the room. Sincere

gratitude for everyone's great support for the children."

TV journalist and Boston news anchorwoman Maria Stefanos served as the emcee.

Sunday, the hierarchs celebrated the Feast Day Liturgy of Sts. Cosmas and



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### Ionian Village

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## NEXT DEADLINE

Deadline for submitting information,  
articles and photos for consideration  
in the **December** issue: **Friday, Nov 27**  
Photos should be sent as a large format  
.jpg attachment (300 dpi min.).

E-mail to: [jim@goarch.org](mailto:jim@goarch.org)  
Regular mail: Editor, Orthodox Observer,  
8 E. 79<sup>th</sup> St., New York, NY 10075.

# ARCHDIOCESE INSTITUTIONS



NSP photo

Participants in the National Sisterhood of Presvyteres retreat with Dr. Philip Mamalakis of HCHC.

## National Sisterhood of Presvyteres Holds Meeting, Retreat in Texas

HOUSTON – The National Sisterhood of Presvyteres (NSP) recently held their bi-annual board meeting and biennial retreat in Texas. The board met at the Annunciation Cathedral in Houston on Thursday, Oct. 8 and at Camp Allen Retreat Center in Navasota on Friday, Oct. 9.

The agenda included metropolis, retired, widowed, and various committee (Caregivers, Clergy Family Mission, Historian, Newsletter, Sister to Sister, and Website) reports.

Among other things, new business included discussion about plans for the upcoming Clergy Laity Congress in Nashville, and our 2017 Biennial Retreat.

The theme of our retreat, Oct. 9-12,

was “Thriving in Ministry as Presvyteres” and our retreat leader was Dr. Philip Mamalakis, professor of pastoral care and director of field education at Holy Cross School of Theology, whose research is in the areas of Orthodox pastoral theology, Orthodox parenting, and marriage and family life. He addressed the three groups of presvyteres: active, retired, and widowed.

Forty-eight presvyteres attended the retreat and here hosted by chairmen Presvyteres Renee Lambakis and Annabelle Xanthos. Leadership 100, the Annunciation Cathedral parish and Philoptochos, and several parishioners made the retreat possible through generous donations.

## How to Contact Archdiocesan Institutions, Metropolises and Related Agencies and Organizations

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**Archdiocesan Institutions**  
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Tel. 212.288.3215; [www.thecathedralnyc.org](http://www.thecathedralnyc.org)  
**Hellenic College Holy Cross School of Theology**  
617.731.3500; [www.hchc.edu](http://www.hchc.edu)  
**Saint Basil Academy**  
845.424.3500; [www.stbasil.goarch.org](http://www.stbasil.goarch.org)  
**St. Michael's Home**  
914.476.3374; [www.stmichaelshome.org](http://www.stmichaelshome.org)  
**St. Photios National Shrine**  
904.829.8205; [www.stphotios.com](http://www.stphotios.com)

### Other key organizations and services

**National Philoptochos**  
212.977.7770; [www.philoptochos.org](http://www.philoptochos.org)  
**Internet Ministries:** [www.internet.goarch.org](http://www.internet.goarch.org)  
• Orthodox Jobs: [www.orthodoxjobs.com](http://www.orthodoxjobs.com)  
• Orthodox Marketplace: [www.orthodoxmarketplace.com](http://www.orthodoxmarketplace.com)  
• Online Store for Parishes: [www.goarch.org/freebookstore](http://www.goarch.org/freebookstore)  
• Orthodox Children's Bible Reader Online: [cbr.goarch.org](http://cbr.goarch.org)

## Denver Communities Contribute \$11,000 More for St. Nicholas Project

DENVER – The parishes of St. Catherine and Assumption Cathedral, which in September raised more than \$44,000 in support of St. Nicholas Church and National Shrine, have collected an additional \$11,255 in donations. The amount does not include funds from local AHEPA chapter 145.

On Sept. 27, the communities held a joint service with proceeds coming from the tray collection, candles and an extended fellowship coffee hour.

The event was organized through the efforts of the Philoptochos and local AHEPA chapters.

The Ahepans also held a golf tournament on Monday, Sept. 28, which raised an additional \$10,000.

## Donations (as of Nov 1<sup>st</sup>)

**Pledges: \$35,348,195**

**Received: \$17,036,334**

**Outstanding: \$18,311,860**

## Change of Address

To submit a change of address:

Contact Soula Podaras  
at 212.774.0235

e-mail: [spodaras@goarch.org](mailto:spodaras@goarch.org)  
fax: 212.774.0239.

Or regular mail to:  
**Orthodox Observer,**  
8 E. 79<sup>th</sup> St., New York, NY 10075-0192  
Be sure to include old address,  
new address and name of parish.

## Questions about submitting news and photos:

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# ENCYCLICAL



Jennie Augusta Brownscombe, "The First Thanksgiving at Plymouth", 1914, Pilgrim Hall Museum, Plymouth, Mass.

## Thanksgiving Day

**Hope in God,  
for I shall again praise  
Him, my help and my God.**

*Psalm 43:5*

*To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox Communities, the Distinguished Archons of the Ecumenical Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America*

### Beloved Brothers and Sisters in Christ,

As we celebrate this national holiday of Thanksgiving, we acknowledge that we often do so in the security and peace of this country in which we live. We are blessed with liberty and with a level of stability and provision that encourages words and sentiments of thanksgiving for these benefits and blessings. Certainly, we should offer our praise and gratitude to God for the opportunity to live in freedom and to know and experience the value of this freedom for human achievement, and most importantly, for our spiritual lives and our calling to share grace and truth.

However, we should also recognize that the act and attitude of thanksgiving is also related to struggle and hardship. The first Thanksgiving, which provided the origins of our national observance, followed an arduous and costly journey to this land by the Pilgrims. To escape persecution, they made a lengthy voyage to this continent, faced disease and death, and attempted to establish a new home in very challenging physical and natural conditions. Their survival of these hardships through faith and hope led them in 1621 to offer thanksgiving to God for His amazing grace and providence.

The official establishment of a national day of thanksgiving by President Abraham Lincoln in 1864 was also related to great hardship and tragedy. For almost four years the nation had been engaged in a deadly civil war; and as the conflict was coming to a conclusion,

President Lincoln called upon his fellow citizens "to offer thanksgiving and praise to Almighty God...and penitent and fervent prayers and supplications to the Great Disposer of Events for a return of the inestimable blessings of peace, union, and harmony throughout the land."

From the Holy Scriptures the words of the Psalms direct us to see the power of thanksgiving in struggle and affliction. In the midst of affliction and persecution, the Psalmist says, *Why are you so sad, O my soul? And why do you trouble me? Hope in God, for I will give thanks to Him. My God is the salvation of my countenance* (Psalm 41:12). Thanksgiving strengthens hope, and hope guides faith toward deliverance and salvation in the Lord.

As we see in the origins of Thanksgiving Day and in Scripture, true thankfulness and the character of our gratitude are revealed both in times when we are blessed with peace and abundance and in times of affliction and great challenges. In both we are called as God's people to worship Him, to give thanks and praise to Him as our Creator, Sustainer, and Redeemer, and to commune with Him in faith and commitment through the supreme sacrament of thanksgiving, the Holy Eucharist. In thanksgiving and grace, we offer from our blessings so that others in need might be blessed as well. In times of struggle, our witness of thanksgiving becomes more powerful. Our worship, offering, and gratitude in the midst of hardship affirm our trust in God, our faith in His deliverance, and our hope in salvation. With boldness in the face of adversity, we are able to proclaim, *O, give thanks to the Lord, for He is good! For His mercy endures forever!* (Psalm 135:1)

On this blessed Thanksgiving Day, in all of the circumstances of our lives, may we raise our voices in praise to Almighty God, offering a witness of the source and promise of our gratitude. May you and your families have a blessed day of gratitude, fellowship and peace.

**With paternal love in Christ,**

*Archbishop Demetrios*

† DEMETRIOS, Archbishop of America



GOA photo

Archbishop Demetrios and Bishop Andonios of Phasiane discuss ideas for the interior of St. Nicholas Church and National Shrine with hieromonk Arsenios on Mt. Athos.

## Four Weeks, 20,000 Miles (more or less)

by Jim Golding

For Archbishop Demetrios, the period from mid-October to mid-November was not exactly a typical work schedule. Instead, it proved to be a grueling transcontinental road trip stretching from New York, to Athens, Greece, to Mt Athos, to Munich, Germany, to Long Island, to Boston, to San Diego, Calif., back to New York, Long Island again, Stamford, Conn., and Dallas.

Beginning Oct. 13 with the two-day meeting of the Holy Eparchial Synod, there followed the fall session of the Archdiocesan Council, on the 14<sup>th</sup> and 15<sup>th</sup>, the Oct. 16-17 Archons meeting, banquet and installation, and a flight to Greece on the 18<sup>th</sup>.

Ninety minutes after his plane landed on Oct. 19, he attended the two-day international conference on the Middle East, where he addressed the gathering upon his arrival. (October issue).

The stay in Athens included another international conference the next day. "The spiritual center and the diaspora" conference, organized jointly by the Ecumenical Patriarchate and the American Jewish Committee to mark the 25<sup>th</sup> anniversary of diplomatic ties between Greece and Israel. From there, he visited the Benaki Museum to view the Santiago Calatrava exhibition on St. Nicholas Greek Orthodox Church and National Shrine, and the Demetrian Center, established with donations from the Archdiocese of America for the care of children who are victims of the current economic crisis. After having lunch with the children, His Eminence accepted the Medal of St. Dionisios the Aeropagite, the highest honor given by the Archdiocese of Athens and All Greece. Flying to his hometown of Thessaloniki, the Archbishop, accompanied by Archdiocese Chancellor Bishop Andonios

of Phasiane and Archdeacon Panteleimon Papadopoulos, went on to Mount Athos for a two-day visit starting Oct. 22. It had been raining for two days.

After arriving at the entry port of Daphne by boat from Ouranopolis, they were welcomed by Mt. Athos' governor, Aristos Kasmiroglou. At the monastery of Xenophontos they were officially received at a doxology with the brotherhood of monks. It was the Archbishop's first visit to Xenophontos since 1957 when he was a lay theologian. His Eminence, now 87, has known the abbot, the Rev. Archimandrite Alexios, more than 50 years.

During their stay, the Archbishop, bishop and archdeacon met with noted iconographer hieromonk Fr. Loucas to discuss the iconography project planned for St. Nicholas Church at the World Trade Center.

They also toured Fr. Loucas' iconography studio and the monastery museum.

In the evening, a synaxis of the brotherhood took place with the Archbishop.

Oct. 23, rising at 4 a.m., he officiated at the divine liturgy that began at 6 a.m.

After the liturgy they went to Karyes, the capital of Mt. Athos, where they met with the "epistasia" (the Athonite council), then attended the Church of the Holy Protection to revere the sacred icon of Axion Estin.

There followed a meeting with the St. Nicholas Brotherhood at Bourazeri in Karyes, and another meeting with hieromonk Arsenios to discuss the interior design of St. Nicholas.

The Archbishop's group then departed for the Monastery of Iviron, and were officially welcomed by Archimandrite Vasilios Gondikakis, the former abbot who also has known the Archbishop for over 50 years.

▶ to page 8

## CLERGY UPDATE

### Assignments

**Fr. Luke Palumbis** – St. Basil the Great Church, Houston, Texas 07/01/15

**Fr. Ioannis Vernikos** – St. George Church, Hollywood, Fla. 10/01/15

**Fr. Luke Uhl** – St. Nicholas Church, Grand Junction, Colo. 11/01/15

**Fr. Nichoals Bekris** – Holy Resurrection Church, Castro Valley, Calif. 11/15/15

### Offikia

**Fr. Demetrios Tsigas** – Office of Protopresbyter, bestowed by Metropolitan Alexios of Atlanta 09/27/15

**Fr. Teodor Petrutiu** – Office of Proto-

presbyter of the Ecumenical Throne, bestowed by Patriarch Bartholomew 10/08/15

**Fr. Nikiforos Fakinos** – Office of Protopresbyter, bestowed by Archbishop Demetrios 10/25/15

### Priests on Loan

**V. Rev. Fr. Maximos Politis**, Oct. 1, (from the Church of Greece)

### Suspensions/Defrockings

**Adam Metropoulos** - Defrocked for violation of the Archdiocese Sexual Misconduct Policy.



# ARCHDIOCESE INSTITUTIONS - HCHC

## Fr. Christopher Metropulos Installed as 21<sup>st</sup> President of HCHC

by Jim Golding

BROOKLINE, Mass. – Fr. Christopher Metropulos, appointed to lead Hellenic College Holy Cross School of Theology in June, was officially installed Oct. 29 as the institution's 21<sup>st</sup> president in a ceremony attended by more than 500 from throughout the Archdiocese.

The event at the Pappas Gymnasium also was live-streamed.

The two-hour program included congratulatory speeches from numerous Church, academic and diplomatic representatives, including Metropolitan Methodios of Boston, also a former president of the school; Consul General of Greece in Boston Iphigenia Kanara, Archons National Commander Dr. Anthony Limberakis, National Philoptochos President Maria Logus, HCHC Board Vice Chairman and former school president Dr. Thomas Lelon, and officials of the Boston Theological Institute, Leadership 100, the HCHC deans and presidents of the Alumni Association and Archdiocesan Presbyters Council.

The HCHC Chorale, directed by Constantine Limberakis, performed selections during the program.

In his speech, Fr. Metropulos outlined an ambitious program he has set for the school, including a 10 percent increase in the number of students enrolled over the next five years.

He announced that over the past three months HCHC has received several large gifts that will make possible such major improvements to catapult the school into a state-of-the-art institution.

Among these is a major gift from George Kostas of Houston that will make possible the construction of the George and Angelina Kostas Student Center.

It will include a new bookstore, on-line learning classroom, and broadcast media facilities.

Also, the Pappas Family of Houston has committed funds for a new dining hall within this new center.

He added that construction would not begin until the funds and an endowment for the upkeep of the facilities are in place.

Two other major donations received include a \$1.32 million gift from Charles and Connie Cottros in honor of immediate past President Fr. Nicholas Triantafilou, and \$600,000 from the estate of Bishop John Kallos to create a scholarship for a rising senior in the school of theology.

Aside from the ambitious building program, Fr. Metropulos said the school will host "many new conferences that will help us fulfill our mission of becoming the true intellectual, educational, and spiritual center of the Greek Orthodox Church in America, and the world."

Also planned is the completion of the iconography for Holy Cross Chapel, an increase in the number of endowed chairs to both the college and school of theology, an assessment of the college's current majors and graduate programs and the development of new courses of study "for a new generation of learners," which will include seeking partnerships with other universities and seminaries in the U.S. and abroad.



Archbishop Demetrios and President Emeritus Fr. Nicholas Triantafilou place the President's Office Medallion upon Fr. Metropulos, which bears the name of every president of HCHC.

Fr. Metropulos said, "We have already begun the work of creating an online learning and continuing education component for the school."

The revitalization of Holy Cross Press, the Greek Orthodox Theological Review, and the bookstore, are also among his objectives, "with the goal of positioning them as a premier Orthodox publishing outlet in the world. This will allow us to offer more resources, not only to our faculty and students, but also to our alumni, and the faithful worldwide."

The creation of a Continuing Education program for clergy and training for the laity is another long-term project, the new president plans to pursue. "We must adjust our teaching methodology to reflect the demands of parish life, today,

and in the changing future," he said.

In his concluding comments, Fr. Metropulos stated, "These are bold and exciting plans for the future; projects and programs that will be among my top priorities as incoming president, and they will take time to develop. But I am well aware that the success of our plans cannot depend on human effort alone. There must also be inner work, an unwavering commitment and willingness to open oneself to the life of the Spirit. We may construct new buildings, but *'unless the Lord build the house, they labor in vain who build it'* (Ps 127:1); for *'no other foundation can be established and built on, than Jesus Christ'* (1 Cor 3:11), because we *'are living stones, being built up as a spiritual house for a spiritual*

*priesthood...acceptable to God through Jesus Christ'* (1 Pet 2:5)..."

He continued, "Our purpose, therefore, is to prepare students – seminarians and collegians – who, as the priests, teachers, parents and lay leaders of tomorrow, will make available the treasures of Orthodox spirituality not only to future generations of the faithful, but also to those who have been alienated from formal, or religious institutional practices, and left bankrupt by the pervasive culture of relativism in which we live."

### Archbishop's comments

At the end of the program, Archbishop Demetrios offered his thoughts on the new president's "programmatic address."

"You are facing a totally new situation," he said to the former parish priest of St. Demetrios in Fort Lauderdale, Fla. "You face a challenge of how to maintain continuity of this institution and how at the same time to be innovative. It is a perennial challenge for any person."

He praised Fr. Triantafilou for maintaining the continuity and said that all major and strong universities share a major characteristic of "respecting the past, but working toward the future."

His Eminence also noted Fr. Metropulos' accomplishments with the Orthodox Christian Network.

"It has become quite a program on the internet, reaching people far away in big numbers." He called him "a pastorally oriented person. He cares about the people."

The Archbishop further stated that HCHC "should be an institution par excellence for Hellenic global studies, language, history, culture and principles of the Orthodox faith."

"We have to have a strong Orthodox presence and cultivate these tremendously important aspects," he added.



GOA/D. Panagos photos

Hundreds of people, including family members of Fr. Metropulos and HCHC faculty and administrators, filled the Pappas Gymnasium for the installation ceremonies.





THE  
**SAINT NICHOLAS  
 GREEK ORTHODOX  
 NATIONAL SHRINE**  
 AT THE WORLD TRADE CENTER

StNicholasWTC.org



## EarthCam Tracks Continuous Progress at Site

NEW YORK – When the St. Nicholas Greek Orthodox Church and National Shrine opens it will also mark 100 years since the birth of a man named Buddy Cury.

He is the father of Brian Cury, President and CEO of EarthCam, the global leader in delivering webcam content, technology and services. Brian Cury feels that this connection is much more than coincidence and is thrilled to now be connected to this new church and shrine.

A number of months ago Cury was approached by the Archdiocese for assistance in visually documenting the day-to-day rebuilding of the new St. Nicholas Church and National Shrine.

After 14 years of negotiations with the Port Authority, the tiny church, the only house of worship destroyed on 9-11, was finally beginning construction. Cury was instantly interested in lending his support and expertise.

Working hand-in-hand with the Port Authority and EarthCam, the Archdiocese was able to place two cameras at the W New York-Downtown Residences that look directly onto the site at ground zero. One camera now offers live streaming video of the activity on the building site, while the other camera captures a high resolution photograph of the site every 15 minutes and stitches together a daily panorama made up of 1 billion pixels. Upon completion of the Shrine these photos will be compiled into a time-lapse video of the entire construction process.

“It is my honor to participate in a small way to the rebuilding efforts of the church,” said Cury. He explained that his great-grandfather “Beddy” and father, “Buddy”, both Orthodox Christians, would be so honored that he is able to contribute his talents and financial support to this historic church.

“The Church was part of one of the darkest days in US history and now it is a significant part of the rebuilding. It’s EarthCam’s mission to continue to document the site for future generations, so people can see what it took to rebuild these important 16 acres.” Cury is confident that the documentation of the rebuilding with EarthCam’s unique perspective will help the church transcend its initial purpose and truly become a beacon of faith to the entire world.

“Like a candle lighting the way, the cameras offer an opportunity to enlighten people all over the world to see how far we’ve come and yet be reminded that there is still more to accomplish. People everywhere can now participate in the rebuilding today and for many years to come.”

EarthCam also provided the video recording services for the building of the National September 11 Memorial & Museum, One World Trade Center and many other important structures around the world.

To watch the live stream, log on to [www.stnicholaswtc.org](http://www.stnicholaswtc.org) or [www.earthcam.com/stnicholaswtc](http://www.earthcam.com/stnicholaswtc).



EarthCam photo



Alex Mavradis photo

### Philoptochos presentation

National Philoptochos President Maria Logus (third from left) and members of the National Board present a \$400,000 check to Archbishop Demetrios on Nov. 1 for St. Nicholas Church and National Shrine at the Children’s Medical Fund Luncheon hosted by the Boston cathedral chapter. Others shown (from left): Frances Levas, Metropolis of Boston Philoptochos president; Christine Karavites National Philoptochos secretary; and Martha Stefanidakis, National Philoptochos treasurer. The funds were contributed by chapters nationwide.



National Board members of AHEPA and Congressman Gus Billirakis (left, front) take a private tour of the construction site of St. Nicholas in early November.



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# ARCHDIOCESE INSTITUTIONS - PHILOPTOCHOS

## Philoptochos Children's Medical Fund Luncheon Awards \$167,000

➤ from page 1

Damianos, patron saints of the National Philoptochos, at Annunciation Cathedral in Boston where National President Maria Logus presented a \$400,000 donation to the Archbishop for St. Nicholas Greek Orthodox Church and National Shrine. (related photo page 5).

The following institutions are the grant recipients represented by the individuals named and purpose for the donation.

- Baystate Pediatric Endocrinology, Springfield, Mass.; Ksenia Tonyushkina, MD, pediatric endocrinologist, \$12,000, to improve access to pediatric diabetes Care through video communication.

- Camp Sunshine at Sebago Lake, Casco, Maine; Kayley Walker, development associate, \$10,000; for a family sponsorship program for those affected by life-threatening childhood illnesses.

- Cooley Dickinson Hospital, Northampton, Mass.; Lynne Saner, development associate, \$20,000; Cooley Dickinson Emergency Department pediatric rooms.

- Hasbro Children's Hospital, Providence, R.I.; \$20,000, Robert Lovinger, development grants manager, for RI Hospital Pediatric Intensive Care Family Room.

- Health Imperatives, Brockton, Mass.; \$10,000; Julia Kehoe, president and CEO; for violence intervention and prevention programs for crisis counseling and therapeutic support.

- Julia's Wings Foundation, Sherman, Conn; \$10,000; Michael and Heather Malsin, founders; for financial assistance for families of children at Boston Children's Hospital and Dana Farber Cancer Institute for daily living expenses and non-covered medical costs.

- Matthew's Hearts of Hope, Sherman, Conn; \$25,000; Marie Hatcher, president and founder and Susan Seeger, development; for congenital heart defect research grants, including 3D imagery screenings not covered by insurance at Boston Children's Hospital.

- Mount Auburn Hospital, Cambridge, Mass; \$20,000; Denis Bustin, vice president for development; phototherapy for the treatment of Neonatal Hyperbilirubinemia (newborn jaundice).

- New England Disabled Sports (NEDS), Lincoln, N.H; \$25,000; David Micalizzi, vice president of the board of directors; general support of adaptive sports programs for children living with disabilities.

- UMass Memorial Children's Medical Center- Palliative Care Program, Worcester, Mass; \$15,000; Dr. Mary Lee, chair, Department of Pediatrics/Physician-in-Chief; advancing palliative care for children facing life-limiting conditions.

- The New England Disabled Sports presentation included a moving testimony from a young blind boy, Beck Schutte, age 12 who spoke about losing his sight from a brain tumor as a young child and spending weekdays in the hospital,

while looking forward to weekend trips to Loon Mountain in New Hampshire for skiing.

He said it made the week and the chemo bearable when he skied with his guide, one of 200 volunteers, a young high school junior who guides him down the mountain with earphones.

His testimony brought the entire audience to its feet with a standing ovation and few dry eyes.

Guest speaker Jeanette G. Clough, president and CEO of Mount Auburn Hospital in Cambridge, one of the recipient institutions, presented startling statistics about mental illness in the U.S., with as many as 44 million adults suffering from some form of the disease, and half of the number of cases beginning by age 14. She reported that, annually, \$13.8 billion is spent on psychiatry.

Ms. Clough also highlighted her institution's work with childhood leukemia and participation in various health care programs for uninsured and low-income women.

She has initiated new programs and expanded services at the hospital and articles for professional publications, including the *Journal of the Harvard Risk Management Foundation* and the *Journal on Quality Improvement*.

The National Philoptochos honored Rosemary Nikas, chairman of the 2013 Children's Medical Fund Luncheon, which took place in Pittsburgh. She was unable to attend the Boston luncheon because her husband passed away shortly before the event.

During the program, the Romanos the Melodist Byzantine Choir of HCHC, directed by Dr. Grammenos Karanos, assistant professor of Byzantine Liturgical Music and Protopsaltis of Holy Cross Chapel, performed a musical interlude and the American and Greek national anthems.

### Archbishop's reflections

Archbishop Demetrios addressed the luncheon after the presentations. He commented that Ms. Clough's address was "informative, startling, alarming and stimulating.

He went on to say that problems such as poverty and violence have negatively affected young people in contemporary society, which leads people to ask "does the youth of today have a future?"

He said the future of the youth is the Church, "not the youth is the future of

the Church because the Church offers God. Without God, they are simply lost."

Commenting on the role of Philoptochos, which transcends "loving the poor," he said that events such as the medical fund luncheon "show that you have outgrown your original title."

He described the luncheon as "an outstanding effort of 'philadelphia (brotherly love) and philoxenia (love of strangers) by the Boston Philoptochos."

The organization deals with "so many human conditions," he said. "This is the Philoptochos of today."

The Archbishop enumerated many situations, causes and human problems they address, including aid to victims of fires, earthquakes, hurricanes and other disasters, children with diseases, the elderly, forgotten and abandoned, and to other organizations of the Church including HCHC, St. Basil Academy and the Ecumenical Patriarchate.

He also noted the Philoptochos' more recent involvement in helping to raise funds for the completion of St. Nicholas Church and National Shrine. "You have advanced rapidly to fulfilling the commitment," he stated. "That's Philoptochos."



Luncheon scenes (above and below), National Philoptochos President Maria Logus (in the distance) address the gathering of nearly 650 people from every metropolis.



Metropolitan Methodios of Boston and emcee Maria Stefanos, engage in some light-hearted comments during the early part of the program.



Dr. Grammenos Karanos directs the Romanos the Melodist Byzantine Choir in performing several compositions during a musical interlude.

Orthodox Observer photos



# THE VOICE OF PHILOPTOCHOS

## Help Us Feed the Hungry

As we plan our Thanksgiving celebrations with our families and count our myriad blessings, Philoptochos asks you also to think about the hungry and the homeless.

Please consider foregoing just one trip to Starbucks each month to help us Feed the Hungry. Political campaigns have shown us that a monthly, recurring donation of just \$5 or \$10 can add up to a lot if enough people across the US contribute.

Remember that we can produce a meal for as little as 25 cents, so your \$10 monthly donation will feed 480 people in a year.

Help us reach our goal. Help us restore dignity to the less fortunate in our nation. Place your monthly recurring donation at: <http://bit.ly/1MpMsF3>

## Metropolis of Pittsburgh Chapters Embrace the Challenge

Philoptochos is on a mission to feed 250,000 hungry souls by July 2016. Chapters from the western to eastern corners of the Metropolis of Pittsburgh are working diligently to make this a reality.

St. Haralambos Philoptochos in Canton, Ohio will reach its chapter goal of 1000 meals served by year-end 2015. The Philoptochos prepares its monthly meals at church and serves them with the assistance of the Jr. GOYA.

St. Demetrios Philoptochos in Rocky River, Ohio, provides lunch once a month to the students and faculty of a private urban Christian school.

Philoptochos members not only feed, but also tutor the students in conjunction with their literacy program, and the entire parish community collects school supplies and clothing for the children.

The GOYA has also embraced this project, and with their help, a second meal each month will be added at the school.

Philoptochos also serves 100 meals every month at St. Herman's House, an Orthodox house of hospitality.

The meals are prepared ahead of time, transported to and served at St. Herman's. Collectively, the St. Demetrios parish family is now providing and serving 140 meals per month, 1,680 meals per year.

The Philoptochos at Annunciation Greek Orthodox Community of Cleveland, also prepares a monthly meal for the hungry at St. Herman's, totaling 1200 meals per year.

In Camp Hill, Pa., the Philoptochos at Holy Trinity Cathedral visits a homeless shelter every other month and feeds 40 residents.

In addition, they feed 219 families from their Food Bank of donated food items.

The Philoptochos involves the entire community in their ministry of feeding the hungry. Named "Project Share," Philoptochos sponsors fund raisers to fund the project, and GOYA provides the manpower.

The ladies believe it is their duty as "Mothers of the Church" to teach the youth about philanthropy.

The Philoptochos not only supplies food, but also \$100.00 food gift cards to

➤ to page 8



Orthodox Observer photo

National Philoptochos Board members were addressed by Archbishop Demetrios at their meeting in the Archbishop Iakovos Library, where they discussed several innovative programs and the Feed the Hungry project.

## Chapters Across the U.S. Feed the Hungry

### Feeding the Hungry – Lessons Learned

*"You are the light of the world. A city that is set on a hill cannot be hidden.*

*Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven."*

Matthew 5:14 – 16

by Maria Logus, National President

Tragically in America, 50 million people struggle with hunger. Even more disturbing is that one in five children in our country, the richest in the world, goes to bed hungry. As a step towards more hands-on activities, Philoptochos chapters across the United States have been challenged to offer a quarter of a million meals before the 2016 convention. National Board members wanted to join in the challenge and so, in recent months, they have participated in soup runs in New York City, in soaking, icy rain, and in warm, summery breezes. We would like to share our experiences and some lessons learned.

1. The hungry and homeless look like us. In order to launch the new program, we visited a long established weekly meal program. The experience was an eye opener. The guests were dignified, orderly and appreciative. They were young and old. That night we learned that homelessness and hunger can happen to anyone.

2. Homeless and hungry people have life stories to share with us. At our first outing, we offered meals to about 100 people, some of whom shared their stories with us. Many asked whether they could give us anything in return for the hot meal, but one man made a particularly strong impression. He thanked us for looking directly at him and explained that most people don't look at the homeless. Instead they look away and treat them like they are invisible. None of us will ever look at people on the streets in the same way again.

3. Don't feel badly if you can't feed everyone. The problem of homelessness and hunger may look insurmountable, but don't allow the absence of a complete solution to rob you of the joy of helping even one person. Be comforted by the fact that you have helped make one night a little better for one person. We can

make a difference – one person at a time.

4. Let's treat our guests as guests. We speak about the people we offer meals to as our guests. This reminds us to treat them as we would guests in our own homes. Try to engage the guests in conversation – they are in desperate need of personal contact and if possible, reach out physically and shake their hands.

5. Bring a priest. Our guests often refer to their faith and sincerely thank the Philoptochos women for our work, but they immediately and fundamentally connect with our much appreciated and ever present Spiritual Advisor, Bishop Sebastian of Zela. In many of our guests, who have seen and experienced some of life's darker sides, there is a strong core spirituality. They are people of faith, and they are also hungry for the comfort, guidance and support of a priest.

6. Be prepared for problems but welcome the joy. Forty percent of the homeless on the streets suffer from some degree of mental illness. We cannot assure you that you will not encounter problems, but we have not had any serious issues, and in one recent situation, the other guests stepped in to calm and quiet the disturbed guest.

7. It doesn't take a lot of money. In May, in partnership with a group called Feeding Children Everywhere, 30 Philoptochos members packaged more than 12,000 meals in under two hours. Each of those meals cost only 25 cents. Those meals – made up of lentils, rice, dehydrated vegetables and Himalaya pink salt, were nutritious and hearty and show that you don't need a huge amount of money for the project. These experiences are life changing and they stay with you long after the meal is eaten.

8. Teach your children well. When preparing for that program, we needed to gather fifty volunteers to staff the tables, stuff the ingredients, and box the meals. We contacted the Archdiocesan Holy Trinity Cathedral School and were

happily joined by 6<sup>th</sup>, 7<sup>th</sup> and 8<sup>th</sup> graders who added some much needed energy, and a lot of noise. The students provided enthusiastic, strong labor but the real benefit was the involvement of young people in philanthropy doing something good for others less fortunate. We should use these opportunities as educational tools to introduce our youth to the needy around them, to Philoptochos and to a lifetime of doing good deeds.

9. Just do it. The National Feeding the Hungry Committee has created a page on our website, [www. http://philoptochos.org/outreach/projects/feeding-the-hungry-250000-meals](http://philoptochos.org/outreach/projects/feeding-the-hungry-250000-meals), with information and resources, a counter showing how many meals have been served, and a spotlight on chapter activities. That site will provide answers to questions and give you some prototypes for hunger programs that may be appropriate for your community. It's not a one size fits all proposition - we want you to adopt a program that will satisfy a need in your community and which will be a good match for your members and the church family as well. And finally --

10. What's goes around, comes around. Hunger and food insecurity is a pervasive challenge in this country and all over the world.

The problem has been around for generations. But the time for compassion alone has passed and we need to match our good intentions with hard work. We may never know or see the results of our work, but we can be certain that doing nothing will produce nothing. We can be agents for change, and I urge you to consider starting a hunger program in your chapter.

If there's one already, expand it and involve the whole church family. I truly believe that feeding the homeless and the hungry will not only provide nourishment for those we serve; the physical act of giving will feed our souls and our spirits as well.



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## ARCHDIOCESE NEWS

### Four Weeks, 20,000 Miles (more or less)

▷ from page 3

After a doxology, the archbishop visited the rare sacred icon of Panayia Portaitissa, which dates to the ninth century iconoclastic period.

The icon has never left Mt. Athos.

His Eminence also viewed iconography created by Loucas of Xenophontos.

Officials of the Mt. Athos government escorted the group to Daphne for the last boat leaving that day to Ouranoupolis.

It was on to Thessaloniki for an 8 a.m. Lufthansa flight to Munich the next day where they changed planes for New York.

The next morning after their arrival, Sunday, Oct. 25, he officiated at the Hierarchal Divine Liturgy at St. Demetrios, Merrick, Long Island, where he also conducted an aghiasmos ceremony for the completion of the church interior two years after a devastating fire.

That night he presided at vespers at St. Demetrios in Jamaica, Queens, and Divine Liturgy again on Monday, the Feast Day of St. Demetrios and his own name day, at St. Demetrios Cathedral in Astoria.

That evening a reception in his honor took place at Holy Trinity Archdiocesan Cathedral in Manhattan.

Spending Tuesday and part of Wednesday at his Archdiocesan headquarters office, he then traveled to Boston to deliver the keynote address

on "Speaking to Secular America" at the start of the three-day Conference of Missions Institute of Orthodox Christianity at HCHC.

Thursday afternoon, Oct. 29, His Eminence presided at the installation of Fr. Christopher Metropulos at the 21<sup>st</sup> president of HCHC.

The next morning, he attended and spoke at the National Philoptochos Board meeting held in the Archbishop Iakovos Library. The board held a dinner in his honor that evening.

His next activity was the National Philoptochos Children's Fund Luncheon on Oct. 31, beginning with a press conference.

Archbishop Demetrios presided at the Nov. 1 Hierarchal Divine Liturgy at Annunciation Cathedral in Boston.

Two days later he flew to San Diego for the start of the National Presbyters Council with more than 200 priests attending the three-day event.

The Archbishop stopped at his office on Nov. 6 and resumed a less hectic schedule, conducting vespers Nov. 7 at Archangel Michael Church in Port Washington, Long Island, Divine Liturgy Nov. 8 at Archangels Church in Stamford, Conn., and the St. Michael's Home awards dinner that evening.

His odyssey continued Nov. 14-15 in Dallas for the 100<sup>th</sup> anniversary of Holy Trinity Church, returning to New York until the next round of events.

## PHILOPTOCHOS



Philoptochos photo

Members of the St. Haralambos chapter in Canton and Fr. Gamvas prepare food for the hungry.

### Metropolis of Pittsburgh Chapters Embrace the Challenge

▷ from page 7

150 needy families to supplement their monthly food allowances.

The Lancaster Pa., Philoptochos chapter of Annunciation Church has several ministries. Their parish provides weekend meals at the Crispus Attucks Community Center. The various organizations of the church (Philoptochos, GOYA, Joy, Daughters of Penelope, etc.) take turns seven times a year, with Philoptochos taking the lead twice. In each instance, they prepare and deliver meals to the Center to serve 130-140 people. In addition, Philoptochos makes a \$300 annual donation to the "Powerpack Project," which provides food for needy families. The Philoptochos also annu-

ally provides \$500 - \$1,000 in gift cards, which their parish priest then distributes in increments of \$20 to feed the hungry.

Finally, the Philoptochos of Sts. Constantine & Helen of Reading, Pa., prepares and serves a monthly meal at a homeless shelter to an average of 75 people, or 900 meals per year.

With an abundance of blessings and the support of their entire parish families, the Philoptochos chapters of the Metropolis of Pittsburgh strive to continue Christ's ministry on earth.

The ladies view this as their opportunity to return to God a portion of the time, talent and treasure with which He has gifted them. So, roll up your sleeves, tie on your apron and get to work. Happiness is a full stomach and a joyful heart!



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# NATIONAL MINISTRIES - EDUCATION

## In-Service Training Seminar Held

NEW YORK – Two hundred and sixty teachers and administrators attended an in-service training seminar for teachers who serve in the day and Greek afternoon/Saturday schools.

The annual Staff Development Seminar was successfully organized Nov. 3 by Direct Archdiocesan District Office of Education Director Maria Makedon and took place at St. Demetrios High School in Astoria, NY. Mrs. Makedon also held similar seminars in Connecticut and New Jersey.

This year's seminar included a series of presentations and workshops for the NYC parochial day school teachers (English program) with the general theme "Writing Across the Curriculum" according to the Common Core mandates of the New York State Education Department.

Presenting the program was Dr. Barbara Coza of the St. John's University English Department.

The Greek teachers had the opportunity to hear Professor Marios Koukounaras-Liagkis, a theologian and educator at the University of Athens/School of Theology who focused on current methods of teaching the Greek language.

He held two 2-hour training workshops based on the needs of the Greek American



GOA/D. Panagos photo

Day and Greek school teachers of the Direct Archdiocesan District attend the Office of Education-sponsored Staff Development Seminar in Astoria.

schools, teachers, and students and emphasized the educational value of having a pleasant classroom environment to achieve success of the learning process, focusing on the poem of K. Cavafy's "All you can do."

Liagkis made a reference to the factors that influence a positive climate in the classroom and analyzed mistakes in teaching.

He proposed activities that may be used by teachers, at all levels, to encourage students to participate effectively, understand, and better master the Greek language.

These activities were based on the child-guided (independent) learning and on the communicative teaching.

Teachers participated in a variety of

language games and reflected on their own experience according to the age and language level of their students, transforming the seminar to a vivid classroom. Participating teachers expressed their satisfaction in having learned useful skills and new ideas for their everyday teaching of the Greek language and culture.

## Religious Education Department Impacts Sunday Schools and Adults

BROOKLINE, Mass. – The Archdiocese National Ministry that has direct impact on nearly every parish in the United States in presenting the Orthodox Christian faith to each generation is the Department of Religious Education.

Through its Sunday School materials, including curriculum books, various other religious education publications including books on the faith, pamphlets, multi-media presentations, icons and electronic and digital programs, the department offers an enormous selection of resources for parishes and individuals seeking to enhance their faith.

Each year the Department of Religious Education organizes and administers the St. John Chrysostom Oratorical Festival, in cooperation with its National Chairman, Presvytera Margaret Orfanakos, which involves developing speech topics to be considered by participants.

Director Dr. Anton Vrame travels the country conducting various work-

shops, lectures, conferences and retreats throughout the year. Since June, his presentations have included the Halki Summit in Istanbul, other events in California, Atlanta, New York, the Boston Metropolis Clergy Laity Assembly, conferences in Cherry Hill, N.J., Westchester, Ill., Antiochian Village and Cincinnati. Dr. Vrame, along with Presvytera Aimee Ehlers of Burlington, Vt., and staff member Angeliki Constantine also produces the 'Zines' used in many Sunday schools. Assumption College, a Roman Catholic institution in Worcester, Mass., has been using one zine for its Introduction of Scripture class.

The department also acquired the Orthodox Marketplace, which will be accessible online beginning in the spring. Until then, materials may be ordered directly from the department, located on the campus of HCHC.

Department staff members stand ready to assist parishes, organizations

and individuals with orders and other requests.

They include Presvytera Cori Katinas, customer service, bookkeeping; Maria Klonaris, customer service, catalog sales and flyer preparation and ordering of materials; Dimitra Dogias, customer service representative and invoice processing; and Angeliki Constantine, project coordinator who helps develop curriculum and Oratorical Festival topics.

The office manager is Anestis Jordanoğlu who oversees the staff and serves as managing editor of *Praxis* magazine. *Praxis* goes to 1,500 subscribers. Subscription rates are \$15 per year, \$27 for two years. It is complimentary to all clergy and religious education directors.

The department offers a wide range of religious education materials and receives between 3,000 and 5,000 orders per year, amounting to more than 30,000 items from throughout the U.S., and overseas, including Australia, South Africa,

Sierra Leone, Nigeria, Greece and others. The department deals with about 250 vendors who supply the various products sold, including curriculum books, teaching resources, gifts, adult education materials and multi-media items.



Department of Religious Education Director Dr. Anton C. Vrame addresses the recent Archdiocesan Council meeting in October.



Orthodox Observer photos

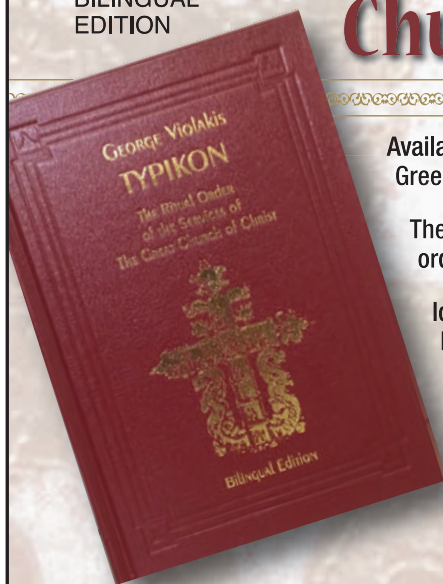
Office staff (above, from left) Presvytera Cori Katinas, Maria Klonaris, Dimitra Dogias and Anestis Jordanoğlu. (at right) Angeliki Constantine with numerous book selections available for sale in the foreground.





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## ORTHODOX - CATHOLIC CONSULTATION



Orthodox-Catholic Consultation photo

50<sup>th</sup> Anniversary of the Orthodox-Catholic Theological Consultation.

## Consultation Marks 50<sup>th</sup> Year

by Fr. Thomas Fitzgerald

WORCESTER, Mass. – The 50<sup>th</sup> anniversary of the North American Orthodox Catholic Theological Consultation was held at St. Spyridon Cathedral and Assumption College in Worcester on Oct. 22-24.

The Theological Consultation was formally established in 1965 by the bishops of the Orthodox and Catholic churches in the United States. Under the leadership of Archbishop Iakovos and Catholic Bishop Bernard Flanagan of Worcester the first meeting took place there on Sept. 9, 1965.

This meeting marked the beginning of the first formal dialogue between the Orthodox Church and the Catholic Church since the 15<sup>th</sup> century. The meeting occurred after the historic encounter of Pope Paul VI and Ecumenical Patriarch Athenagoras in Jerusalem in 1964, and prior to the Lifting of the Anathemas of 1054 by Rome and Constantinople in 1965. The Consultation reflects the ecumenical perspectives of the Second Vatican Council of the Catholic Church (1962-1965) and the Pan-Orthodox Conferences (1961-1968).

For 50 years, the theologians of both churches have met regularly to discuss points of difference and points of agreement. The Consultation has produced twenty-eight Agreed Statements on topics such as the Holy Eucharist, Mixed Marriages, the *Filioque* as well as Primacy and Conciliarity.

More recently in 2010, the Consultation published "Steps Towards a Reunited Church: A Sketch for an Orthodox-Catholic Vision for the Future."

The Consultation is sponsored by the Assembly of Canonical Orthodox Bishops of the United States, the United States Conference of Catholic Bishops, and the Canadian Conference of Catholic Bishops.

Metropolitan Methodios of Boston presided at the anniversary observance which began with the celebration of Great Vespers at St. Spyridon Cathedral.

The service was led by Fr. Dimitrios Moraitis and Deacon Andrew Giourelis. The St. Romanos Melodist Choir of Hellenic College-Holy Cross Greek Orthodox School of Theology chanted under the direction of Prof. Grammenos Karanos.

Archbishop Joseph W. Tobin of Indianapolis, chair of the Catholic delegation, offered the homily.

At the dinner that followed, Metropolitan Methodios, the Orthodox chairman of the Consultation, welcomed the participants and the many invited guests.

Bishop Robert MacManus of Worcester offered the invocation.

Metropolitan Methodios read the greeting from Ecumenical Patriarch Bartholomew who commended the work of the Consultation.

Ecumenical Patriarch Bartholomew said to the members of the Consultation: 'With scholarly insight, pastoral sensitivity and fervent prayer, you have examined and addressed the critical issues which have estranged our Churches. You have advanced the relationship between our Churches and our common witness in the world in the name of Christ. You have responded faithfully to the prayer of the Lord for the unity of his followers (John 17:21)... Truly, the fruits of the Consultation are found in its twenty-eight agreed statements. For five decades, these statements and related studies have contributed greatly to mutual understanding, theological renewal, and the resolution of our historic differences.'

Following the dinner, presentations were given by two Consultation members. Prof. Thomas Bird of Queens College and Fr. Robert Stephanopoulos, dean emeritus of Holy Trinity Cathedral in New York spoke about the early years of the dialogue.

The Consultation also sponsored a meeting of Orthodox and Catholic students at Assumption College in Worcester on October 23. Presentations on the dialogue were made by Prof. Paul Meyendorff of St. Vladimir Orthodox Theological School and Fr. Paul McPartlan of The Catholic University. The session was moderated by Prof. Despina Prassas of Providence College and Holy Cross Greek Orthodox School of Theology.

At this anniversary meeting, the Consultation produced a statement entitled: "The Love of Christ Compels Us (2 Cor. 5:13): Fifty Years of Theological Dialogue"

"We are grateful to our Lord," the theologians said, "that he has given to us this special blessing to contribute to the restoration of the unity of our churches. We pledge that we will continue to examine the issues that still divide our churches, trusting in the guidance of the Spirit to show us that these differences are not insurmountable. We look forward to the blessed day when we can celebrate the Eucharist together."

*The Rev. Dr. Thomas Fitzgerald is professor of Church History at Holy Cross School of Theology and the executive secretary of the Orthodox-Catholic Consultation.*

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## ARCHDIOCESAN INSTITUTIONS ST. MICHAEL'S HOME



Archbishop Demetrios and St. Michael's board President Haeda Mihaltses present the Archangel Michael Award to Leadership 100 Chairman George S. Tsandikos and Executive Director Paulette Poulos.

## St. Michael's Honors L-100

YONKERS, N.Y. – In the crisp air just steps away from the fall foliage filled landscape of Central Park, dear friends and supporters gathered together at the iconic Metropolitan Club to celebrate the 2015 annual Name Day Gala of St. Michael's Home. Each year the gala celebrates the many accomplishments of this Archdiocesan institution and the quality care that has been provided to the elderly of our Greek Orthodox community since 1958. This year was also an opportunity to raise critical funds for the future expansion of the facility.

Gala Chairman Lily Katos welcomed the over 200 guests as they took their seats at tables adorned with beautiful tall centerpieces filled with rich purple flowers and candles that provided a warm, intimate and magical feel throughout the room.

Archbishop Demetrios and Fr. Nicholas Anctil, pastor of Holy Trinity Church in New Rochelle offered the invocation before welcoming President of the Board of Trustees, Haeda Mihaltses to the podium.

Mrs. Mihaltses thanked guests, the dedicated staff of the Home, trustees and the Leadership 100 Foundation, recipient of the 2015 Archangel Michael Award.

Among those attending were Archbishop Demetrios; Metropolitan Philotheos; St. Michael's Home Director Bishop Andonios; Consul General of Cyprus Vassilios Phillipou; Consul of Greece Manos Koubarakis; National Philoptochos President Maria Logus and other special guests including residents of the Home. Concluding her

remarks, Mrs. Mihaltsis announced that the Home would be initiating its Capital Campaign in January to raise funds needed to renovate the property recently purchased on Long Island and create a state-of-the-art continuum care facility.

The evening continued as the Archangel Michael Award was bestowed to Leadership 100. The award is given to individuals or organizations embodying and promoting the finer qualities and traditions of our Greek Orthodox heritage. This year's recipient was Leadership 100, a preeminent organization of community leaders who each commit \$100,000 to strengthen Orthodox Faith and Hellenic ideals by providing critical support for programs and ministries of the Greek Orthodox Archdiocese of America.

Accepting to Award on behalf of Leadership were Chairman George S. Tsandikos and Executive Director Paulette Poulos who commented on the accomplishments of the Home and the need for everyone to support the expansion of this much needed facility. The celebratory mood of the evening continued with dancing and guests departed on a happy note carrying boxes of koulourakia baked by the residents as a token of their appreciation. Once again, the annual gala was a success and a wonderful time was enjoyed by all.

For more information about St. Michael's events, to volunteer or make a donation, visit [www.stmichaelshome.org](http://www.stmichaelshome.org) or call (914)-476-3374.



Board of Trustees members with Bishop Andonios of Phasiane.

## American Friends of the Blind in Greece

Providing Resources to the Blind in Greece  
since 1946

### Our Mission

The **American Friends of the Blind in Greece** identifies, acquires, and delivers the best possible resources and opportunities available to organizations in Greece, dedicated to improving the lives of Greece's blind and severely sight-impaired people. We are a 501(c)(3) charitable organization dedicated to supporting resources for training for the blind in Greece.



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# IOCC

## Addressing the Refugee Problem on Chios, Samos

BALTIMORE – In spite of worsening weather on land and sea, the number of refugees from Syria and other war-torn countries landing on the Greek isles this year has surpassed 500,000. Greece remains the busiest entry point for new sea arrivals in the Mediterranean. Overwhelmed Greek island authorities lack the resources to continue feeding refugees as the country struggles to address the needs of its own people affected by the economic crisis now in its sixth year.

International Orthodox Christian Charities (IOCC), and its partner, *Apostoli*, the humanitarian arm of the Church of Greece, are responding to the most urgent needs of vulnerable refugees with food assistance and helping ease some of the strain on Greece's refugee relief efforts. IOCC is providing up to 1,000 hot meals and water daily to refugees landing on the small Greek island of Chios, and up to 1,000 meals and water daily for refugees on the island of Samos. All food sourced by IOCC for the refugees is being prepared by local restaurants to help support the local economy on these small islands.

The influx of Syrian refugees arriving at Chios island's outdated immigration reception center also have access to shower and sanitation facilities upgraded by IOCC so that they can take care of their personal hygiene in privacy. In addition, IOCC has distributed sleeping mats, sleeping bags, personal hygiene kits, infant supplies, and



school kits to refugees and school-aged refugee children arriving at the center.

Even as Greece continues to receive refugees to its shores, IOCC continues to address the needs of Greeks facing their own food insecurity as a result of the prolonged economic crisis.

Since 2012, IOCC is supporting the distribution of dry food parcels, prepaid grocery cards, and hot meals at church-run soup kitchens in Athens.

IOCC, an ACT Alliance member, (a global coalition of more than 140 churches and agencies engaged in development, humanitarian assistance and advocacy), is providing immediate and ongoing humanitarian assistance to families in need who have endured four years of Syria's brutal civil war. More than 3.2 million Syrian people displaced in their own country, or living as refugees in Lebanon, Jordan, Iraq, Armenia, Greece, and Serbia have received assistance from IOCC.

## Relief Sent to Bahamas Hurricane Victims

BALTIMORE – International Orthodox Christian Charities (IOCC) responded with emergency relief to Hurricane Joaquin survivors on one of the hardest hit islands in the Bahamas.

Working in cooperation with Annunciation Church, in Nassau, Bahamas, a parish of the Greek Orthodox Archdiocese of America, and with local relief partner, HeadKnowles, IOCC provided building supplies for residents of Long Island (one of more than 700 islands that comprise the Commonwealth of the Bahamas) who have started to repair their homes. Blankets, hygiene kits, school kits, and cleanup buckets were also in transit to the Bahamas for delivery to families in need on the affected outer islands.

More than 3,000 people live on Long Island in the Bahamas, but not a single one escaped the wrath of 130 mph winds or nearly 24 inches of rain. Hundreds of families were stranded without shelter after forceful winds ripped roofs from their homes or reduced them to rubble. Powerful waves surged over the hard hit island, flooding the islands and washing a freighter and numerous smaller boats inland. Four weeks after the storm, electricity is just starting to be restored.

IOCC US Country Representative Dan Christopoulos was on the ground in early November to assess the immediate and long-term needs of the survivors. "Parts of the island were obliterated, with standing water still evident," said Christopoulos. "So many of the houses have been badly damaged or destroyed. While we help those residents who have been able to go back and undertake



some of the more minor repairs, we realize that long term recovery will be needed to help Long Island families rebuild their homes and their lives after suffering so much loss from this disaster."

IOCC has also been in contact with relief partners, United Methodist Committee on Relief and Bahamas Methodist Habitat, about collaborating on rebuilds in the future with IOCC Orthodox Action Team volunteers from the US and Bahamas providing volunteer labor.

### How to Help

To help the victims of Hurricane Joaquin in the Bahamas with a gift to the Bahamas Hurricane Relief Fund visit [ioccc.org](http://ioccc.org), call toll free at 1-877-803-IOCC (4622), or mail a check or money order payable to IOCC, P.O. Box 17398, Baltimore, MD 21297-0429.

*IOCC, the official humanitarian aid agency of the Assembly of Canonical Orthodox Bishops of the United States of America, since its inception in 1992 has delivered \$534 million in relief and development programs to families and communities in more than 50 countries. To learn more about IOCC, visit [ioccc.org](http://ioccc.org).*



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# ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

## Εγκύκλιος

### Ήμέρα Εὐχαριστιῶν

Ἐλπίσον ἐπὶ τόν Θεόν  
ὅτι ἐξομολογήσομαι Αὐτῷ,  
σωτήριον τοῦ προσώπου μου,  
ὁ Θεός μου

(Ψαλμός 42:5)

Πρός τοὺς Σεβασμιωτάτους καὶ Θεοφιλεστάτους Ἀρχιερεῖς, τοὺς Εὐλαβεστάτους Ἱερεῖς καὶ Διακόνους, τοὺς Μοναχοὺς καὶ Μοναχές, τοὺς Προέδρους καὶ Μέλη τῶν Κοινοτικῶν Συμβουλίων, τὰ Ἡμερήσια καὶ Ἀπογευματινὰ Σχολεῖα, τίς Φιλοπτώχους Ἀδελφότητες, τὴν Νεολαία, τίς Ἑλληνορθόδοξες Ὀργανώσεις καὶ ὁλόκληρο τό Χριστεπώνυμον πλῆρωμα τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικής.

*Προσφιλεῖς Ἀδελφοί  
καὶ Ἀδελφές ἐν Χριστῷ,*

Καθὼς ἐορτάζουμε τὴν ἐθνικὴ ἐορτὴ τῆς Ἡμέρας Εὐχαριστιῶν, συχνὰ ἀναγνωρίζουμε ὅτι μπορούμε καὶ τό πραγματοποιοῦμε στή χώρα στήν ὁποία ζοῦμε ὅπου μᾶς παρέχεται ἀσφάλεια καὶ εἰρήνη. Εἴμεθα εὐλογημένοι μέ τό δῶρο τῆς ἐλευθερίας καὶ ἕνα ἐπίπεδο σταθερότητος καὶ προνοίας τό ὁποῖο προκαλεῖ τὴν ἔκφραση λόγων καὶ αἰσθημάτων εὐχαριστίας λόγῳ αὐτῶν τῶν ὠφελειῶν καὶ εὐλογιῶν. Βεβαίωτατα, πρέπει να προσφέρουμε δοξολογία καὶ εὐγνωμοσύνη στὸν Θεό γιὰ τὴν εὐκαιρία νὰ μπορούμε νὰ ζοῦμε μέ ἐλευθερία καὶ νὰ γνωρίζουμε καὶ νὰ βιώνουμε τὴν ἀξία αὐτῆς τῆς ἐλευθερίας γιὰ τὰ ἀνθρώπινα ἐπιτεύγματα, ἀλλὰ κυρίως, γιὰ τὴν πνευματικὴ ζωὴ μας καὶ τὴν κλήση μας νὰ διαδίδουμε τὴν χάρη καὶ τὴν ἀλήθεια τοῦ Θεοῦ.

Ὅμως, πρέπει ἐπίσης νὰ ἀναγνωρίζουμε ὅτι ἡ πράξη καὶ ἡ διάθεση τῆς ἀποδόσεως εὐχαριστίας συνδέεται μέ ἀγῶνες καὶ δυσκολίες. Ἡ πρώτη Ἡμέρα Εὐχαριστιῶν, ἀπὸ τὴν ὁποία προῆλθε ὁ ἐθνικός ἐορτασμός μας, ἀκολούθησε ὡς γεγονός ἕνα ἐπίπονο καὶ δύσκολο ταξίδι τῶν πρωτοπόρων μεταναστῶν σέ αὐτὴ τὴ γῆ. Πιά νὰ ἀποφύγουν τὸν διωγμό, ἔκαναν ἕνα μακρὺ ταξίδι σέ αὐτὴ τὴν ἡπειρο, ἀντιμετώπισαν ἀσθένειες καὶ θανάτους καὶ προσπάθησαν νὰ δημιουργήσουν νέες ἐστίες ὑπὸ πολὺ τραχεῖς συνθήκες, σωματικές καὶ ψυχικές. Τό γεγονός τῆς ἐπιβιώσεώς των μέ ἐφόδιο τὴν πίστη καὶ τὴν ἐλπίδα τοὺς ὁδήγησε νὰ προσφέρουν εὐχαριστία στὸν Θεό τό ἔτος 1621 γιὰ τὴν ἐκκλησιαστικὴ χάρη καὶ πρόνοιά Του.

Ἡ ἐπίσημη θεσμοθέτηση τῆς ἐθνικῆς ἐορτῆς προσφοράς εὐχαριστιῶν ἀπὸ τὸν Πρόεδρο Ἀβραὰμ Λίνκολν τό 1864 ἐπίσης συνδεόταν μέ μεγάλες δυσκολίες καὶ τραγωδία. Ἐπὶ τέσσερα σχεδόν ἔτη, τό ἔθνος εἶχε ἐμπλακεῖ σέ ἕναν φονικό ἐμφύλιο πόλεμο, καὶ καθὼς ἡ σύρραξη ἔφθανε στό τέλος τῆς, ὁ Πρόεδρος Λίνκολν ζήτησε ἀπὸ τοὺς συμπατριῶτες του νὰ προσφέρουν εὐχαριστία καὶ δοξολογία

► Σελίδα 15

## Ο π. Μητρόπουλος 21<sup>ος</sup> Πρόεδρος του ΗСНC



Φωτογραφία: GOA-ΔΗΜΗΤΡΗΣ ΠΑΝΑΓΩΣ

ΜΠΡΟΥΚΛΑΙΝ.– Τὴν Πέμπτη 29 Οκτωβρίου ἐγίνε ἡ ἐπίσημη εγκαθίδρυση τοῦ νέου προέδρου τοῦ Ἑλληνικοῦ Κολεγίου-Θεολογικῆς Σχολῆς Ἱμίου Σταυροῦ Βοστώνης π. Χριστοφόρου Μητρόπουλου ἐνώπιον τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου Ἀμερικής Δημητρίου, σε μια λαμπρὴ τελετὴ ποὺ παρακολούθησαν περισσότεροι ἀπὸ 500 παρόντες ἀπὸ ὁλόκληρη τὴν Ἀρχιεπισκοπὴ. Ἡ ἐκδήλωση πραγματοποιήθηκε στὸ Γυμνάσιο «Παπὰς» μεταδόθηκε ἐπίσης τηλεοπτικά καὶ μέσω διαδικτύου σε ζωντανή ροή. Τό δῶρο πρόγραμμα περιελάμβανε ομιλίες συγχαρητηρίων ἀπὸ πολλοὺς ἐκκλησιαστικούς, ἀκαδημαίους καὶ διπλωματικούς ἀντιπροσώπους, συμπεριλαμβανομένων τοῦ Μητροπολίτη Βοστώνης Μεθόδιου, ἐπίσης πρώην προέδρου τοῦ ἀκαδημαϊκοῦ ιδρύματος, τῆς Γενικῆς Προξένου τῆς Ἑλλάδας στή Βοστώνη, κ. Ἰφιγένειας Καναρά, τοῦ Διοικητῆ τοῦ Τάγματος τῶν Ἀρχόντων τοῦ Ἁγίου Ἀνδρέα, Δρ.

Αντωνίου Λυμπεράκη, τῆς προέδρου τῆς Ἐθνικῆς Φιλοπτώχου Ἀδελφότητος Μαρίας Λόγκους, τοῦ ἀντιπροέδρου καὶ πρώην προέδρου τοῦ σχολείου Δρ. Τόμας Λιλον, ἀξιωματοῦχους τοῦ Θεολογικοῦ Ἰνστιτούτου Βοστώνης, τῆς Ἡγεσίας τῶν 100, οἱ πρῶτοι καὶ προέδρους τοῦ ἀκαδημαϊκοῦ ιδρύματος καὶ προέδρους τοῦ Συλλόγου Ἀποφοίτων, κ.α.

Στὴν ομιλία του, ὁ π. Μητρόπουλος ἀναφέρθηκε στοὺς πολυάριθμους στόχους ποὺ ἔχει θέσει γιὰ τὸ σχολεῖο, συμπεριλαμβανομένης καὶ τῆς αὐξήσεως τοῦ ἀριθμοῦ τῶν φοιτητῶν ποὺ ἐγγράφονται κατὰ τὴ διάρκεια τῶν ἐπόμενων πέντε ἐτῶν σε ἐπιπλέον 10% τοῦ σημερινοῦ. Δηλώνει ὅτι, κατὰ τὴ διάρκεια τῶν τριῶν τελευταίων μηνῶν τὸ ΗСНC ἔχει λάβει ἀρκετές σημαντικές δωρεές ποὺ θὰ καταστήσουν δυνατές τόσο σημαντικές βελτιώσεις, ὥστε νὰ ἐκτοξεύσουν τὸ σχολεῖο σε ἕνα σύγχρονο καὶ μοντέρνο ἴδρυμα “state-of-the art”.

## Βαρυσήμαντη ομιλία Οικουμενικοῦ Πατριάρχου Βαρθολομαίου στις Βρυξέλλες

Του Νικολάου Μαγγίνα

ΒΡΥΞΕΛΛΕΣ.– Στὰ πλαίσια τῆς ἐπισκέψεώς του στή βελγικὴ πρωτεύουσα ὁ Παναγιώτατος Οἰκουμενικὸς Πατριάρχης Βαρθολομαῖος ἔδωσε βαρυσήμαντη διάλεξη στα πλαίσια τοῦ θεσμοῦ τῶν «Μεγάλων Καθολικῶν Διαλέξεων» («grandes conférences catholiques»). Τό θέμα τῆς Πατριαρχικῆς διαλέξεως ἦταν, «Οἱ πνευματικές προκλήσεις τις ὁποῖες ἀντιμετωπίζει ἡ σύγχρονη κοινωνία μας».

Κατὰ τὴ διάρεια τῆς ἐπίσκεψής του στήν Ἑρωπαϊκὴ Ἐπιτροπὴ στίς 17 Νοεμβρίου, τὸν υποδέχθηκε ὁ Ἐπίτροπος Μετανάστευσης, Ἐσωτερικῶν Ὑποθέσεων καὶ Ἰθαγένειας κ. Δημήτρης Ἀβραμόπουλος. Εἶχαν συνάντηση στὸ γραφεῖο τοῦ Ἐπιτρόπου κ. Ἀβραμόπουλου καὶ παρέθεσε γεῖμα πρὸς τιμὴν τοῦ ὅπου παρευρέθησαν, μεταξὺ ἄλλων, ὁ Ἐπίτροπος Ἀνθρωπιστικῆς Βοήθεας καὶ Πολιτικῆς Προστασίας κ. Χρῆστος Στυλιανίδης, ἡ Ἐπίτροπος Περιφερειακῆς Πολιτικῆς κα Corina Cretu καὶ ὁ Ἀντιπρόεδρος τοῦ Ἑρωπαϊκοῦ Κοινοβουλίου κ. Δημήτρης Παπαδημιούλης.

Ὁ Πατριάρχης συναντήθηκε με τὸν ἑυρωβουλευτὴ τοῦ ΣΥΡΙΖΑ Δ. Παπαδημιούλη καὶ κατὰ τὴ συζήτησή τους συμφώνησαν ἀπολύτως γιὰ τὸν σημαντικὸ ρόλο ποὺ ἔχει αὐτὴ τὴν περίοδο ἡ ἐνίσχυση τοῦ διαθρησκευτικοῦ διαλόγου, γιὰ τὴν ἀντιμετώπιση τῶν μεγάλων σημερινῶν προκλήσεων ὅπως εἶναι τὸ μεταναστευτικὸ καὶ προσφυγικὸ ζήτημα, οἱ κοινωνικὲς καὶ ἀνθρωπιστικὲς κρίσεις.

Συμφώνησαν ἐπίσης ὅτι οἱ πρόσφατες

τρομοκρατικὲς ἐπιθέσεις στο Παρίσι υπογραμμίζουν τὴν ἐπιτακτικὴ ἀνάγκη ἐνίσχυσης τοῦ διαλόγου μεταξὺ τῶν θρησκευτικῶν ηγετῶν καὶ τῆς συνεργασίας, τόσο μεταξὺ τους, ὅσο καὶ με τοὺς θεσμούς τῆς Ἑρωπαϊκῆς Ἐνωσης. Στὸ πλαίσιο αὐτὸ συζητήθηκαν πρωτοβουλίες ποὺ θὰ μπορούσαν νὰ προωθηθοῦν με τὴν συμμετοχὴ τοῦ Ἑρωπαϊκοῦ Κοινοβουλίου καὶ ἐξετάστηκε τὸ ἐνδεχόμενο πρόσκλησης καὶ ομιλίας τοῦ Οἰκουμενικοῦ Πατριάρχου στήν Ολομέλεια τοῦ Ἑρωπαϊκοῦ Κοινοβουλίου μέσα στο 2016.

Ὁ Οἰκουμενικὸς Πατριάρχης ἐπρόκειτο νὰ συναντηθεῖ καὶ με τὸν Πρόεδρο τῆς Ἐπιτροπῆς Jean-Claude Juncker, με τὸν Πρόεδρο τοῦ Ἑρωπαϊκοῦ Κοινοβουλίου Martin Schulz καὶ τὸν Ἀ' Ἀντιπρόεδρο τῆς Ἐπιτροπῆς Frans Timmermans.

Στὴν ομιλία του ὁ Οἰκουμενικὸς Πατριάρχης ἀναφέρθηκε μεταξὺ ἄλλων σε ὁρισμένες ἀπὸ τίς σύγχρονες πνευματικὲς προκλήσεις ποὺ ἀπτονται τῆς ἰδίας τῆς ζωῆς καὶ τῆς ὑπαρξῆς τοῦ ἀνθρώπου ἐνῶ δὲν παρέλειψε νὰ ἀναφερθεῖ στὸ πὼς ὁ ἴδιος ὡς ὁ Πρωτεράρχης τῆς Ὁρθοδοξίας ἀλλὰ καὶ ἡ Ὁρθόδοξη Ἐκκλησία γενικότερα ἀναπτύσσουν τρόπους ἀντιμετώπισης αὐτῶν τῶν προκλήσεων.

Αναφέρθηκε πρῶτα στήν πρόκληση τοῦ φονταμενταλισμοῦ καὶ ἀφοῦ ἔκανε μίαν σύντομη ἱστορικὴ περιγραφή γύρω ἀπὸ τὴν ἐμφάνιση τοῦ ὅρου καὶ τοῦ φαινομένου αὐτοῦ, ἀποκάλεσε τὸν φονταμενταλισμὸ «πνευματικὴ σκλήρυνση, μίαν ἐξοδὸ τῆς θρησκείας

► Σελίδα 15

## Αμερικής Δημήτριος: “Μακαριώτατε με συγκινεῖτε καὶ με συγκλονίζετε”

ΑΘΗΝΑ.– Μία ξεχωριστὴ ἐπίσκεψη στὸ «Δημήτριο» Κέντρο Δημιουργικῆς Ἀπασχόλησης τῆς «Ἀποστολῆς» στὸ Μοσχάτο πραγματοποιήσαν ἀπὸ κοινού ὁ Μακαριώτατος Ἀρχιεπίσκοπος Ἀθηνῶν καὶ πάσης Ἑλλάδος κ. Ἱερώνυμος καὶ ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος Ἀμερικής κ. Δημήτριος.

Στὴν διάρκεια τῆς ἐπίσκεψης τους, στήν ὁποία τοὺς συνόδευσε ὁ Γενικός Διευθυντὴς τῆς «Ἀποστολῆς» κ. Κωνσταντῖνος Δήμητρας, ἔτυχαν θερμῆς υποδοχῆς ἀπὸ τὸ σύνολο τῶν παιδιῶν ποὺ φιλοξενοῦνται ἐκεῖ με τὰ ὁποῖα μάλιστα γευμάτισαν μαζί.

Ὁ Ἀρχιεπίσκοπος Ἀθηνῶν καὶ πάσης Ἑλλάδος κ. Ἱερώνυμος ἀπένειμε τὸ παράσημο Ἀ' Βαθμοῦ Ἁγίου Διονυσίου Ἀεροπαγίτου, ποὺ ἀποτελεῖ τὴν ἀνώτατη τιμητικὴ διάκριση τῆς Ἀρχιεπισκοπῆς Ἀθηνῶν, στὸν Ἀρχιεπίσκοπο Ἀμερικής κ. Δημήτριο ἀναγνωρίζοντας με αὐτὸ τὸν τρόπο τὴν ἐξαιρετικὴ φροντίδα καὶ συνεχὴ υποστήριξη ποὺ παρέχει προσωπικά ὁ ἴδιος ἀλλὰ καὶ ἡ Ἀρχιεπισκοπὴ Ἀμερικής στήν δημιουργία καὶ ομαλὴ λειτουργία τοῦ Δημητρίου Κέντρου.

Ὁ Ἀρχιεπίσκοπος Ἀθηνῶν καὶ πάσης Ἑλλάδος κ. Ἱερώνυμος εὐχαρίστησε ἰδιαίτερα τὸν Ἀρχιεπίσκοπο Ἀμερικής κ. Δημήτριο γιὰ τὴ συνεχὴ υποστήριξη καὶ πολυδιάστατη προσφορά τοῦ στο ἔργο τῆς Ἀποστολῆς καὶ ἐιδικότερα τὴν λειτουργία τοῦ Δημητρίου Κέντρου Δημιουργικῆς Ἀπασχόλησης: « ἡ παρουσία σας ἐδῶ, πέρα ἀπὸ τὸν ἰδιαίτερο συμβολικὸ χαρακτήρα ποὺ ἔχει εἶναι γιὰ μας ἐξαιρετικά σημαντικὴ διότι ἔχετε μίαν πρώτην τάξεως εὐκαιρία νὰ διαπιστώσετε ἐκ τοῦ συνέγγυς τὸ ἐξαιρετικὸ ἔργο ποὺ ἐπιτελεῖτε στὸ «Δημήτριο», ἕνα κέντρο στήν δημιουργία καὶ υποστήριξη τοῦ ὁποῖου ἔχετε συμβάλει με ὅλες τίς δυνάμεις σας. Για τὸ σκοπὸ αὐτὸ ἡ Ἀρχιεπισκοπὴ Ἀθηνῶν καὶ ἐγὼ προσωπικά σας εὐχαριστοῦμε ἀπὸ τὰ βάθη τῆς καρδιάς μας καὶ ἀπονένομε τὴν ἀνωτέρα τιμητικὴ διάκριση μας, τὸ παράσημο Ἀ' Βαθμοῦ Ἁγίου Διονυσίου Ἀεροπαγίτου».

### ΑΝΤΙΦΩΝΗΣΗ ΔΗΜΗΤΡΙΟΥ

Στὴν ομιλία του ὁ Ἀρχιεπίσκοπος Ἀμερικής κ. Δημήτριος ἀνέφερε: «Μακαριώτατε με συγκινεῖτε καὶ με συγκλονίζετε πρῶτον γιὰ τὴ μεγάλη χαρὰ νὰ εἴμαστε με τὰ παιδιά. Τὸ ἔργο τοῦ Ἀρχιεπισκόπου κ. Ἱερωνύμου εἶναι πολὺ μεγάλο καὶ αὐτὸ οφείλετε καὶ στοὺς πολὺ καλοὺς συνεργάτες του, τὸν Σεβασμιώτατο Μητροπολίτη Νέας Ἰωνίας καὶ Φιλαδελφείας κ. Γαβριήλ καὶ τὸν κ. Κωνσταντῖνο Δήμητρα καὶ ὅλους τοὺς γνωστούς καὶ ἀγνώστους συνεργάτες του. Ἡ ἐλληνικὴ ὁμογένεια ἀποφάσισαν νὰ βοηθήσουν ὅσο μπορούν περισσότερο. Ὁ IOCC, International Orthodox Christian Charities βοηθᾷ πάρα πολὺ τὴν Ἑλλάδα. Ὁ Ὄργανισμός αὐτὸς αἰσθάνεται τὴν ἀνεση καὶ τὴν ἐμπιστοσύνη με τὸ ἔργο τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀθηνῶν, μέσω τῆς «Ἀποστολῆς». Ἐχετε μίαν πολὺ σταθερὴ βάση καὶ οικονομικὴ διαφάνεια καὶ

► Σελίδα 15





Φωτογραφίες: GOA-ΔΗΜΗΤΡΗΣ ΠΑΝΑΓΟΣ

## Επιμορφωτικό Σεμινάριο Τμήματος Ελληνικής Παιδείας για τους διδασκάλους

NEA YOPKH.- Το Τμήμα Ελληνικής Παιδείας της Αρχιεπισκοπής Αμερικής πραγματοποίησε επιμορφωτικό εκπαιδευτικό σεμινάριο για τους δασκάλους που διδάσκουν την ελληνική γλώσσα σε όλες τις τάξεις των Ελληνικών Κοινοτικών σχολείων της Αρχιεπισκοπής, των σχολείων τσάρτερ ως και άλλων φορέων.

Το σεμινάριο αυτό, υπό την αιγίδα του Σεβασμιωτάτου Αρχιεπισκόπου Αμερικής κ. Δημητρίου, πραγματοποιήθηκε στις 3 Οκτωβρίου, στο Ημερήσιο Ελληνοαμερικανικό σχολείο του Αγίου Δημητρίου Αστορίας και το παρακολούθησαν δάσκαλοι από σχολεία της Νέας Υόρκης, Βοστώνης, και Νέας Ιερσέης.

Παρουσιάστηκαν νέες διδακτικές προσεγγίσεις για τα βιβλία της σειράς «Τα Ελληνικά μου» και αναπτύχθηκαν νέες επιδεξιότητες διδακτικής με τη χρήση σύγχρονων μέσων τεχνολογίας. Οι δάσκαλοί μας είχαν την ευκαιρία να παρακολουθήσουν δειγματικές διδασκαλίες

σύγχρονης Παιδαγωγικής, εξαιρετικά ωφέλιμες στη διδακτική τους πρακτική.

Κατά τη διάρκεια των εργασιών του σεμιναρίου έγιναν οι απαραίτητες επεξηγήσεις και ανακοινώσεις από τον Διευθυντή Παιδείας Δρ. Ιωάννη Ευθυμίου, ενώ την παρουσίαση του προγράμματος έκανε η κ. Μαρία Τελεπούλου, μέλος της συγγραφικής ομάδας και βοηθός του Διευθυντή Ελληνικής Παιδείας.

Οι εισηγήσεις περιλάμβαναν:

Α) Δειγματική διδασκαλία της ενότητας «Προσέχετε τον πλανήτη μας» από το δεύτερο τεύχος του Δευτέρου επιπέδου. Εισηγήτρια ήταν η Πύτα Παπαρηγορίου, δασκάλα Ελληνικών στο Ελληνοαμερικανικό Ινστιτούτο στο Μπρονξ. Η κ. Παπαρηγορίου βιντεοσκόπησε αποσπάσματα των μαθημάτων της, όπως γίνονται στο σχολείο, για να δείξει την αποτελεσματική χρήση των απλών ηλεκτρονικών μέσων

κατά την διδασκαλία της ελληνικής γλώσσας.

Όπως είπε ο κ. Ευθυμίου, «η κ. Πύτα Παπαρηγορίου, με μια παιδαγωγικά άρτια διδακτική και αναπτύσσοντας ιδιαίτερες δεξιότητες τεχνολογίας, μάς μετέφερε στην τάξη του σχολείου της και ζήσαμε όλοι τον ενθουσιασμό των μαθητών, τη μεγάλη τους συμμετοχή στο μάθημα και την αγάπη τους για την ελληνική γλώσσα. Ήταν μια πολύ ενδιαφέρουσα εισηγήση που μας έδειξε πώς με απλά μέσα μπορούμε να επιτύχουμε τη μεγαλύτερη συμμετοχή των μαθητών ώστε να έχουμε καλύτερα αποτελέσματα στο διδακτικό μας έργο.»

Στη συνέχεια των εργασιών του σεμιναρίου παρουσιάστηκαν δύο ακόμη πρωτότυπες εισηγήσεις, το θέμα των οποίων επιλέχθηκε, ώστε να ανταποκρίνεται στις ανάγκες των μαθητών μας.

Β) Η επόμενη εισήγηση αναφερόταν: 1) στις δυσκολίες που παρουσιάζονται κατά την εκμάθηση της ελληνικής γλώσσας σε Αγγλόφωνα παιδιά κατά την γραφή, ανάγνωση και την εκφορά φθογγολογικών σχημάτων και 2) στους τρόπους πρόληψης και αντιμετώπισης των δυσκολιών αυτών. Εισηγήτρια ήταν η κ. Μαρία Ρουσοχατζάκη, φιλόλογος-λογοπαθολόγος. Με ιδιαίτερη γλαφυρότητα ανέπτυξε το παραπάνω θέμα και με παραδείγματα παρουσίασε μεθόδους και τρόπους που μπορούν οι δάσκαλοι να χρησιμοποιήσουν για να βοηθήσουν παιδιά με μαθησιακές δυσκολίες.

Τα παιδιά αυτά δυσκολεύονται ακόμα πιο πολύ, όταν μαθαίνουν μια δεύτερη/ξένη γλώσσα, γι' αυτό οποιαδήποτε βοήθεια μπορεί να τους προσφερθεί, μπορεί να συντελέσει στη υπερπήδηση των δυσκολιών αυτών και στην καλύτερη απόκτηση του νέου γλωσσικού κώδικα.

Γ) Η τρίτη εισήγηση ήταν εξίσου αξιόλογη, αφού συνδυάστηκαν στοιχεία γεωγραφίας με τη διδασκαλία της ελληνικής γλώσσας.

Εισηγήτρια ήταν η κ. Χριστίνα Σταύρου από το Παιδαγωγικό Ινστιτούτο της Κύπρου.

Η κ. Σταύρου συμμετέχει στην ομάδα επιμόρφωσης των ομογενών δασκάλων στο επιμορφωτικό σεμινάριο που πραγματοποιείται στην Κύπρο κάθε καλοκαίρι. Αξίζει να σημειωθεί ότι μεταξύ του Τμήματος Ελληνικής Παιδείας της Αρχιεπισκοπής και του Υπουργείου Παιδείας της Κύπρου έχει αναπτυχθεί ιδιαίτερη συνεργασία σε παιδαγωγικά θέματα που αφορούν τα σχολεία της Αρχιεπισκοπής. Στο σεμινάριο η κ. Σταύρου παρουσίασε με εξαιρετική επιτυχία νέες διδακτικές προσεγγίσεις για τη διδασκαλία της ελληνικής γλώσσας.

Μέσα από τη θεματική ενότητα «Διακοπές στην Άνδρα» από το βιβλίο της σειράς «Τα Ελληνικά μου», Τεύχος 1 του 2ου Επιπέδου, παρουσίασε με επιδέξιο και παιδαγωγικά άρτιο τρόπο, πώς θα μπορούσαν οι δάσκαλοι να διδάξουν την ελληνική γλώσσα χρησιμοποιώντας τη γεωγραφία σε θεματικές ενότητες που προσφέρονται.

Ο θρόνος αυτός διδασκαλίας -ανέφερε ο διευθυντής παιδείας- και οι νέες αυτές προσεγγίσεις στη διδακτική πρακτική ευχαριστούν τους μαθητές και κρατούν αμείωτο το ενδιαφέρον τους για μάθηση. Είμαι βέβαιος -συνέχισε ο Δρ. Ευθυμίου- ότι προσφέραμε στους δασκάλους μας αξιόλογες παιδαγωγικές πρακτικές, ιδιαίτερα χρήσιμες στο διδακτικό τους έργο. Αυτό φάνηκε από το μεγάλο ενδιαφέρον τους, την ενεργό συμμετοχή τους κατά τη διάρκεια των εργασιών και τις συζητήσεις που ακολούθησαν.

Κλείνοντας την ομιλία του ο Δρ. Ιωάννης Ευθυμίου ευχαρίστησε όλους όσους συνετέλεσαν στην επιτυχή διεξαγωγή του σεμιναρίου και ευχήθηκε να δημιουργηθούν οι προϋποθέσεις, ώστε αυτά τα σεμινάρια να μπορούν να τα παρακολουθήσουν και δάσκαλοι από άλλες Μητροπόλεις.



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Φωτογραφία: Ηλίας Νεοφytίδης

Το απογευματινό σχολείο του Αγίου Βασιλείου στο Χιούστον, Τέξας, εόρτασε και φέτος την επέτειο της 28ης Οκτωβρίου, την Κυριακή 1 Νοεμβρίου, στο πολιτιστικό κέντρο της κοινότητας με απαγγελίες ποιημάτων για την ιστορική ημέρα από τα παιδιά. Στην εκδήλωση ήταν παρόντες ο Γενικός Πρόξενος της Ελλάδος κ. Γεώργιος Παπανικολάου, ο ιερατικός προϊστάμενος της κοινότητας π. Λουκάς Παλούμπης και περίπου 200 γονείς και συγγενείς των μαθητών.



# Εγκύκλιος

## Ήμέρα Εὐχαριστιῶν

► Σελίδα 13

στόν Παντοδύναμο Θεό... καί διαπρύσιες προσευχές μεταμελείας καί ἱκεσίες στόν Μέγα Κυβερνήτη τῶν Πάντων ὡς ἀντίδωρο γιά τίς ἀνεκτίμητες εὐλογίες τῆς εἰρήνης, τῆς ἐνώσεως καί τῆς ἁρμονίας στήν χώρα.

Ἀπό τήν Ἁγία Γραφή οἱ στίχοι τῶν Ψαλμῶν μᾶς ὁδηγοῦν νά δοῦμε τήν δύναμη τῆς εὐχαριστίας ἐν μέσῳ ἀγώνων καί βασάνων. Ἐν μέσῳ βασάνων καί διωγμῶν, ὁ Ψαλμωδός ψάλλει, Ἵνα τί περίλυπος εἶ ψυχή, καί Ἵνα τί συνταράσσεις με; ἔλπισον ἐπὶ τόν Θεόν ὅτι ἐξομολογήσομαι αὐτῷ, σωτήριον τοῦ προσώπου μου, ὁ Θεός μου (Ψαλμός 42:5). Ἡ ἀπόδοση εὐχαριστίας δυναμώνει τήν ἐλπίδα καί ἡ ἐλπίδα ὁδηγεῖ τήν πίστη στήν ἐν Κυρίῳ λύτρωση καί σωτηρία.

Ὅπως βλέπουμε στήν προέλευση τῆς Ἡμέρας τῶν Εὐχαριστιῶν, ἡ ἀληθινή εὐχαριστία καί ὁ χαρακτήρας τῆς εὐγνωμοσύνης μας ἀποκαλύπτονται καί ὅταν ἔχουμε τήν εὐλογία νά ζοῦμε ἐν εἰρήνῃ καί ἀφοσίωσιν ἀλλά καί ὅταν ἀντιμετωπίζουμε κακουχίες καί μεγάλες προκλήσεις.

Καί στίς δύο περιπτώσεις καλούμεθα ὡς ἄνθρωποι τοῦ Θεοῦ νά Τόν λατρεύσουμε, νά Τόν εὐχαριστήσουμε ὡς Δημιουργό, Ὑποστηρικτή καί Λυτρωτή μας, καί νά κοινωνήσουμε μαζί Του μέ πίστη καί ἀφοσίωση διά τοῦ ὑπέρτατου μυστηρίου τῆς εὐχαριστίας, τήν Θεία Εὐχαριστία.

Μέ πνεῦμα εὐχαριστίας καί χάριτος, προσφέρουμε ἀπό τίς εὐλογίες μας ἔτσι ὥστε νά εὐλογηθοῦν καί ὅσοι ἔχουν ἀνάγκη. Σέ ἐποχές δοκιμασίας, ἡ μαρτυρία τῆς ἀποδόσεως εὐχαριστίας γίνεται περισσότερο δυναμική.

Ἡ λατρεία, προσφορά καί εὐγνωμοσύνη μας ἐν μέσῳ δυσκολιῶν ἐπιβεβαιώνουν τήν ἐμπιστοσύνη μας στόν Θεό, τήν πίστη μας στή λύτρωσή Του, καί τήν ἐλπίδα μας στή σωτηρία. Ἐπιδεικνύοντας τόλμη στήν ἀντιμετώπιση δυσκολιῶν, εἴμεθα σέ θέση νά διακηρύσσουμε Ἐξομολογεῖσθε τῷ Κυρίῳ ὅτι χρηστός, ὅτι εἰς τόν αἰῶνα τό ἔλεος Αὐτοῦ (Ψαλμός 135:1).

Σέ αὕτη τήν εὐλογημένη Ἡμέρα Εὐχαριστιῶν, ἀσχέτως συνθηκῶν τῆς ζωῆς μας, ἄς ὑψώσουμε τή φωνή μας προσφέροντας δοξολογία στόν Παντοδύναμο Θεό, μαρτυρία τῆς πηγῆς καί τῆς ὑποσχέσεως τῆς εὐγνωμοσύνης μας.

Εἴθε ἐσεῖς καί ἡ οἰκογένειά σας νά ἐορτάσετε μιά εὐλογημένη ἡμέρα Εὐχαριστιῶν, ἡμέρα εὐγνωμοσύνης, ἀδελφoσύνης καί εἰρήνης.

Μετά πατρικῆς ἐν Χριστῷ ἀγάπης,

*ὁ Ἀμερικανὸς Δημήτριος*

✦ ὁ Ἀρχιεπίσκοπος Ἀμερικῆς Δημήτριος

## Αμερικῆς Δημήτριος: “Μακαριώτατε με συγκινεῖτε καί με συγκλονίζετε”

► Σελίδα 13

εγγυητής αὐτῆς εἶναι ὁ Μακαριώτατος καί οἱ συνεργάτες του καί αὐτό ἦταν τὸ καθοριστικό σημεῖο νὰ υπάρξει αὕτη ἡ προσφορά ἀπὸ τὴν Ἀμερική. Εὐχαριστῶ γιὰ τὸ παράσημο, ἀλλὰ αὐτὸ ἀνήκει σὲ ὅλους ὅσους συμβάλλουν στὸ ἔργο τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀθηνῶν, ἐγὼ τὸ παίρνω συμβολικά ὡς εκπρόσωπος 1,5 εκατομμυρίων Ἑλλήνων ποὺ συνιστοῦν καί συγκροτοῦν τὴν Ἀρχιεπισκοπὴ Ἀμερικῆς καί ὀχι μόνο».

Ἀπὸ τὴν πλευρὰ τοῦ ὁ Γενικός Διευθυντής τῆς «Ἀποστολῆς» κ. Κωνσταντῖνος Δήμηττας ἐξέφρασε τὴν εὐγνωμοσύνη καί τίς εὐχαριστίες τοῦ στον Ἀρχιεπίσκοπο κ. Δημήτριο γιὰ τὴν υποστήριξη ποὺ δίνει ὅλα τὰ χρόνια στὸ πολὺπλευρο ἔργο ποὺ ἐπιτελεῖ ἡ Ἀποστολή. «Ἡ συμπαράσταση καί υποστήριξή σας εἶναι γιὰ μας πολὺτιμες καί αποτελοῦν οὐσιαστικά ἓναν φάρο αἰσιοδοξίας γιὰ νὰ πορευτοῦμε στὸ μέλλον. Τὰ χαμόγελα καί οἱ δυνατότητες δημιουργικῆς ἀπασχόλησης ποὺ βιώνουν σὲ καθημερινὸ ἐπίπεδο τὰ παιδιὰ μέσα ἀπὸ τὴν λειτουργία τοῦ «Δημήτριο» ἀποκοτὴν ἰδιαίτερη σημασία τὴν χρονικὴ περίοδο ποὺ διανύουμε».

Μετά τὸ τέλος τοῦ γεύματος τὰ παιδιὰ ἀπὸ τὸ “Δημήτριο” δώρισαν στον Ἀρχιεπίσκοπο Ἀμερικῆς ζωγραφιές ἀλλὰ καί ἀναμνηστικά ποὺ δημιούργησαν εἰδικὰ γιὰ τὴν ἐπίσκεψη τοῦ εὐχαριστώντας τον γιὰ τὴν διαρκὴ φροντίδα καί υποστήριξη ποὺ παρέχει στὴν λειτουργία τοῦ κέντρου.

Τὰ παιδιὰ μαζί με τοὺς δυο ἱεράρχες καί τὸ προσωπικὸ τοῦ Κέντρου παρακολούθησαν

ένα σχετικὸ video με τίς δραστηριότητες ποὺ ἔχουν υλοποιηθεῖ στὸ «Δημήτριο» καί μετὰ τὸ τέλος τῆς προβολῆς τοὺς τραγούδησαν δίνοντας ἔτσι μίαν ξεχωριστὴ νότα στὴν ἐπίσκεψη.

Τὸ ΔΗΜΗΤΡΕΙΟΝ Κέντρο Φροντίδας Παιδιοῦ ποὺ ἰδρύθηκε ἀπὸ τὴν ΑΠΟΣΤΟΛΗ, τὸ Φιλανθρωπικὸ Ὄργανισμὸ τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀθηνῶν, με τὴν οὐσιαστικὴ συμβολὴ τοῦ Ἀρχιεπισκόπου Ἀμερικῆς κ. Δημητρίου με σκοπὸ τὴ φροντίδα καί τὴν υποστήριξη παιδιῶν ἡλικίας 6 – 12 ἐτῶν, ποὺ προέρχονται ἀπὸ οἰκογένειες με χαμηλὰ εἰσοδήματα καί ἀξεπέραστα κοινωνικά προβλήματα.

Τὸ καθημερινὸ πρόγραμμα λειτουργίας τοῦ ΔΗΜΗΤΡΕΙΟΥ ἀρχίζει ἀμέσως μετὰ ἀπὸ τὸ σχολικὸ ὥραριο καί διαρκεῖ ἕως τὸ βράδυ, παρέχοντας σίτιση, ἐνισχυτικὴ διδασκαλία, ψυχολογικὴ υποστήριξη κι ἓναν πλοῦτο δημιουργικῶν δραστηριοτήτων ποὺ βοηθοῦν τὰ παιδιὰ στὴν υγιή ἀνάπτυξή τους, νὰ ἀναδείξουν καί νὰ αξιοποιήσουν τὰ ἐμφυτὰ ταλέντα τους, νὰ ψυχαγωγηθοῦν, νὰ γυμναστοῦν, νὰ χαροῦν.

Ἀργότερα, ὁ Ἀρχιεπίσκοπος Δημήτριος ἐπισκέφθηκε τὴν ἐκθεσὴ τοῦ Santiago Calatrava στὸ Μουσεῖο Μπενάκη στὴν ὁποία παρουσιάζονται μοντέλα, σχέδια καί εἰκόνες τοῦ Ἰσπανοῦ ἀρχιτέκτονα σχετικὰ με τὸν σχεδιασμὸ καί τὴν ἀνοικοδόμηση τοῦ ναοῦ τοῦ Ἁγίου Νικολάου στὸ «Σημεῖο Μηδέν», στὸ Παγκόσμιο Ἐμπορικὸ Κέντρο τοῦ Μανχάταν.

(Πηγή: ΜΚΟ Ἀποστολή-Romfea.gr)



Χρήστος Μπόνης – Romfea.gr



## Βαρυσημαντὴ ομιλία Οικουμενικοῦ Πατριάρχῃ Βαρθολομαίου στὶς Βρυξέλλες

► Σελίδα 13

ἀπὸ τὸ ἴδιο τὸ εἶναι τῆς, στὴν ὁποία μόνο μίαν μυστηριακὴ θεώρηση τοῦ κόσμου δύναται νὰ ἀντιπαρετεθεῖ. Καί με τὸν ὅρο μυστήριον δὲν ἐννοοῦμε, εἶπε, μόνο ὁρισμένες λατρευτικὲς πρακτικὲς, ἀλλὰ ἐνρύτερα τὴν κλήση ποὺ ἔχει τὸ ἀνθρώπινο πρόσωπο νὰ ἐνταχθεῖ μέσα στὸ σωτήριο ἔργο τοῦ Χριστοῦ. Διότι ὁ πρωταρχικὸς καί ὁ ἐσχατος σκοπὸς τῆς ἀνθρώπινης ζωῆς εἶναι νὰ ἀποδίδει λατρεία στὸ Θεό καί νὰ Τον δοξολογεῖ με τὸ νὰ μοιράζεται τὸ δῶρο τῆς ζωῆς με ὁλόκληρο τὸν κόσμον».

Ὁ Οἰκουμενικὸς Πατριάρχης στὴν ομιλία τοῦ ἀναφέρθηκε ἐπίσης στὴν πρόκληση τῆς ἐλευθερίας καί τόνισε πὼς γιὰ τὴν Ὁρθόδοξη ὁ ἀπαραίτητος ὅρος γιὰ τὴν ἐλευθερία εἶναι τὸ νὰ μπορεῖ ὁ ἄνθρωπος ἐλεύθερα νὰ κάνει τὴν ἐπιλογὴ τοῦ καλοῦ ἐνάντια στον ἀτομικισμὸ καί στὴ θέληση τοῦ ἐνστίκτου.

Ἐπίσης ὁ Πατριάρχης ἀναφέρθηκε στὴν πρόκληση τῆς προστασίας τοῦ περιβάλλοντος. Ἐδῶ μπόρεσε νὰ ἀναφερθεῖ στον μεγάλο ἀγῶνα ποὺ τὸ Οἰκουμενικὸ Πατριαρχεῖο καί ὁ ἴδιος προσωπικά δίνουν ἐδῶ καί πολλὰ χρόνια γιὰ τὴν προώθηση τοῦ ἐνδιαφέροντος γιὰ τὸ περιβάλλον, σημειώνοντας κάποιες ἀπὸ τίς πολλές συγκεκριμένες δράσεις, συναντήσεις καί πρωτοβουλίες συνεργασίας ποὺ ἔλαβε τὸ Πατριαρχεῖο, τουλάχιστο τὰ τελευταῖα εικοσιπέντε χρόνια, ἐνῶ τόνισε τὴν ἀξία τῆς ἱερότητας τῆς κτίσεως ἀπὸ ὀρθοδόξου πλευρᾶς.

Με δύναμη καί με ἐπιχειρήματα ὁ Παναγιώτατος ἀναφέρθηκε καί στὴν δραματικὴ κατάσταση ποὺ βιώνουν οἱ χριστιανοὶ στὴ Μέση Ἀνατολή καί στὴν ἀξία τῆς παρουσίας τους ἐκεῖ ὅπου εἶναι οἱ πραγματικοὶ διαμεσολαβητές τῆς εἰρήνης στὴν περιοχή καί ὅπου ἐπὶ αἰῶνες εἴχε ἐπιτευχθεῖ μίαν ἐιρηνικὴ συμβίωση μεταξύ μουσουλμάνων καί χριστιανῶν, πράγμα ποὺ δὲν εἶναι ἀνεκτὸ στα μάτια τῶν

φονταμενταλιστῶν.

Ὁ Οἰκουμενικὸς Πατριάρχης ἀναφέρθηκε ἐπίσης ἐκτενῶς καί στὴν ἀξία τοῦ διαλόγου καί κατὰ πόσο τὸ Οἰκουμενικὸ Πατριαρχεῖο, με συγκεκριμένες πράξεις καί δράσεις, ἔχει συμβάλλει πάρα πολὺ στὴν προαγωγὴ γενικότερα τοῦ διαλόγου ἀλλὰ καί ἰδιαίτερα αὐτοῦ μεταξύ τῶν χριστιανῶν, θυμίζοντας ἀνάμεσα στὰ ἄλλα τὴν ἄρση τῶν ἀναθεμάτων τοῦ σχίσματος τοῦ 1054 ἀπὸ τὸν Πάπα Παῦλο τὸν 6<sup>ο</sup> καί ἀπὸ τὸν Οἰκουμενικὸ Πατριάρχῃ Ἀθηναγόρα.

Στὸ τέλος τῆς ομιλίας τοῦ ὁ Πατριάρχης Βαρθολομαῖος ἀναφέρθηκε καί στίς ἐντονες πλέον προετοιμασίες ποὺ γίνονται γιὰ τὴν Ἁγία καί Μεγάλῃ Σύνοδο ποὺ θὰ πραγματοποιηθεῖ τὴν Πεντηκοστή τοῦ 2016 καί κατὰ τίς ἐργασίες τῆς ὁποίας ἡ Ὁρθόδοξη Ἐκκλησία θὰ κληθεῖ νὰ ἐπιλύσει προβλήματα καί νὰ δώσει πειστικὲς ἀπαντήσεις στίς σύγχρονες προκλήσεις ποὺ ἀντιμετωπίζουν οἱ ὀρθόδοξοι χριστιανοὶ μέσα στον κόσμον.

Κατὰ τὴ χθεσινὴ δευτέρῃ ἡμέρῃ τῆς ἐπισκέψεώς του στὴν βελγικὴ Πρωτεύουσα ὁ Οἰκουμενικὸς Πατριάρχης συνέχισε τίς συναντήσεις καί τίς ἐπαφές του. Ἐκτός ἀπὸ τὴν συνάντησή του με τὸν βασιλεῖα Ἀλβέρτο καί τὴ βασίλισσα Πάολα, πρῶην βασίλεις τοῦ Βελγίου καί γονεῖς τοῦ σημερινοῦ Βασιλέα Φιλίππου, ὁ Οἰκουμενικὸς πατριάρχης δέχθηκε στὸ κατάλυμά του τὸν κ. Elmar Brok, πρόεδρο τῆς Επιτροπῆς Ἐξωτερικῶν Ὑποθέσεων τοῦ Ἑυρωπαϊκοῦ Κοινοβουλίου με τὸν ὁποῖο εἶχε συνομιλία γιὰ περίπου μισή ὥρα.

Ἀμέσως μετὰ ὁ Οἰκουμενικὸς Πατριάρχης ἐπισκέφθηκε τὴν ἐκθεσὴ «Anatolia - Euroralia» στὴν αἴθουσα Bozar τῆς Βελγικῆς Πρωτεύουσας. Τὸ μεσημέρι ἐπισκέφθηκε τὴν Τουρκικὴ Πρεσβεία ὅπου ὁ Πρέσβυς τῆς Τουρκίας στὸ Βέλγιο κ. Hakan Olcay προσέφερε τιμητικὸ γεῦμα στον Οἰκουμενικὸ Πατριάρχῃ καί τὴ συνοδεία του.



# Ο Αρχιεπίσκοπος Αμερικής Δημήτριος στον Πρόεδρο της ελληνικής Δημοκρατίας

ΑΘΗΝΑ. – Τον Πρόεδρο της Δημοκρατίας κ. Προκόπη Παυλόπουλο επισκέφθηκε την Τετάρτη 21 Οκτωβρίου ο Αρχιεπίσκοπος Αμερικής κ. Δημήτριος κατά τη διάρκεια επισκέψεώς του στην ελληνική πρωτεύουσα στα πλαίσια της συμμετοχής του στη διεθνή διάσκεψη με θέμα «Θρησκευτικός και Πολιτισμικός Πλουραλισμός και Ειρηνική Συνύπαρξη στη Μέση Ανατολή».

Ο κ. Παυλόπουλος καλωσόρισε τον Αρχιεπίσκοπο Αμερικής και μεταξύ άλλων ανέφερε: «Σεβασμιώτατε, επιτρέψατέ μου, ανατρέποντας λίγο το πρωτόκολλο, να προηγηθώ εγώ. Να σας ευχαριστήσω που είσθε εδώ και να σας πω την χαρά που αισθάνομαι και την τιμή γι' αυτήν την επίσκεψη. Πριν από λίγες ημέρες επισκέφθηκα την Έκθεση που γίνεται εδώ, στο Μουσείο Μπενάκη, με τα σχέδια του Santiago Calatrava για τον Ναό του Αγίου Νικολάου, τον οποίον έχετε φιλοδοξήσει και Εσείς και η Ομογένεια να γίνει προσκύνημα της Χριστιανοσύνης γενικότερα.

«Και εύχομαι να με αξιώσει ο Θεός το Πάσχα του 2017, που έχει προγραμματισθεί να είναι τα Θυρανοίξια, να είμαι εκεί. Θα το προσπαθήσω. Το θεωρώ και σαν μια αποστολή μου, αλλά και σαν ένα προσκύνημα.

«Το δεύτερο που θέλω να σας επισημάνω είναι τις θερμές ευχαριστίες, και εμού και του Ελληνικού Λαού, στο πρόσωπό Σας και στην Ομογένεια.

«Διότι τις δύσκολες ώρες που η Ελλάδα αγωνιζόταν για να παραμείνει στην Ευρωπαϊκή Ένωση και την Ευρωζώνη, και Εσείς και η Ομογένεια πράξατε τα δέοντα προς την Κυβέρνηση των Ηνωμένων Πολιτειών.

«Τόσο προς τον Πρόεδρο Ομπάμα, όσο και προς τον Αντιπρόεδρο των Ηνωμένων Πολιτειών και τον Υπουργό Οικονομικών, ώστε να υπάρξει η αναγκαία πίεση στήριξης της Ελλάδας. Γιατί η Ελλάδα αξίζει αυτήν την πορεία εντός της Ευρωπαϊκής Ένωσης.

«Ο Ελληνικός Λαός έχει κάνει πολλές θυσίες για να παραμείνει στην Ευρωπαϊκή Ένωση. Και αυτές οι θυσίες δεν μπορεί να πάνε χαμένες. Και αυτό πρέπει να αντιληφθούν και οι εταίροι μας και οι δανειστές μας.

«Πράξατε πολλά την εποχή εκείνη και το πράξατε από καρδιάς. Γι' αυτό και πρέπει δημόσια να ομολογήσω ότι το αίσιο πέρας αυτής της διαπραγμάτευσης οφείλεται εν πολλοίς και σε Σας και στην Ομογένεια, η οποία, για μιαν ακόμη φορά, έδειξε ότι τις κρίσιμες ώρες είναι κοντά στην Ελλάδα, κοντά στο Έθνος μας, αναπόσπαστο κομμάτι του Ελληνισμού.

«Εμείς εδώ, στην Ελλάδα, θα αγωνιστούμε, θα τα καταφέρουμε. Ο Ελληνικός Λαός στα δύσκολα ξέρει να ενώνεται και ν' αγωνίζεται.

«Αλλά πρέπει να καταστεί σαφές σ' όλους τους φίλους μας, και στις Ηνωμένες Πολιτείες και στους εταίρους μας στην ΕΕ, ότι πρέπει να υπάρξουν διορθωτικές κινήσεις, ώστε και οι θυσίες βέβαια να μην πάνε χαμένες και να πάψει να υπάρχει αυτή η ανθρωπιστική κρίση, την οποίαν αντιμετωπίζουμε σήμερα.

«Προσθέτω μιαν άλλη επισήμανση που νομίζω ότι ταιριάζει και στον ρόλο της Ομογένειας και στον δικό Σας ρόλο, αυτόν τον ποιμαντικό ρόλο τον τόσο σημαντικό, που έχετε αναδείξει όλα αυτά τα χρόνια: Ξέρετε το προσφυγικό θέμα που έχει δημιουργηθεί. Ξέρετε ότι αυτές οι ροές προσφύγων αναδεικνύουν ζητήματα που πλήττουν τον δυτικό πολιτισμό.

«Δεν μπορεί να συμπεριφερόμαστε σε ανθρώπους που έχουν ανάγκη μ' αυτούς τους όρους. Δεν μπορεί – θα το λέγω κουραστικά – η Μεσόγειος, η περιοχή του Φωτός και της Ειρήνης, να ξεβράζει πτώματα και πτώματα μικρών παιδιών ιδίως. Αλλά, για να σταματήσει αυτό, Σεβασμιώτατε, είναι ανάγκη να σταματήσει ο πόλεμος στην Μέση Ανατολή και ιδίως στην Συρία. Όσο διαρκεί αυτός ο πόλεμος, που είναι όνειδος για τον δυτικό



πολιτισμό, θα υπάρχουν ροές προσφύγων, θα υποφέρει ο Άνθρωπος. Και βεβαίως, από εκεί και πέρα, θα αντιμετωπίζει όλα αυτά τα προβλήματα η Δύση και ιδίως η Ευρώπη. «Θερμώς σας παρακαλώ να μεταφέρετε και Εσείς και η Ομογένεια προς την Κυβέρνηση των Ηνωμένων Πολιτειών, με όλον τον σεβασμό στην άσκηση της δικής της πολιτικής, που είναι δικό της ζήτημα – δεν αποτελεί παρέμβαση – την ανάγκη να ενεργοποιηθεί αυτή η Μεγάλη Δύναμη, οι Ηνωμένες Πολιτείες, που είναι ταγμένη να υπηρετεί και την ειρήνη. Να ενεργοποιηθεί για να σταματήσει αυτός ο πόλεμος. Δεν μπορεί να συνεχισθεί αυτή η εμπόλεμη κατάσταση.

«Και νομίζω πως είναι άλλη μια μεγάλη αποστολή της Ομογένειας και δική Σας. Σας ευχαριστώ. Συγγνώμη που σας κούρασα με πολλές αποστολές που σας αναθέτουμε, αλλά ξέρετε ότι είσθε ένα μεγάλο στήριγμα για τον Ελληνισμό.»

## ΧΑΙΡΕΤΙΣΜΟΣ ΔΗΜΗΤΡΙΟΥ

Από την πλευρά του ο Αρχιεπίσκοπος Αμερικής Δημήτριος τόνισε: «Κύριε Πρόεδρε, σας ευχαριστώ πάρα πολύ. Πρέπει να σας πω ότι αισθάνομαι πάρα πολύ μεγάλη τιμή και συγκίνηση που είμαι μαζί σας. Θεωρώ ότι αυτός είναι ένας ιερός χώρος, δεν είναι απλώς επίσημος.

«Και θεωρώ ότι έχει ένα στοιχείο πολύ σημαντικό: ότι είστε εσείς ο Πρόεδρος. Διότι και στην κρίση στην οποία βρεθήκατε, μόλις σχεδόν αναλάβετε τα καθήκοντά σας, δείξατε έναν ασυνήθιστο συνδυασμό μεγάλου πάθους, με πολλή σοφία και πολλή στοργή.

«Αυτά δεν συνδυάζονται εύκολα. Εσείς το δείξατε με τρόπο πραγματικά υπέροχο. Και σας είμεθα ευγνώμονες. Και το σημείωσαν οι άνθρωποι στην ομογένεια: «Δείτε πώς κινήθηκε ο Πρόεδρος της Δημοκρατίας της Ελλάδας».

«Επαιξε πολύ μεγάλο ρόλο η παρουσία σας. Όντως αισθανόμαστε ότι έχουμε μια πολύ μεγάλη ευθύνη.

«Προχθές, το Σάββατο (17 Οκτωβρίου), τιμήσαμε τον Αντιπρόεδρο των ΗΠΑ, κ. Μπλάντεν, με το βραβείο Αθηνάγορα, το οποίο δίδεται για προσφορά έργου υπέρ της ελευθερίας, υπέρ των ανθρωπίνων δικαιωμάτων, θρησκευτικών δικαιωμάτων κτλ.

«Ο Αντιπρόεδρος δεν ήρθε κι έφυγε. Ήρθε στις 6.30 το απόγευμα, φωτογραφήθηκε με μερικούς που ήθελαν να φωτογραφηθούν και στη συνέχεια κάθισε σε όλη την τελετή και το δείπνο, σχεδόν μέχρι τις 10 το βράδυ. Ήμασταν σχεδόν τέσσερις ώρες μαζί. Και ήμασταν δίπλα δίπλα.

«Και λέω: 'Κύριε Αντιπρόεδρε, δεν ξέρω τι σας μεταδίδουν οι υπηρεσίες πληροφοριών, αλλά πρέπει να ξέρετε τι προσφέρει η Ελλάδα, παρά την κρίση στην οποία έχει βρεθεί όλα αυτά τα χρόνια. Να σας πω μια

περίπτωση: το νησί της Μυτιλήνης. Το νησί του Ιπποκράτους'.

«Αυτά ξέρετε είναι ευκαιρίες που δεν είναι εύκολες, κατευθείαν, σε τέτοια κέντρα λήψεως αποφάσεων. Ο Θεός μας έδωσε αυτή τη δυνατότητα, να έχουμε αυτή την επικοινωνία.

«Ο Αντιπρόεδρος ήταν μεταξύ του Πρέσβη της Ελλάδας και εμού, τον είχαμε στην μέση. Και είπα στον Πρέσβη: «Τώρα θα δώσουμε όσο μπορούμε μεγαλύτερη δόση στον Αντιπρόεδρο, επί τη ευκαιρία». Και ήταν κάτι το πάρα πολύ ωραίο.

«Όταν επιστρέψω περιμένουμε μια συνάντηση με τον Πρόεδρο και με ορισμένους άλλους παράγοντες. Θα του μιλήσω και μετά την παρούσα επίσκεψή μου και θα του πω αυτό που ζήσαμε εχθές και προχθές, στο συνέδριο για την Μέση Ανατολή και ιδίως για την Συρία.

«Γιατί εμείς έχουμε και μια εμπλοκή κ. Πρόεδρε. Στην Αμερική έχουμε αντιπροσωπευση του Πατριαρχείου Αντιοχείας, είναι πολλοί που είναι Σύριοι και Λιβανέζοι και αυτοί υπάγονται εκκλησιαστικά στο Αντιοχείας.

«Ο Ιεροσολύμων έχει την Παλαιστίνη και την Ιορδανία. Είναι μεγάλος αριθμός αυτοί οι άνθρωποι και καταλαβαίνετε την αγωνία τους.

«Μετέχουν αυτοί, όπως και άλλοι αρχιερείς και ηγέτες επί μέρους δικαιοδοσιών, Ρώσοι, Βούλγαροι, Σέρβοι, Ρουμάνοι, Καρπαθορώσοι, Ουκρανοί. Έχουμε μια ομάδα 55 αρχιερέων. Είχαμε μια έντονη συνέλευση τον περασμένο Σεπτέμβριο και είχαμε την ευκαιρία να αναφερθούμε πολύ στο θέμα της Συρίας και να πείσουμε όσο μπορούμε την αμερικανική κυβέρνηση για να σταματήσει αυτή η φοβερή ιστορία.

«Πρέπει να σας πω και επισήμως ότι όσες φορές έχουμε βρεθεί, όχι μόνο με τον παρόντα Πρόεδρο, τον Ομπάμα, αλλά και με τον Μπους, στις δύο περιόδους της θητείας του και τον Πρόεδρο Κλίντον, από όλους, κ. Πρόεδρε, πάντα άκουγα: «Ξέρουμε γιατί θα μας μιλήσετε. Θα μας μιλήσετε για το Οικουμενικό Πατριαρχείο, για την Κύπρο, για το όνομα της Μακεδονίας κτλ. Αλλά εμείς θέλουμε, επειδή εκπροσωπείτε δύο κορυφαία γεγονότα και φαινόμενα που είναι ο κλασικός και μετακλασικός ελληνισμός, που μας φέρνουν τη δημοκρατία, τα ανθρώπινα δικαιώματα, τον σεβασμό της ανθρωπίνης ζωής και όχι μόνο αυτά. Δεν μας έδωσε, δηλαδή, μόνο πολιτιστικά πράγματα. Μας έδωσε τέχνη, επιστήμη, φιλοσοφία και από την άλλη μεριά έχετε την ορθοδοξία που είναι σε αδιάκοπη γραμμή από την εποχή που αρχίζει ο Χριστιανισμός ως φαινόμενο. Θέλουμε, λοιπόν, τη βοήθειά σας στην επίλυση των προβλημάτων που αντιμετωπίζουμε εδώ,

ως χώρα και ως κοινωνία. Μας χρειάζονται αυτά τα στοιχεία».

«Λοιπόν, υπάρχει αυτός ο διάλογος και μάλιστα ο Πρόεδρος το κατέστησε σαφές αυτό. Μου λέει 'Θέλω να είσαι σε μια ειδική επιτροπή για συνεργασία εκκλησιαστικών ομάδων με το κράτος σε θέματα όπως φερεπείν το θέμα αυτού που ονομάζεται "human trafficking" που έχει σχέση με διακίνηση εμπορίου γυναικών και παιδιών, που είναι 35 περίπου εκατομμύρια, είναι μια ειδική επιτροπή 15 ανθρώπων.

«Θέλουμε να είστε εκεί με άλλους 14. Ένα χρόνο κάνουμε αυτή τη μελέτη, αυτή τη δουλειά για να βρεθούν λύσεις'. Και επομένως υπάρχει πάντοτε αυτή η δυνατότητα. Και γι αυτό το λόγο όλοι οι Πρόεδροι των Ηνωμένων Πολιτειών, από τον Κλίντον και μετά, δεν έπαψαν να μιλούν για το Πατριαρχείο.

«Εμείς επιμένουμε, έχουμε και τ' άλλα θέματα μαζί μας πάντοτε, για την Κύπρο και το Μακεδονικό και είπαμε παρά το ότι μπορεί να μην υπάρχουν άμεσα αποτελέσματα, δηλαδή δεν έχουν γίνει βήματα σημαντικά στα θέματα που απασχολούν το Οικουμενικό Πατριαρχείο... Τίτλο, οικουμενικός, οι δημεύσεις περιουσιών, το Πατριαρχείο δεν είναι νομικό πρόσωπο, η κλειστή Θεολογική Σχολή της Χάλκης, υπάρχουν τέτοια θέματα, και από την άλλη μεριά είναι το θέμα της Κύπρου.

«Σαράντα χρόνια δεν έχει γίνει ποτέ τίποτε. Λέμε ότι αν δεν κάναμε αυτή τη συνεχή προσπάθεια, θα χρησιμοποιείτο η μέθοδος «ρίξτε ένα θέμα στη λήθη και τελείωσε η ιστορία». Δεν αφήνουμε να περάσει στη λήθη κανένα απ' τα θέματα αυτά.

«Το ίδιο κάναμε και μόλις άρχισε η κρίση με την Ελλάδα και με ρωτούσαν. «Καλά, τί θα γίνει;». Λέω «Κοιτάξτε. Έχετε διαβάσει ιστορία; Η Ελλάδα δεν είναι χώρα δυο ή τριών αιώνων. Δεν είναι χώρα ούτε καν δυο χιλιάδων ετών. Πάμε χιλιάδες χρόνια πίσω. Ξέρετε πόσες κρίσεις έχει περάσει η Ελλάδα; Είμαστε μαθημένοι σε θύελλες. Αλλά είναι χαρακτηριστικό ότι η Ελλάδα έχει μονίμως γαλανό ουρανό. Αμήνη είναι η διαφορά. Δεν είναι σκοτεινιασμένη ποτέ με ομίχλη ή με χαμηλές νεφώσεις. Είναι πάντοτε έτσι, αλλά περνάει και αυτές τις κρίσεις».

«Λοιπόν, εγώ σας ευχαριστώ πάρα πολύ κύριε Πρόεδρε για την τιμή, γιατί εγώ σας έχω πολύ βαθιά εκτίμηση και ως Πανεπιστημιακό και ως ένα κορυφαίο νομικό πρόσωπο στην επιστήμη του Δικαίου στην Ελλάδα.

«Αλλά σας ευχαριστώ πολύ και για την τιμή των τηλεφωνημάτων που είχαμε σε ώρες δυσκολίας, αλλά και για την χαρά να είμαστε μαζί σε αυτόν τον χώρο εδώ. Νομίζω ότι το πρωτόκολλο δε μας εμποδίζει να χαϊρόμαστε αυτή την συνάντηση.

«Ως άνθρωποι. Και το λέω αυτό, όχι γιατί υπάρχει παραλληλισμός, αλλά γιατί στη συνάντηση Πατριάρχου και Πάπα που έγινε και στα Ιεροσόλυμα και στην Κωνσταντινούπολη, ήμασταν μαζί και μας ρωτούσαν.

«Είπαμε ότι είναι συνάντηση δύο ανθρώπων. Μπορεί να το Βατικανό και το Πατριαρχείο να έχουν το σκληρότερο πρωτόκολλο. Αλλά αυτοί ήταν δύο άνθρωποι, που ήταν μαζί επιτέλους σαν άνθρωποι να μιλήσουν και να ανταλλάξουν τις σκέψεις τους. Λοιπόν, έτσι αισθανόμαστε σήμερα, ότι είμαστε σ' αυτό το ωραιότατο περιβάλλον και με τους συνεργάτες σας και με τον κ. Υπουργό που μας είδε χθες και με τον Υπουργό Εξωτερικών, τον Πρωθυπουργό που τον είδαμε και στην Αμερική, είχε έρθει και ήμαστε μαζί, σε δύο ωραίες ευκαιρίες.

«Και είναι μια, πιστέψτε με, παρά το ότι ξέρουμε ότι είμαστε σε ένα χώρο που έχει δυσκολίες, και το πρώι άκουγα στις ειδήσεις τα περί διαφόρων φορολογιών και άλλων πραγμάτων, λέω δεν είναι μόνο αυτό η Ελλάδα, είναι οι άνθρωποι, είναι ο χώρος είναι όλα αυτά τα πράγματα που έχει δώσει ο Θεός και γι αυτό είμαστε πλέον εδώ και επτά χιλιάδες χρόνια στην επιφάνεια της γης.».

(Πηγή: Romfea.gr)



# 55<sup>th</sup> Annual Northeast Region Scouting Retreat Held at HCHC

by Katherine Bouloukos

BROOKLINE, Mass. – Every five years for the past 55 years, the Eastern Orthodox Committee on Scouting has held its annual Northeast Region Retreat on the campus of Hellenic College Holy Cross School of Theology in Brookline.

The retreat is offered to all Orthodox Scouts within the Northeast region.

This year, the retreat proved to be a great success because of the outstanding turnout of not only scouts, but adult leaders. The theme of the retreat was “Prepare ye the way of the Lord.”

The scouts were delighted to be present at Holy Cross at the personal invitation of the school’s new president, Fr. Christopher T. Metropoulos, who was the host.

Some of the highlights from the weekend included sleeping in tents on the grounds of the Seminary, touring the various facilities, including the beautiful Archbishop Iakovos Library, and having the “traditional” campfire, using an improvised “campfire” because of the fire restrictions on the grounds.

They all had fun with the various skits and songs that ended the evening’s festivities.

The religious programs were conducted by the “Ambassadors Group” of the school.

These “Ambassadors” are students at the school and worked in teams. They divided the Scouts into age groups and conducted various programs.

One highlight was a small religious program that was like a “rap” sessions.



EOCS photo

Scouts gather in front of the Holy Cross Chapel at the end of their weekend retreat.

The weekend ended with Sunday services at the chapel. Most of the Scouts received Holy Communion.

At the end of the religious services, various awards and recognitions were presented to the scouts by retreat

Chairman Dr. Peter Hilaris, from Closter, N.J.

*The Eastern Orthodox Committee on Scouting is an agency of the Assembly of Canonical Orthodox Bishops in*

*America. EOCS was created by SCOBA (Standing Conference of Orthodox Bishop in America) to promote scouting as a viable part of their*

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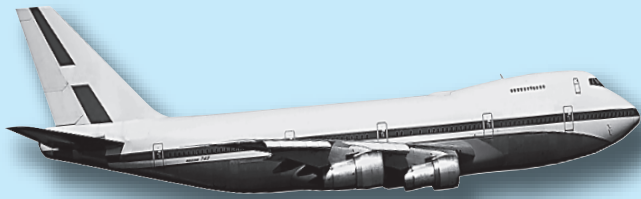
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# METROPOLIS NEWS



*Archbishop Demetrios and many area priests celebrate the centennial of Holy Trinity Church.*

## Dallas Church Caps Yearlong Centennial Celebration with Gala Weekend

DALLAS – Marking 100 years of faith, service and culture, Holy Trinity Greek Orthodox Church culminated a year of celebration with a gala weekend that included the participation of Archbishop Demetrios, Metropolitan Isaiah, along with the Rev. Christopher Constantinides, presiding priest, and past and present clergy. There were more than 15 former Priests and Deacons (or their family members) in attendance, who either served or were ordained at Holy Trinity, spanning from 1926 thru today.

Centennial weekend began Friday, November 13th with an evening concert by the Holy Trinity Choir. On Saturday morning, Archbishop Demetrios, with Fr. Chris and other clergy, celebrated a prayer service at Thanksgiving Square in downtown Dallas.

This landmark multi-faith chapel brings people of all beliefs together as ambassadors of their religious traditions to convey a cohesive faith.

On Saturday, Archbishop Demetrios, visiting clergy and other guests enjoyed a private tour of the George W. Bush Presidential Library and Museum. Great Vespers were celebrated prior to the Centennial Banquet – an event that was sold out weeks in advance – and was emceed by Fox News Channel's Chief congressional correspondent, and former Holy Trinity

parishioner, Mike Emanuel.

Also in attendance was Hellenic Consul General from Houston, George Papanicolaou. Festivities concluded Sunday with the celebration of a Hierarchal Divine Liturgy, a Commemorative Group Photo of all in attendance for the Centennial album and Archives, and a Complimentary Brunch.

General chairmen of the year-long effort include Charles Pappas, Andrea Nayfa and Christopher Canellos. With the help from our Generous Underwriters we were able to offer a year-long celebration worthy of a Centennial!

"What a special gift it has been to have Fr. Chris return ten years ago to the first parish he served as an assistant from 1979-1983 while I was a GOYAN, and be here during our Centennial celebration," said Charles Pappas. Christopher Canellos added "One of my favorite parts of our yearlong celebration was when my decade, the 70's, served as Honorary Altar boys ... what a blast!"

"It has been an honor to serve the Church for such a momentous occasion. We are thankful to those who have worked decades to fulfill the dreams of our Founders and to hand off a strong legacy to our children," said Andrea Nayfa.

▶ to page 19

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## COMMENTARY

## Bind the Warrior's Wounds

by Timothy Patitsas

The Orthodox Christian way of soul healing – of soul development – can be described as “Beauty first.” Although moral struggle and intellectual understanding are also crucial, our very first task is to discern the beauty that summons us up from sin, up from ignorance, up from sorrow, despair, and a broken heart. That ultimate beauty is Christ himself, in his self-emptying love.

Drawing especially from the mystical words of St. Dionysios the Areopagite, the Church Fathers understood that God had created the world by revealing himself, his beauty, over the face of the deep. God's beauty was so intense and so desirable, St. Dionysios said, that even non-being couldn't resist its allure. When the primordial theophany occurred, the forces of chaos immediately repented, ceased moving aimlessly, and set out for the divine vision.

In doing so, chaos was transformed into a cosmos – into something ordered, harmonious, beneficial, and, finally, itself beautiful.

This understanding of the deep origins of the world has always guided the Orthodox Christian approach to the soul and to progress in the spiritual life.

The soul becomes whole by tracing the path that the universe itself followed at the moment of Creation. A recent elder – canonized formally just two years ago – said it best: “No one ever became holy by fighting evil. Rather, you must fall in love with Christ, must cultivate eros for Christ. Then, all the forces of sin within you will steadily be pushed aside. Pay no attention to evil. Show disdain for evil by focusing on Christ.”

Your spiritual progress depends on cultivating eros for Christ: Beauty First. But what happens when we don't behold Beauty in our lives, spiritual or natural? What happens when we behold the precise opposite of lovely self-emptying love?

I ask this question because today thousands and thousands of mental health professionals in the United States are grappling with exactly this issue.

Ugliness enters our lives in dozens of ways; for some returning soldiers, that ugliness is war itself. And having looked deep into its malice and evil, the soul may be wounded. It can be hard to come back from war.

It may help our therapists if they can see what trauma looks like from the standpoint of Orthodox Christianity. For us, trauma can best be understood as the opposite of beauty. If genuine beauty is the self-revelation of God to the world, the divine light in the midst of darkness, trauma is the reverse.

Trauma is an anti-theophany. Whereas theophany makes us bless and give thanks, trauma tempts us to curse and to lose heart.

Whereas theophany sparks divine eros within us, and sets us in motion toward a goal, trauma breaks our wills and tempts us to lose purpose. Whereas theophany fills us with the desire to suffer joyfully for the whole of humanity, to

look tenderly upon every blade of grass, trauma seems to render suffering meaningless, and to lock us inside ourselves. Trauma threatens our identity and our sense of integrated existence.

The human destiny is to live with Christ, to gaze upon his perfect countenance forever.

Why are some forced to endure so much sorrow in this world, whether in the form of war or in some other way?

We may not always know the reason, but we do know that we must not stand idly by. When trauma strikes – when our brothers and sisters have been forced to behold anti-theophany – we must spring into action.

We must take up the cross of co-suffering love. We must implore God that we could, if possible, carry their suffering for them until they are well enough to see Christ carrying it with them.

At the foundation of the world was a theophany – the self-emptying love of God in Christ.

This was so lovely that the universe itself arose out of attraction to it. All was in repentance, all was doxology, all things were penetrated and bound by divine love, and by the love of created things for God and for each other.

But then we sinned, and another force entered the world. So, Christ came to earth.

This time his theophany, his appearing to the world, came in the form of his Cross.

In other words, now his perfect theophany coincided with the ultimate anti-theophany, the betrayal of the most innocent and most loving person who ever lived.

Christ himself became a victim of trauma, making us see that whenever we suffer, He suffers with us. There is no human sorrow in this world that the Son of Man does not also share in.

There is only one healing for trauma: to behold in your suffering someone standing alongside you, someone who innocently and voluntarily bears your suffering with you. Nothing else – no words, no analysis – are in the end the crucial fact.

That someone is Christ, and it is also those special men and women who have taken on this mission.

Blessed are the peacemakers – those therapists, priests, nurses, and doctors who can end the war inside our returned warriors, even at the cost of their own great self-sacrifice. Such men and women will truly be called, “sons of God.”

How we “long for their appearing,” and how ardently we pray as well for enlightenment for our statesmen, our diplomats, and our enemies, that all wars may cease.

For more on this topic, see “The Opposite of War is Not Peace,” in Road to Emmaus Orthodox Journal, online, and its follow up interview, “A Feeling for Beauty: The Aesthetic Ground of Orthodox Ethics.”

*Dr. Patitsas is professor of ethics at HCHC.*

## Dallas Church Caps Yearlong Centennial Celebration with Gala Weekend

from page 18

“As Orthodox Christians, our church and faith are the heart and backbone of our community,” says Fr. Chris. “Over the past 100 years we have carved a unique place in Dallas through service – both locally and globally – to people in need and through cultural events such as the annual Greek Food Festival of Dallas.”

The yearlong centennial celebration began in January with International superstar Mario Frangoulis in concert at Dallas's Winspear Opera House.

Other events welcoming the public as well as parishioners continued throughout the year. An exhibit of ceremonial art in the Eastern Orthodox tradition ran from March through September at the Dallas Museum of Biblical Arts, featuring a collection of holy icons, antique silk vestments and other treasures from Holy Trinity's collection. Many regular annual events were given a decidedly “Centennial” flair including the AGAPE Picnic in April and Holy Trinity Academy's 15<sup>th</sup> annual SAMGO Golf Tournament in May, the Holy Trinity Panagryi in June and a special July 4<sup>th</sup> Celebration including Fireworks. In September, the 59<sup>th</sup> annual Greek Food Festival of Dallas kicked off with a special edition of Premiere Night, attended by more than 700 people including several local political and civic leaders.

Also in conjunction with the Centennial and the Food Festival, Holy Trinity unveiled the third phase of its planned Iconography project with internationally-renowned iconographer Leonidas Diamantopoulos in town for the occasion.

## About Holy Trinity Church

True to its roots and faith, Holy Trinity Greek Orthodox Church is a welcoming, progressive community committed to philanthropy. Parishioners serve locally and globally through various organizations including International Orthodox Christian Charities (IOCC), St. Barbara's Philotochos, AHEPA, Daughters of Penelope, Maids of Athena, the Nafpaktian Brotherhood, Buckner Children's Home's Shoes for Orphan Souls, and, with ongoing involvement in Austin Street Shelter, North Texas Orthodox Missions (NTOM), and North Dallas Shared Ministries (NDSM).

Greeks who immigrated to the United States in the first decade of the 20<sup>th</sup> century founded Holy Trinity.

As more and more families arrived, they gathered where they could to worship and share camaraderie.

By 1915, the close-knit group had founded Holy Trinity and in 1916, they built a church on the corner of Sanger and Riggs in South Dallas.

Political turmoil in Greece kept the Dallas Greek community ebbing and flowing until the late 1920's and early 30's.

As turmoil subsided in Greece, the Dallas Greek community grew, stabilized and outgrew its first building.

Groundbreaking on a church on Swiss Avenue and Apple occurred in 1949. In 1990, the congregation outgrew that property and, in 1991, broke ground at 13555 Hillcrest Road, where the current church with its beautiful byzantine iconography serves over 1000 parish families. For further information, visit [www.holytrinity.info](http://www.holytrinity.info).



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# CHURCH HISTORY

## Building the Shreveport Church: The 1933 Fundraising Campaign

by William H. Samonides, Ph.D.

The year 1933 was a terrible one for the U.S. economy. Since the Stock Market Crash of 1929, industrial production had declined by almost 50 percent, international trade by a third, and investment by 98 percent. One of every four Americans was out of work.

In retrospect, the depths of the Great Depression would not seem the right time to launch a fundraising campaign for construction of a new church, but that is what the parishioners of the St. George Church in Shreveport, La., did. From July to September 1933, they devoted all their time and resources to the drive. While other communities were suspending building projects or shuttering their parishes because of insufficient funds, the Greek Orthodox faithful of Shreveport raised enough money to begin construction. The goal of the drive was \$25,000, equivalent to more than \$450,000 today. In 1933, when many were hard pressed to put food on the table, this was an enormous amount. Brief but intense, the 1933 campaign defied all odds.

Established in 1917, St. George parish served a large area covering northern Louisiana, eastern Texas, southern Arkansas, and central Mississippi. Services were originally held in the chapel of an Episcopal church, then from 1924 in a renovated building owned by the parish.

For years parishioners dreamed of building a church. The decision to raise funds in earnest came in mid-1933, after the inauguration of President Franklin Delano Roosevelt and his New Deal economic program. The modest improvement in the economy encouraged the Shreveport Greeks to believe that prosperity was indeed just around the corner, and that the time was right.

It was not just the timing that set the Shreveport campaign apart from the many other fund drives conducted by Greek Orthodox parishes. Usually the priest, often with the president of the parish council, was in charge of the drive. Fr. Damianos Zikakis (1892-1957) seemed suited to the task. He had been ordained about 1929 and had been their priest since the previous year. He had lived in the city for at least a decade, working in the food industry before his ordination.

Instead the St. George parish brought in Achilles Sakellarides (1906-87), a life insurance salesman from St. Louis, to lead the campaign. His father, Rev. Nicholas Sakellarides, had served as parish priest in 1931. Sakellarides had also made a name for himself as insurance salesman extraordinaire, setting a then-world record for the most policies written in one day. Sakellarides donated all his time and considerable talents to the enterprise. Later he earned a doctorate from Princeton and served in the State Department for over 30 years. He developed a close relationship with Archbishop Athenagoras, who presided at his wedding in 1945. For his work in Shreveport and many other services to the Church in America, he was named an Archon and appointed to the Archdiocesan Council.

Another unusual aspect of the campaign was that most of the money came from outside the parish. The 200 members of the St. George parish were able to contribute about \$7,000. There were also donations from established Greek



Archival photo

Orthodox communities in New Orleans, Dallas, Fort Worth, and Houston. But the rest came from non-Orthodox residents of Shreveport. The campaign was successful in eliciting support from all sectors of the community, including political, religious, academic, social, and business leaders. People of all denominations were contacted. Substantial articles appeared almost daily in the two local newspapers. The generous response of the people of Shreveport was in part due to the high regard in which the local Greek community was held, and in part as recognition of the support local Greek business leaders had provided to civic enterprises.

On Sept. 8, as the campaign ended, a heartwarming article appeared in *The Shreveport Journal* with the headline: "Lad's Birthday Gift Donated to Church."

A Greek boy from nearby Alexandria, Louisiana had written: "Dear Mr. Sakellarides: I read in *The Journal* about the Greek church. I have a dollar my mother gave me on my birthday. I was going to keep it to buy my school things, but I send it to you. Please...don't forget to give my dollar to help to build the new church."

On Sept. 11, 1933, it was announced that \$20,000 had been raised, which was enough money to start building.

In his final statement of the campaign Achilles Sakellarides reported that he had contacted nearly 3,000 people and businesses, and that most had contributed:

His statement read, "I know that all those who have helped and will help us in the near future will derive a great satisfaction and happiness for many years to come out of the consciousness of that fact that they have helped us build a church during these 'hard times,' a church which will always stand as a monument dedicated to the fraternity of mankind and the glory of God."

The church was completed the following year. It was consecrated in 1938 by Bishop Kallistos Papageorgopoulos (1878-1940), of San Francisco. At this time more than \$2,200 was raised; enough to pay off the remaining debt. Eighty-two years later, the church built through the concerted efforts and good will of an entire community still serves as the home of St. George parish.

The author thanks Fr. Ioannis Krokos, whose unstinting help made this article possible. The story of Fr. Nicholas Sakellarides is featured in "Pioneering Priests: Establishing the Greek Orthodox Faith in America," an exhibition funded by Leadership 100 and now on display at the St. Photios Greek Orthodox National Shrine in St. Augustine.



# PARISH PROFILE

## Community Known Locally as the 'Jewel in the Desert'

### PARISH profile

**Name:** Holy Trinity Greek Orthodox Cathedral

**Location:** Phoenix, Ariz.

**Metropolis of San Francisco**

**Founded:** 1923

**Clergy:** Fr. Apostolos Hill;

**Dn. John T. Thrasher**

**Size:** About 530 families

**Web:** [www.holytrinityphx.org](http://www.holytrinityphx.org)

**E-mail:** [officemanager@holytrinityphx.org](mailto:officemanager@holytrinityphx.org)

**Noteworthy:** The parish lost its church during the Great Depression but they re-acquired it.



Holy Trinity Cathedral photo

HOLY TRINITY GREEK ORTHODOX CATHEDRAL

PHOENIX – Holy Trinity parish has come a long way from its 1920s beginnings when Arizona had been a state for less than 10 years and the capital of Arizona was still a frontier town.

Ten Greek businessmen decided to form a community. Greeks came from many places in Greece, especially Epirus and the Peloponnesus.

The 10 each donated \$50 to obtain a charter from the state of Arizona.

The parish is now in its third and fourth generation and includes converts through marriage.

According to a parish history, it was fall 1929 when the founding families held their first general assembly and voted to buy property near downtown.

Supply priests from Los Angeles, the closest large city, would come to hold services in those early years. It was a long trip in a Model T Ford in those days. Now it takes only four hours by car.

On Oct. 31, 1930 the groundbreaking ceremony for the Hellenic Orthodox Church community house took place and the first Divine Liturgy was celebrated on March 25, 1931 by a visiting Los Angeles priest, Fr. Sardounis.

Bishop Kalistos of San Francisco appointed Fr. Ieronimos "John" Koutroulis as the first resident priest and the first regular Church service took place at Pascha 1931.

The long-held dream of a religious and social center for the American families of Greek ancestry in Phoenix that had been in the making for over two decades had finally become a reality.

The 1930's in America were marked by the economic distress of the Great Depression.

Consequently, the Holy Trinity community in Phoenix was faced with what was then a substantial debt.

The years 1937 to 1941 were dark times of financial instability for the Holy Trinity community.

The Church was lost in 1937 and reacquired in 1941, when they resumed their spiritual, social and educational activities at 333 East Virginia.

From 1945 to 1949 the leaders and members of the community joined forces to build a new church, which was attached to the west end of the existing building.

The new church was consecrated on Feb. 22, 1951, by Bishop Athenagoras of

Los Angeles.

The space that had been the church proper since 1931 was converted back to the community house, known as the "big hall" and "little hall."

The newly built parish house was completed in 1953 on the Church property.

The new Hellenic Orthodox Church of Phoenix was larger and more accommodating than the old one and provided for numerous weddings, baptisms, and funerals, in addition to the weekly Divine Liturgy and holiday services.

In 1962 a separate single story classroom building was constructed on church property.

As the parish grew, the church facilities had to be expanded and a 17 1/2-acre site on Maryland Avenue that serves the community today was purchased in mid-March 1972.

Construction began in phases, with the community center being completed by New Year's 1973.

The center served as a temporary site for Church services.

Phase II began with groundbreaking for the church, Feb. 16, 1975, with Archbishop Iakovos officiating at the ceremonies.

On Palm Sunday, April 18, 1976, church services began in the new church.

Holy Trinity contains the largest installation of faceted glass in the southwestern United States and combines the architectural simplicity and flavor of the Arizona desert with deeply rooted Byzantine traditions.

Holy Trinity is fondly referred to as "the Desert Cathedral" or "the Jewel in the Desert."

Phase III, the construction of the education and office building including the library was completed in September 1982, along with St. George Chapel.

Archbishop Iakovos consecrated the church Feb. 27, 1983, with the participation of Metropolitan Silas of New Jersey, Bishop Anthony of San Francisco, and Bishop Anthimos of Boston. John P. Trebellas of Champagne, Ill., and Sun City West, Arizona, chosen by lot from among 52 godparents, was the representative godparent and unlocked the door of the church.

Fr. Hill, who was ordained in Omaha, Neb., in 2001 after years of training under Metropolitan Isaiah of Denver. He

had previously served as youth director in the Antiochian Archdiocese.

Upon begin ordained in the Greek Orthodox Archdiocese, he was first assigned as assistant priest and served under his predecessor, Fr. James Paris, until becoming dean in 2012.

Assisting Fr. Hill on Sundays is Deacon Thrasher, who has a lay profession.

The contemporary community has a strong youth program and emphasis

on religious education. Sunday school enrollment is about 125 children. Greek school has about 20.

Youth ministries and organizations range from toddler to college age.

Fr. Hill holds weekly Bible studies and catechism classes.

Phoenix has a great diversity of Orthodox Christians, with the Antiochian, Romanian, Serbian, Russian and Ethiopian groups represented.

The various churches come together for Pan Orthodox events during the year.

Parish ministries include working with the International Orthodox Christian Charities to assist the homeless in downtown Phoenix, and with a Focus ministry group.

"We do quite a bit of outreach," Fr. Hill noted. He describes his ministry as "serving as a bridge between older generation of Greeks and their grandchildren." He tries to reach out to both groups.

His ministry also includes producing three CDs of Byzantine chant, and providing homilies that can be heard on Ancient Faith Radio.

His CD's are available at Liturgica.com and at the Holy Cross Book Store.

Financially, Holy Trinity is a stewardship parish, with the annual Greek festival supplementing revenues.

— Compiled by Jim Golding

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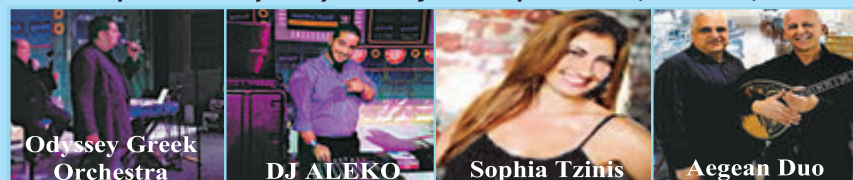


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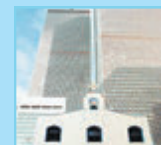
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# FAITH AND 'POP' CULTURE

## May 'The Phos' Be with You!

by Andrew Estocin

Popular culture is going crazy for Star Wars! Count me among the millions of people who cannot wait for the latest installment of Star Wars entitled, *The Force Awakens*!

How does an Orthodox Christian respond to Star Wars? That is an easy answer. One of the most progressive beliefs that the Orthodox Church holds is that we can learn from the wisdom of the world even when it is not specifically Orthodox.

St. Basil the Great reminds us that we can engage secular culture and extract truth from it. The fourth century Father of the Church writes:

So we, if wise, shall take from heathen books whatever befits us and is allied to the truth, and shall pass over the rest. And just as in culling roses we avoid the thorns, from such writings as these we will gather everything useful, and guard against the noxious. (Advice to Young Men on the Right Use of Greek Literature)

Can Orthodox Christians follow St. Basil's words and take "whatever befits us and is allied to the truth" from the Star Wars movies?

You bet! As Fr. Thomas Hopko wrote, "God is not a prisoner of His own Church!" Therefore, to find what is good and true in Star Wars, all we need to do is to strive to see the world through the eyes of the Church and practice some common sense discernment.

This leads one to a valuable lesson in Orthodox discernment from Star Wars.

For Orthodox Christians life is about "The Phos" (τὸ φῶς) (The Light) not "The Force".

The world of Star Wars revolves around a mysterious energy field called The Force. Jedi Master Yoda describes the Force as a type of secret knowledge and impersonal power that controls the world and guides human destiny. The Force rejects the material world for things immaterial.

What might St. Basil say about Yoda's description of The Force? I am confident that St. Basil would love the character of Yoda but he could chuckle and say that the idea of "The Force" is something the Church has addressed and corrected in the 4<sup>th</sup> century. Maybe he might even say that he is surprised this ancient error is still around in the year 2015!

St. Basil would say The Force is just the error of Gnosticism dressed up in new and fancy clothes. What is Gnosticism and why should Orthodox Christians care about it?

Gnosticism is an ancient error that some early Christians mistakenly embraced. In the words of Robert Barron: "Gnosticism was, and is, a multi-headed beast, but one of its major tenets is that matter is a fallen, inferior form of being, produced by a low-level deity. The soul is trapped in matter,

and the whole point of the spiritual life is to acquire the gnosis (secret knowledge) requisite to facilitate an escape of the soul from the body."

The Gospel of Jesus Christ is not a form of secret knowledge or power but Love and Truth for all human beings and creation.

In this light, Orthodox Christianity has always held that matter and creation are always good. Orthodox Christianity strives to reveal the holiness of the material world not reject it. Everything in the Church today from icons and incense to the sacraments revolves around this. All of this is accomplished through the The Phos who is Jesus Christ.

Consider the following words from the Gospel of John: "*In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made, In him was life, and that life was the light (The Phos - τὸ φῶς) of all mankind.*" (John 1:1-5)

Therefore, The Phos is not some secret knowledge or energy field we control. It is the uncreated Word of God and second person of the Holy Trinity who came into creation by becoming human.

The Phos is the person Jesus Christ who humbly took on our material and created nature so that we can share in His Divine life.

For Orthodox Christians, God is a person whose love and life teaches us what it means to be human through humility, sacrifice and love. God is The Phos who sanctifies everything in His creation by humbling himself and bearing our burdens.

Think about it. "The Force" is a power to be wielded while The Phos is the Love of a Divine Person that turns the world upside down through humility and powerlessness.

So next time you hear the phrase "May the Force Be with You!" think about the The Phos that is Jesus Christ. He makes everything in the world good as well as new. He asks us to treat our bodies and the created world as holy He asks us to honor everything He has created and respect its inherent design. He asks us not to learn a secret knowledge but to share His Love and Truth with everyone without exception or exclusion.

Jesus Christ is the real Phos that is the Light of world and the Orthodox Church that has been teaching His way and reflecting His uncreated Light for over 2,000 years.

Andrew Estocin is a life-long Orthodox Christian who received his theology degree from Fordham University. His writings are featured regularly on the Orthodox Christian Network where a previous longer version of this article appeared. He is a parishioner at St. George Greek Orthodox Church in Albuquerque, N.M.

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OBITUARIES

Fr. Peter V. Lambert

RESEDA, Calif. – Fr. Peter V. Lambert, 84, died Nov. 2. He was a retired priest who served parishes in many parts of the country.

He was born in Flint, Mich. on May 4, 1931, and grew up in Cleveland, Ohio with his adoptive parents.

“Father Peter was a loving and giving priest throughout his ministry. Even though his physical limitations did not allow him to serve in a Liturgical capacity during his later years, he more than made up for that through his outreach into the community, through the personal relationships he forged with parishioners, as both a spiritual father, friend and mentor,” stated Metropolitan Gerasimos of San Francisco. “He will be especially remembered for the Philanthropia ministry which he founded and nurtured in memory of his beloved son, Andrew.”

After completing high school in Cleveland, he attended Western Reserve University, and then obtained credentials and a diploma of completion from Wentworth Technical Institute in constructional engineering. He attended Holy Cross School of Theology in Brookline, Mass., and was ordained to the Holy Priesthood in Englewood, N.J., on Jan. 21, 1960. Prior to his ordination, he married Sophia Ann Cougialis of Hyde Park, Mass..

His first parish assignment was in Iron Mountain, Mich., in the Upper Peninsula of Michigan.

Fr. Lambert became very active in religious organizations, educational and civic causes. He was one of the driving forces to bring the Community School concept to the area from the MOTT Foundation in Flint, Mich.. And was one of the major members in establishing the Office of Economic Opportunity (War on Poverty) and the VISTA (Volunteers In Service To America) project in the Upper Peninsula becoming its first Deputy Director. While Deputy Director, he developed a Sheltered Workshop called TRICO, INC. for the mentally and physically challenged, which is still operating after 45 years.

In 1969, Fr. Peter was assigned to Ohio to establish a new parish, Holy Cross in North Canton, Ohio. From there he was transferred to Grand Rapids, Mich., to replace the position of the Chancellor of the Archdiocese at St. Nicholas Orthodox Church. In 1972, he was sent to solidify the new parish of St. Michael in Van Nuys, Calif. His talents brought him to St. Sophia Cathedral in Los Angeles as first assistant to the cathedral dean where he served for four years. He then took up the mission parish in Camarillo, Calif., and subsequently purchased the existing Air Force chapel at the Camarillo Airport, which became St. Demetrios Orthodox Church. Fr. Lambert’s next challenge was at St. George Church in Bakersfield, Calif., where he served for 10 years.

Due to serious eye surgery followed by eye degeneration, Fr. Peter served part-time at the parish of Sts. Constantine and Helen in Lancaster, Calif., but was forced to retire in January 1992, and eventually lost his eyesight. Upon the death of his son Andrew in 1996, Fr. Peter was a pivotal member of the task force to establish an HIV/AIDS ministry for the Diocese of San Francisco. Since that time, he served as the founder and executive director of Philanthropia Inc., a ministry dedicated to showing love, compassion and caring for all the people of God. For the past several years, Father Peter, served at Saint Sophia Cathedral as a spiritual father, mentor and friend to this vibrant community.

Fr. Peter is an honorary member on the board of directors of The Wall – Las Memorias Project – a monument that was erected in Lincoln Park, and the first government-sponsored monument in memory of AIDS victims. In addition, he has also served on the Los Angeles County Health Department Advisory Board on AIDS and its prevention.

Fr. Peter is survived his wife, Presvytera Sophia, son Perry, and daughter Carrie. Funeral service took place Nov. 10 with Metropolitan Gerasimos officiating.

**Fr. Theo Anastas**

CLEARWATER, Fla. -. Fr. Theo Anastas, 79, a retired priest and former dean of Holy trinity Cathedral in Phoenix, died Nov. 2, following several struggles with his health.

“Father Theo has earned his reward of eternal life after faithfully serving in the Lord’s vineyard for 54 years,” stated Metropolitan Gerasimos of San Francisco. “He was a devoted priest who touched the lives of so many people during his inspirational ministry. Fr. Theo leaves a legacy of love with his family and all those to whom he ministered. It is my fervent prayer that the Lord grant rest to his soul, and give strength and peace to Presvytera Helen and their children, Maria and Chris.”

Fr. Theo was born on November 11, 1936, in Orlando, Florida, to George and Maria Anastasakis. Fr. Theo came to realize his call to the priesthood as a teenager. He lived for three years on his family’s native island of Patmos, where he came under the spiritual guidance of the monk-priest Amphilochios of the monastery of St. John the Theologian. He was struck with Amphilochios’ humility and saintliness. He studied at the Patmian Ecclesiastical School while living on the island, and finished his secondary education at Catholic High School in Montgomery, Ala.

Following high school, Father Theo immediately entered the seminary program at Holy Cross which, at that time, offered a six-year Bachelor of Arts degree in Theology. He was deeply influenced by the love and guidance of his spiritual father, Bishop Gerasimos of Abydos, whom he met in 1957.


He married Helen Gekas on July 31, 1961. He was ordained to the Holy Diaconate on Aug. 12, 1961, and to the Holy Priesthood on August 13, 1961. His first assignment was at Holy Trinity Church in Fond du Lac, Wis. In 1966, he had the opportunity to plant a new parish in North Royalton, Ohio. He began with 50 members at St. Paul Church, and grew the parish to over 550 members, guiding his congregation in the building of a church facility and developing various lay ministries in his nineteen-year pastorate there.

During that time, he also earned a Master of Divinity degree in pastoral counseling and psychology from Case Western Reserve University in Cleveland and Ashland Seminary.

He also found time to be involved in the Church on the diocese and archdiocese levels, having served as Pittsburgh Diocese youth director, and on the National Presbyters’ Council.

He was involved in the Cleveland community as chaplain to the Veterans’ Administration Medical Center, as president of the North Royalton Ministerial Association and president of the Greater Cleveland Council of Orthodox Clergy.

Following 19 years at St. Paul, Father Theo accepted a new assignment at Holy Trinity Church in Clearwater where he



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OCMC

Orthodox Mission Team to Minister  
among Aztec People of Mexico

by Alex Goodwin

ST. AUGUSTINE, Fla. – Volunteers are needed for the 2016 Orthodox Mission Team serving in San Esteban and Pisaflares, Mexico, March 26 to April 2.

Spanish speakers are encouraged to apply.

The seeds of Orthodoxy are flowering in Mexico where, under Archbishop Alejo of the Orthodox Church in America’s Diocese of Mexico, communities of Aztec people have embraced the Faith. For the past couple of years, OCMC, in partnership with the Orthodox Church in America’s (OCA) Department of Evangelization, has been sending short-term mission teams to minister to these Orthodox Christians who call the rural villages of San Esteban and Pisaflares home.

OCMC and the OCA are sending another team to March 26 and team members will teach children basic catechism and craft activities in a vacation Bible school format, offer adult catechism, and attend worship services with the local communities.

OCMC Board member Fr. Ted Pisar-

chuk, who leads the teams to Mexico, reflects, “Every year the children look forward to participating in our summer camp, while the adults enjoy short talks on the Orthodox Christian faith offered after services. And, as always, the villagers offer warm hospitality and delicious local foods.”

This experience will take missionaries to a part of the world that needs help and where the people long for a deeper life in Christ. San Esteban, for example, is a remote subsistence village where, Fr. Ted explains, “The residents grow their own corn, black beans, and fruit. Most everyone raises chickens, and the food is truly organic and fresh. Homes are mostly built of concrete block with corrugated metal roofs. Many homes do not have indoor bathroom facilities, and where there is running water, it consists of one-quarter inch polybutylene pipes, akin to garden hoses, that run down the side of the road or are suspended from poles. Transportation is mostly by foot or horseback, while burros function as ‘pickup trucks’.”

Anyone interested can sign up for this team by contacting the OCMC.

served for seven years before coming to Phoenix to be the dean of Holy Trinity Cathedral, a position he held from 1991 until his retirement in 2002. Survivors include his wife, Presvytera Helen, daughter Maria, and son Chris.

He was predeceased by his son, George, his son-in-law Aaron Roblan, and his parents George and Maria.

Fr. Theo is also survived by his brothers Mark (Elaine) from Las Vegas, Nevada, and Luke (Jan) from Clearwater. He was also very close with Presvytera Helen’s family including her sister Terry (Chris) Kirkos from Chicago; Pete (Joanne) Gekas from Rochester, N.Y.; and Vickie (Denis) Fachard from Lausanne, Switzerland. Fr. Theo is also fondly remembered by many nieces, nephews, friends, and parishioners. Funeral service and interment were held Nov. 4 at St. Anthony Monastery in Florence, Ariz.



# METROPOLIS NEWS



Orthodox Observer photo

## Aghiasmos service

At the conclusion of the Hierarchal Divine Liturgy at St. Demetrios Church in Merrick, N.Y., Oct. 25, Archbishop Demetrios conducted an aghiasmo service to mark the completion of the church's newly renovated interior and resumption of services in the sanctuary at a cost of more than \$4 million. The building interior sustained extensive smoke and water damage resulting from a narthex fire in August 2013 and services took place either in a large rented tent or the church basement converted into a makeshift place of worship.



Assumption parish photo

## Past presidents honored

Fr. Peter Karloutsos and the congregation of Assumption Church in Danbury, Conn., honored past presidents of their Philoptochos chapter with a memorial service on Oct. 4. Present officers and former chapter presidents shown with Fr. Karloutsos (center) are: (from left) Katina Pertesis (corresponding secretary), Susan Chipouras (recording secretary), Caryn Flannery (vice president), Ourania Carino (president), Rose Koulouris (2007-2015), Mary Giannakakos (2001-2003), Stacy Neofitidis (1999-2001), Mary Koukos (1987-1988), Mercene Chamoures (1980-1981) and Nike Cutsumpas (1976-1977).



Orthodox Observer photo

## Book Author Speaks to Cypriot Association

HEMPSTEAD, N.Y.— St. Paul Cathedral in Hempstead, N.Y., was the site of the Nov. 9 meeting of the Cyprus Association of Long Island, which featured a talk by author Gus Constantine, a former parish council president of St. Paraskevi Church in Greenlawn, N.Y. He spoke about his newly written historical novel, *Escaping Cyprus*, a lengthy self-published work that traces the fate of a family from the tragic consequences of the 1974 Turkish invasion of Cyprus, to its relocation to America and eventual success. A unique feature of the book is that the last 56 pages of the 422-page volume lists the names and places of origin on Cyprus of the 1,587 persons still listed as missing following the invasion. The book is available from Amazon, or from the author at [Liftoff758@aol.com](mailto:Liftoff758@aol.com).



Orthodox Observer photos

## Hempstead Happening

Goyans of St. Paul Cathedral in Hempstead spend several days collecting and sorting out clothing and shoes for the homeless in preparation for their annual Midnight Run on Friday, Nov. 13. Goyans and their advisors and parents traveled to Manhattan to distribute the items to homeless persons.



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## NATIONAL MINISTRIES - MARRIAGE AND FAMILY

## FAMILY CONNECTIONS

Excerpt from 'Body of Christ'

A Place of Welcome  
for People with Disabilities

## The Church a Communion

The Church is by definition a place and a process of communion, open to and inviting all people without discrimination. A place of hospitality and welcome, in the manner of Abraham and Sarah in the Old Testament (Gen. 18). An earthly reflection of the unity of the Holy Trinity. A community of people with different yet complementary gifts. A vision of wholeness and of healing, of caring and of sharing. The Gospel of Christ challenges us: *"just as the body is one and has many members... so it is with Christ..."* (I Corinthians 12:12)

We all accept and proclaim that this is what the Church is and stands for. Why is it then that, all too often, certain people among us and around us – usually those whom we consider as being unfamiliar or as strangers, as somehow being different or perhaps disabled – are marginalized and even excluded, whether by our attitude or by the lack of accessibility in our facilities. Wherever this happens, even by passive omission, the Church is not what it is called to be. The Church is denied its reality. In the church, we are called to act otherwise:

*"On the contrary, the parts of the body which seem to be weaker [we should notice that St. Paul does not say actually are weaker] are indispensable"* (I Corinthians 12:22).

When we think of people with dis-



abilities too often we tend to think of them as weak and as requiring care.

Yet, in his epistles, St. Paul implies that weakness is not a characteristic of an individual or a particular group, but of the entire Church. What we need to realize about responding to those among us with disabilities is that we are all in this together.

## The Revelation of Gifts

Perhaps it is the starting point in our attitude and in our response that requires redirection at this point. For we should consider not simply the particular needs, but also the unique gifts of people with disabilities. In another passage on the Church as the Body of Christ, St. Paul writes:

*"For as in one body we have many members, and not all members have the same function, so we, though we are many, are one body in Christ, and individually we are members one of another... We have gifts that differ according to the grace given to each of us"* (Romans 12:4-6)

Every child and every adult, those with disabilities and those without disabilities alike, will bring specific and special gifts or talents to the Church.

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## The Power of a Mother's Prayer



by Carrie Frederick Frost, Ph.D.

As someone who studies motherhood and theology and who has five children myself, fellow Orthodox mothers often ask me if I can point them to prayers for mothers for their children, since few of our prayer books include prayers on this subject. While I do have a few prayers I pass on, I also recommend that they read St. John Chrysostom's thoughts on prayer and motherhood.

St. John of the fourth century is a frequent source for reflection on family life in the twenty-first. His reverence for family rings clear across the centuries, and this is true especially in his appreciation for motherhood. Saint John elevated motherhood to something beyond the mundane, daily care of children and into the realm of spiritual significance. Directing his remarks at mothers, he said, "I mean, the children being born, provided they receive proper care and are brought up to virtue by your attention, prove a basis and occasion of complete salvation for you; and in addition to your own virtuous acts you will receive a great reward for your care of them." (homily on Hannah, *Old Testament Homilies*, Vol. I, translated by Robert Hill) Thus Chrysostom saw motherhood as a salvific opportunity, as a vocation that can lead to the heavenly reward.

St. John was particularly moved by the vision of motherhood he saw in Hannah, the mother of Prophet Samuel in the Old Testament (1 Samuel 1-2). He admired the power of Hannah's spontaneous prayer when she visited the temple eager to have a child. He wrote of the intensity of the prayer she prayed in her quest for motherhood and in her later dedication of her child to the Lord.

In praising Hannah's spontaneous

prayer, Saint John contrasted it with more typical, less mindful prayer: "I mean, while we all pray, we do not all do it before the Lord: when the body is lying on the ground and the mouth is babbling on, and the mind wandering through all parts of the house and the market place, how will such people be in a position to claim that they prayed before the Lord?" (Homily on Hannah, *Old Testament Homilies* by Robert Hill)

In short, Hannah provides the model for all types of prayer, not just a mother's prayer. Most prayer is half-hearted, barely present, whereas Hannah's prayer is fully present, felt in her body and her soul. Yet, Saint John also saw a special role for prayer by mothers. His specific instruction to mothers is that they should consecrate their children through prayer. As a mother and a theologian, I find this to be an important reminder of the importance of my prayers for my own children.

Though the Orthodox Church lacks many composed prayers for mothers, and though the addition of such prayers would be welcome, Hannah's tale shows that mothers have taken prayers for their children into their own hands for millennia—and that the Church has celebrated this initiative. This is why I point mothers to St. John: he reminds us that our spontaneous prayers as mothers are powerful on their own. Whatever words we choose, it is our sacred responsibility as mothers to bless and consecrate our children by praying for them.

*Carrie Frederick Frost, PhD is a life-long Orthodox Christian of Belarusian descent and a scholar of Orthodox theology, with an eye for theological matters of family. She lives in Washington state with her husband and their five children.*

Help Needed:  
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The Center for Family Care of the Greek Orthodox Archdiocese of America is surveying parents of children with special needs to assess how we as a Church can be more of a support. Please visit our website, [www.family.goarch.org](http://www.family.goarch.org), and take some time to fill out the survey there. Additionally, if you know of resources, programs, or people in the Orthodox Church that provide support to this population, please email us at [familycare@goarch.org](mailto:familycare@goarch.org).

## PRACTICING A GRATEFUL ATTITUDE

When the priest comes out and he looks at the congregation, what does he say? He says "Let us give thanks unto the Lord." What do we sing, "It is proper and right." I think that each of us, when we really look at that place of gratitude, we need to recognize that it is proper and right and that our mom and our dad were correct in trying to really instill in us this idea of giving thanks and saying thank you. But there is a big difference of doing an obligatory thank you and really making gratefulness and appreciation a part of our daily lives not just around the Thanksgiving table but in our every day lives.

— Presvytera Pat Tsagalakis from the Faith and Family Podcast. To listen to the rest of her interview visit [www.myocn.net](http://www.myocn.net) and click on the Listen tab then Faith and Family

## A MOTHER'S PRAYER

*O Sovereign Lord Jesus Christ our God, the Source of life and immortality, I thank you, for blessing me with the gift of children.*

*I thank you and I pray: Bless these fruits of my body; favor them and animate them by your Holy Spirit, and let them grow healthy and pure bodies. Sanctify their bodies, minds, and hearts, and grant them intelligent souls.*

*Vouchsafe faithful angels, guardians of soul and body. Protect, keep, strengthen, and shelter these children until the hour of their death.*

*O Lord Jesus Christ to you I entrust my children. Through your Holy Spirit sanctify them so that they may be communicants of your Heavenly Kingdom. Amen.*

— source unknown



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# {in the now}

## youth and young adult news

## 'The Trench:' Helping Young People to Grow in Christ

Perhaps you, like countable dozens of others, have heard of Y2AM's newest YouTube series, The Trench? Or, perhaps, like the overwhelming majority of Orthodox Christians, you haven't. Either way, you're now reading about it so, on behalf of the aforementioned dozens, welcome! We're happy you could join us #InsideTheTrench.

The Trench is hosted by Christian Gonzalez, Young Adult Ministries Coordinator for the Department of Youth and Young Adult Ministries (Y2AM), and aims to focus primarily on exploring and understanding the unique role that relationships play in our life in Christ. Relationships can be difficult. Though they are supposed to be the context in which we develop and emerge as people, equipped to fight the hard battles of the spiritual life, we can get be sidetracked by conflicts with those we care about.

Rather than focus on our spiritual battles, we can begin fighting with the people who find themselves in the



trench with us; the people who are meant to be our friends and allies, not our enemies.

Operating from a deeply incarnational mindset, Christian aims to reinforce the primacy of relationships as the concrete arena in which we encounter the love of God in the person of Jesus

Christ by encountering the person of our neighbor. Moreover, The Trench aims to demonstrate and reveal how our relationships become the place where we grow into exemplifying the qualities of Christ, becoming people who deal with others lovingly, humbly, and kindly.

Uniting lighthearted humor and rich Orthodox Christian theology, every week Christian explores a different topic about relationships, encouraging viewers to see their relationships and other people through the eyes of Christ.

To date, Christian has covered such topics as why relationships matter, having a relationship with God, and the importance and art of listening. Future episodes will cover topics like boundaries, empathy, and whether or not boys and girls can be friends.

But The Trench isn't merely going to serve as a video series of monologues.

Episodes cover particular kinds of relationships and teach viewers how to

engage them as Orthodox Christians. As host, Christian will not only explore fundamental relationships like what it looks like to be a friend or a husband, he will also discuss more unique relationships, like the one we cultivate with our spiritual fathers, and examine ways you can better relate with your boss (which, by the way, is very easy when your boss is the Be The Bee guy).

The Trench promises to be a series dedicated to exploring where the rubber of the Orthodox Christian faith meets the road of our lived experience: in our relationships. So tune in every Monday at [youtube.com/y2am](http://youtube.com/y2am), and join Christian inside the trench.

Belief is a tricky and difficult thing. If we're honest, faith is something we all struggle with, which shouldn't be cause for discouragement; even the greatest saints, from the Apostles down to our own time, wrestled with doubt.

Unfortunately, we make the struggle more difficult than it needs to be by misunderstanding it.

## ===== The Many Aspects of Faith =====

by Steven Christoforou

Belief is a tricky and difficult thing. If we're honest, faith is something we all struggle with, which shouldn't be cause for discouragement; even the greatest saints, from the Apostles down to our own time, wrestled with doubt.

Unfortunately, we make the struggle more difficult than it needs to be by misunderstanding it.

We discuss "faith" as if it's a matter of philosophy and ideas, rather than an encounter with a living person (or Holy Trinity of Divine Persons).

We forget that faith is something we inherently struggle with because we are graced with freedom; as Metropolitan John of Pergamon once observed, Christ's Ascension is powerful, in part, because it is a withdrawal that opens up a space for faith to be voluntary rather than coerced.

We gloss over the fact that faith does not necessarily preclude doubt, as we see for example in the life of St. Silouan the Athonite.

And finally, we pretend that faith can somehow be definitively proven rather than, at best, culminate in invitation and encounter: "come and see."

So why chose Christ, even when it



may seem easier to say no?

On a very basic, human level, we all wrestle with pain. It's the great existential problem with which mankind struggles: we're trapped between God's comforting assurance, as He created the world, that "it is good," and the awful reality that the good gifts of creation are all doomed to death and decay.

We fully experience the brutal,

numbing terror of the grave because we intuitively feel the unbridled joy of birth and creation.

On a visceral level, we know the world was made for something better than the tomb. The world is a good thing; its big problem is that it doesn't last.

Yet we see the world as it was meant to be in the light of Christ's victory over death.

We see it in the fragrant, myrrh-streaming bones of the saints. We see it in the transformed lives of the saints, whose every word and deed radiates the reality of the Resurrection. We see it in the acts of love, great and small, which sustain an otherwise dry and barren world.

And I see it in my own life, which makes far more sense in Christ than apart from Him. So I say "yes" to Christ because no temporary pleasure can compare to the eternal joy of the Resurrection; because, no matter my doubts and struggles, the same unfading Light shines through the darkness.

And the darkness will not overtake it.

*This piece is adapted from a talk Y2AM Director Steven Christoforou recently gave for the "Men in Black Speaker Series," available at [youtube.com/y2am](http://youtube.com/y2am).*



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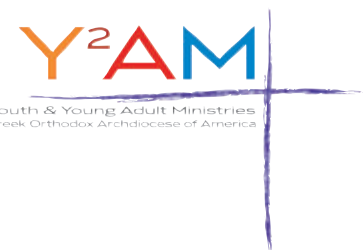


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