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ENCYCLICAL

Holy & Great Lent

*It is my prayer
that your love may abound
more and more....*

Philippians 1:9

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 begin our solemn journey through this holy time of Great Lent, we are guided by the beautiful services and traditions of our Orthodox faith to dedicate ourselves to prayer and fasting, to gather more frequently in worship, to contemplate the direction of our lives in repentance, and to strengthen our faith in the hope of the light and life to come.

The spiritual impact of this sacred time of year is tremendous if we dedicate our full being—heart, body, soul and mind—to God. This transformation in our lives and the witness of life and faith we

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Michael Jaharis, Arch. Council VP, Passes Away

A transformative lifetime of commitment to the public good

NEW YORK – The passing in February of Michael E. Jaharis Jr., 87, Archdiocesan Council vice president, great benefactor of the Church and noted philanthropist and businessman, marks the end of an era, observed Archbishop Demetrios at Holy Trinity Archdiocesan Cathedral where he officiated at the trisagion and funeral services Feb. 19–20.

Jaharis died Feb. 17 at his home after a lengthy illness, surrounded by his family.

“Michael Jaharis was a truly great and unique human being,” Archbishop Demetrios said at the funeral on Feb. 20. “His passing creates the end of an era, but it is not an end, but a beginning for him, the beginning of a life with God.

“He was a wonderful, brilliant example for his family,” the Archbishop continued. “Home and church are the places he loved.” He also spoke of Jaharis’ many accomplishments whose good works “will follow him in front of God.” His Eminence said that those good works were so numerous that “I am absolutely unable to count them;

they are impossible to grasp, impossible to enumerate...They are the best kind of works. His memory is going to be eternal, no doubt.”

At the conclusion of the funeral, Jaharis’ daughter Kathy, son, Steven, and Kevin Ferro, CEO of Vatera Healthcare Partners LLC, a New York-based investment group founded by Jaharis, offered moving eulogies, followed by the singing of “Amazing Grace” by Jaharis’ granddaughters, Valerie and Melina Jaharis.

“He showed us all how to live through acts of kindness and generosity, his humor and his warmth,” said Steven. “He will be missed.”

An Archon of the Ecumenical Patriarchate since 1988, he was a tireless supporter of the Church for many decades, including the Ecumenical Patriarchate; education, the arts, a successful entrepreneur, a pharmaceutical industry leader and innovator, and founder of four companies.



Orthodox Observer file photo

MICHAEL JAHARIS

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Communications

212.774.0244

communications@goarch.org

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Parish Development

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jminetos@goarch.org

Philanthropy

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stewardship@goarch.org

Youth and Young Adult Ministries

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y2am@goarch.org

Christos and Georgia Trakatellis Fellowship Applications

NEW YORK – The Archdiocese Chancellor's Office has announced that applications are now available for a Fellowship from The Christos and Georgia Trakatellis Fellowship Fund for the 2016-2017 academic year.

This Fund was established in 2011 by Archbishop Demetrios and his brother, Professor Antonios Trakatellis, in memory of their parents, Christos and Georgia.

The Fund offers Fellowships to graduates of Holy Cross School of Theology to

study Greek language, Hellenic culture and liturgical practice. These studies can take place in the United States or, preferably, in Greece or at the Ecumenical Patriarchate of Constantinople.

The study could be part of an established academic program (doctoral or master levels) or part of a free program which should be well structured and clearly defined in view of the above stated purpose of the Fund. Candidates shall be chosen based on merit and need. The

amount of the Fellowship is \$3,000 per semester for up to two semesters. One or more full or partial Fellowships will be awarded annually.

Instructions and applications are available on the Archdiocese website (www.goarch.org). Candidates can request more information via e-mail (scholarships@goarch.org) or phone (212-774-0283). The completed application must be sent to the Chancellor's Office by the May 6 deadline.

2016-17 Scholarship Applications Available

Applications and instructions for three scholarships administered by the Archdiocese Office of the Chancellor are now available on the Archdiocese website for awards to be made for the 2016-17 academic year.

Two of these scholarships are for undergraduate studies: the George & Naouma (Gioule) Gioles Scholarship and the Katina John Malta Scholarship.

The third is the Paleologos Graduate Scholarship, awarded for graduate work in non-theological majors. Each of these scholarships was established through generous gifts from dedicated Greek Orthodox Christians who wanted to provide financial assistance towards the education of young people from our Orthodox community.

The deadline for applying for all three

is May 6. Further details, including complete instructions and applications can be downloaded from the website of the Greek Orthodox Archdiocese of America at www.goarch.org. Applications may also be requested by e-mailing scholarships@goarch.org, or by written request to the *Scholarship Committee, Greek Orthodox Archdiocese of America, 8-10 East 79th St., New York, NY, 10075.*

Y2AM Launches New Crowd Funding Initiative

NEW YORK – The Department of Youth and Young Adult Ministries (Y2AM) has launched a new crowd-funding initiative to raise money to develop much needed youth and young adult ministry resources.

Known best for its weekly video series "Be the Bee," the Y2AM Team produces an extensive offering of digital resources for youth and young adult ministry, from videos and podcasts to blogs and Scriptural annotations, along with monthly "Be

the Bee" retreats that offer workshops for youth, parents, youth workers, and young adults.

Patreon funds will be directed to both small projects, like stock photo licenses to improve the quality of videos and blogs, and larger projects. This includes hiring video editors and allowing the Y2AM Team to expand its current offerings and creating a complete set of digital and print resources for parishes and camps.

Patreon is a popular crowd-funding

platform that allows people to support the creation of high-quality content.

People can support the initiative by visiting patreon.com/y2am. Patrons can pledge as little as \$1 a month, and will receive certain perks depending on their commitment level. Possible perks include being featured on Y2AM's wall of thanks, handwritten post cards, special thanks in video descriptions, and on-screen thanks in "Be the Bee" episodes. For more details visit patreon.com/y2am.

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

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212.570.3500; www.goarch.org

Metropolis of Chicago

312.337.4130; www.chicago.goarch.org

Metropolis of Boston

617.277.4742; www.boston.goarch.org

Metropolis of Denver

303.333.7794; www.denver.goarch.org

Metropolis of Atlanta

404.634.9345; www.atlmetropolis.org

Metropolis of Detroit

248.823.2400; www.detroit.goarch.org

Metropolis of Pittsburgh

412.621.5529; www.pittsburgh.goarch.org

Metropolis of San Francisco

415.753.3075; www.sanfran.goarch.org

Metropolis of New Jersey

908.301.0500; www.nj.goarch.org

Archdiocesan Institutions

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Hellenic College Holy Cross School of Theology

617.731.3500; www.hcsc.edu

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St. Michael's Home

914.476.3374; www.stmichaelshome.org

St. Photios National Shrine

904.829.8205; www.stphotios.com

Other key organizations and services

National Philoptochos

212.977.7770; www.philoptochos.org

Internet Ministries: www.internet.goarch.org

• Orthodox Jobs: www.orthodoxjobs.com• Orthodox Marketplace: www.orthodoxmarketplace.com• Online Store for Parishes: www.goarch.org/freebookstore• Orthodox Children's Bible Reader Online: cbr.goarch.org

PEOPLE

Boston choirmaster honored

Dr. Constantine Limberakis, was honored for his 26 years as choirmaster of the Annunciation Greek Orthodox Cathedral of New England on Jan. 17 at the Cathedral after the Divine Liturgy in the Anastasia Davis Grand Hall.

Amongst the celebrants were choir members from several local parishes in the Metropolis of Boston who have worked with Dean during his Ministry as Choirmaster and teacher.

The Divine Liturgy was celebrated by Metropolitan Methodios of Boston and Fr. Demetri Tonia, Annunciation Cathedral dean. Metropolitan Methodios and Fr. Tonia presented Dr. Limberakis with a "grand clock" for his years of service.

Change of Address

To submit a change of address:

Contact Soula Podaras
at 212.774.0235

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fax: 212.774.0239.

Or regular mail to:

Orthodox Observer,

8 E. 79th St., New York, NY 10075-0192

Be sure to include old address,

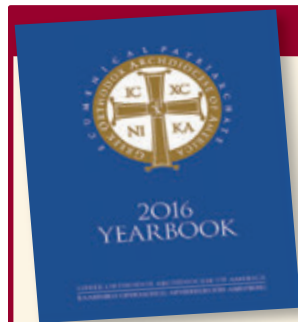
new address and name of parish.

NEXT DEADLINE

Deadline for submitting information, articles and photos for consideration in the **April** issue: **Friday, March 18**
Photos should be sent as a large format .jpg attachment (300 dpi min.).

E-mail to: jim@goarch.org

Regular mail: Editor, Orthodox Observer,
8 E. 79th St., New York, NY 10075.



2016 YEARBOOK

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Clergy-Laity Congress Theme

'You are the Voice of Christ in a Changing World'

*As the Father has sent me, so I send you
(John 20:21)
You are the light of the world
(Matthew 5:14)*

Part I

Beloved Brothers and Sisters in Christ,

With anticipation we look forward to the fellowship, worship, and ministry when we gather July 3-8 for our 43rd Biennial Clergy-Laity Congress in Nashville, Tenn. The theme for the Congress is "You are the Voice of Christ in a Changing World." This theme affirms our vital mission in this world, as we have been sent by Christ to proclaim the Gospel, to share truth in love, to be His voice. Our Lord said to His disciples, and He continues to say to us today, As the Father has sent me, so I send you (John 20:21). You are the light of the world (Matthew 5:14).

As we prepare for our Clergy-Laity Congress and consider the implications of our Lord's commission for our work throughout this Holy Archdiocese, it is important that we reflect prayerfully on this theme. In this first of a series of articles, our focus is on the importance of knowing Christ in order to be the voice of Christ. If we are to carry the Gospel to the ends of the earth, if we are to speak a message of hope into lives filled with despair, if we are to proclaim salvation and victory over sin and death in a constantly changing world, we must know Christ.

In his letter to the Philippians, the Apostle Paul offers us guidance in the importance of knowing Christ. He writes, Indeed I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord...That I may know Him and the power of His resurrection and may share His suffering (Philippians 3:8-10). From this proclamation of faith, we can see that it is essential to know Christ in order to be His voice. We must seek Him above all things. He is the source of our life and hope. He has entered our humanity for our salvation, revealing the grace of God and showing us the way to restore our communion with our Creator. We gather in His presence, receive Him in the Holy Eucharist, and offer Him praise and adoration. His is our life, our peace, our joy, and our eternity. We must count everything else as loss because of the surpassing worth of knowing Christ.

Knowing Christ and becoming His voice is the result of living all aspects of our lives in Him. In His presence and love we grow in the knowledge of our faith.

We experience and become witnesses of the righteousness of God. Our lives reveal the power of His resurrection. All that



Orthodox Observer file photos

NASHVILLE 2006 – Hierarchs and priests at the last Clergy Laity held at the Gaylord Opryland Resort.

we say and do becomes the voice of Christ, revealing grace, life and truth, because we know Him. This is where our knowledge of Him and our experience of Him come together so that we are able to show to the world a true image of our Savior and Redeemer. Our knowledge of Christ and the blessings of our relationship with Him lead us to proclaim with the Apostles, We cannot but speak of the things we have seen and heard (Acts 4:20).

From the blessings of our knowledge of Christ, we are sent by Him to share the Gospel in a changing world. We are sent to offer a message of grace, light and salvation that is truth and life no matter what happens or how things change around us. From our knowledge of Christ we have this assurance, that we are sent in the power of His resurrection, and thus

we have boldness to speak for Him in all places, under any circumstances, because we are the light of the world.

In the next article we will discuss the content of the message we offer as the voice of Christ. I ask in preparation for further reflection and for our Clergy-Laity Congress that you consider our theme, your relationship with Christ, and your knowledge of Him. In the words of the Apostle Peter, I encourage you to grow in the grace and knowledge of our Lord and Savior Jesus Christ (II Peter 3:18).

With paternal love in Him,

Archbishop Demetrios

† DEMETRIOS, Archbishop of America



NASHVILLE 2006 – Archdiocesan Council Vice Michael Jaharis (center) cutting the ribbon to open the Exhibits Hall at the Clergy-Laity Congress with Archbishop Demetrios, Metropolitan Iakovos of Mytiline (left) and then Minister of the Interior Prokopis Pavlopoulos, and Metropolitan Chrysostomos of Mithymna (right).

ENCYCLICAL

▷ from page 1

offer others through Great Lent is affirmed in the opening of the Apostle Paul's letter to the Philippians. In giving thanks to God for the Christians in Philippi and their partnership in the Gospel, Paul writes, *It is my prayer that your love may abound more and more, with all knowledge and discernment* (Phil. 1:9). From their faith in and experience of the love of God and their love for one another, they were growing in spiritual wisdom.

When we come before God in repentance, we too experience His great love for us. His abundant and saving grace is revealed and acknowledged throughout this season of Lent as we are guided to the complete and ultimate act of love in the Passion of our Lord. As we receive His love and our lives are renewed in it, we are blessed with a deeper knowledge of truth and His will. Blessed by His grace and presence, we gain a higher level of discernment to see what is pure and holy.

This is affirmed by the Apostle Paul as he continues his letter: *So that you may approve what is excellent, and may be pure and blameless for the day of Christ* (Phil. 1:10). In these words we can see how Great Lent is a preparation to receive the Risen Lord; but we also see how this sacred time should influence our lives in our preparation for eternity. Through repentance and the forgiveness of God we are able to see the way to salvation. Through grace and faith we become a new person in Christ, knowing and seeking the abundant blessings that He offers to us.

The Apostle Paul refers to these blessings as the fruits of righteousness which come through Jesus Christ (Phil. 1:11). During Great Lent and through our prayer, worship and fasting we experience these blessings, and we see the great spiritual fruit that comes. We see how this journey is the journey of our entire life, culminating in the blessings of eternal life and communion with God. We see the blessings through our witness and ministry to others during this holy season, as we prayerfully anticipate the light and joy of Pascha.

As we look to the days and weeks ahead, I prayerfully ask that you commit your time to the spiritual opportunities offered in Great Lent. Be faithful in prayer and worship. Keep the fast. Offer your time and resources to help those in need.

Above all, seek the grace of God that your love may abound for Him and each other, and from the abundant blessings and spiritual fruit we receive, we will offer thanksgiving, glory, and praise to Him!

With paternal love in Christ,

Archbishop Demetrios

† DEMETRIOS, Archbishop of America

Orthodox Observer 2016 Deadline Schedule

Note: The following is the tentative deadline schedule for submitting articles and photos to the Orthodox Observer for consideration in 2016. In rare instances, it may be necessary to change a deadline. If that occurs, the new date will appear in red letters.

Month	Deadline	Highlights
April	Friday, March 18	Lenten issue
May	Friday, April 15	Pascha issue
June	Friday, May 20	pre-Clergy-Laity Congress
July – Aug.	Friday, June 24	Clergy-Laity Congress
September	Friday, Aug. 26	New Ecclesiastical Year
October	Friday, Sept. 30	Archdiocesan Council, Archons
November	Friday, Oct 28	Thanksgiving
December	Friday, Nov. 28	Christmas issue

CLERGY UPDATE

Ordinations to the Diaconate

Parsenios, George – Metropolitan Evangelos of New Jersey – St. John the Theologian, Tenafly, NJ 12/13/15

Ordinations to the Priesthood

Dn. Stephanos (Gianakouros) by Archbishop Demetrios of America, St. Nektarios Monastery, Roscoe, NY 01/10/16

Assignments

Dn. Kosmas Kallis – Sts. Peter & Paul Church, Glenview, Ill. 09/26/15

Fr. Panagiotis Lekkas – Kimisis Tis Theotokou Church, Holmdel, NJ 01/15/16

Fr. Andreas M. Papayiannis – Dormition of the Mother of God, Burlington, Vt.

02/01/16

Fr. John E. Afendoulis – St. Spyridon Church, Newport, RI 02/14/16

Installation

V. Rev. Archimandrite Joseph – officially installed by Archbishop Demetrios as abbot of St. Nektarios Monastery, Roscoe, NY 01/10/16

Suspensions

Fr. John Codis 01/28/16

Release

Dn. Polycarp E. Strosnider –Jan. 12 (to the Russian Orthodox Church Outside of Russia)

ECUMENICAL PATRIARCHATE

Great Council to Address Significant Issues Affecting the Faithful

NEW YORK – With the conclusion of the Synaxis of the heads of the Autocephalous Orthodox Churches held in Chambesy, Switzerland, Jan. 21-28, the focus is set on the Pan-Orthodox Great Council. Archbishop Demetrios was an active participant in the meetings as one of two members of the Ecumenical Patriarch's delegation. He will be among the more than 300 hierarchs expected to attend the Great Council to be held in Crete. Some pre-Council meetings will be taking place in the months leading up to its convening in June. In the planning for 50 years, the Great Council will be held June 16 to 27 at the Orthodox Academy of Crete in Kolymari, Chania, with the participation of the 14 Autocephalous Orthodox Churches, under the chairmanship of Ecumenical Patriarch Bartholomew.

More than 300 participants are expected to attend. Delegations from the Churches will be permitted to have up to 24 bishops, plus the head of their respective Church; a maximum of six special consultants who may attend the plenary sessions, and which could consist of clergy, monks or lay people, and up to three assistants. A representative of each of the following will be invited to attend the opening and closing sessions of the Council: the Oriental Churches (this includes the Coptic, Ethiopian, Eritrean, Syriac, Armenian Apostolic and Malankara churches); the Roman Catholic Church, the Lutheran World Federation and the World Council of Churches.

The synaxis approved the following documents relating to the issues the Great Council will address in its agenda: The Mission of the Orthodox Church in the Contemporary World, the Orthodox Diaspora, Autonomy and its Manner of Proclamation, The Sacrament of Marriage and its Impediments, The Significance of Fasting and its Application Today, and Relations of the Orthodox Church with the Rest of the Christian World.

This issue of the *Orthodox Observer* presents an unofficial English translation of the document on "The Sacrament of Marriage and its Impediments."

On Orthodox Marriage

1. The institution of family is threatened today by such phenomena as secularization and moral relativism. The Orthodox Church teaches the sacredness of marriage as a fundamental and indisputable teaching of the Church. The free union of man and woman is an indispensable condition for marriage.

2. In the Orthodox Church, marriage is considered to be the oldest institution of divine law since it was instituted at the same time as the first human beings, Adam and Eve, were created (Gen 2:23). Since its origin this union was not only the spiritual communion of the married couple, man and woman, but also assured the continuation of the human race. As such, the marriage of man and woman, which was blessed in Paradise, became a holy mystery, which is mentioned in the New Testament where Christ performed His first sign, turning water into wine during the wedding in Cana of Galilee, thereby revealing His glory (Jn 2:11). The mystery of the indissoluble union of man and woman is an icon of the unity of Christ and the Church (Eph 5:32).

3. The christocentric typology of the sacrament of marriage explains why a bishop or a presbyter blesses this sacred union with a special prayer. Thus, in his letter to Polycarp of Smyrna, Ignatius the God-Bearer stressed that those who enter into the communion of marriage must also have the bishop's approval, so that their marriage may be according to God, and not after their own



Ecumenical Patriarch Bartholomew and other heads of the Orthodox Churches at Chambesy, Switzerland.

desire. Let everything be to the glory of God (V, 2). Therefore, the sacredness of the God-established union as well as its lofty spiritual content of married life explain the affirmation: So that marriage should be honored among all, and the bed undefiled (Heb 13:4). That is why the Orthodox Church condemns any defilement of its purity (Eph 5:2-5; 1 Thes 4:4; Heb 13:4ff).

4. The union of man and woman in Christ constitutes "a small church," or an icon of the Church. Clement of Alexandria affirms: Who are the two or three gathered in the name of Christ, in whose midst the Lord is? Does he not by "three" mean husband, wife, and child? For the woman is united to the man by God (Stromata, 3.10, PG 8, 1169 B). Through God's blessing, the union of man and woman is lifted to a higher level, for communion is above individual existence as it initiates the spouses into the order of the Kingdom of the All-Holy Trinity. A necessary condition for marriage is the faith in Jesus Christ that must be shared by the bridegroom and the bride, the man and the woman. The foundation of unity in marriage is unity in Christ, so that the marital love blessed by the Holy Spirit may enable the couple to reflect the love between Christ and the Church as a mystery of the Kingdom of God—the eternal life of humanity in the love of God.

5. The protection of the sacredness of marriage has always been of crucial importance for the preservation of the Family, which reflects the communion of the persons yoked together both in the Church and in Society at large. Therefore, the communion achieved through the sacrament of marriage is not simply a conventional natural relationship but also an essential and creative spiritual force in the sacred institution of the Family. This communion of persons ensures the protection and formation of children both in the spiritual mission of the Church as well as in the function of society.

6. It was always with necessary austerity and proper pastoral sensibility, in the compassionate manner of Paul, Apostle of the Gentiles (Rom 7:2-3; 1 Cor 7:12-15, 39), that the Church treated both the positive preconditions (difference of sexes, legal age, etc.) and the negative impediments (kinship by blood and affinity, spiritual kinship, an existing marriage, difference in religion, etc.) for the joining in marriage. Pastoral sensibility was necessary not only because the biblical tradition determines the relationship between the natural bond of marriage and the sacrament of the Church, but also because church practice does not exclude the adoption of certain principles of marriage from Greco-Roman natural law,

stressing the marital bond between man and woman as a communion of divine and human law (Modestin), which is compatible with the sacredness of the sacrament of marriage attributed by the Church.

7. In today's situation, so unfavorable for the sacrament of marriage and the sacred institution of Family, bishops and shepherds must actively develop pastoral work to paternally protect the faithful, standing by them in order to strengthen their hope shaken by many hardships, and thereby asserting the institution of Family upon an unshakable foundation that neither rain, nor rivers, nor strong winds are able to destroy, since this foundation is the rock which is Christ (Mt 7:25).

8. The pressing issue in society today is marriage, which is the center of the Family, and the Family is what justifies marriage. In today's world, the pressure to recognize new forms of cohabitation constitutes a real threat for Orthodox Christians. The crisis (manifested in various forms) of marriage and the family profoundly concerns the Orthodox Church not only in light of negative consequences on the fabric of society, but also in light of its threat to particular relationships within the bounds of the traditional family. The main victims of these trends are the couples themselves but especially the children, since regrettably the children often endure this great suffering from an early age, while nonetheless bearing no responsibility for the situation.

9. A civil marriage between a man and a woman registered in accordance with the law lacks sacramental character and represents an act of cohabitation recognized by the State different from the marriage that is blessed by God and the Church. The members of the Church who contract a civil marriage should be treated with pastoral responsibility which is necessary for them to understand the value of the sacrament of marriage and that many blessings result for them.

10. The Church does not accept consensual cohabitation by individuals of the same sex or any other form of cohabitation by its members beyond marriage. The Church shall exert all possible pastoral efforts so that those of her members who enter into such forms of cohabitation may come to understand the true meaning of repentance and love as blessed by the Church.

11. The grave consequences brought about by this crisis are expressed by the increased number of divorces, abortions, and other intrinsic problems of family life. These consequences constitute a great challenge to the mission of the Church in the modern world which is why the shepherds of the

Church are obligated to put forth every possible effort to address these problems. The Orthodox Church invites in love her children and all people of good will to defend the fidelity in the sacredness of the family.

II. On Impediments to Marriage

1. Concerning the impediments to marriage due to kinship by blood, kinship by affinity and adoption, and spiritual kinship, the prescriptions of canons (Canons 53 and 54 of the Quinisext Ecumenical Council) and the church practice derived from them are valid as applied today in the local Autocephalous Orthodox Churches and determined and described in their Charters and respective their synodal decisions.

2. A marriage that is not completely dissolved or annulled and a third marriage constitute absolute impediments to entering into marriage, according to Orthodox canonical tradition, which categorically condemns bigamy and the fourth marriage.

3. In accordance with the strict interpretation (akribeia) of holy canons, entering into a marriage after monastic tonsure is forbidden (Canon 16 of the Fourth Ecumenical Council and Canon 44 of the Quinisext Ecumenical Council).

4. The priesthood, according to the prevailing canonical tradition, represents an impediment to entering into marriage (Canon 3 of the Quinisext Ecumenical Council).

5. Concerning mixed marriages of Orthodox Christians with non-Orthodox Christians or non-Christians:

a. Marriage between Orthodox with non-Orthodox Christians is forbidden according to canonical akribeia and is not blessed in the Church (Canon 72 of the Quinisext Ecumenical Council). However, it can be blessed through dispensation and love of man with the condition that the children born of this marriage will be baptized and raised within the Orthodox Church.

b. Marriage between Orthodox and non-Christians is categorically forbidden in accordance with the canonical akribeia.

6. The practice used in implementing ecclesiastical tradition with regard to impediments to marriage should consider relevant provisions of State legislation, without going beyond the limits of ecclesiastical dispensation (oikonomia).

7. With salvation of man as the goal, the exercise of ecclesiastical oikonomia must be considered by the Holy Synod of each Autocephalous Orthodox Church, according to the principles of the holy canons and in the spirit of pastoral discernment.

Chambesy, 27 January 2016

† Ecumenical Patriarch Bartholomew, Chairman

† Metropolitan Gabriel of Leontopolis (representative of Patriarch Theodoros of Alexandria)

† Metropolitan Isaac (representative of Patriarch John of Antioch)

† Archbishop Aristarchos of Constantinina (representative of Patriarch Theophilus of Jerusalem)

† Archpriest Nicholas Balashov (representative of Patriarch Kiril of Moscow)

† Patriarch Irinej of Serbia

† Patriarch Daniel of Romania

† Patriarch Neophyte of Bulgaria

† Patriarch Ilia of Georgia

† Archbishop Chrysostomos

of Nova Justiniana and All Cyprus

† Metropolitan Germanos of Ilias (representative of Archbishop Ieronymos of Athens and All Greece)

† Bishop George of Siemiatycze

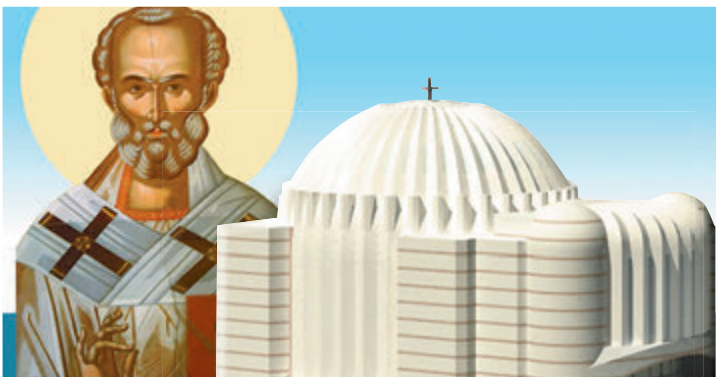
(representative of Archbishop Sawa of Warsaw and All Poland)

† Archbishop Anastasios of Tirana,

Durres, and All Albania

† Archbishop Rastislav of Prešov

and All Czech Lands and Slovakia



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



StNicholasWTC.org

Moving Forward in February

NEW YORK – Progress at the St. Nicholas Greek Orthodox Church and National Shrine site took a major step forward Feb. 20 with the pouring of the building’s concrete floor, along with parallel efforts to create Liberty Park west of the church. Estimated completion date for the entire project is late fall 2017.

The photographs at right, as seen from the Freedom Tower Observatory (1,200-foot level) shows the entire site within its Lower Manhattan setting (lower right quadrant); where it will serve as a spiritual island in a sea of financial and commercial institutions. The square feature near the bottom is one of two 9/11 Memorial Park pools - the “footprint” of the World Trade Center’s South Tower where it stood before its collapse in the terrorist attack of Sept. 11, 2001, burying the original St. Nicholas Church. Thousands of tourists visit this site daily.

(Center right) A closer view presents the entire site, situated atop the Port Authority of New York & New Jersey Vehicle Security Center. The Liberty Park area will include trees, shrubs and benches. The white arrow at right shows the original church site.

(Below right) A tarp covers the floor of the church to allow the concrete poured earlier in the day to harden.

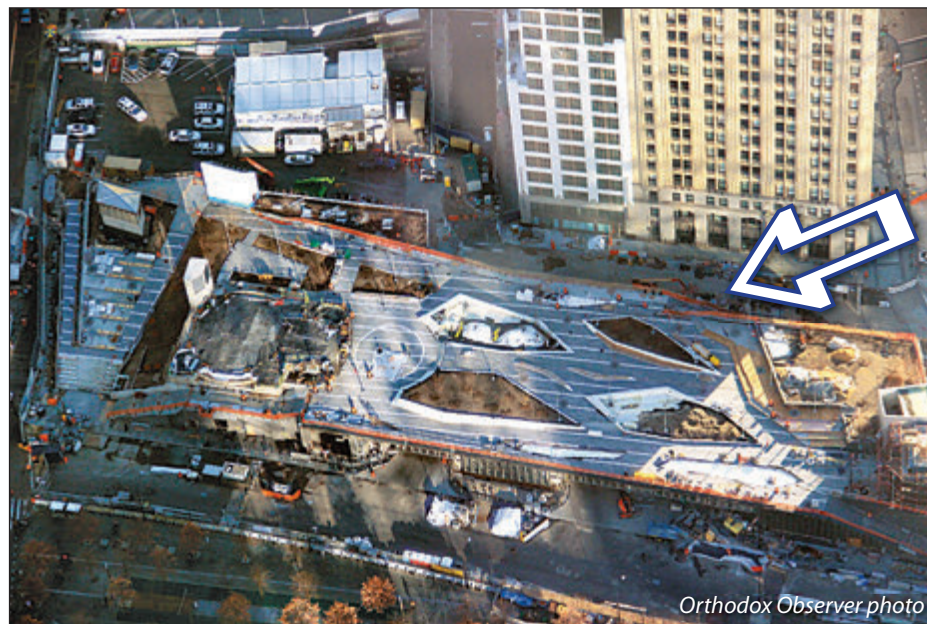
(Below) Jerry Dimitriou, executive director for administration at the Archdiocese, escorts Archbishop Demetrios on a tour of the site on Feb. 22. (Below bottom) The Archbishop discusses construction with project managers Pete Karamitsanis and Dave Puza along with the Skanska building team.



Orthodox Observer photo



Andrew Veniopoulos photos



Orthodox Observer photo



Orthodox Observer photo

OBITUARIES



Orthodox Observer file photo

Jaharis greets senior citizens in his parents' hometown Aghia Paraskevi where he established a Home for the Aged.

Michael Jaharis, Dynamic Church Leader

▷ from page 1

Upon learning of Jaharis' death, Ecumenical Patriarch Bartholomew conducted a trisagion service. He also sent a personal letter to the family that was read during the service.

Jaharis served on the Archdiocesan Council since 1986, was a member of the Executive Committee most of that time and served as the Vice President for the last 14 years helping to guide our Church forward.

Among the milestones achieved during his tenure was instilling a professional approach in the Archdiocesan Council, the consistent balancing of the budget, the elimination of an inherited \$7 million debt, and an increase in financial contributions by the parishes.

He was the driving force behind the effort to rebuild St. Nicholas Church destroyed in the Sept. 11, 2001 terrorist attacks on the Twin Towers of the World Trade Center. "When finished," Jaharis told the Archdiocesan Council in 2012, the new structure will provide "a shining spotlight on the Greek Orthodox faith and our core values of love, respect, peace, healing, and forgiveness."

Church-related philanthropy

Jaharis provided significant support to Hellenic College Holy Cross School of Theology. In 2010, he bestowed a generous grant to Hellenic College Holy Cross School of Theology to establish the Mary Jaharis Center for Byzantine Art and Culture and the Archbishop Demetrios Endowed Chair in New Testament Studies.

"The Church cannot grow without a strong and stable educational institution to train future clergy," he said at an Archdiocesan Council meeting in 2012. "A strong school is a significant contributor to a strong Church."

Among his many philanthropic efforts in the Church, he was a founder of the Archbishop Iakovos Leadership 100 Endowment, and of FAITH: An Endowment for Orthodox & Hellenism; a major benefactor of the Orthodox Christian Mission Center in St. Augustine, Fla., along with his wife of nearly 60 years, Mary. This included

funding for its construction and ongoing maintenance. Helen Nicosis, OCMC board member reflecting on his passing, said, "He established an endowment to maintain our new facilities after he and his lovely wife, Mary, donated substantially to the capital campaign. He was always gracious enough to grant us time to visit with him and Mary to bring them up to date on our ministries. His jovial, upbeat demeanor encouraged and nurtured us."

OCMC Executive Director Fr. Martin Ritsi added, "Michael Jaharis' philanthropic spirit has reached far and wide. With his wife, Mary, he has helped to establish the foundation of our missionary outreach. We thank God for having brought him into our lives and will miss him dearly."

Dr. Anthony Limberakis, national commander of the Order of St. Andrew Archons of the Ecumenical Patriarchate noted, "It is with a heavy heart that the Order of Saint Andrew the Apostle shares the sad news that earlier today Archon Exarchos Michael E. Jaharis fell asleep in the Lord. We extend our heartfelt sympathy to his beloved wife Mary Jaharis, his son Dr. Steven Jaharis (Elaine) and his daughter Kathryn Jaharis and their five grandchildren."

Helping Greece

With Mary, he helped provide humanitarian relief with food, clothing and pharmaceutical support to many thousands of people in Greece over the years and gave to organizations aiding refugees coming to Greece from Syria and elsewhere in the Middle East. This included providing significant financial assistance to relieve hunger and poverty in Greece in 2013 and the most recent the refugee crisis. In 2006, he established the Jaharis Home for the Aged in his father's native village, Aghia Paraskevi, in north central Mytilene (Lesbos).

Archbishop Hieronymos II of Athens and All Greece, upon learning Jaharis' death, conducted a prayer service at the Archdiocesan Chapel in Athens, Greece and issued the following statement:

"With grief, the Church and the people of Greece were informed about the death of Michael Jaharis, a great man of the Greek diaspora in the USA, known for his contributions to the Church and our nation, both

abroad and in mother Greece. The late Michael Jaharis was a noble child of Greek Orthodoxy in the New World.

"As a worthy Orthodox and a worthy Greek, he used the wealth he achieved from his great and successful business activities for the benefit of Orthodoxy and Hellenism in advancing the ideas, values and traditions of our Greek Orthodox people.

"His support to Greece was invaluable. He assisted with generous financial contributions and relief projects in response to the poverty and crisis that Greece has experienced these last years."

Konstantinos Dimtsas, director-general of Apostoli, the philanthropic arm of the Church of Greece, offered the following statement: "The Apostoli family mourns the loss of Michael Jaharis, an illustrious Greek-American businessman and generous philanthropist.

"From the beginning of the economic and social crises, the late Michael Jaharis has helped the work of Apostoli, supporting generously our programs and actions for the alleviation of the economic crisis that has befallen our country.

"Apostoli expresses its heartfelt and sincere condolences to the wife and family of this great benefactor." In 1986, Jaharis and his wife created the Jaharis Family Foundation, which has since provided scholarships and educational grants to numerous recipients.

Early life

Jaharis was born in the Chicago suburb of Evanston, Ill., in 1928. His father originally came to Boston in 1908, returned briefly to Greece to get married, then came back to America where he settled in the Chicago area and operated a restaurant for many years.

Jaharis earned a B.A. degree from Carroll College in Waukesha, Wis., in 1950. After graduation, he served in the U.S. Army, attaining the rank of sergeant during the Korean War. He was eventually stationed in Austria where he was assigned to an Army medical unit responsible for distribution of medical and pharmaceutical supplies.

After leaving the Army, he worked as a sales representative for Miles Laboratories in Chicago while attending DePaul Univer-

sity College of Law at night, earning a Juris Doctor degree.

Professional career

From 1961 to 1972, he worked for Miles Laboratories as vice president and director of the Ethical Drug Division from 1961 to 1972, when he became president and CEO of Key Pharmaceuticals. At Key, he led the development of such products as Theo-Dur, the nation's best-selling asthma remedy, and the Nitro-Dur nitroglycerine patch, the first major advance in the delivery of medicine through the skin. Key Pharmaceuticals merged with the Schering-Plough Corporation in 1986.

In 1988, he founded Kos Pharmaceuticals Inc., a company named for the Greek island of Kos, birthplace of ancient legendary physician Hippocrates. At Kos, he directed his team to produce a family of drugs sold under the names of Niaspan, Advicor, and Simcor. These were potent, patient-friendly medicines designed to raise HDL, the "good" cholesterol that proved highly successful. He also founded Kos Pharmaceuticals and Vatera Healthcare Partners, and co-founded of Arisaph Pharmaceuticals.

Other philanthropic works

Over his lifetime, he served as a role model on how to offer time, energy, and intelligence in pursuit of a better world. He has been a tireless cultural ambassador, promoting Greek and Orthodox causes through the creation of galleries for Ancient Greek and Byzantine art at the Metropolitan Museum of Art in New York, the Art Institute of Chicago, and the endowment of the Archbishop Demetrios Chair in Orthodox Theology and Culture at Fordham University.

His made generous charitable contributions to the DePaul University College of Law, Columbia University Medical Center, the Weill Cornell Medical College of Cornell University, Tufts University School of Medicine and the Metropolitan Opera.

He was also a Tufts trustee and trustee emeritus and Tufts School of Medicine Board of Overseers chairman, a trustee of Columbia University Medical Center Board of Visitors, the Board of Overseers of Weill Cornell Medical College and Graduate School of Medical Sciences and an Onassis Public Benefit Foundation trustee.

Upon learning of Jaharis' passing, Metropolitan Museum of Art officials issued the following statement that appeared in the *New York Times* Feb. 18: "The Trustees and staff of The Metropolitan Museum of Art mourn the passing of Michael Jaharis, a treasured friend and generous Benefactor to the Museum with his wife, Mary, an honorary trustee. Together they have been steadfast supporters of the Department of Greek and Roman Art and the Department of Medieval Art and The Cloisters since 1984. Their multi-faceted giving has touched on many areas of the Met, from gifts of works of art to funds in support of acquisitions, capital projects, education initiatives, publications, and special exhibitions. In recognition of their generous contributions toward the masterplan for the Greek, Roman, and Byzantine Galleries, the Museum's grand vaulted gallery for the display of classical art and the galleries for Byzantine art were designated the Mary and Michael Jaharis Galleries. - Daniel Brodsky, chairman; Thomas P. Campbell, director; and CEO Daniel H. Weiss, president.

Through The Jaharis Family Foundation, he was also a Benefactor of Columbia University Medical College and Weill Cornell Medical College. He received an Honorary Doctor of Public Service degree from Tufts and the Crown Award from Columbia University Medical.

In addition to Mary Jaharis, survivors include his son, Dr. Steven Jaharis (Elaine), daughter, Kathryn Jaharis and five grandchildren.

Memorial donations may be made to the Rebuilding of St. Nicholas Greek Orthodox Church or the Cancer Programs at Columbia University Medical.

ARCHDIOCESAN INSTITUTIONS - PHILOPTOCHOS

National Board Feeds 12,096 Hungry Children in Houston

by Barbara Pasalis

At its winter meeting in Houston on Feb. 5, the National Philoptochos Board packaged 12,096 meals to feed underprivileged children in Houston as part of President Maria Logus' 250,000 Meal Feeding the Hungry challenge.

The project was accomplished in partnership with the Feeding Children Everywhere (FCE) organization, which provides ingredients to package nutritious, low-cost meals.

Nearly 50 National Board members worked together with Bishop Sevastianos, local Philoptochos members, Goyans and Fr. Michael Lambakis, Fr. Christopher Xanthos and Deacon Gabriel Gadah of the Annunciation Cathedral to package the meals in a little over one hour.

Feeding Children Everywhere is a social charity that empowers and mobilizes people to assemble healthy meals for hungry children. FCE Hunger Projects are a high-energy, practical and hands-on way for organizations to make a tangible difference in the fight against global hun-

ger. FCE provides the meal ingredients and supplies necessary to weigh, measure and package the meals and then delivers the meals to local shelters for distribution. The nutritious meals contain pink Himalayan salt, dehydrated vegetables, rice and lentils to produce a low-cost, all-natural, nutritious casserole with no artificial ingredients or additives.

Ladies from across the United States assumed their stations at long tables, donned hairnets and plastic gloves in preparation for packaging the food. A spirit of collegiality, excitement and joy permeated the work area.

Marilyn Tzakis, Metropolis of Chicago: "It was a lot of fun! -- A rewarding, team building effort to feed those in need."

Josephine Avaneas, Metropolis of San Francisco: "It was amazing to see so many women working together for such a worthwhile cause. I am thankful to Bishop Sevastianos for inspiring us to take on this project. It is heartwarming to make even a small difference in these children's lives."

Philippa Condakes, Metropolis of Boston: "The project was fantastic team



National Philoptochos photo

Ladies of the National Philoptochos Board package 12,096 meals.

building. All the ladies joined together to do some good while having fun. Feeding Children Everywhere provides an organized and easy-to-complete project that's lots of fun. I'm hoping to take the project to chapters throughout our Metropolis."

Crystal Thomas, Metropolis of Pittsburgh: So much fun! So little time! How great is God's love that a group of exuber-

ant volunteers with happy hearts could prepare, package and box 12,096 meals in one hour's time to help fill hungry stomachs."

The project was the highlight of the National Board's weekend meetings, and all participants enthusiastically encourage chapters throughout the Archdiocese to take on this worthy program.

Philoptochos Has Record Year as Disbursements Total \$1.7 Million

The National Philoptochos Society announces that, as a result of the hard work of every Philoptochos chapter across the nation and with the support and cooperation of their entire parish families, funds totaling \$1,736,748 were disbursed from Jan. 1 - Dec. 31, 2015.

These donations are in addition to philanthropic assistance provided by the Metropolises and 460 individual chapters across the country.

Following is a listing of the National Philoptochos Ministry Commitments/Programs and Special Collections along with the programs and organizations that benefited:

- St. Nicholas Project: \$600,000 to St. Nicholas Greek Orthodox Church and National Shrine Building Fund
- St. Basil Academy Vasilopita: \$300,000, for operational expenses
- Sisterhood Fund: \$6,390 (\$3,690 for graduation expenses \$2,700 for graduation

and Christmas gifts for the children)

- Children's Medical Fund 2015: \$167,000 to 10 organizations in the Metropolis of Boston
- Children's Medical Fund 2013: \$1,282, assistance to individuals
- Children's Medical Fund 2011: \$1,675, assistance to individuals
- Hellenic College Holy Cross Scholarship Fund \$77,500 \$73,500 for scholarships; \$4,000 to students for special merit awards
- Lenten event \$60,000, for operational expenses
- Social Services \$117,102, for assistance to individuals
- Ecumenical Patriarchate \$65,000, for patriarchal ministries
- Cancer Fund \$59,393, for assistance to individuals
- International Orthodox Christian Charities: \$50,000 for aid to Greece - funds matched by the Jaharis Foundation
- Support a Mission Priest: \$40,000 general donation
- Nepali Disaster Relief Fund \$32,527 to IOCC for Nepal earthquake victims

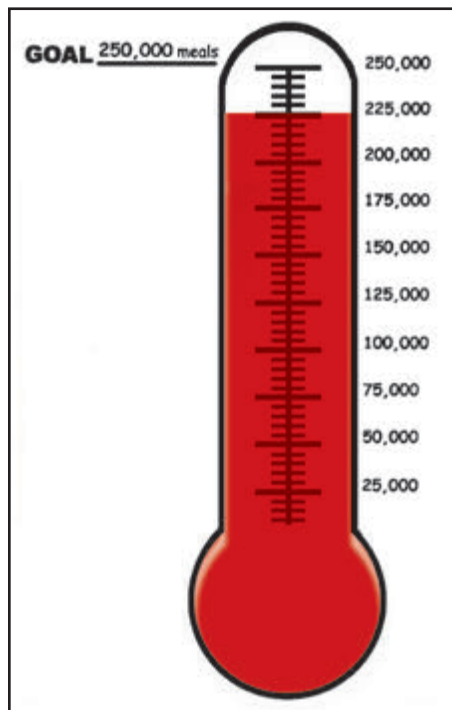
- Aid to the People of Greece \$27,120 (\$15,000 to after-school program in and Cyprus Moschato, Athens, \$1,000 to Hellenic Families in Need, \$1,120 for shipping three pallets of children's clothing and basics to Syrian refugees in Thessaloniki, \$10,000 to the Independent Social Support Body of Cyprus)
- Retired Clergy and Widowed Presbyteres: \$25,000 General donation Presbyteres Benevolent Fund
- 75th anniversary Founders Fund: \$20,395 (\$2,500 to Shephard's Center of Kansas City Central for Meals on Wheels, \$17,895 for assistance to individuals)
- St. Photios National Shrine: \$20,500 general donation
- Archdiocesan Presbyters Council: \$20,000 for assistance to clergy and their families/National Sisterhood of Presbyteres Benevolent Fund (APC/NSP)
- Orthodox Christian Mission Center: \$20,000 to support missionary efforts
- Orthodox Christian Fellowship: \$16,000 for the OCF Summer Leadership Institute

program

- General Medical Fund: \$5,000 to Hellenic Care for Aid to Armenia and Georgia
- Autism Assistance Fund: \$2,775 for assistance to individuals
- Unrestricted Operating Account \$1,000 to Hellenic College Holy Cross sponsorship for Presidential Scholarship Dinner honoring Fr. Nicholas C. Triantafilou
- Philippines Relief Fund 2013 \$779 To IOCC for special relief project to close out the fund
- Hurricane Sandy Relief Fund \$310 to the Direct Archdiocesan District Philoptochos to close out the fund

The ladies of the Philoptochos Society express their heartfelt gratitude to Philoptochos chapters and parishes across the nation for support of their philanthropic programs in 2015.

Without the cooperation of the entire Greek Orthodox community, our work would not be possible. For more information on National Philoptochos ministries and commitments, see: www.philoptochos.org/outreach/commitments.



National Convention: Informative and Fun-Filled

by Irene Arsoniadis

The theme for this year's Clergy - Laity Congress and Philoptochos Biennial Convention "As the Father has sent me, so I send you" (John 20:21). "You are the light of the world" (Matthew 5:14) This theme, selected by His Eminence Archbishop Demetrios and announced at a National Philoptochos Board meeting in Houston, immediately engaged attendees who participated in polls to express how they view the dynamic world in which we live.

The ideas generated from these polls will be the foundation of workshop development and discussion topics at the Philoptochos Convention in Nashville, Tenn. July 3-8.

The convention agenda will be a blend of informative speakers, programs and

workshops, as well as fun-filled social activities. Join us on July 4th for a ride down the Cumberland River on the fabulous General Jackson Showboat, culminating in a spectacular fireworks display. Additional cultural and social events are top secret and will be announced later in the year.

An annual highlight of the convention is the AGAPE Awards presentation. The AGAPE Award acronym represents All Generations Accomplishing Philanthropic Endeavors.

Each chapter throughout the country may nominate a Philoptochos member who personifies the true Philoptochos spirit, one that emanates Philanthropia. These candidates represent individuals who demonstrate tireless dedication to their chapters, members who think outside the box to enhance Philoptochos awareness,

and ladies who serve as inspirational leaders amongst their peers. Selected candidates are narrowed down to one outstanding winner from the Direct Archdiocesan District and each of the eight Metropolises. The entire Philoptochos delegation will join together and celebrate the triumphs of these nine AGAPE Award winners at a special breakfast Tuesday, July 5 at the Grand Ole Opry Hotel.

Log in to our website at www.philoptochos.org, and our Facebook page www.facebook.com/philoptochos for convention information and updates of our schedule and events, and be sure to add your own posts, prefaced by our convention hashtag: #NashPhil2016.

See you in Nashville!

Ms. Arsoniadis is convention co-chair.



Since 1993, AKTINA FM with an English and bilingual format is the only Greek Cypriot American show available. The show features the latest news from around the world, reports, discussions on current news events, health, immigration and other topics of public interest with audience participation, the culture and history of Cyprus and Greece, the finest music selections and other unique entertainment. Sponsored by the non-profits AKTINA and CYPRECO, and produced/hosted by Elena Maroulleti.

Listen to AKTINA FM on
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Sundays, 1:30PM - 6PM
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ASSEMBLY OF BISHOPS

Atlas of Orthodox Christian Monasteries in U.S. Published

The Assembly of Canonical Orthodox Bishops of the United States of America announces the publication of the first-ever Atlas of American Orthodox Christian Monasteries.

The Atlas (\$19.95) is available on *Amazon.com* or directly from the publisher, Holy Cross Orthodox Press. The Atlas was made possible by a grant from the Virginia H. Farah Foundation and the Cottonwood Foundation.

Drawing on extensive research, as well as fascinating stories and insider anecdotes, the Atlas offers readers:

A scholarly introduction into traditions of Eastern Christian monasticism and a history of Orthodox monasteries in America

A full and comprehensive directory of nearly 80 American Orthodox Christian monasteries

An enticing travel guide for those seeking to visit American monasteries and to "sample" monastic life.

In addition, 23 featured monasteries share their personal stories and offer a glimpse into the surprising spiritual appeal of monastic life in 21st century America.

Edited by Alexei Krindatch. 150 pages of text are accompanied by four sets of color maps and more than one hundred photographs depicting everyday lives of U.S. Orthodox monasteries. The Atlas is album size—9" by 11." The full table of contents is provided below.

"This is a fascinating and comprehensive guide to a small but important sector of American religious life. Whether you want to know about the history and theology of Orthodox monasticism or you just want to know what to expect if you visit, the stories, maps, and directories here are invaluable." Nancy T. Ammerman, Ph.D., Professor of Sociology of Religion, Boston University

To purchase the Atlas contact:

Holy Cross Bookstore
50 Goddard Avenue,
Brookline, MA, 02445
Phone: 1-800-245-0599
Fax: 617-850-1430, or
Email: bookstore@hchc.edu
The Atlas can also be purchased online:
<http://holycrossbookstore.com>

Editor's Note: About This Book

- Acknowledgments and Contributing Authors
- Inclusiveness of the Atlas and Terminology Used
- Some Interesting Facts about Orthodox Christian Monasteries in the United States

Chapter 1. Traditions of Orthodox Monasticism

Chapter 2. The Historical Development of Orthodox Monasteries in the United States: An Overview

Chapter 3. Directory of American Orthodox Christian Monasteries by State Maps:

- Overview of Orthodox Christian Monasteries in the United States
- Orthodox Christian Monasteries: Size of Monastic Community
- Orthodox Christian Monasteries:

Primary Language Used in Worship Services and Church Calendar Followed

– Orthodox Christian Monasteries: Overnight Accommodations Offered to Visitors

– Directory of American Orthodox Christian Monasteries by State

Chapter 4. The Way They Live: the Stories of Some American Orthodox Monasteries

– The Alaskan Monastic Communities: St. Michael Skete on Spruce Island and St. Nilus Skete on St. Nilus Island (Serbian Orthodox Church in the USA) All-Merciful Saviour Monastery, Vashon Island, Wash. (Russian Orthodox Church Outside of Russia)

– Annunciation of the Theotokos and Panagia Vlahernon Greek Orthodox Monasteries, Reddick and Williston, Fla. (Greek Orthodox Archdiocese of America)

– Dormition of the Mother of God Monastery, Rives Junction, Michigan (Orthodox Church in America)

– Hermitage of the Holy Cross, Wayne, W.Va. (Russian Orthodox Church Outside of Russia)

– Holy Archangels Greek Orthodox Monastery, Kendalia, Texas (Greek Orthodox Archdiocese)

– Holy Cross Monastery, Castro Valley, Calif. (Orthodox Church in America) Holy Monastery of St. Paisius, Safford, Ariz. (Serbian Orthodox Church in the USA)

– Holy Myrrhbearers Monastery, Otego, N.Y. (Orthodox Church in America)

Holy Protection Orthodox Monastery, White Haven, Pa. (Greek Orthodox Archdiocese)

– Holy Trinity Orthodox Monastery, Jordanville, N.Y. (Russian Orthodox Church Outside of Russia)

– Monks of New Skete and Nuns of New Skete, Cambridge, N.Y. (Orthodox Church in America)

– Protection of the Most Holy Mother of God ("New Gracanica") Monastery, Third Lake, Illinois (Serbian Orthodox Church in the USA)

– Sacred Monastery of St. Nina, Union Bridge, Md. (Georgian Orthodox Church)

– St. Anthony's Greek Orthodox Monastery, Florence, Ariz. (Greek Orthodox Archdiocese)

– St. John the Forerunner Greek Orthodox Monastery, Goldendale, Wash. (Greek Orthodox Archdiocese)

– St. John of San Francisco Orthodox Monastery, Manton, Calif. (Orthodox Church in America)

– St. Herman of Alaska Monastery, Platin, Calif. (Serbian Orthodox Church)

– St. Sabbas the Sanctified Orthodox Monastery, Harper Woods, Mich. (Russian Orthodox Church Outside of Russia)

– St. Tikhon's Orthodox Monastery, South Canaan, Pa. (Orthodox Church in America)

• If You Decide, to Go: a Few Simple Rules to Follow When Visiting an Orthodox Christian Monastery

– Submitted by Chrysantho Loizos, Communications Officer, Assembly of Canonical Orthodox Bishops of the United States of America.

METROPOLIS NEWS

Metropolis of Chicago Opens Media Relations Office

CHICAGO – The Metropolis of Chicago has created an Office of Media Relations and the Philoxenia House Mission of Rochester, Minn., established the position of director of development, marketing and public relations.

Named to serve as director for both positions is John C. Ackerman of Peoria, Ill.

The Office of Media Relations is under the administration of Metropolis Chancellor Bishop Demetrios of Mokissos. The Office will serve as liaison between the Metropolis and the media and as a resource for information about the Church's mission and Metropolis ministries.

It also will prepare and distribute statements, press releases and media advisories, respond to queries from the media and the general public, assist in managing internal communications and provide parish communications consulting.

For several years, Mr. Ackerman has worked voluntarily in a similar position for the Metropolis. On multiple occasions he has presented media relations seminars and written and distributed press releases and statements both independently and on the behalf of the Metropolis and its parishes.

He served as a member of the Friends of the Ecumenical Patriarchate of Constantinople Committee with organizing, planning and implementation of the 2013 Illinois Statewide Lobbying Campaign that led to passage of Illinois Senate Resolution 70 in support of Religious Freedom for the Ecumenical Patriarchate.

The passage of the resolution was a top priority for the Metropolis after several failed attempts.

Additionally, Mr. Ackerman's public service and leadership record in central

Illinois includes membership on the Tazewell County Board for nearly a decade and the Washington (Ill.) City Council.

John C. Ackerman, his wife (Maria Randitsas Ackerman) and their two young sons reside in Washington, Ill. He will work out of the Metropolis offices in downtown Chicago.

Under the leadership of Metropolitan Iakovos of Chicago and Bishop Demetrios, the Metropolis of Chicago has jurisdiction over all Greek Orthodox parishes in Illinois, Wisconsin, Iowa and Minnesota and large parts of Missouri and Indiana.

In his position as Philoxenia House Mission director of development, marketing and public relations, he will spearhead the movement towards the proposed Philoxenia Village Expansion, including the development of fundraising opportunities and donor outreach, community communications, advertising, and promotional events for this non-profit organization within the Metropolis of Chicago.

He will travel to Rochester and other locations as need arises.

For more information on the Metropolis of Chicago visit www.Chicago.GOArch.org. For more Philoxenia House Mission information, see www.Philoxenia-House.org.

Or contact: *John C. Ackerman*, director of Media Relations for the Metropolis of Chicago/director of Development, Marketing and Public Relations for the Philoxenia House Mission, (309)635-7624, John@JohnCAckerman.com

Bishop Demetrios of Mokissos, chancellor of the Metropolis of Chicago, (312)337-4130, BishopDemetrios@aol.com
Johnny Mangouras, Philoxenia House mission spokesperson, (507)254-2789, JohnMangouras@msn.com.

Minn. Philoxenia Mission Open to All

ROCHESTER, Minn. – The Metropolis of Chicago and Sts. Kosmas & Damianos Church of Rochester, have announced major initiative centered around the Mayo Clinic.

Their Philoxenia Mission, located across from the Mayo Clinic is now be available to individuals from all faiths looking for shelter while family members receive treatment.

Originally opened in 2004 to provide shelter to Orthodox families, the Philoxenia Mission Committee recently voted to expand their reach to members of all faiths.

"For over a decade we have served hundreds of fellow Orthodox Christians who have come to Rochester seeking medical treatment.

It has been our distinct honor to shelter them, love them, and cherish their dynamic presence within our local parish family" explains Fr. Mark Munoz.

"Notwithstanding the much 'good' God has allowed us to realize over the years, we recognized the fact that we were limiting our focus to assisting those who share the same faith, tradition, and many times cultural background," Fr. Munoz stated as the reasoning behind the change.

"The Philoxenia House Ministry demonstrates love for our 'neighbor', which is a pillar of our Orthodox Christian Faith," said Bishop Demetrios of

Mokissos, Metropolis chancellor. "Metropolitan Iakovos of Chicago and I applaud Fr. Munoz, the Philoxenia Mission Committee and our parishioners for such an amazing example of putting Christian principles into action!"

The Philoxenia House Mission consists of two homes owned and operated by Sts. Kosmas & Damianos Church. These two houses, named Philoxenia House and St. Iakovos House, located across the street from the Clinic, have the capacity to accommodate 18 individuals.

Both houses fully furnished and featuring kitchens, living rooms, entertainment rooms and other comforts.

Since opening in 2004 to only Orthodox members, the houses have hosted families from throughout the United States and internationally including Russia, Albania, Bulgaria, Cyprus, Greece, Ukraine and Venezuela.

A major multimillion dollar future expansion, called the Philoxenia Village, has been designed that to offer more housing for families of patients. Visit www.PhiloxeniaHouse.org for information on how to donate.

Tours of the facilities can be arranged.

Media questions and follow up are welcome. Contact: Johnny Mangouras, Philoxenia Mission spokesperson, (507)254-2789.



Photo by Presvytera Pat Tsagalakis

(from left) Fr. Tom Tsagalakis, Fr. Michael Johnson, George Plumis, Liz Fallin, Steve Fallin, Fr. John Angelis, Patrick Hall.

Husband and Wife Receive Orthodoxy's Highest Scouting Honor for Adults

by Fr. Michael Johnson

SHORELINE, Wash. – Stephen and Elizabeth Fallin received the Prophet Elias Award at Holy Apostles Church near Seattle on Jan. 10 at the conclusion of Sunday Liturgy.

Each had an outstanding record of service in Orthodox-sponsored Scouting. Steve's accomplishments included a number of successful years as scoutmaster of

Boy Scout Troop 67, sponsored jointly by Eastern Orthodox parishes in the Seattle area. During his tenure the troop produced a number of Eagle Scouts, including his own son, Brendan.

Liz also helped with the troop, before becoming involved with Venture Crew 67, where she served as adviser. Venturing is a co-ed teen program of the Boy Scouts of

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Detroit Philoptochos Chapters Offer Love and Friendship, Along with Food

DETROIT – Throughout the Metropolis of Detroit, Philoptochos chapters are busy assisting those less fortunate. At the helm is Florence Stefanou who succeeded Margaret Yates as Metropolis of Detroit Philoptochos president in October.

Mrs. Stefanou, from Annunciation Church in Rochester, N.Y., said, "We have a widespread Metropolis that reaches north and south, from New York to Arkansas. With Tennessee included, we are looking forward to being your hosts in Nashville in July for the Clergy-Laity Congress and National Philoptochos Convention."

Below is a sample of chapter activities within the Metropolis of Detroit that highlight the philanthropic work of Philoptochos members, friends and their parish communities.

Holy Trinity-St. Nicholas chapter in Cincinnati has been cooking and serving meals at City Gospel Mission, a local homeless shelter.

This organization houses homeless men but also opens its doors for lunch and dinner to those needing a nutritious meal. Similarly, the Philoptochos women from Annunciation Church in Dayton have an ongoing association with the Dayton Food Bank. Once a month, members volunteer to staff the Mobil Food Truck that distributes bags containing a three-day supply of food to designated areas for those in need.

Last fall, Dayton chapter members assembled starter kits for distribution by Homefull, a local nonprofit that

provides housing, care, training and services for the homeless. In addition, the entire Dayton Greek Orthodox community came together to collect clothing and distribute the items to the YWCA Domestic Violence Shelter.

In November, St. Nicholas chapter in Ann Arbor hosted a spaghetti dinner, with proceeds donated to the purchase of gift cards for the Salvation Army and Catholic Social Services, enabling their clients to buy food for a Thanksgiving meal.

The local community looks forward to the dinner, held every year.

With only sixteen members, the chapter at Sts. Constantine and Helen of Middletown, Ohio is determined to continue the good work of Philoptochos.

Their projects include a clothing drive to assist the Hope House Mission, a faith-based ministry serving the homeless.

They also make lap blankets for children who are terminally ill. Fundraising projects and bake sales are used to fund the Metropolis and National Ministry Commitments.

According to Philoptochos member Jeri Marone from Cincinnati, "It's all about helping each other. It doesn't matter what one's station in life is, since each and every one of us, at one time or another, may need help -- not just basic necessities, but the love and caring that comes along with giving. This way we show God's love for us and 'pay it forward' to others."

METROPOLIS NEWS

Metropolitan Savas, Other Hierarchs to Bless Women's Crisis Facility

PARMA, Ohio -- Five Orthodox Christian bishops will bless the new ZOE House of "ZOE for Life" in Parma's original post office at 5454 State Road during its open house on Friday, March 4. The open house will begin at 6:30 p.m. with the blessing slated to take place at 7 p.m.

Slated to bless the house are Metropolitan Savas of the Metropolis of Pittsburgh; Archbishop Nathaniel of Detroit and the Romanian Episcopate (OCA), Bishop Daniel of the Ukrainian Orthodox Church of the USA, Bishop Gregory of Nyssa of the American Carpatho-Russian Orthodox Diocese of the USA, and Bishop Paul of Chicago and the Midwest [OCA].

Headquartered in Cleveland Heights, Ohio, ZOE for Life is a non-profit Orthodox Christian ministry that helps women during and after crisis pregnancies, offers pure living resources and retreats, and assists Orthodox Christian couples seeking to expand their families through adoption.

The agency, which is endorsed by the Assembly of Canonical Orthodox Bishops of the USA, offers its services at ZOE House, into which it moved at the

end of December.

"The Orthodox people are working together in unity, under the loving guidance of our metropolitans, bishops and clergy," said Paula Kappos, ZOE for Life president.

ZOE House occupies two-thirds of the post office's space, Ms. Kappos said. With approximately 3,000 square feet, the new facility provides space for meetings, classes, prayer circles and other healing ministries. It is on the bus line and close to the freeway, occupying a single floor for easy access to pregnant women and children.

"The new facility will also allow ZOE for Life to pursue its plan to create a Women's Center to provide limited obstetrical ultrasounds, peer counseling, needed supplements and professional referrals to ensure that crisis pregnancies aren't dangerous one," Ms. Kappos added. "We are incredibly excited about what God is doing with ZOE for Life and are looking forward to whatever else He might have in store."

Additional info may be found on the ZOE for Life web site or by calling 440-893-9990.

Husband and Wife Receive Orthodoxy's Highest Scouting Honor for Adults

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America (BSA).

An avid hiker, Liz twice accompanied the crew members in high-adventure hiking at Philmont, the BSA's national camping reserve in New Mexico.

The Prophet Elias recognition is part of a religious awards program established by the Eastern Orthodox Committee on Scouting. The EOCS is a commission of the Assembly of Canonical Orthodox Bishops of the USA.

Members of all churches represented

in the Assembly are eligible to earn these awards while participating in Boy Scouts, Girl Scouts, Campfire and other related youth programs.

Those attending the ceremony included Fr. Tom Tsagalakis, Holy Apostles pastor; Fr. Michael Johnson, EOCS outreach coordinator for the Pacific Northwest; Fr. John Angelis, former pastor of St. Demetrios Parish in Seattle; George Plumis, first adult leader to receive the Prophet Elias in the Northwest; and Patrick Hall who also holds the Prophet Elias and nominated the Fallins for the award.



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METROPOLIS NEWS

SAN FRANCISCO – The Metropolis of San Francisco Philoptochos hosted two luncheons to benefit the Bishop Anthony Philoptochos Student Aid Endowment Fund.

“*Light the Path—A Christmas Luncheon*” was held Nov. 21 at St. John the Baptist Church in Anaheim and, on Dec. 12, at Ascension Cathedral in Oakland.

These events raised more than \$100,000 to provide scholarships for seminarians and students enrolled at HCHC from the Metropolis.

A combined 500 guests attended both events.

Metropolitan Gerasimos remarked, “It is important that we provide support and encouragement to the young men and women from our Metropolis as they pursue higher education at Hellenic College/Holy Cross. We have been given many gifts which we must share so that we may provide for the future leaders of our church.”

At the luncheons, seminarians and Hellenic College students Christo Pappademos, son of Fr. Constantine and Presvytera Chrisoula Pappademos from St. Katherine Church in Elk Grove, Calif., Anna Teodosiadis, Christopher Zaferes, son of Fr. Tom and Presvytera Julie Zaferes, of Ascension Cathedral in Oakland, and Fotini Dorrance, daughter of Fr. Theodore and Presvytera Stacey Dorrance of St. John the Baptist Church in Beaverton, Oregon, spoke of their ties to the Church and experiences at HCHC and expressed their gratitude for the relationships fostered with Philoptochos chapters through the Adopt-a-Student Program.

“The opportunity to come together to celebrate the beautiful Christmas season

‘Light the Path’ Illumines Journey to Priesthood



Photo courtesy of Metropolis of San Francisco Philoptochos

Metropolitan Gerasimos of San Francisco is surrounded by Philoptochos members at Light the Path in Anaheim. Also shown are Metropolis Philoptochos President Jeannie Ranglas, Bishop Apostolos of Medeia, Fr. Constantine Pappademos, and seminarians Christo Pappademos and Thomas Felactu.

with our seminarians and students truly is a gift,” stated Metropolis Philoptochos President Jeannie Ranglas.

“These young men and women are so inspiring and we look forward to celebrating their many achievements in their future service to the church.

“The Metropolis Philoptochos is committed to many ministries, but especially

to providing substantial support for future priests and is committed to reducing their school debt.

Their commitment to their education and service to the Church has been an inspiration and a blessing to our Metropolis.”

Metropolitan Gerasimos also offered his enthusiastic support of this ministry, knowing the significant impact it has on the

future of the Church.

The Bishop Anthony Philoptochos Student Aid Endowment Fund was established more than 25 years ago, and has since distributed over \$1 million in scholarships to students from the Metropolis studying for the priesthood. In 2015, the Metropolis Philoptochos awarded more than \$130,000 to 22 students.



Chicago Archons photo

(from left) Metropolis of Chicago Director of Media Relations John C. Ackerman, St. Nectarios parish President Dr. Jeanne Novas-Busano, Archon co-Commander Gus Pablecas, St. Nectarios parish priest Fr. Peter Balkas, Archon co-Commander John Manos, Archon Tom Angelos, Metropolis of Chicago Council member Ted Pappas.

Chicago Archons Hosting Ecum. Patriarchate Symposium

PALATINE, Ill. – Chicago Metropolis Archons hosted the first in what is planned to be a series of Ecumenical Patriarchate symposiums in the Metropolis.

This first event, featuring Archon co-Commanders Gus Pablecas and John Manos, was held at St. Nectarios Church in Palatine before 150 parishioners.

The symposium centered on religious freedom in Turkey and the five core issues facing the Ecumenical Patriarchate. Those issues are; 1) No Legal Identity within Turkey, 2) Confiscation of Orthodox Property, 3) Turkish Government interference with Apostolic Succession, 4) Forcible Closure of the Theological School of Halki, 5) Refusal to Recognize the Ecumenical Status of Patriarch. More

information on these issues is on the Archon website; www.Archons.org.

Previously the Archons gained support for religious freedom for the Ecumenical Patriarchate through state resolutions in Illinois, Iowa, Wisconsin, and Missouri.

With progress towards passage in the remaining Metropolis of Chicago states of Minnesota and Indiana currently under way, this was the first in a series of symposiums as part of a new effort to increase awareness of the Ecumenical Patriarch's plight.

Parishes should contact Archon Co-Commanders Gus Pablecas at gus@emailgus.com or John Manos at jmanos@att.net to schedule a symposium.

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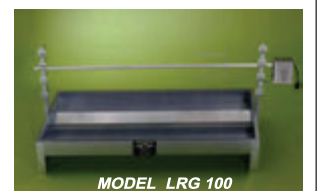
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LEADERSHIP 100 25TH CONFERENCE

L-100 Honors Museum, Former Ambassador

SCOTTSDALE, Ariz. – The 25th annual Leadership 100 Conference, which convened from Feb. 18–21 at The Phoenician hotel began with a Trisagion service on Thursday, Feb. 18, conducted by Metropolitan Gerasimos of San Francisco in memory of Michael E. Jaharis, a founder of Leadership 100, vice president of the Archdiocesan Council and leading businessman and philanthropist who passed away in the Lord on Feb. 17.

The Opening Forum was led by the new president of Hellenic College Holy Cross School of Theology, Fr. Christopher T. Metropulos and was followed by the traditional Bible study conducted by Metropolitan Savas of Pittsburgh in place of Archbishop Demetrios, who returned directly to New York to be with the Jaharis family.

The Thursday afternoon Hellenism Forum featured a special presentation on the Benaki Museum by Pavlos Yeroulanos, who served as Greece's Minister for Culture and Tourism, and included two rooms of exhibits from the Benaki Museum, a prelude to a tour of the United States.

The exhibits opened with an agiasmos service conducted by Metropolitan Gerasimos.

Some 375 members and guests attended the event, which included the annual meeting of the General Assembly on Friday, Feb. 19, following meetings of the executive committee and board of trustees. Chris Caras of Palo Verdes Estates, Calif., a long-time member of Leadership 100 and outgoing member of the executive committee and board of trustees was recognized for his distinguished service.

Another highlight of the conference was the "Symphony at Sunset" concert conducted by Leadership 100 member Peter Tiboris on Thursday evening, through the generous support of Michael and Kay Johnson. Tiboris dedicated the concert to Michael Jaharis, noting that Archbishop Demetrios accompanied by Jaharis, often visited him backstage at his concerts at Carnegie Hall in New York City.

The program on Friday included a lecture delivered by the Rev. Dr. John Chryssavgis, archdeacon of the Ecumenical Throne, on the forthcoming historically significant Holy and Great Council of the Orthodox Church to take place in the area of Chania, Crete, June 16-27.

The Business Forum, also on Friday, featured a prominent member of Leadership 100, James M. Orphanides, partner and president of Centurion Holdings LLC. The Saturday Forum was conducted as a dialogue between Mike Manatos, a member of the executive committee and the featured speaker, Eleni Tsakopoulos-Kounalakis, former U.S. ambassador to Hungary, who has published a book on her experiences in that post. Golf and tennis tournaments and awards, and a Walk/Run filled out the day's activities.

A program of youth activities was organized by Maria Behrakis and Elaine Cotronakis and included a session on the work of International Orthodox Christian Charities (IOCC) and on iconography, the latter organized by the staff of the Benaki Museum.

At the Grand Banquet on Saturday evening, the Archbishop Iakovos Leadership 100 Award for Excellence was presented to the Benaki Museum, accepted by Yeroulanos, and to Ambassador Tsakopoulos-Kounalakis.

Prior to the banquet, new and fulfilled members were recognized with the presentation of icons and obelisks. They are as follows:

NEW MEMBERS

Direct Archdiocesan District

Michael Apostolides, New York; Christina G. Hioureas, New York; John and Maria Kalafatis, Great Neck, N.Y.; Justin Katchis, Chappaqua, N.Y.; George E. and Eleni Liakaris Roslyn Estates, N.Y.; Anastasi (Taso) and Maria Pardalis, New York; Andreas and Elizabeth Tsalikis, Manhasset, N.Y.; Steven Vasilantonakis, New York; Peter and Kiki Xanthos, Dix Hills, N.Y.; and Demetrios and Bessie Ziozis, Manhasset, N.Y.

Metropolis of Chicago

Robert A. and Violetta Kapsalis Buhler, Lake Forest, Ill.; Loukas D. Kozonis, Chicago; and John G. and Elena K. Manos, Bloomington, Ill.

Metropolis of Boston

George E. and Karen Danis Hudson, Mass., and Nicholas and Jane Kourtis, Needham, Mass.

Metropolis of Denver

Thomas and Janette Holley, Wichita Falls, Texas, and Chrystan Skefos, Houston.

Metropolis of Atlanta

Nicholas T. and Ethel Catranis, Mobile, Ala.; Dr. George T. and Despina Koulianos, Mobile, Ala.; Emmanuel J. Manos, Boynton Beach, Fla.; Dr. Diamondis and Evanthia Papadopoulos, Atlanta; and David and Maria Tadros, Palm Beach Gardens, Fla.

Metropolis of Detroit

Metropolitan Nicholas of Detroit, Troy, Mich.; St. George Church, Southgate, Mich.; Dr. Lewis A. and Patricia E. Assaley, Cincinnati; and Christopher and Katherine Rongos, Huntertown, Ind.

Metropolis of Pittsburgh

Angelo and Joan Karouzous Westlake, Ohio; Michael and Maureen Kusturiss, Eighty Four, Pa.; and Harry and Michelle Psaros McDonald, Pa.

FULFILLED MEMBERS

Direct Archdiocesan District

Stephen J. and Antonia Kourepinos, Levittown, N.Y.; Drs. Andreas and Iakovos Koutras, Brooklyn, N.Y.; George and Angela Maragos, Great Neck, N.Y.; John and Helen Psaras Brooklyn, N.Y.; and Peter and Georgia Vlitats Staten Island, N.Y.

Metropolis of Boston

Elias T. and Sarah Destakes Marblehead, Mass.; The Jeas Family Charitable Trust (Andrew Jeas), Needham, Mass.; Michael J. and Cynthia Kuenzler, Dracut, Mass.; Constantinos and Antonia Perdikakis, Cranston, R.I.

Metropolis of Denver

Drs. George N. and Nikoleta Carayanopoulos Galveston, Texas; Gregory and Page Cokinos, Houston; Dr. James N. and Connie Maniatis, Greenwood Village, Colo.; Panayiotis A. and Magdaline Peters Fort Worth, Texas.

Metropolis of Atlanta

Emanuel and Elaine Cotronakis, Juno Beach, Fla.

Metropolis of Detroit

Andrew and Paula Liveris Midland, Mich.

Metropolis of Pittsburgh

Harry and Michelle Psaros McDonald, Pa.; Nicholas A. and Sue M. Veronis Litzitz, Pa.

Metropolis of San Francisco

Philip N. and Julie Angelides Sacramento, Calif.; Isidoros and Maria Garifalakis Vancouver, Wash.; Michael Kartsonis Santa Ana, Calif.; Demosthenes and Maria Kaufman Sacramento, Calif.; Dr. Nicholas and Eyphe-mia Theodore Paradise Valley, Ariz.

Metropolis of New Jersey

Chris J. Blazakis Foundation (Chris and Evdokia Blazakis), Chadds Ford, Pa.;

StS. Constantine and Helen Church (Fr. Kosmas Karavellas), Annapolis, Md.

This brings total membership to 989.



L-100 photo

Metropolitan Gerasimos addresses Leadership 100 members at the hotel and offers a prayer assisted by Bishop Apostolos of Medeia and other clergy. At right is L-100 Chairman George Tsandikos.

Rev. Dr. Chryssavgis Lectures on Holy and Great Council

The Rev. Dr. John Chryssavgis, archdeacon of the Ecumenical Throne, delivered a lecture at the conference Feb. 19 on the forthcoming historically significant Holy and Great Council of the Orthodox Church.

Fr. Chryssavgis also serves as theological consultant in the Office of Inter-Orthodox, Ecumenical and Interfaith Relations.

His subject: "Toward the Holy and Great Council: Personal Reflections of the Forthcoming Historical Assembly in Crete".

The Holy and Great Council, the first such assembly in 1,200 years, was originally to take place at the Church of Haghia Irene in Istanbul, but political developments stemming from Syria's four-year civil war necessitated a change of venue to the Orthodox Academy of Crete in Kolympari of Chania, Crete, from June 16 to 27.

The Synaxis of the Orthodox Churches' leaders that met at Chambesy, Switzerland, Jan. 21 to 26 officially approved the following topics for referral to and adoption by the Holy and Great Council: The Mission of the Orthodox Church in the Contemporary World, The Orthodox Diaspora, Autonomy and its Manner of

Proclamation, The Sacrament of Marriage and its Impediments, The Significance of Fasting and its Application Today, and Relations of the Orthodox Church with the Rest of the Christian World.

The Holy and Great Council has been on the table for discussion and preparation since 1961, although there were earlier proposals for such a council in the 1920s and 1930s, according to Fr. Chryssavgis. It will be the first time that representatives from all fourteen independent Orthodox Churches have gathered. Patriarchs, Archbishops and Bishops from the 14 autocephalous Orthodox Churches, including those for all the ancient Patriarchates except Rome, will attend. Decision-making is by consensus, rather than by the imposition of any one Church leader.

Fr. Chryssavgis was born in Australia and received his degree in Theology from the University of Athens. He completed his doctoral studies at the University of Oxford. He co-founded St. Andrew's Theological College in Sydney, where he served as Sub-Dean and taught Patristics. He also taught theology at Holy Cross School of Theology and directed the Religious Studies Program at Hellenic College.

Forum on Hellenism Features Benaki Museum Lecture, Exhibits

The Hellenism Forum on Feb. 18 at the Leadership 100 Conference featured a presentation by Pavlos Yeroulanos, Greece's former minister for Culture and Tourism, along with exhibits from the Benaki Museum of Athens.

Yeroulanos is the great-grandson of the museum's founder, Antonis Benakis. The Benaki Museum exhibits, mounted at the museum's expense prior to a U. S. tour, comprised 40 to 50 exact replicas from the museum illustrating Greek art from the pre-historic to the contemporary period, a replica of the notable St. Nicholas icon, and the original album of photographs from the first modern Olympic Games held in Athens in 1896.

The exhibits opened with an agiasmos by Metropolitan Gerasimos of San Francisco, the Conference host.

The Benaki is the only museum in the world that covers the history and art of Greek Civilization from pre-historic times until today with a mission to

safeguard and promote Greek culture, to study the links between periods of Hellenism and their interaction with neighboring cultures, and to provide visitors, students and scholars with a comprehensive narrative of the Greek impact on world history.

In response to the economic crisis in Greece, the museum has renewed its commitment to vigorously promote Greece and Hellenism around the world and has refocused its energy to advance a new and positive narrative for the country and the continuing significance of Greek culture with the objective that all Hellenes, philhellenes and people everywhere may reconnect with or learn of the perennial contributions of the Greeks to all human endeavor.

After presenting a short video on the Benaki Museum at the Feb. 20 banquet, Yeroulanos accepted on behalf of the museum the Archbishop Iakovos Leadership 100 Award for Excellence.

ARCHDIOCESE INSTITUTIONS-ST. PHOTIOS NATIONAL SHRINE

Annual St. Photios National Shrine Feast Day Observance Held

by Polly Hillier

ST. AUGUSTINE, Fla. – Metropolitan Alexios of Atlanta presided over the Feb. 5-7 weekend events for the Feast of St. Photios the Great, the 9th century ecumenical patriarch of Constantinople.

The weekend began with Great Vespers and the Blessing of the Five Loaves in the St. Photios Chapel.

Metropolitan Alexios was assisted by Rev. Dr. Nicholas Louh and Fr. George Ioannou who celebrated with Deacons Athanasios Kartsonis of the Metropolis of Atlanta and Photios Dickos of the Metropolis of Pittsburgh. After the prayers of thanksgiving and the welcoming of the congregation by the metropolitan, a concert of sacred music was offered by Cantorae St. Augustine and students of Hellenic College Holy Cross School of Theology.

Bishop Dimitrios of Xanthos and Archon Dr. Manuel and Mrs. Elaine Tissura were among the dignitaries present.

The ecclesiastical services celebrating the Shrine's patron saint began early Saturday morning. Clergy included Frs. Louh and Ioannou and the Very Rev. Joseph Samaan of Daytona Beach, Frs. Demetri Leussis of St. Augustine and Vasile Bittere of Savannah, Ga.

Constance Gaitanis and Steve Xynidis represented the Founders' families during the Founders memorial service.

Metropolitan Alexios remembered with somber fondness, those who sacrificed much to build the Shrine, including Archbishop Iakovos and Ernie Villas.

He recognized Shrine Founders who continue to worship at Holy Trinity and contribute to the Shrine – Steve and Gerry Sarris and Despina Xynidis, widow of the late Tom Xynidis.

The St. Photios Foundation annual meeting convened Feb. 6th at the Casa Monica hotel.

At the luncheon that followed, AHEPA Supreme President John Galanis gave a brief history and clear description of AHEPA, and its role internationally, nationally, by jurisdiction and its importance at the parish level.

President Galanis presented a \$500 check to the Foundation in support of National Shrine Day.

He also suggested ways for AHEPA to promote specific programs, including the Essay Contest.

The annual meeting began with a moment of silence, remembering trustees emeritus, Benefactor Eula Carlos and Archon Angelo Koukoulis as well as Shrine Friends Dolly Demetris, Jerry Felos and Ceia Rogers.

Angelo Kliosis recommended creating an archives committee that would compile an index with the shelving of items of historical interest amassed over the past 35 years and to determine the contents of the 2018 time capsule, an event planned in conjunction with the 250th anniversary of Greek Landing day.

Metropolitan Alexios led the Great Vespers in the chapel that evening, assisted by Fr. Samaan and Deacon Kartsonis. Sunday, the Archierarchical Divine Liturgy took place at Holy Trinity Church with Rev. Dr. Christopher T.



St. Photios Shrine photos

Trustees of St. Photios National Shrine with Metropolitan Alexios, and Bishop Dimitrios of Xanthos. (below) The Metropolitan officiates at an artoclasia service at the chapel, assisted by several clergy.

Metropulos, Fr. Theodore Stavru, Fr. Demetri Leussis and Deacon Athanasios Kartsonis assisting.

Metropolitan Alexios thanked HCHC students Demetrios Constantine, Cassandra Garibaldi, Sarah Livick-Moses, and Alexander Kamilaris for chanting all the services throughout the weekend and recognized the hospitality of the chanters of Holy Trinity for receiving the students in their parish.

After the blessing of the boy scouts and hospitality, the faithful attended the National Shrine Day Feast Day Banquet at the hotel.

He thanked Mrs. Helen Carlos for once again sponsoring the student visit and Mr. and Mrs. James Demetriou for opening their home every year to the visiting HCHC ambassadors.

The 34th annual St. Photios Greek Orthodox National Shrine Pilgrimage Feast Day Banquet was chaired by Mrs. Tissura.

Archon Nicholas J. Furriss served as master of ceremonies.

He began by introducing Metropolitan Alexios of Atlanta, escorted by Fr. Metropulos and members of the dais.

Dr. Tissura presented a \$50,000 check to the Foundation Enhancement account on behalf of Hellenic Tower Inc., of Atlanta.

Greetings were offered by: Joanne Stavrakas on behalf of Maria Logus and the National Ladies Philoptochos Society, and HCHC Ambassador Cassandra Garibaldi on behalf of the students. She thanked Helen Carlos for affording the path for students to become familiar with St. Photios Shrine while witnessing the school to the Florida parishes and National St. Photios Board of Directors.

Daughters of Penelope Grand President Connie Pilallis offered greetings



on behalf of her organization and spoke of the deep connection its members have with "Our Pilgrim Rock," St. Photios Greek Orthodox National Shrine.

Metropolitan Alexios awarded emeritus status upon Archon Angelo Koukoulis of blessed memory in recognition of his three decades of service to the Shrine Foundation.

The award was received on behalf of his family by his son, Charles Koukoulis.

The Metropolitan then awarded the certificate of participation in the Wall of Tribute program to Angelo and Sherry Kliosis.

Theodora and Sotirios Sergiou were called to the dais to accept the

\$500 prize and essay contest certificate for their daughter Florentina who placed first in the 2015 contest.

After lunch, emcee Nicholas Furriss called upon Fr. Metropulos to give his keynote address.

Fr. Metropulos introduced the newest promotional video produced for HCHC.

The address focused on being a vibrant, growing Church, knowing where we are from and what is needed for the future.

He conveyed the important relationship between St. Photios National Shrine and HCHC.

Polly Hillier is Shrine director.

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PRISON MINISTRY

A Rational and Logical Mind?

by Fr. Stephen Powley

How would you respond to some well-meaning Christians who said they did not want to lose their rational and logical minds by joining an “organized religion”? Over the years of being a prison chaplain, I encountered many, many men who had embraced that very thinking. They felt that submitting to the authority of the Church was something they could never do because it meant giving up their minds. They also believe that they only need their Bible and their rational, logical minds. It seems that same thought has become so very popular in our society today.

Perhaps the first question we could ask those Bible believing Christians who do not want to lose their rational thought process in some Church (which of course we know isn't the case at all) is: Where in the Bible do you find rational and logical thinking working out well?

Ananias & Sapphira certainly seemed to be using very rational and logical thinking in Acts 5...oh, but they ended up dead.

Nadab & Abihu (Numbers 3) offering incense to the Lord sounded quite rational and logical, but they also ended up dead.

Israel demanded a king and who was a more logical choice than Saul as he was handsome and bigger than anyone else (1 Samuel 9-10)...that really worked out for them (forgive my sarcasm). That list can go on and on through the entire Bible...with logical and rational thinking not turning out well.

So then, let's consider historically what happened within Christianity. We find a great deal of rational, logical thinking by people using the Holy Scriptures.

Arius was quite logical in his teaching that the Son of God was not co-eternal and consubstantial with His Father.

Pelagius taught that the role of Jesus was only to be viewed as “setting a good example” and that Divine Grace has no place in the life of a Christian...we have the full responsibility for our own salvation.

Sabellius used his rational mind with the Bible to teach that the Father, the Son and the Holy Spirit are simply different modes or aspects of one God, rather than three distinct persons (a total denial of the Holy Trinity).

Nestorius used his rational mind to discover that the Holy Scriptures pointed out that Jesus was not God come in the flesh (a total denial of the Incarnation).

The list of heretics using their logical and rational minds goes on and on, with many still at work today. Simply using our rational and logical minds to understand a God that is far beyond our comprehension are the very things heresies are made of... and how they continue to exist today. If you sit through a presentation from certain heretical groups, they will continually ask you: “Doesn't this make sense to you?” They learned long ago the best approach is to appeal to rational and logical thinking.

There is Truth in this universe and at some point we have to accept the fact that

our rational minds may not arrive at it because some of the things of God are truly beyond our comprehension.

May we take seriously these words of the Holy Prophet Isaiah (55:8-9): “For My thoughts are not your thoughts, nor are your ways My ways,” says the Lord. “For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.”

This leads us to the Seven Ecumenical Councils which handed down the Truth that had always been believed from Christ through His Apostles and on to their disciples and on to their disciples through each generation. Each of those heretics mentioned earlier were dealt with in one of those ecumenical councils. God doesn't call each Christian to have to figure out all of these things on our own...over and over again. Through the Holy Spirit those councils verified those handed-down truths and it is those truths that we stand on today.

Our rational or logical minds will never wrap themselves around the Holy Trinity or the Incarnation. Those are truths beyond our comprehension.

“If you could understand the Holy Trinity, then the Holy Trinity would not be God!”

If these “non-organized church” folks would use their “rational, logical minds” to grasp these arguments both from Holy Scripture and from history, they may be able to see their need to get back to the Church that has not changed with every wind of doctrine that blows by. Here there is great safety. This is not simply a blind acceptance with a thoughtless mind, but rather it is a mind that embraces the Truth that has been handed down. Without that foundation, rational and logical thinking has led to the thousands of divisions within Christianity. They all proclaimed that they used the Bible and their rational, logical minds and they gave us schism after schism until Christianity as a whole now has the look of a shattered mirror. We have a responsibility to do our best in using our minds to present such mysteries to those logical, rational Christians.

God did not create us to be robots nor does He call us to act as such. He calls us to use our minds, but from the foundation of truth... not in order to invent or come up with our own truth, but in order to walk in that truth. Consider these words of the Holy Apostle John from his third epistle: “I have no greater joy than to hear that my children are walking in the truth.”

The Holy Apostle John passed that truth on to his disciples. St. Ignatius learned from him and passed that truth on to his disciples and so on. The only hope for heresies in today's world is that people continue to ignore the Early Church (or dismiss it as having become corrupt right after the Apostles died). The best hope for Christianity today is to go back to the Early Church and those Seven Ecumenical Councils and to begin “walking in the truth.” That brought St. John joy in the first century and it will no doubt bring joy to our Lord today!

Corrections

– On page 3 of the January issue, the priest at the left in the photo is Fr. James Rousakis, interim dean of St. Nicholas Cathedral in Tarpon Springs, not Fr. Sampson Kasapakis.

– In the obituary page of the January issue, the date for Fr. Chris Hadgi-george's death should have read Dec. 31 and the Divine Liturgy and funeral was Jan. 5.

– In the Archdiocese National Calendar, the date of the Archdiocesan District Philoptochos Agape Luncheon is Dec. 10, 2016.

Εγκύκλιος

Ήμέρα Έθνικοῦ Προσκυνημάτος τοῦ Ἁγίου Φωτίου

Πρὸς 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, τὶς Φιλοπτώχους Ἀδελφότητες, τὴν Νεολαία, τὶς Ἑλληνορθόδοξες Ὀργανώσεις καὶ ὁλόκληρο τὸ Χριστεπώνυμον πλήρωμα τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς.

Προσφιλεῖς Ἀδελφοὶ καὶ Ἀδελφές ἐν Χριστῷ,

Στὴν εὐλογημένη αὐτῇ Ἑορτῇ τοῦ ἱεροῦ Φωτίου, Πατριάρχου Κωνσταντινουπόλεως, τιμοῦμε ἕναν Ἅγιο ὁ ὁποῖος προσέφερε λαμπρὴ μαρτυρία τῆς ἀληθείας καὶ τῆς ἀγάπης τοῦ Θεοῦ. Χαρακτηριζόμενος ἀπὸ τεράστια διανοητικὴ δύναμη καὶ βαθειὰ ἀγάπη καὶ πίστη γιὰ τὸν Χριστό, ὑπέμεινε ψευδεῖς κατηγορίες, ἀπειλές καὶ βασάνους ἀλλὰ παρέμεινε ἀληθινὸς κήρυκας τοῦ Εὐαγγελίου. Καθ' ὅλη τὴ διάρκεια τῆς ζωῆς του, ὁ Ἅγιος Φώτιος ἦτο πιστὸς πρέσβυς τοῦ Χριστοῦ, ἀταλάντευτος στὴν ἀποστολικὴ διακονία του νὰ κηρύττῃ τὴν ἀλήθεια ἢ ὅποια ὁδηγεῖ στὸν Θεὸ καὶ τὴ σωτηρία.

Ἡ μαρτυρία καὶ ἡ πίστη τοῦ Ἁγίου Φωτίου ἐπιβεβαιώνει τὴν ἀποστολικὴ καὶ τὴ διακονία τοῦ Ἐθνικοῦ Προσκυνημάτος τοῦ Ἁγίου Φωτίου στὴν πόλη Ἅγιος Αὐγουστίνος, Φλώριδα. Ἐπὶ σειρά δεκαετιῶν, οἱ διευθυντές, τὸ προσωπικὸ καὶ οἱ εὐεργέτες τοῦ Προσκυνημάτος ὑπηρετοῦν ὡς πρεσβυτεῖς τοῦ Χριστοῦ μὲ πολλοὺς τρόπους. Τὸ Προσκύνημα ἔχει καταστήσει τὸπος μνήμης, τιμώντας τὸν χώρο καὶ τὴν κληρονομιά τῶν Ἑλλήνων οἱ ὁποῖοι ἔκαναν τὸ δύσκολο ταξίδι στὴ Βόρεια Ἀμερική τὸ ἔτος 1768, ὑπέφεραν πόνους καὶ ἐλλείψεις ὡς ἔμμισθοι ὑπηρετές, καὶ συγκεντρώνονταν στὸ Avero House γιὰ νὰ ἀντλήσουν δύναμη καὶ ἐλπίδα μέσα ἀπὸ τὴν πίστη καὶ τὴν ζωὴ τῆς κοινότητος.

Τὸ Ἐθνικὸ Προσκύνημα τοῦ Ἁγίου Φωτίου προσφέρει μαρτυρία τοῦ Χριστοῦ μέσα ἀπὸ τὴν Ὀρθόδοξη Χριστιανικὴ πίστη μας καὶ τὴν Ἑλληνικὴ κληρονομιά μας. Τὸ ὠραῖο παρεκκλήσιο προσκαλεῖ ἐπισκέπτες νὰ προσευχηθοῦν μέσα σὲ ἕναν πολὺ ἱερό τόπο ἀφιερωμένο στὸν Θεό. Διαφυλάττοντας τὴν ἱστορία τῆς πίστεως στὶς ζωές τῶν Ἑλλήνων προγόνων μας οἱ ὁποῖοι ἦλθαν σὲ αὐτὴ τὴν χώρα, τὸ Προσκύνημα ἐπιβεβαιώνει τὴν προτεραιότητα τῆς πίστεως στὶς ζωές μας ὡς Ἑλληνο-Ἀμερικανῶν καὶ Ὀρθοδόξων Χριστιανῶν.

Οἱ εὐεργέτες καὶ οἱ διευθυντές τοῦ Προσκυνημάτος εἶναι ἐπίσης πρέσβεις τοῦ Χριστοῦ μέσα ἀπὸ τὴν στήριξη πού προσέφεραν στοὺς σπουδαστές μας τῆς Ἑλληνικῆς Ὀρθοδόξου Θεολογικῆς Σχολῆς τοῦ Τιμίου Σταυροῦ. Τὰ τελευταῖα τρία ἔτη, τὸ Προσκύνημα ἔχει υποδεχθεῖ σπουδαστές γιὰ τὸ ἐτήσιο Προσκυνηματικὸ Ταξίδι χάρις στὴν γενναιοδωρία τῶν εὐεργετῶν μας. Ἐτσι, ἀρκετοὶ ἐκ τῶν ὑπο-

► Σελίδα 18

ΕΚΟΙΜΗΘΕΙ ΕΝ ΚΥΡΙΩ

Ο ΜΙΧΑΗΛ ΕΜΜΑΝΟΥΗΛ ΤΖΑΧΑΡΗΣ

του Σταύρου Η. Παπαγεωργίου

NEA YOPKH - Απεβίωσε ειρηνικά στο σπίτι του στη Νέα Υόρκη στις 17 Φεβρουαρίου 2016, ο Μιχαήλ Εμμανουήλ Τζαχάρης, Ἀρχων-Ἐξάρχος του Οικουμενικοῦ Πατριαρχείου, ἀντιπρόεδρος του Ἀρχιεπισκοπικοῦ Συμβουλίου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς, επιχειρηματίας, φιλάνθρωπος, μέγας εὐεργέτης καὶ πιστὸς οἰκονόμος τῆς Εκκλησίας. Ἦταν 87 ἐτῶν.

Ὁ Σεβασμιώτατος Ἀρχιεπίσκοπος Ἀμερικῆς κ. Δημήτριος μόλις πληροφορήθηκε τὴν ἐκδημία του κ. Τζαχάρη δήλωσε: «Ὁ ἄρχων Μιχαήλ Τζαχάρης ἦταν ἕνα ἐξαιρετικὸ εἶδος ἀνθρώπου, προικισμένος ἀπὸ τὸν Θεὸ με ἀνεξάντλητη ἐνέργεια, καταπληκτικὴ δημιουργικότητα καὶ ἐντυπωσιακὴ ἀγάπη καὶ φροντίδα γιὰ τοὺς ἀνθρώπους, εἰδικὰ τοὺς ἀσθενούντες καὶ ὑποφέροντες. Ἦταν ἕνας ἀνθρώπος πλήρως ἀφοσιωμένος στὴν Εκκλησία καὶ στο ἱερό ἐργο τῆς, ἐνθερμος Ἀμερικανὸς πατριώτης καὶ ἕνας φλογερὸς υποστηρικτὴς του Ἑλληνισμοῦ καὶ τῶν οἰκουμενικῶν ἀξιών του Ἑλληνισμοῦ. Υπήρξε λαμπρὸ παράδειγμα γνήσιας Ἑλληνορθόδοξου Χριστιανικῆς προσφοράς καὶ υπηρεσίας γιὰ νὰ το ἀκολουθήσουν ὅσο το δυνατόν περισσότεροι. Ἀς εἶναι ἡ μνήμη του αἰωνία».

Ἡ νεκρώσιμη ἀκολουθία ἐψάλη, τὸ Σάββατο 20 Φεβρουαρίου 2016, προεξάρχοντας τοῦ Ἀρχιεπισκόπου Δημητρίου καὶ παρουσία μεγάλου πλήθους κόσμου στὸν Ἀρχιεπισκο-



ΜΙΧΑΗΛ ΕΜΜΑΝΟΥΗΛ ΤΖΑΧΑΡΗΣ

πικό Καθεδρικό Ναό τῆς Ἁγίας Τριάδος στὸ Μανχάταν.

Ὁ Μιχαήλ Εμμανουήλ Τζαχάρης γεννήθηκε στὸ Σικάγο τὸ 1928. Ὁ πατέρας του μετανάστευσε στὶς ΗΠΑ τὸ 1908 ἀπὸ τὴ Λέσβο (Μυτιλήνη). Σπούδασε στὸ Carroll College στὸ Waukesha τὸν Wisconsin ἀπὸ ὅπου πήρε καὶ τὸ πτυχίο Β.Α. Ἀργότερα καὶ παράλληλα

► Σελίδα 16



Φωτογραφία: GOA-ΔΗΜΗΤΡΗΣ ΠΑΝΑΓΟΣ

40 Χρόνια Ἑλληνικῶν Παραδοσιακῶν Χορῶν στὴ Καλιφόρνια

του Σταύρου Η. Παπαγεωργίου

ANAHEIM, Καλιφόρνια - Τὸ 40ό Φεστιβάλ Ἑλληνικῶν Παραδοσιακῶν Χορῶν καὶ Χορωδιῶν τῆς Ἱερᾶς Μητροπόλεως τοῦ Ἁγίου Φραγκίσκου γνωστὸ ὡς FDF (Folk Dance and Choral Festival) ολοκληρώθηκε μὲ βράδυ τῆς Κυριακῆς 14 Φεβρουαρίου 2016 με τὸν τελικὸ διαγωνισμὸ τῶν χορευτικῶν συγκροτημάτων προχωρημένου ἐπιπέδου καὶ τὸ επίσημο δείπνο καὶ τὴν τελετὴ ἀπονομῆς τῶν βραβείων καὶ μεταλλίων πού πραγματοποιήθηκε στὸ Συνεδριακὸ Κέντρο τοῦ Αναχάιμ.

Πορτάζοντας 40 χρόνια ζωῆς τὸ Φεστιβάλ

► Σελίδα 18

Εγκύκλιος

Ἱερά καὶ Μεγάλη Τεσσαρακοστή

Προσεύχομαι ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύη...

Φιλιππησίους 1:9

Πρὸς 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, τὶς Φιλοπτώχους Ἀδελφότητες, τὴν Νεολαία, τὶς Ἑλληνορθόδοξες Ὀργανώσεις καὶ ὁλόκληρο τὸ Χριστεπώνυμον πλήρωμα τῆς Ἱερᾶς Ἀρχιεπισκοπῆς Ἀμερικῆς.

Προσφιλεῖς Ἀδελφοὶ καὶ Ἀδελφές ἐν Χριστῷ,

Καθὼς ξεκινοῦμε τὴν ἱερὴ πορεία μας τῆς Μεγάλης Τεσσαρακοστῆς, παρακινού-μεθα ἀπὸ τὶς ὠραίες ἀκολουθίες καὶ παραδόσεις τῆς Ὀρθόδοξου πίστεώς μας νὰ ἀφιερῶσουμε τὸν ἑαυτὸν μας στὴν προσευχὴ καὶ τὴ νηστεία, νὰ συναγομέθα συχνότερα ἐν προσευχῇ, νὰ ἀναλογισθοῦμε τὴν κατεῦθυνση τῆς ζωῆς μας ἐν μετανοίᾳ, καὶ νὰ ἐνδυναμώσουμε τὴν πίστη μας μὲ τὴν ἐλπίδα τοῦ φωτός καὶ τῆς μελλούσης ζωῆς.

Ἡ πνευματικὴ ἐπίδραση αὐτῆς τῆς ἱερᾶς περιόδου τοῦ ἔτους εἶναι τεραστία ἐὰν ἀφιερῶσουμε ὁλόκληρο τὸ εἶναι μας - καρδιά, σῶμα, ψυχὴ καὶ διάνοια - στὸ Θεό. Ἡ μεταμόρφωση αὐτὴ στὴ ζωὴ μας καὶ ἡ μαρτυρία ζωῆς καὶ πίστεως τὴν ὁποία προσφέρουμε στοὺς ἄλλους μέσῳ τῆς Μεγάλης Τεσσαρακοστῆς ἐπιβεβαιώνεται στὴν ἀρχὴ τῆς ἐπιστολῆς τοῦ Ἀποστόλου Παύλου πρὸς Φιλιππησίους. Εὐχαριστώντας τὸν Θεὸ γιὰ τοὺς Χριστιανούς στοὺς Φίλιππους καὶ γιὰ τὴν κοινωνία τῶν εἰς τὸ Εὐαγγέλιον, γράφει ὁ Παῦλος, προσεύχομαι ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει (Φιλ. 1:9). Ἀπὸ τὴν πίστη τῶν καὶ τὴν ἐμπειρία τῆς ἀγάπης τοῦ Θεοῦ καὶ τῆς ἀγάπης τῶν πρὸς ἀλλήλους, αὐξήσαν τὴν πνευματικὴ σοφία τῶν.

Ὅταν προσερχόμεθα ἐνώπιον τοῦ Θεοῦ ἐν μετανοίᾳ, βιώνουμε, ἐπίσης, τὴν μεγάλη ἀγάπη Του γιὰ μᾶς. Ἡ ἄφθονη καὶ λυτρωτικὴ χάρις Του ἀποκαλύπτεται καὶ ἀναγνωρίζεται καθ' ὅλη τὴ διάρκεια τῆς Τεσσαρακοστῆς καθὼς ὀδηγοῦμεθα στὴν πλήρη καὶ ἀπόλυτη πράξη ἀγάπης τοῦ Πάθους τοῦ Κυρίου μας. Καθὼς δεχόμεθα τὴν ἀγάπη Του καὶ οἱ ζωές μας ἀνανεώνονται μέσα σ' αὐτὴν, ζοῦμε τὴν εὐλογία τῆς βαθύτερης γνώσεως τῆς ἀληθείας καὶ τοῦ θελήματός Του. Εὐλογημένοι ἀπὸ τὴν χάρι καὶ τὴν παρουσία Του, ἀποκτοῦμε μεγαλύτερη διάκριση καὶ μποροῦμε νὰ διακρίνομε τὸ ἄγνὸ καὶ τὸ ἱερό.

Αὐτὸ ἐπιβεβαιώνεται ἀπὸ τὸν Ἀπόστολο Παῦλο καθὼς συνεχίζει τὴν ἐπιστολὴν του πρὸς τοὺς Φιλιππησίους καὶ τοὺς καλεῖ εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοπτοι εἰς ἡμέ-

► Σελίδα 18

ΕΚΟΙΜΗΘΕΙ ΕΝ ΚΥΡΙΩ Ο ΜΙΧΑΗΛ ΕΜΜΑΝΟΥΗΛ ΤΖΑΧΑΡΗΣ

► Σελίδα 15

με την εργασία του, φοίτησε στο Πανεπιστήμιο DePaul του Σικάγο από όπου απέκτησε το πτυχίο νομικής. Από το 1961 έως το 1972, εργάστηκε στην εταιρεία Miles Laboratories ως αντιπρόεδρος και διευθυντής της διεύθυνσης ηθικής φαρμάκων. Το 1972, έγινε πρόεδρος και διευθύνων σύμβουλος της Key Pharmaceuticals, όπου ηγήθηκε της ανάπτυξης προϊόντων όπως Theo-dur, το πιο δημοφιλές σκεύασμα για την αντιμετώπιση του άσθματος, και το διαδερμικό σύστημα χορήγησης νιτρογλυκερίνης Nitro-Dur, που αποτέλεσε πρωτοπορία στο χώρο της φαρμακευτικής εκείνη την εποχή. Η Εταιρεία του Key Pharmaceuticals συγχωνεύθηκε με την Schering-Plough Corporation το 1986.

Το 1988, ίδρυσε την Kos Pharmaceuticals Inc., την οποία ονόμασε προς τιμήν της νήσου Κώ γενετειρας του Ιπποκράτη. Στην εταιρεία αυτή καθοδήγησε την ερευνητική του ομάδα στην παραγωγή μιάς οικογένειας φαρμάκων με τις εμπορικές ονομασίες Niaspan, Advicor και Simcor. Ήταν αποτελεσματικά φάρμακα που βοηθούσαν τον ασθενή στην αύξηση της HDL, της «καλής» χοληστερόλης τα οποία σημείωσαν μεγάλη εμπορική επιτυχία.

Ο Μιχαήλ Τζαχάρης ίδρυσε επίσης την Vatera Healthcare Partners, και την Arisaph Pharmaceuticals.

Στη διάρκεια όλης του της ζωής του, υπήρξε παράδειγμα προσφοράς χρόνου, ενέργειας, ευφύιας και πλούτου στην επιδίωξη ενός καλύτερου κόσμου.

Υπήρξε ένας ακούρατος πρέσβης πολιτισμού, προωθώντας τον ελληνικό πολιτισμό



Μιχαήλ και Μαίρη Τζαχάρη, Σεβασμιώτατος Αρχιεπίσκοπος Δημήτριος και π. Νικόλαος Τριανταφύλλου.

και τα ελληνικά θέματα μέσω της δημιουργίας αιθουσών Αρχαίας Ελληνικής, Ρωμαϊκής και Βυζαντινής τέχνης στο Μητροπολιτικό Μουσείο Τέχνης της Νέας Υόρκης, το Ινστιτούτο Καλών Τεχνών στο Σικάγο, και την καθιέρωση και δημιουργία της Έδρας Αρχιεπισκόπου Δημητρίου Ορθόδοξης Θεολογίας και Πολιτισμού στο Πανεπιστήμιο Fordham.

Το 2010 πραγματοποίησε μεγάλη και γενναϊώδη δωρεά προς το Ελληνικό Κολέγιο / Ελληνική Ορθόδοξη Θεολογική Σχολή Τιμίου Σταυρού στο Brookline, της Βοστώνης, ιδρύοντας το «Κέντρο Βυζαντινής Τέχνης και

Πολιτισμού Μαίρη Τζαχάρη» και την Έδρα για τη μελέτη της Καινής Διαθήκης με την επωνυμία «Αρχιεπίσκοπος Δημήτριος».

Το 2013 έκανε σημαντική οικονομική προσφορά για την ανακούφιση της πείνας και της φτώχειας στην Ελλάδα και πιο πρόσφατα συνέβαλε οικονομικά για την ανακούφιση των προσφύγων στην Ελλάδα. Το 2006 είχε δημιουργήσει το Τζαχάρειο Γηροκομείο στην πατρίδα των γονιών του, στο χωριό Αγία Παρασκευή της Λέσβου (Μυτιλήνη).

Ο Μιχαήλ Τζαχάρης ενεπλάκη στενά με την Ελληνική Ορθόδοξη Εκκλησία για πολλά

χρόνια. Έχει υπηρετήσει πιστά ως αντιπρόεδρος του Αρχιεπισκοπικού Συμβουλίου της Ιεράς Αρχιεπισκοπής από το 2002.

Ηγήθηκε της προσπάθειας για την ανοικοδόμηση του ναού του Αγίου Νικολάου στο νότιο τμήμα του Μαχάταν, που υπήρξε ο μοναδικός ναός που καταστράφηκε από τις επιθέσεις της 11ης Σεπτεμβρίου 2001 στο Ground Zero.

Μιλώντας στο Αρχιεπισκοπικό Συμβούλιο το 2012, ο Μιχαήλ Τζαχάρης δήλωσε: «Όταν ολοκληρωθεί ο νέος ναός θα αποτελέσει ένα φάρο της Ελληνορθόδοξης πίστεως μας δηλαδή των αρχών της αγάπης, του σεβασμού, της ειρήνης, τη ιάσεως και συγχωρέσεως».

Ο Μιχαήλ Τζαχάρης έκανε αξιόλογες δωρεές στο DePaul University College of Law, στο Ιατρικό Κέντρο του Πανεπιστημίου Κολούμπια, στο Weill Cornell Medical College του Πανεπιστημίου Cornell, στο Tufts University School of Medicine, και στη Metropolitan Opera.

Ήταν ένας από τους ιδρυτές του ταμείου Leadership 100 Αρχιεπισκόπου Ιακώβου, και του Ταμείου «Πίστη: Κληροδότημα για την Ορθοδοξία και τον Ελληνισμό».

Υπηρετήσε, επίσης, ως έφορος και ομότιμος έφορος του Πανεπιστημίου Tufts και πρόεδρος του Διοικητικού Συμβουλίου Επιτρόπων της Ιατρικής Σχολής του Πανεπιστημίου Tufts, ως μέλος συμβουλίων του Ιατρικού Κέντρου του Πανεπιστημίου Κολούμπια και ως μέλος του Διοικητικού Συμβουλίου Επιτρόπων του Weill Cornell Medical College και του Graduate School of Medical Sciences.

Διετέλεσε επίσης, μέλος του Διοικητικού Συμβουλίου του Ιδρύματος Α. Ονώσης.

Καταλείπει τη σύζυγό του Μαίρη Τζαχάρη, το γιο του ιατρό Στίβεν Τζαχάρη και την σύζυγό του γιου του Elaine, την κόρη του Κατερίνα Τζαχάρη, καθώς και πέντε εγγόνια.

Εορτή τῶν Τριῶν Ἱεραρχῶν

NEA YOPKH. – Εορτάστηκε και τη φετινή χρονιά υπό την αιγίδα του Σεβασμιωτάτου Αρχιεπισκόπου Γέροντα Αμερικής κ. Δημητρίου στην πολιτιστική αίθουσα του Καθεδρικού Ναού της Αγίας Τριάδας η εορτή των Τριών Ιεραρχών και των Ελληνικών Γραμμάτων.

Στην εορτή παραβρέθηκαν ο Σεβασμιώτατος Αρχιεπίσκοπος Γέροντα Αμερικής κ. Δημήτριος, ο Θεοφιλέστατος Ζήλων κ. Σεβαστιανός Αρχιεπίσκοπος της Ιεράς Επαρχιακής Συνόδου, ο Πρόξενος της Ελλάδας κ. Μάνος Κουμπάρης, ο Διευθυντής και εκδότης της ημερησίας εφημερίδας κ. Αντώνης Η. Διαματάρης, ο Πρόεδρος του Ιατρικού Συλλόγου Δρ. Γεώργιος Διακέας ως και άλλοι επίσημοι και προσκεκλημένοι.

Τους παρεβρισκόμενους καλωσόρισε ο π. Ιωάννης Βλάχος, Ιερατικός προϊστάμενος του Καθεδρικού Ναού της Αγίας Τριάδας, ενώ τμήμα της Βυζαντινής χορωδίας έψαλε κατασκευτικούς ψαλμούς ως και το Απολυτίκιο των Τριών Ιεραρχών.

Στη συνέχεια ακολούθησε κύρια ομιλία για τους Τρεις Ιεράρχες από τον πατέρα Στέφανο Αλεξόπουλο Ph.D., Assistant Prof. of Liturgical Studies and Sacramental Theology at the Catholic University of America, Washington DC με θέμα: «Είναι η λατρεία σημαντική; Η συνεισφορά των Τριών Ιεραρχών στη λειτουργική ζωή της Εκκλησίας».

Η εορτή περιλάμβανε ένα μουσικό πρόγραμμα από μαθητές των Σχολείων του Καθεδρικού της Αγίας Τριάδας, του William Spyropoulos, Flushing, του Α. Φάντης, Brooklyn, και του Αγίου Δημητρίου Αστορίας, που έπαιξαν διάφορα όργανα και τραγούδησαν.

Μαζί τους ο τενόρος Γεώργιος Αργυράτος, που είχε και την καλλιτεχνική επιμέλεια. Ακόμη συμμετείχε στο πιάνο η Αρετή Ποβάνου και ο βαρύτονος Στέφανος Κορωνάιος.

Τον ομιλητή πατέρα Δρα Στέφανο Αλεξόπουλο παρουσίασε ο Διευθυντής Ελληνικής Παιδείας Δρ. Ιωάννης Ευθυμιόπουλος, ο οποίος είχε και την όλη οργάνωση και επιμέλεια της εορτής.

Παρουσιάζοντας τον ομιλητή εξήρε το επισημονικό έργο και την προσφορά του. Μεταξύ των άλλων είπε: Σε μια περίοδο που επικρατεί πλήρης σύγχυση και προβληματισμός για τα ποικίλα κοινωνικά φαινόμενα και ιδιαίτερα στο χώρο της παιδείας, έχει μεγάλη σημασία όσο

ποτέ άλλοτε ο διαχρονικός αυτός συνορτασμός της Εκκλησίας και των Ελληνικών Γραμμάτων. Ο συνορτασμός αυτός, είναι απόρροια μιας βαθύτερης πνευματικής και πολιτισμικής σχέσης, που στηρίχθηκε στον ορθολογισμό και την Ορθοδοξία.

Ανατρέχοντας σε αναφορές στα κείμενα των Πατέρων θα διαπιστώσουμε πόσο βαθιά τους είχε επηρεάσει η επαφή τους με τα αρχαία γράμματα και την αρχαία σκέψη. Διαφαίνεται σε αυτά ότι η δίψα της δημιουργίας και της γνώσης, η προσπάθεια για τη διερεύνηση του άγνωστου, είναι εκδήλωση του θείου μέσα από τον άνθρωπο. Είναι η ίδια η ύπαρξη του Θεού.

Οι Τρεις Ιεράρχες, φώτισαν την οικουμένη με την εμπνευσμένη διδασκαλία τους, προσέφεραν στο θείο οικοδόμημα της Εκκλησίας και εργάστηκαν για τη μεγάλη σύζευξη της χριστιανικής πίστεως με το ελληνικό πνεύμα, την κλασική παιδεία και τον πολιτισμό.

Ο ιστορικός Κωνσταντίνος Παπαρηγόπουλος, έγραψε ότι, οι Τρεις Πατέρες αποτέλεσαν «εποχή λόγου νέα, μεγάλη και ενδόξου για το ανθρώπινο γένος».

Σε κάθε φάση της ζωής τους, είχαν συναίσθηση ότι υπηρετούσαν το ιερόν. Ζούσαν ανάμεσα στους ανθρώπους, βίωναν το μαρτύριό τους, τα κοινωνικά προβλήματα, δοξάζοντας και επικοινωνώντας με τον Θεό.

Μήπως οι Άγιοι Πατέρες δεν ζούσαν σε δύσκολες εποχές; Αδικίες, φτώχεια και διωγμούς και ό,τι άλλο μας φοβίζει σήμερα, το αντιμετώπισαν με εξαιρετική καρτερικότητα και κατάφεραν να ξεπεράσουν τις δυσκολίες και να μεγαλοληφθούν.

Και όπως εύστοχα λέγεται, οι Τρεις Άγιοι Πατέρες ήταν «εὐγλωτοὶ κατὰ τὸν λόγον, ευγλωττότεροι κατὰ τὸν βίον και ευγλωττότατοι κατὰ τὸν θάνατον».

Η ζωή τους και το έργο τους αποτελεί έναν ύμνο δοξαστικό στο Θεό, ενώ καθάρισαν τις χριστιανικές αλήθειες από ψευδή και πλάνες. Οργάνωσαν με το δικό τους τρόπο τη ζωή της Εκκλησίας, κάνοντας τον χριστιανισμό πράξη.

Πήραν τη Σοφία της Αρχαίας Ελλάδος και την καλλιέργησαν μέσα στην πίστη. Ένωσαν την κλασική παιδεία με τα χριστιανικά ιδεώδη. Λέγουν οι ειδικοί ότι η ένωση αυτή αποτελεί τον μεγαλύτερο ίσως σταθμό στην ιστορία του πνεύματος και του πολιτισμού. Θεωρούσαν



Φωτογραφία: GOA-ΔΗΜΗΤΡΗΣ ΠΑΝΑΓΟΣ

οι Τρεις Καππαδόκες Πατέρες την κλασική παιδεία, ως το αναγκαίο προπαιδευτικό στάδιο, για την κατανόηση των χριστιανικών αληθειών και την τέχνη ως φανέρωση αυθεντικότητας της ζωής και του ανθρώπου.

Εμείς ως Έλληνες, έχουμε το προνόμιο να είμαστε ομοίμοι, ομόθηρσοι και ομογάλακτοι, ανήκουμε δηλαδή στο ίδιο γένος. Οι Έλληνες, «ανέκαθεν πτωχοί και ενίοτε ηττημένοι στα όπλα μέσα στο αργόσυρτο διάβα των τριών ή έξι χιλιάδων χρόνων της ιστορίας τους, όπως αναφέρει ο Σεφέρης, κατόρθωσαν να δεσποζούν με την πνευματική υπεροχή τους».

«Ο Ελληνισμός κατά τον π. Γεώργιο Φλωρόφσκι, διαμελίστηκε από την μάχαιρα του πνεύματος, πολώθηκε και διαірθηκε και ένας χριστιανικός Ελληνισμός δημιουργήθηκε».

Είναι ο Ελληνισμός των Τριών Ιεραρχών, ο οποίος τελικά αποκρυσταλώθηκε στην ιστορία με το όνομα Ορθοδοξία, όπως γράφει ο π. Μεταλληνός. Η συμβολή τους επεκτάθηκε στο ευρύ φάσμα της παιδείας και του πολιτισμού. Ο αληθινός προορισμός της παιδείας δεν μπορεί να είναι άλλος από αυτόν που οι Άγιοι Πατέρες βίωσαν και μας παρέδωσαν, δηλαδή, συνδυασμό γνώσης και αρετής, αποβλέποντας σε μια συνολική ολοκλήρωση του ανθρώπου. Λέγεται ότι εκείνος που κατέχει τη γνώση αλλά όχι και την αρετή, αποδεικνύεται τελικά επιζήμιος για την ανθρωπότητα.

Βεβαίως, επιζητούμε τη γνώση αλλά και την αρετή, γιατί χωρίς αυτήν η παιδεία από

ευλογία γίνεται κατάρα για το ανθρώπινο γένος.

Μελετώντας την κληρονομιά που μας άφησαν οι πνευματικοί αυτοί Κολοσοί, τους οποίους τιμούμε σήμερα, εκτιμούμε ότι η παιδεία γι' αυτούς είναι είδος ποιμαντικής αγωγής και όχι μια στείρα πολυμάθεια, αφού ως Άνθρωποι στήριξαν την αρχαία Ελληνική παιδεία με ανοιχτούς πνευματικούς ορίζοντες.

Αντέδρασαν στις απόψεις κάποιων ακραίων και φοβικών χριστιανών, αποκαλώντας τους «αγροίκους και αγράμματους» γιατί αρνιόνταν τη μελέτη της κλασικής παιδείας. Ενθάρρυναν και στήριξαν τους νέους για να έχουν ευρύτητα γνώσεων, να συμμετέχουν στα διάφορα κοινωνικά ρεύματα και να έχουν κριτική σκέψη.

Ο σκοπός για την παιδεία επομένως είναι ιερός. Το έπαθλο απελευθερωτικό και ζωηφόρο.

Η παιδεία όμως για να μεγαλοηγήσει χρειάζεται και καλούς διδασκάλους. Κατά τον Άγιο Ιρηγόριο, ο διδάσκαλος είναι ανάγκη να προσέξει τη δική του κατάρτιση, γιατί «ημιαθείς και θρασεὶς διδάσκαλος είναι αξιοκατάκριτος». Κατά τον Ι. Χρυσόστομο ο διδάσκαλος πρέπει να γίνει «εαυτού διδάσκαλος», δηλαδή να αποκτήσει το «γνώθι σ' αυτόν».

Κατά τον Herber, ευτυχισμένος θα είναι ο διδάσκαλος, ο οποίος κατέχει στα χέρια του την καρδιά των μαθητών του και μπορεί να την κατευθύνει κατά βούληση.

Ο διδάσκαλος, όπως αναφέρει ο Κομένιος αιώνες αργότερα, είναι και πρέπει να είναι «ο ήλιος της τάξεως».



Φωτογραφίες: GOA-ΔΗΜΗΤΡΗΣ ΠΑΝΑΓΟΣ



Ομιλίες και τελετή απονομής βραβείων αριστείας «Οι Άγιοι Τρεις Ιεράρχαι» στο Κοινοτικό Κέντρο Καθεδρικού Ναού Αγίας Τριάδος, Μανχάταν.

Έορτή τῶν Τριῶν Ἱεραρχῶν καί Ἡμέρα τῶν Ἑλληνικῶν Γραμμάτων

NEA YOPKH.- Στο πλαίσιο του εορτασμού των Ελληνικών Γραμμάτων της Ιεράς Αρχιεπισκοπής, και ανήμερα της εορτής των Τριῶν Ιεραρχῶν, το Γραφείο Παιδείας Αμέσου Αρχιεπισκοπικής Περιφέρειας διοργάνωσε με επιτυχία, και για συνεχή χρονιά, εκδήλωση προς τιμήν των μαθητῶν που ἀρίστευσαν στην Εξέταση της Νεοελληνικής Γλώσσας τον Ιούνιο 2015.

Η εορταστική αυτή εκδήλωση ἔλαβε χώρα το Σάββατο 30 Ιανουαρίου, στις 5 μ.μ., στο Κοινοτικό Κέντρο του Καθεδρικού Ναού της Αγίας Τριάδος στο Μανχάταν, κατά τη διάρκεια της οποίας ο Σεβασμιότατος Αρχιεπίσκοπος Γέρον Αμερικής κ.κ. Δημήτριος ἀπένευσε το Βραβείο Αριστείας «Οι Άγιοι Τρεις Ιεράρχαι» στους τιμώμενους μαθητές για την ελληνομάθειά τους.

Την εκδήλωση τίμησαν με την παρουσία τους ο Γενικός Πρόξενος της Ελλάδος, Πρέσβης κ. Γεώργιος Ηλιόπουλος, ο Γενικός Πρόξενος της Κύπρου, Πρέσβης κ. Βασίλειος Φιλίππου, καθώς επίσης ιερείς, γονεῖς και συγγενεῖς των τιμώμενων μαθητῶν, διευθυντές και δάσκαλοι των κοινοτικών σχολείων.

Κύριος ομιλητής της βραδιάς ήταν ο π. Στέφανος Αλεξόπουλος, Ph.D., αναπληρωτής καθηγητής Λειτουργικών και Θεολογικών Σπουδῶν στο Catholic University of America, στην Washington, DC. Την παρουσίαση του

όλου προγράμματος ἔκανε η κ. Άννα Πρόκοπ, διευθύντρια του Ημερησίου Ελληνοαμερικανικού Ινστιτούτου στο Μπρονξ.

Η εκδήλωση ἄρχισε με το Απολυτίκιο των Τριῶν Ιεραρχῶν, ἀπαγγελία ἀπό τους μαθητές του Σχολείου Αγ. Δημητρίου Αστορίας. Ακολούθησε χαιρετισμός ἀπό την κ. Μαρία Μακεδῶν, διευθύντρια του Γραφείου Παιδείας Αμέσου Αρχιεπισκοπικής Περιφέρειας, η οποία συγχαίρηκε τους ἀριστούχους μαθητές και ἔξέφρασε την ευγνωμοσύνη της προς τους γονεῖς και τους δασκάλους τους που ἀκράδαντα συνεχίζουν το ἔργο τους συμβάλλοντας στη διατήρηση της Ελληνική μας γλώσσας, του πολιτισμοῦ και της Ορθόδοξης πίστεως.

«Εἶναι συγκίνηση και χαρά για ὅλους μας να παρευρίσκονται παιδιά με τις οικογένειές τους ἀπό διάφορα μέρη της Νέας Υόρκης – ἀπό το γειτονικό Μπρούκλιν ἕως το βορινό Buffalo – ἀλλά και τη Νέα Ιερσέη, το Κοννέκτικατ, το Μέριλαντ, τη Βιρτζίνια και το μακρινό Μισσούρι» τόνισε στην εἰσαγωγική ομιλία της η κ. Μακεδῶν.

Ο π. Στέφανος Αλεξόπουλος ἀναφέρθηκε με παραδείγματα ἀπό την προσωπική του ζωή για το πῶς η γνώση της ελληνικής γλώσσας συντέλεσε θεμελιωτικά στην καριέρα του. Και συνέχισε τονίζοντας την επικαιρότητα των

Τριῶν Ιεραρχῶν και τη συμβολή τους στην καλλιέργεια των Ελληνικών Γραμμάτων και του Ελληνοχριστιανικού Πολιτισμοῦ.

Στη συνέχεια ἀκολούθησε ἕνα πλούσιο καλλιτεχνικό πρόγραμμα, με τίτλο «Ἑλλάδα σημαίνει φως», αφιερωμένο στο φως και τον ουρανό της Ελλάδος.

Την ἐπιμέλεια του προγράμματος ἀνέλαβε ο καθηγητής μουσικής και διευθυντής της Χορωδίας του Ημερησίου Σχολείου Αγίου Δημητρίου Αστορίας, Ευάγγελος Χαζιρογλου. Τα τραγούδια ἐρμήνευσαν οἱ μαθητές και οἱ μαθήτριες του σχολείου με συνοδεία της σοπράνο, Όλγας Ξανθοπούλου.

Το πρόγραμμα ἔπισης περιελάμβανε ἀπαγγελία ποιημάτων καταξιωμένων Ἑλλήνων ποιητῶν ὅπως του Οδυσσέα Ἐλύτη, Γ. Ρίτσου και Ν. Βρεττάκου.

Οἱ ἀπαγγελίες ποιημάτων ἀλλά και τα μελοποιημένα τραγούδια γνωστῶν συνθετῶν, ὅπως του Μ. Χατζηδάκη, Μ. Πλέσσα, Σ. Σπανουδάκη, Γ. Χατζηνάσιου, που ἀκούστηκαν ἀπό

τη Χορωδία του Ημερησίου Σχολείου Αγίου Δημητρίου Αστορίας, ταξίδεψαν το ακροατήριο στην ὁμορφη και φωτεινή πατρίδα μας και ἄφησαν πολύ ευχάριστες ἐντυπώσεις.

Ο Σεβασμιότατος Αρχιεπίσκοπος Γέρον Αμερικής, κ.κ. Δημήτριος, συνεχάρη με τη σειρά του τους 52 τιμώμενους μαθητές, ἀπονέμοντάς τους το Βραβείο Αριστείας «Οι Άγιοι Τρεις Ιεράρχαι». Ἀναφέρθηκε, ἔπισης, στη λιτή ζωή και το ἅγιο ἔργο των Τριῶν Ιεραρχῶν -- στο Μέγα Βασίλειο, στο Ἰρηγόριο το Θεολόγο και στον Ἰωάννη το Χρυσόστομο.

Ο Σεβασμιότατος δεν παρέλειψε να τονίσει την ἀξία της Ελληνικής Γλώσσας και το ἀντίκτυπο αὐτῆς στη σύγχρονη πραγματικότητα, μέσα ἀπό μία πρόσφατη ἐμπειρία που ἔιχε ο ἴδιος στη Σύνοδο των Ορθοδόξων Αρχιεπισκοπῶν στη Γενεύη, ὅταν Αρχιεπίσκοποι ἢ Μητροπολίτες ἄλλων κρατῶν παρουσίασαν τις θεολογικές τους προτάσεις στα Ἑλληνικά, συγκινώντας για ἄλλη μία φορά τους παρευρισκόμενους, γονεῖς, μαθητές και δασκάλους.



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<p>MODEL LAE-WE4</p>  <p>\$470 (AS SHOWN)</p>	<p>MODEL LAE-WE2</p>  <p>\$440 (AS SHOWN)</p>	<p>PARTIALLY KNOCKED DOWN BACK SHIELD BECOMES A TOP</p>  <p>FULLY KNOCKED DOWN, BACK SHIELD BECOMES A COVER, FOR EASY STORAGE. (55 1/2" X 24 1/2" X 6")</p> 	

ILLUSTRATION ABOVE SHOWS HOW WE1 & WE2 SHIELDS TILT (4 POSITION) TO CONTROL HEAT DIRECTION

ALL ABOVE MODELS ARE ALSO AVAILABLE IN STAINLESS STEEL

Standard with all shown roasters:
8rpm motor, 7/8" square aluminum skewer, drip pan, antiscratch leg pads & two movable stainless steel forks.

Optional for all of our roasters:
Cooking grill, stainless steel spine clamps, crank & chicken forks.

Our kokoretsi-kontosouvli option consist of:
Full size motor, 1/2" round stainless steel skewer 5 Ft. long (drilled every 12" and 6" from ends) and a set of (2) height adjustable posts. Round skewer can hold 15 pounds of any meat equally distributed to its length

Optional for models LAE: set of (4) casters 3" diameter x 1 1/4" wide wheels with brakes. (Load capacity 175 lbs each caster.)

The Motor With 7 Height Adjustments



Top view of the inside of our roasters 55" long x 24" wide x 5 1/2" deep



Our unique patented design collects dripping liquids to a pitched channel and directs them away from the cooking area into the drain pan where they belong and not on your floor. (The drain pan is located under the roaster) (US PATENT NO. 8,770,182)

The Spine Clamp



Stainless Steel

The "Bone Mincer" Fork



Stainless Steel

The Crank



The Drip Pan



"The Flipper" Cooking Grill
(You Don't Flip The Food, You Flip The Grill)



9-1/2" wide x 55" long (height adjustable)

We reserve the right to change contents without notice.

Εγκύκλιοι

Εορτή Αγίου Φωτίου

► Σελίδα 15

ψηφίων κληρικών μας θά ἀποκτήσουν σχέση μέ τό Προσκύνημα ή όποία θά τούς ἀκολουθεί σέ όλόκληρη τή ζωή καί διακονία των στήν ύπηρεσία του Χριστού καί τής Εκκλησίας Του.

Στόν εορτασμό τής Ημέρας του Αγίου Φωτίου, παρακαλούμε νά προσφέρετε τήν προσευχή καί τά δώρα σας στό Έθνικό Προσκύνημα του Αγίου Φωτίου. Καθώς πολλοί πιστοί από όλόκληρη τήν Ίερά Αρχιεπισκοπή θά συγκεντρωθούν τό Σαββατοκύριακο τής 6ης Φεβρουαρίου στό έτήσιο Προσκυνηματικό Ταξίδι, άς έπιβεβαιώσουμε τή ζωτική διακονία του Έθνικού Προσκυνηματός μας, καί άς αναζητήσουμε παντού στή ζωή μας τήν ευκαιρία νά αναδειχθούμε σέ πρέσβεις γιά τόν Χριστό έτσι ώστε οί άλλοι νά ανακαλύψουν τό φώς καί τή ζωή εν Αυτώ.

Μετά πατρικής αγάπης εν Χριστώ,

✙ Αρχιεπίσκοπος Αμερικής Δημήτριος

✙ Αρχιεπίσκοπος Αμερικής Δημήτριος

Ίερά καί Μεγάλη Τεσσαρακοστή

► Σελίδα 15

ραν Χριστού (Φιλ. 1:10). Στούς λόγους αυτούς μπορούμε νά δούμε πώς ή Μεγάλη Τεσσαρακοστή άποτελεί προετοιμασία γιά τήν ύποδοχή του Αναστάσιου Κυρίου. Βλέπουμε έπίσης πώς αυτή ή ιερά περίοδος πρέπει νά έπιδράσει στή ζωή μας στήν προετοιμασία μας γιά τήν αιωνιότητα. Μέσα από τή μετάνοια καί τήν συγχώρηση του Θεού μάς δίδεται ή δυνατότητα νά διακρίνουμε τήν όδό προς τήν σωτηρία. Διά τής χάριτος καί τής πίστewς γινόμεθα νέοι άνθρωποι εν Χριστώ, γνωρίζοντες καί αναζητούντες τίσ άφθονες ευλογίες τίσ όποιες Εκείνος μάς προσφέρει.

Ο Άπόστολος Παύλος αναφέρεται σέ αυτές τίσ ευλογίες ως καρπών δικαιοσύνης τόν διά Ίησού Χριστού (Φιλ. 1:11). Στή διάρκεια τής Μεγάλης Τεσσαρακοστής καί διά τής προσευχής, λατρείας καί νηστείας μας βιώνουμε αυτές τίσ ευλογίες καί βλέπουμε τούς μεγάλους πνευματικούς καρπούς οί όποιοι παράγονται. Βλέπουμε πώς αυτό τό ταξίδι είναι τό ταξίδι όλόκληρης τής ζωής μας κορυφούμενο στίς ευλογίες τής αιώνιας ζωής καί κοινωνίας μέ τόν Θεό. Βλέπουμε τίσ ευλογίες μέσα από τήν μαρτυρία καί διακονία στούς άλλους στή διάρκεια αυτής τής ιεράς περιόδου, καθώς ευλαβώς προσμένουμε-με τό φώς καί τή χαρά του Πάσχα.

Προσμένοντας τίσ ήμέρες καί έβδομάδες πού θά ακολουθήσουν, ευλαβώς σάς ζητώ νά άφιερώνετε τόν χρόνο σας στίς πνευματικές ευκαιρίες πού προσφέρονται κατά τήν Μεγάλη Τεσσαρακοστή. Μείνετε πιστοί στήν προσευχή καί τή λατρεία. Τηρήσατε τήν νηστεία. Προσφέρετε τόν χρόνο καί τά μέσα πού διαθέτετε γιά νά βοηθήσετε τούς έχοντες ανάγκη. Πρωτίστως, αναζητήστε τήν χάρη του Θεού ώστε ή αγάπη σας προς Εκείνον καί προς άλλήλους νά άφθονή, ώστε από τίσ άφθονες ευλογίες καί τούς πνευματικούς καρπούς πού λαμβάνουμε νά προσφέρουμε ευχαριστία, δόξα καί αίνο σ' Εκείνον!

Μέ πατρική εν Χριστώ αγάπη,

✙ Αρχιεπίσκοπος Αμερικής Δημήτριος

✙ Αρχιεπίσκοπος Αμερικής Δημήτριος



Φωτογραφίες: GOA-ΔΗΜΗΤΡΙΟΣ ΠΑΝΑΓΟΣ

40 Χρόνια Ελληνικών Παραδοσιακών Χορών

► Σελίδα 15

ενώ ο συνολικός αριθμός των εγγεγραμμένων συμπεριλαμβανομένων των γονέων, συνοδών καί φίλων ξεπέρασε τίσ 3.500 άτομα.

«Το Φεστιβάλ FDF είναι μια αποκάλυψη», είπε σε δηλώσεις του ο Αρχιεπίσκοπος Αμερικής Δημήτριος, τονίζοντας ότι «είναι ένα φαινόμενο προς μελέτη, ένα φεστιβάλ χορών που εξελίχθηκε καί συνεχίζει νά εξελίσσεται σε κάτι πολύ περισσότερο. Είναι ένα πολύ καλό παράδειγμα ψυχαγωγίας, με τήν πραγματική έννοια τής λέξεως».

«Γνωρίζουμε όλοι βέβαια τι είναι το FDF. Το γνωρίζουμε ως το Φεστιβάλ Ελληνικών Παραδοσιακών Χορών, αλλά τα αρχικά αυτά σημαίνουν καί Πίστη, Χορός καί Συντροφικότητα (Faith, Dance and Fellowship) καί θα έλεγα ότι το τελευταίο γράμμα υποδηλώνει καί τή λέξη Οικογένεια», είπε μεταξύ άλλων ο Μητροπολίτης Αγίου Φραγκίσκου Γεράσιμος, μιλώντας γιά τήν προσφορά καί διακονία αυτού του θεσμού καί τόνισε: «Προσπαθούμε νά μεταδώσουμε στα παιδιά μας τή σημασία καί τίσ αξίες πού αφορούν τήν οικογένεια, τή δική τους οικογένεια, αλλά καί τήν ευρύτερη οικογένειά μας δηλαδή τήν Εκκλησία. Τα παιδιά μας πρέπει νά γνωρίζουν ότι όταν στρέφουν τή ματιά τους προς τούς γονείς τους, εκείνοι θα είναι εκεί δυνατοί, ενωμένοι καί αγαπημένοι, έτοιμοι νά προσφέρουν φροντίδα καί στοργή. Ελπίζουμε δηλαδή ότι καί μέσω του FDF, διά του χορού καί με βάση τήν πίστη μας, στηρίζουμε τήν οικογένεια νά δυναμώσει καί



καλλιεργούμε, εκτός των άλλων, μια ατμόσφαιρα συντροφικότητας καί αγάπης».

Για τέσσερις ήμέρες εδώ στή δυτική ακτή των Η.Π.Α. χτυπούσαν δυνατά τα νταούλια, όπως χτυπούσαν ελληνικά οί καρδιές χιλιάδων ελληνοπούλων, ηχοούσαν περήφανα η λύρα καί ο ζουρνάς, καθώς τραγουδούσαν ελληνικά χιλιάδες φωνές των εγγονών, των διεγγονων καί τριεγγονων των πρωτοπόρων μεταναστών των αρχών του 20ου αιώνα.

Τήν Παρασκευή 12 Φεβρουαρίου πραγματοποιήθηκαν παράλληλα σε δύο διαφορετικές μεγάλες σκηνές καί αίθουσες οί ημιτελικοί διαγωνισμοί, καί τό Σάββατο 13 Φεβρουαρίου έγιναν οί περισσότεροι τελικοί.

Ο διαγωνισμός πραγματοποιείται σε διαφορετικά επίπεδα καί κατηγορίες με βάση τήν ηλικία καί τήν χορευτική δεινότητα των διαγωνιζομένων.

Η μεγάλη πλειοψηφία των συμμετοχών είχαν τό δικό τους παραδοσιακό μουσικό συγκρότημα ενώ οί ίδιοι χορευτές τραγουδούσαν τό τραγούδι πού χορεύαν.

Οί ομάδες των παιδιών παρουσίασαν μια χορευτική ενότητα τριών, τεσσάρων ή περισσότερων χορών, μέσα σε τακτό όριο χρόνου. Η χορευτική ενότητα ήταν από συγκεκριμένη περιοχή ή ακόμη καί συγκεκριμένο χωριό τής Ελλάδος βασισμένο πάνω σ' ένα θέμα όπως ό γάμος ή άλλη γιορτή ή έθιμο.

Η βαθμολόγηση καί αξιολόγηση γίνεται με μεγάλη προσοχή από πολυμελή κριτική

επιτροπή με βάση τίσ χορευτικές ικανότητες, τήν ακρίβεια τής εκτέλεσης, τή μουσική καί τό τραγούδι, τή πρωτοτυπία αλλά καί τήν πιστότητα τής χορογραφίας καί τίσ κοστούμια.

Η διοργάνωση είναι άριστη καί συγχρονισμένη σε όλες τίσ λεπτομέρειες από ειδική διοργανωτική επιτροπή εθελοντών τής οποίας ηγείται ο π. Κυριάκος (Γκάρυ) Κυριάκου, ο οποίος είναι καί πρόεδρος του διοικητικού συμβουλίου του FDF.

Τό πρόγραμμα τελεί υπό τήν ευλογία καί άγρυπνη ματιά του Μητροπολίτου Αγίου Φραγκίσκου κ. Γερασίμου, τόν οποίο συνεπικουρεί ο πρωτοσυγκελλεύων τής Μητροπόλεως Επίσκοπος Μηδείας κ. Απόστολος.

Ο εθουσιασμός, τα χαμόγελα, ή διάθεση καί η αφοσίωση σε αυτό πού κάνουν όλα τα γκρουπ καί τα παιδιά αλλά καί οί διοργανωτές είναι έκδηλος, είναι ένας ενθουσιασμός εμφανώς καί αδιαμφισβήτητη γνήσιος, πού διαπερνά καί διακατέχει κάθε στιγμή του τετραήμερου του Φεστιβάλ.

Τό Φεστιβάλ Ελληνικών Παραδοσιακών Χορών (FDF) είναι κάτι πολύ περισσότερο απ' αυτό πού φαίνεται εκ πρώτης όψεως. Είναι σε τελική ανάλυση ένα πρόγραμμα νεολαίας πού αναδεικνύει ηγέτες στήν Εκκλησία καί στήν Ομογένεια αλλά καί στήν κοινωνία γενικότερα. Είναι ένα πρόγραμμα ηγεσίας. Στο πλαίσιο του καλλιεργείται ή ορθόδοξη πίστη μας, οί

► Σελίδα 19

«Εἴσθε ἡ φωνὴ τοῦ Χριστοῦ σὲ ἓνα Μεταβαλλόμενο Κόσμο»

**Καθὼς ἀπέσταλκέν με ὁ Πατήρ,
καγὼ πέμπω ὑμᾶς**

(Ιωάν. 20:21).

Ἵμεῖς ἐστε τὸ φῶς τοῦ κόσμου

(Ματθ. 5:14).

Πρῶτο Μέρος

Προσφιλεῖς Ἀδελφοί
καὶ Ἀδελφές ἐν Χριστῷ,

Μέ προσμονή ἀνυπομονοῦμε νά βιώσουμε τήν ἀδελφосύνη, λατρεία καὶ διακονία ὅταν θά συγκεντρωθοῦμε στίς 3-8 Ἰουλίου στά πλαίσια τῆς 43ης Κληρικο-Λαϊκῆς Συνελεύσεως στό Nashville, Tennessee. Τό θέμα τῆς Συνελεύσεως εἶναι: «Εἴσθε ἡ φωνή τοῦ Χριστοῦ σὲ ἓνα Μεταβαλλόμενο Κόσμο». Τό θέμα αὐτό ἐπιβεβαιώνει τήν ζωτική ἀποστολή μας σέ αὐτό τόν κόσμο, καθὼς ἔχουμε ἀποσταλεῖ ἀπό τόν Χριστό γιά νά κηρύξουμε τό Εὐαγγέλιο, νά μοιρασθοῦμε τήν ἀλήθεια ἐν ἀγάπῃ, νά γίνουμε ἡ φωνή Του. Ὁ Κύριός μας εἶπε στούς μαθητές Του, καί συνεχίζει νά μάς λέγῃ σήμερα, *Καθὼς ἀπέσταλκέν με ὁ Πατήρ, καγὼ πέμπω ὑμᾶς* (Ιωάν. 20:21). *Ἵμεῖς ἐστε τὸ φῶς τοῦ κόσμου* (Ματθ. 5:14).

Καθὼς προετοιμαζόμεθα γιά τήν Κληρικο-Λαϊκή Συνέλευσή μας καὶ ἀναλογιζόμεθα τίς συνέπειες τοῦ ἔργου τό ὅποιο μάς

ἐνεπιστεύθη ὁ Κύριός μας σέ ὁλόκληρη τήν Ἱερά Ἀρχιεπισκοπή, εἶναι σημαντικό νά μελετήσουμε εὐλαβῶς αὐτό τό θέμα. Σέ αὐτό τό πρῶτο μιάς σειρᾶς ἄρθρων, ἐστιάζουμε τήν προσοχή μας στή σπουδαιότητα τῆς ἐπignώσεως τοῦ Χριστοῦ ὥστε νά δυνάμεθα νά γίνουμε ἡ φωνή Του. Ἐάν πρόκειται νά κηρύξουμε τό Εὐαγγέλιο στά ἔσχατα τῆς γῆς, ἐάν πρόκειται νά διαμηνύσουμε τήν ἐλπίδα στίς ζωές ἀνθρώπων ἀπογοητευμένων, ἐάν πρόκειται νά διακηρύξουμε τή σωτηρία καί τόν θρίαμβο ἐπὶ τῆς ἁμαρτίας καί τοῦ θανάτου σέ ἓναν συνεχῶς μεταβαλλόμενο κόσμο, πρέπει νά γνωρίζουμε τόν Χριστό.

Στήν ἐπιστολή του πρὸς Φιλιππησίους, ὁ Ἀπόστολος Παῦλος μάς προσφέρει καθοδήγηση ἀναφορικά μέ τήν ἐπignώση τοῦ Χριστοῦ. *Γράφει, ἀλλά μενοῦνγε καί ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τό ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου... Τοῦ γνῶναι Αὐτόν καί τήν δύναμιν τῆς Ἀναστάσεως Αὐτοῦ καί τήν κοινωνίαν τῶν παθημάτων Αὐτοῦ* (Φιλ. 3:8-10).

Ἄπ' αὐτή τήν διακήρυξη πίστεως, μπορούμε νά δοῦμε ὅτι εἶναι σημαντικό νά γνωρίζουμε τόν Χριστό ὥστε νά εἴμεθα ἡ φωνή Του. Πρέπει νά ἀναζητοῦμε Ἐκεῖνον πέραν ὅλων τῶν ἄλλων. Ἐκεῖνος εἶναι ἡ πηγή τῆς ζωῆς καί ἐλπίδος μας. Εἰσηλθε στήν ἀνθρώπινη ὑπόστασή μας γιά τή σωτηρία μας, ἀποκαλύπτοντας τήν χάρη τοῦ Θεοῦ καί δείχνοντάς μας τόν τρόπο νά

ἀποκαταστήσουμε τήν κοινωνία μας μέ τόν Δημιουργό μας. Συγκεντρωνόμεθα ἐνώπιόν Του, Τόν λαμβάνουμε στήν Θεία Εὐχαριστία, καί Του προσφέρουμε αἶνους καί λατρεία. Ἐκεῖνος εἶναι ἡ ζωή μας, ἡ εἰρήνη μας, ἡ χαρά μας καί ἡ αἰωνιότητά μας. Πρέπει νά θεωροῦμε ὅλα τά ἄλλα ζημίαν διὰ τό ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ.

Γνωρίζοντας τόν Χριστό καί γενόμενοι ἡ φωνή Του εἶναι τό ἀποτέλεσμα τῆς ἐμπειρίας ὅλων τῶν πτυχῶν τῆς ζωῆς μας μαζί Του. Στήν παρουσία καί τήν ἀγάπη Του αὐξάνουμε τήν γνώση τῆς πίστεώς μας. Βιώνουμε καί γινόμεθα μάρτυρες τῆς δικαιοσύνης τοῦ Θεοῦ. Οἱ ζωές μας ἀποκαλύπτουν τή δύναμη τῆς ἀναστάσεώς Του. Ὅλα ὅσα λέμε καί πράττουμε γίνονται ἡ φωνή τοῦ Χριστοῦ, ἡ ὁποία ἀποκαλύπτει χάρη, ζωή καί ἀλήθεια, διότι Τόν γνωρίζουμε. Ἐδῶ εἶναι τό σημεῖο στό ὁποῖο συναντῶνται ἡ γνώση μας καί ἡ ἐμπειρία τῆς κοινωνίας μας μέ Ἐκεῖνον ἔτσι ὥστε νά εἴμεθα σέ θέση νά δείξουμε στόν κόσμο μία ἀληθινή εἰκόνα τοῦ Σωτῆρος καί Λυτρωτοῦ μας. Ἡ γνώση μας τοῦ Χριστοῦ καί οἱ εὐλογίες τῆς σχέσεως μαζί Του μάς ὀδηγοῦν νά διακηρύξουμε μαζί μέ τούς Ἀποστόλους *οὐ δύναμεθα γάρ ἡμεῖς ἄ εἶδαμεν καί ἡκούσαμεν μή λαλεῖν* (Πράξεις 4:20).

Ἀπό τίς εὐλογίες τῆς γνώσεώς μας τοῦ Χριστοῦ, ἔχουμε ἀποσταλεῖ ἀπό Ἐκεῖνον νά δια-

δώσουμε τό Εὐαγγέλιο σ' ἓναν μεταβαλλόμενο κόσμο. Ἐχουμε ἀποσταλεῖ γιά νά προσφέρουμε μήνυμα χάριτος, φωτός καί σωτηρίας ἡ ὁποία εἶναι ἀλήθεια καί ζωή, ἀσχετῶς τοῦ τί θά συμβῆ ἢ πῶς θά ἐξελιχθοῦν τά πράγματα γύρω μας. Ἀπό τή γνώση μας τοῦ Χριστοῦ εἴμεθα βέβαιοι ὅτι ἔχουμε ἀποσταλεῖ ἐν τῇ δυνάμει τῆς ἀναστάσεώς Του, καί γι' αὐτό ἔχουμε τό θάρρος νά ὁμιλοῦμε γιά Ἐκεῖνον παντοῦ, κάτω ἀπό ὅλες τίς συνθήκες, διότι εἴμεθα τό φῶς τοῦ κόσμου (Ματθ. 5:14).

Στό ἐπόμενο ἄρθρο, θα συζητήσουμε τό περιεχόμενο τοῦ μηνύματος πού προσφέρουμε ὡς φωνή τοῦ Χριστοῦ. Πρὸς περαιτέρω μελέτη καί γιά προετοιμασία τῆς Κληρικο-Λαϊκῆς Συνελεύσεώς μας, παρακαλῶ νά σκεφθῆτε τό θέμα μας, τή σχέση σας μέ τόν Χριστό, καί τή γνώση σας περί Ἐκεῖνου. Δανειζόμενος τούς λόγους τοῦ Ἀποστόλου Πέτρου, *σᾶς ἐνθαρρύνω νά αὐξάνεσθε ἐν χάριτι καί γνώσει τοῦ Κυρίου ἡμῶν καί Σωτῆρος Ἰησοῦ Χριστοῦ* (Πέτρου Β' 3:18).

Μέ πατρική ἐν Χριστῷ ἀγάπη,

ὁ Ἀρχιεπίσκοπος Ἀμερικῆς

† ὁ Ἀρχιεπίσκοπος Ἀμερικῆς Δημήτριος



► Σελίδα 18

ελληνικές παραδόσεις, ἡ ελληνική γλώσσα, ἡ ἱκανότητα νά μπορεῖ κανεὶς νά οραματίζεται νά σχεδιάζει καί νά εκτελεῖ.

Στο FDF τα παιδιά μαθαίνουν μέσω του χοροῦ πῶς νά στηρίζονται καί νά βασιζονται σέ ἄλλους, στο διπλανό τους, ἀλλά καί πῶς οἱ ἴδιοι νά μποροῦν νά ἀποτελοῦν στήριγμα γιά τους ἄλλους, γιά τόν διπλανό τους. Αὐτό προκύπτει αὐθόρμητα μέσω τῆς ἐκμάθησης καί ἐκτέλεσης τοῦ χοροῦ. Αὐτό εἶναι οἱ ἐλληνικοὶ παραδοσιακοὶ χοροί. Νά κατανοήσω καί νά ζῶ μέσα ἀπό τό ἴδιο μου τό σῶμα ὅτι προσέχω τό διπλανό μου, ὅτι εἶναι ἀναγκαῖο νά γνωρίζω καί νά προσέχω ποῖός εἶναι δίπλα μου, ποιανοῦ χέρι κρατῶ καί χορεύω.

Ὁ Σεβασμιώτατος Αρχιεπίσκοπος Ἀμερικῆς κ. Δημήτριος, ὁ ὁποῖος ἐφτάσε στο Ἀναχάιμ το ἀπόγευμα τῆς Παρασκευῆς, παρακολούθησε ἀδιαλείπτως ὅλο τό πρόγραμμα.

Το πρῶτό τῆς Κυριακῆς 14 Φεβρουαρίου προεξήρχε τῆς Θείας Λειτουργίας στή μεγάλη αἴθουσα τῶν συνεδριακῶν κέντρων τοῦ ξενο-

40 Χρόνια Ἑλληνικῶν Παραδοσιακῶν Χορῶν

δοχείου παρουσία τριῶν χιλιάδων πιστῶν. Συλλειτουργήσαν μαζί του 20 περίπου κληρικοί τῆς Ἱ. Μητροπόλεως Ἁγίου Φραγκίσκου. Ὁ Μητροπολίτης Γεράσιμος καί ὁ Ἐπίσκοπος Ἀπόστολος παρέστησαν συμπροσευχόμενοι στο ἱερό.

Ὁ Αρχιεπίσκοπος Δημήτριος ἀπένευμε στον π. Κυριάκο Κυριάκου τὸ οφφίκιον τοῦ Οικονομοῦ, ἐνῶ μετὰ τό τέλος τῆς Θείας Λειτουργίας ἐτελέσθη μνημόσυνο γιά τόν μακαριστό Μητροπολίτη Ἀντώνιο, τόν μακαριστό Ἐπίσκοπο Ἀνθιμο, καί ἀποβίωσαντες ἱερεῖς τῆς Μητροπόλεως καί ἰδρυτικά μέλη τῶν FDF.

Το ἴδιο ἀπόγευμα καί γιά ἑπέντε περίπου ὥρες πραγματοποιήθηκε ὁ τελικός διαγωνισμός τῶν χορευτικῶν συγκροτημάτων προχωρημένου ἐπιπέδου.

Με ἀφορμή τήν 40^η ἐπέτειο τοῦ θεσμοῦ, μία χορευτική ομάδα «παλαμάχων» χορευτῶν, οἱ ὁποῖοι συμμετείχαν στα πρῶτα τρία χρόνια τῶν Φεστιβάλ, ἄνοιξαν τό πρόγραμμα καταχειροκροτούμενοι. Στή σκηνή ἐναλλάχθηκαν δέκα

συγκροτήματα προσφέροντας θεαματικές στιγμές καί ἐντονες συγκινήσεις καί ἀποσπώντας τό χειροκρότημα καί τόν ενθουσιασμό τοῦ κοινού.

Τὸν ἐπίλογο τοῦ FDF ἀπέτελεσε ἡ ἐπίσημη τελετὴ ἀπονομῆς τῶν βραβείων καί μεταλλίων σέ ὅλες τῆς κατηγορίες τοῦ διαγωνισμοῦ.

Ἡ Ἱερά Μητρόπολις Ἁγίου Φραγκίσκου ἀπένευμε τό «Βραβεῖο Ἀνθρωπιστικῆς Προσφοράς Μητροπολίτου Ἀντωνίου» στον Σεβασμιώτατο Αρχιεπίσκοπο Γέροντα Ἀμερικῆς κ. Δημήτριο.

Στήν κατηγορία τοῦ ἀνώτατου ἐπιπέδου, τήν πρώτη θέση κατέλαβε τό συγκρότημα *Παλιό Σχολεῖο, Ἀναλήψεως/Ἁγίας Τριάδος* τοῦ Oakland/San Francisco, τή δεύτερη θέση τό συγκρότημα *Θρύλος* τῆς Ἀγ. Τριάδος, Charlotte τῆς Β. Καρολίνας, τήν τρίτη θέση τό συγκρότημα *Πανηγύρι* τοῦ Ἀγ. Ἀντωνίου, Pasadena, Calif., τήν τέταρτη θέση τό συγκρότημα *Οἱ Ἀντάρτες* ἀπό τήν ἐνορία Ἀγ. Ἰωάννου του Βαπτιστοῦ, Las Vegas, Nev., τό εἰδικό βραβεῖο ἰδρυτῶν

ἀπονεμήθηκε στο συγκρότημα *Ἀκρίτες* τοῦ Ἁγίου Δημητρίου, Seattle, Wash., γιά τὸν χορὸ *Μακρινίτσα Νάουσας*, τὸ βραβεῖο τραγουδιοῦ τῆς κατηγορίας πήρε τό συγκρότημα *Γέφυρα* τῶν Ἀγ. Κων/νου καί Ἐλένης, Cardiff-by-the Sea, Calif., καί τέλος τό βραβεῖο καλύτερων κουστούμιῶν πήρε τό συγκρότημα *Ἀκρίτες* τοῦ Ἁγίου Δημητρίου, Seattle, Wash.

Ἐπιπλέον, τα βραβεῖα καλύτερης συνολικῆς παρουσίας δόθηκαν γιά τήν Β' Κατηγορία (μικρότερες ηλικίες) στο συγκρότημα *Ἀτρόμητοι* τῆς ἐνορίας Ἀγ. Ἰωάννου του Βαπτιστοῦ, Anaheim, Calif., καί γιά τήν Α' Κατηγορία στο συγκρότημα *Olympian Dancers* τῆς κοινότητος Κοιμῆσεως τῆς Θεοτόκου, Long Beach, Calif.

Τὸ βραβεῖο καλύτερης χορωδιακῆς παρουσίας ἔλαβε τό συγκρότημα *Φώτιση* τῆς κοινότητος τοῦ Ἀγ. Γεωργίου, Fresno, Calif.

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IONIAN VILLAGE

Preparing Ionian Village for Summer

by Jim Golding

Long before the “Hi, I’m Eleni from ...” and, “Oh! My Thea Marissa goes to church there, do you know her?” meet-and-greet opening lines by the just-arrived campers for their Ionian Village experience, and right after the “I’m so sad it’s ending-I’ll tweet you when I get home” good-byes on departure, a small staff of young people works tirelessly behind the scenes through the rest of the year to ensure that all goes well in between.

Though the camp may be deserted by late August, the wheels are set in motion to plan the next great summer adventure in Greece.

With the start of the camp only three months away, Fr. Evagoras Constantinides, director, and his staff of three young adults have been finalizing arrangements to make this year’s Ionian Village experience a memorable one. The activities surrounding Ionian Village extend throughout the year.

Fr. Evagoras, a third-generation priest at the helm of IV for nearly four

years, runs the summer program and supervises a volunteer staff of about 35 counselors. Marina Floratos, the program coordinator, has charge of promotions, social media, alumni network and fundraising. During the summer, she runs the office in Greece.

Stephanie Sfiroudis is the office coordinator and ensures that office mailings and other communications go out on a timely basis.

Niko Savas is the director for programs, including Ionian “Village on the Go” in the winter. These are Ionian Village-style retreats held at 12 parishes around the Archdiocese and funded by a Leadership 100 grant.

Planning for the following year begins around Sept. 1. Dates are planned for the coming summer and Fr. Evagoras begins to contact vendors in Greece who will supply various services and products the camp will need, as well as the bus companies, hotels and restaurants to be used during the campers’ excursions. He deals with as many as 50 vendors. “It’s more than just a summer camp,” said Fr. Evagoras, “it is a legal entity in Greece.” Renovations and upkeep are needed, salaries must be paid to staff groundkeepers who live at Ionian Village throughout the year and other details must be addressed.

Fr. Evagoras travels to Greece at least twice during the winter to evaluate progress on preparations. The Summer Reunion program involving the previous summer’s campers takes place over a weekend in March. “Four hundred kids are coming this year to Orlando,” he said. The Lenten Staff Getaway draws about 250 past staff members to the St. Iakovos Retreat Center in Wisconsin. With help from some past camp counselors, promotional activities take place during the year at large youth gatherings that include the Atlanta Metro-



Orthodox Observer photo

(seated) Stephanie Sfiroudis and Marina Floratos. (standing) Niko Savas and Fr. Evagoras

lis Hellenic Dance Festival, the Denver Basketball Tournament and the San Francisco Metropolis Folk Dance Festival.

Other preparations for the next camp include the selection of volunteer staff. Applications are accepted until the end of January, and candidate interviews – either in person or through Skype – take place in February. About 100 to 120 applications are submitted in a typical year, from which about 35 staffers are selected. Their training takes place during March and April.

Some items and equipment needed for the summer are not available in Greece so the office staff at the Archdiocese must ship 60 to 65 boxes of office supplies and apparel. Though actual registration begins March 1, Fr. Evagoras said the camp “usually sells out in 24 hours, mostly through online registration.”

Cabin assignments are made shortly afterward. “There’s a lot excitement at this time,” Fr. Evagoras said. “It’s crazy.” The camp’s total capacity is 206 campers and, last year, “We had to turn away 60 families. It’s first-come, first-served.”

There is a waiting list, in the event of cancellations. Financial support for the camp’s operation comes from several sources. Registration fees account for about \$1.7 million, but major donations from FAITH and Leadership 100 have ensured the facility’s successful operation over the years.

Campers bring their own spending money and Fr. Evagoras notes that the financial crisis in Greece means that banks cannot exchange dollars for euros and the recently enacted VAT (Value Added Tax) of 23 percent has driven up prices significantly. Fr. Evagoras added, “Running the camp is simple in the face of Greece’s financial crises.”

PARISH PROFILE

Spreading the Word of the Lord in a DC Suburb

PARISH profile

Name: St. Theodore

Greek Orthodox Church

Location: Lanham, Md.

Metropolis of New Jersey

Founded: 1973

Clergy: Fr. Manuel Burdusi

(Holy Cross '87)

Size: About 120 families

Web: www.sttheodores.org

E-mail: theodore@sttheodores.org

Noteworthy: Church built by its parishioners, literally.



St. Theodore Church photo

ST. THEODORE GREEK ORTHODOX CHURCH

LANHAM, Md. – St. Theodore Church is one of several suburban Maryland and Virginia parishes that encircle Washington; kind of like having a ringside seat in the Roman coliseum to view the gladiatorial games; only these take place within the District of Columbia arena.

As might be expected for a community located just outside DC, many local residents work in the federal government, including “quite a few parishioners,” noted Fr. Burdusi, grew up in Baltimore’s St. Nicholas community.

The priest said that the various federal agencies where several work include National Security Agency (NSA), and the Goddard Space Flight Center, NASA’s first space flight center and space research laboratory located in nearby Greenbelt, Md., or in high-tech industries. There also are a few restaurateurs.

Lanham is an unincorporated community and census-designated place in Prince George’s County, with about 10,200 people within a 3.6-mile area.

The parish is of fairly recent origin and has been at its location about 25 years, closer to the nation’s capital than from where it originated in southern Maryland.

Most parishioners are American-born, with some Greek immigrants, mainly from the islands of Chios and

Kalymnos. Others are from the mainland.

Fr. Burdusi describes his parish as “a good, hard-working community.” It’s a middle class kind of church with people who work hard. There are no affluent families.

The parish is still in its growing stage, Fr. Burdusi noted, although 20 percent of the members are retirees. There are about 30 young adults and about 20 children ages 5 to 15. Three are of GOYA age.

Sunday school has 10 children and there are two teachers; one for elementary school age kids and the other for junior high and high school students.

Present Greek school enrollment is about eight.

St. Theodore Church has a very active Philoptochos chapter of about 25 members.

English and Greek are used equally in church services and there is a Greek chanter and an a cappella Byzantine choir.

The parish started out as The Greek Orthodox Church of Southern Maryland in Brandywine, a small unincorporated community of nearly 7,000 people about 35 miles to the south.

According to a parish history, between 1969 and 1971, a small group of Greek Orthodox families in southern Prince Georges County established a

Greek school for their children.

They met on Saturday mornings in a Catholic church at a nearby community. The core group of parents began a campaign to determine if there was enough interest in the area to form a church and made plans to raise money.

Members purchased a former Protestant church on an 11-acre site, which they converted into a Greek Orthodox church. A part-time priest, Fr. Paul Economides, was assigned to hold Sunday Divine Liturgy services there.

The first couple to be married in the parish was Dorothy and Russell Bigelow. John Penner was the first person baptized there.

In the interim years between the establishment of the parish and the arrival of Fr. Burdusi in 2014, 11 priests served the parish; many of whom were part-time.

By 1990, parishioners decided to move to a location closer to Washington since few Greek Orthodox families lived in southern Maryland.

Dedicated members literally began building their church from the ground up. It was an extension of the house that was already located on the property.

Two parcels of land were donated by parishioner and grand benefactor of all area churches Nick Pantazes.

During the construction period, ser-

vices took place in rented space at a nearby shopping center, at a Marriott hotel and another local church.

Because of unusual zoning restrictions that prohibited the construction on the land which the building occupied, parishioners extended it. It has two levels: ground level served as the church until the upper part was completed.

The lower level serves as the community center. The community built its church for about a third of the cost a commercial contractor would have charged.

“Our hopes and dreams are to someday build a Byzantine-style church next to the existing building,” said Fr. Burdusi, “but we have not been able to due to our financial situation.”

The steel used in the new building’s construction was donated by Savvas Savopoulos, the late CEO and president of American Iron Works who, on May 14, 2015, was murdered along with his wife, son and housekeeper in their Northwest Washington home.

Fr. Burdusi was assigned to St. Theodore after first serving for 18 years at his home parish of St. Nicholas-Baltimore; then seven years at a mission parish, Sts. Mary Magdalene and Markella in Bellaire, Md.

Since arriving in the community, the priest has concentrated efforts on developing the stewardship program, the main source of revenue.

In a year and a half, membership has doubled.

St. Theodore also derives income from two Greek festivals a year, in spring and fall, and hall rental to outside groups.

Last year Fr. Burdusi had a unique opportunity for outreach to the greater Lanham community.

A community of Turkish Muslims completed a center modeled after St. Sophia in Istanbul and invited members of the Lanham community, including Fr. Burdusi, to attend the grand opening. The center is less than a mile from St. Theodore’s.

“We went to their open house because they want to become good neighbors and I saw it as a way of being good neighbors to them,” he said.

It was also an opportunity for him to promote the Greek festival.

– Compiled by Jim Golding

METROPOLIS NEWS

Fla. Church Holds Groundbreaking Ceremony

by Kristin (Xrisanthi) Giannas

PALM HARBOR, Fla. – Groundbreaking for the new church of St. Raphael, Nicholas and Irene, destroyed in an electrical fire in 2014, took place Feb. 1 with a service by Archbishop Demetrios, Metropolitan Alexios of Atlanta and Metropolitan Iakovos of Mytilini, Greece. The planned Byzantine-style church will house the relics of Sts. Raphael, Nicholas and Irene; bone fragments that survived the fire.

According to Orthodox Christian tradition, Saints Raphael, Nicholas and Irene were martyred by Ottoman Turks on the island of Lesbos in 1463.

Their relics were brought to the small Palm Harbor parish in 2003, the only church

in the country to receive this blessing.

“There have always been miracles, the saints are there, they’re alive,” said Erine Koulianos, a church spokeswoman.

“People come from all over the country, we get emails from Ireland, all over the world, because we have the holy relics,” she said.

The new church will sit 200 people, and comes with a \$1.4 million price tag.

Parishioners have raised \$700,000 since the fire, and continue their Sunday services inside a shopping plaza on US 19 until the new church is completed.

“I hope that the saints become well known to everyone who doesn’t know about them because they’re very special saints,” said Marcia Koutroumanis, a parish-



Palm Harbor Church photo

Archbishop Demetrios, Metropolitan Alexios and other clergy at the ground-breaking ceremony.

ioner who helped pull charred icons from the debris after the fire.

“They’re known for many miraculous

things. We want to welcome everyone from all over to come and venerate the saints,” she said.

DENVER METROPOLIS BASKETBALL TOURNAMENT

Annual GOYA Event Draws Participants from 22 Parishes

DALLAS – The Metropolis of Denver tipped off the New Year with the annual GOYA Basketball event over Martin Luther King Jr. weekend Jan. 15-18.

More than 750 registered participants from 22 parishes traveled to Dallas for the weekend of faith and fellowship.

The opening ceremonies on Friday began and ended with a local high school drumline to entertain the crowd, along with a “Be the Bee” presentation by Archdiocese Director of Youth and Young Adult Ministries Steven Christoforou.

Ionian Village representatives spoke to the participants on the importance of cultivating our Orthodox Faith through summer programs.

For the third year ambassadors from Hellenic College Holy Cross School of Theology facilitated the “Bible Bowl Challenge,” which saw teams participate in online quizzes covering chapters from the Gospel of Matthew.

Members of the winning team are receiving partial scholarships toward Camp Emmanuel registration this summer.

Basketball games were under way at 8 a.m. on Saturday morning with 53 teams in eight divisions competing. A total of 102 games were played.

On Saturday evening, Goyans, chaperones, and family gathered at Bowlmor Lanes, a bowling alley and arcade for dinner and fellowship.

Sunday, Feb. 17, with Metropolitan Isaiah presiding, 22 clergymen and more than 1,100 faithful gathered for Divine Liturgy. That afternoon, teams competed in the All Star and Championship basketball games. Along with the presentation of accolades and trophies, 72 graduating seniors were honored and received gifts from Orthodox Christian Fellowship (OCF) at the Awards Dinner with 850 guests in attendance.



Photos courtesy of Metropolis of Denver

Fr. Christopher Constantinides (above) gives the opening prayer at the start of the game between the Dallas and Houston Goyans.



Metropolitan Isaiah (above) addresses the large gathering of Goyans and parents at the Divine Liturgy. Graduating seniors received awards from Orthodox Christian Fellowship and trophies were presented to participants in the All Star and Championship games.



ORTHODOX CHRISTIAN FELLOWSHIP

East, West OCF Conferences Discuss 'Witnessing to the World'

LIGONIER, Pa., DUNLAP, Calif. – Orthodox Christian Fellowship held simultaneous east and west college conferences Dec. 28-31 with hundreds of students attending.

This year's theme was "Modern Martyrs: Witnesses of the Word." Students discussed how they can witness to Christ on their college campuses and in the secular world and participated in worship, service projects, and fellowship activities.

Three hundred and twenty students attended College Conference East at Antiochian Village in Ligonier. Sister Vassa Larin, a ROCOR nun and liturgist for the University of Vienna, was keynote speaker.

Workshops were led by V. Rev. Fr. Timothy Hojnicky (OCA); Fr. Alexandros and Presvytera Stephanie Petrides (GOA); V. Rev. Fr. Stephen Lopoulos (ACROD); Dr. Tim Patitsas from Holy Cross School of Theology; Louis Zagami, IOCC development officer; and Steven Christoforou, Department of Youth and Young Adult Ministries director at the Greek Orthodox Archdiocese.

Also present were Bishop Gregory of Nyssa, liaison to the Assembly of Bishops and Fr. Joel Gillam (Antiochian), College Conference East spiritual advisor.

Anna Valliant, a University of Pittsburgh senior and College Conference East student leader said, "There is something so beautiful about 300 Orthodox students gathering together in prayer and fellowship to grow closer to Christ."

More than 60 students attended Col-



Photo Courtesy of OCF

Participants in the East OCF Conference with Bishop Gregory of Nyssa, liaison with the Assembly of Bishops, with Fr. Joel Gillam, spiritual advisor, and Steven Christoforou, director of the Archdiocese Department of Youth and Young Adult Ministries.

lege Conference West at the St. Nicholas Ranch in Dunlap, Calif., Fr. Apostolos Hill of Holy Trinity Cathedral in Phoenix was the keynote speaker and served as the conference's spiritual advisor.

Workshops were led by Abbot Tryphon of the All Merciful Savior Monastery

and author/podcaster of "The Morning Offering" (ROCOR); Mother Melania, of Holy Assumption Monastery (OCA); Fr. Michael Gillis, author/podcaster of "Praying in the Rain" (Antiochian); Christina Andresen, manager of chapter relations for OCF and her husband, Daniel Andresen.

Nora Haddad, Sacramento City College junior and College Conference West student leader said, "The college conference experience this year was unparalleled in that the love of Christ flourished through the union and companionship of all who attended."

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IOCC

**Emergency Medical Aid Fills
Need for Care of Syrians**

BALTIMORE – International Orthodox Christian Charities (IOCC) continues to respond to the urgent need for medical assistance in Syria. The number of injured people continues to rise due to the escalating violence brought on by five years of civil war, with UN estimates that over 250,000 people have been killed and more than one million people wounded by the conflict.

Dreams of a peaceful retirement with his wife were shattered for Mohammad, 65, on the day his neighborhood of Al Zahra in Homs came under attack.

His home was damaged, killing his wife and severely injuring him. He was rushed to a local public hospital where an overburdened healthcare staff closed his wounds, but missed a piece of shrapnel still embedded in his face.

The widower's health began to deteriorate, but he couldn't afford the surgery to have the shrapnel removed. "It was getting more and more painful each day," recalled Mohammad. "I tried to manage, but it affected my face muscles badly and eventually prevented me from opening my mouth."

With less than half of the country's hospitals still functioning and Syria's public health system severely crippled due to the conflict, the lack of access to immediate or proper treatment is emerging as a leading cause of life-altering disabilities.

The situation is particularly dire in cities such as Hasakeh and Homs where none of the public hospitals are operational.

Those that remain open in other parts of the country are overburdened and often have to reject people in need of urgent care.

IOCC with the Department of Ecumenical Relations and Development (DERD), the humanitarian arm

of the Greek Orthodox Patriarchate of Antioch, is addressing the growing crisis by providing lifesaving and disability-preventing surgeries for thousands of Syrian war victims like Mohammad.

Alaa, a 25-year-old shopkeeper, credits IOCC/DERD for saving his life after he suffered the loss of an eye and serious internal injuries when his shop was hit during an attack.

"My injuries were bad and life-threatening," said Alaa. "Though I lost one eye it could be worse if you didn't help me quickly with surgery."

In addition to providing critical surgeries, IOCC/DERD is also providing medical support for the care of expectant mothers, medicine for the treatment of cancer and chronic illnesses, as well as equipping local hospitals with specialized medical equipment needed to carry out critical lifesaving treatments.

IOCC supports one of the largest established networks to deliver lifesaving humanitarian aid inside Syria where more than 12.2 million people are currently in need of assistance, 7.6 million of which are internally displaced. Since 2012, IOCC has provided relief to nearly three million people inside Syria affected by the crisis.

HOW YOU CAN HELP

You can help the victims of poverty and conflicts around the world by making a financial gift to the IOCC International Emergency Response Fund which will provide immediate relief, as well as long-term support through the provision of emergency aid, recovery assistance and other support to help those in need. To make a gift, please visit ioccc.org or 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.

**Ethiopia Drought Threatens
Survival of 10 Million People**

BALTIMORE -- International Orthodox Christian Charities (IOCC) is responding to the urgent needs of families in Ethiopia suffering through the most severe drought in 30 years. More than 10 million people face severe hunger and loss of livestock across the dry and barren plains of western Ethiopia.

Tilahun, a 53-year-old cow herder, is at risk of losing his two newborn calves and only source of income. The cows in his small herd have stopped giving milk due to lack of water and feed. The father of nine children says each day becomes more uncertain. "We've had drought before but we would move our animals to graze in the neighboring Afar region, or they came to us when they had drought. This year both regions are affected and the drought is affecting both people and animals, which makes it difficult," said Tilahun.

IOCC, an ACT Alliance member, is working with church partner, the Ethiopian Orthodox Church Development and Inter Church Aid Commission, to install five large capacity water tanks in the country's hard hit North Shewa Zone of the Amhara region. IOCC is also provid-

ing water needed for livestock in remote, drought-hit communities where little emergency relief assistance is currently available.

The arrival of water is desperately needed to spare the small herd of cattle owned by Shiferaw, 75. The nearest water source in the region is a six-hour round trip walk from his home. "I don't remember this kind of drought in my living memory," he recalled. "Due to the long distance to the river, our animals are able to reach water only once every three days."

The poor harvest of teff, a nutritious staple grain in the Ethiopian diet, has also severely cut Shiferaw's income and a valuable source of food for his wife and three children.

He had to sell one of his seven cows to buy food for his family.

The lack of rain during the country's short but critical rainy season has led to a severe shortage of water, and caused widespread crop failure and the death of over 400,000 livestock – a stark reminder of how fragile the food supply can become when growing conditions are severely impacted.

NATIONAL MINISTRIES - CENTER FOR FAMILY CARE

FAMILY CONNECTIONS

Attending Church as a Family: Preparing through Daily Activities

by Angie Giallourakis

It's Sunday morning and the alarm sounds. You are tired because you and your spouse arrived home late from a wedding last night. You roll over and hit the snooze button hoping for a few more minutes of rest, but the children are already up and watching a cartoon on the television.

You think, "Oh, no, now I am going to have to drag them away from the TV."

You start getting dressed and your son can't find one of his shoes. You think, "Why does this always happen on Sunday mornings?"

You hear a loud thud, and then the children are yelling and you think, "Oh, brother, it's going to be one of those days!"

Sadly, by the time you reach church, everyone is frazzled and angry. As you and your family walk into the narthex, you hear the Lord's Prayer and you feel embarrassed for being so late.

Going to church has become a challenge for your family. You never imagined that this would happen. It seems more often than not the above scenario—or a close variation of it—plays out each Sunday morning. How in the world can you avoid this?

As parents, we want our children to

learn about and love God. For Orthodox Christians, an important part of this learning process is regular church attendance.

When we incorporate consistent church participation into our lives, our children experience the faith and love of God through community worship and the Church's sacraments.

This process is twofold: learning about God helps us love God, and loving God makes us want to know Him more.

Developing a loving relationship between your family and God should be a daily goal.

Relationships can't be maintained, and certainly can't grow, with sporadic interactions. Here are some simple suggestions for weaving church life into your daily life at home:

Around the Table

Communication is vital to relationships. One of the best times to communicate as a family is around the dinner table. Start with a prayer of thanks and then take time to listen to each of your children as they share their day.

It is amazing how much learning can take place as parents listen to their children.

Here is also your opportunity to guide the conversation toward our Lord and Savior Jesus Christ, the saints of the day,

and upcoming feast days.

Talk about church services that you plan to attend with them. Remember, you don't have to bombard them with details, especially if they are young, but provide enough information and a schedule so they know what to expect.

Preparation

Weekend schedules fill up quickly with errands, chores, homework, family and social events, sports, and all the other activities that make our family lives unique.

By Sunday morning, we confront the leftovers—all the tasks still half-done, or not even started, before the work week begins again on Monday. We feel exhausted.

As much as possible, plan your weekend around church. Add church to the calendar first, then fill in the other tasks and events. Do laundry on Saturday instead of Sunday so that your church clothes are ready.

When conflicts arise, stress the importance of attending church—to praise and thank the Lord for all that is good, to worship as the Body of Christ, and to attend Sunday School. In this way, we offer God our first fruits rather than our leftovers.

Increase that Sense of Peace

Removing the distraction of television and other electronic devices while prepar-

ing for church will greatly increase your chances of on-time arrival. On Saturday, remind your children that on Sunday morning there will be no technology or screen time other than possibly playing Orthodox hymns (from a CD or from the Internet).

Perhaps they know a few hymns that they themselves can sing while getting ready for church. Like the athlete who listens to music with a powerful beat to prepare for a competition, the young churchgoer may need some assistance to motivate his thoughts toward prayer and preparation for the Divine Liturgy and Holy Communion.

"Fathers and mothers: Go and lead your child by the hand into the Church."

— St. John Chrysostom

The car keys and shoes may still go missing on Sunday morning, but by keeping a calm manner we can be role models of peace for our children.

This sense of peace will ultimately create a deeper understanding of how and why we pray and commune with God.

As children learn Godly peace and love in the home, they will appreciate the Godly peace and love found in the Church.

Angie Giallourakis is a consultant for the Center for Family Care.

Prayer for Parents: Entrusting Us with the Gift of Family

O Lord, Heavenly Father, You have blessed us with the gift of family and have entrusted us with their spiritual upbringing. You commanded that we should teach our children about You in our lives: when we sit in our house, when we walk by the way, when we lie down, and when we rise.

Guide us, O Lord, every moment of the day as we work toward this awesome task.

Let the words of Christ dwell in us, so that we may teach and guide our family, through our words and deeds, to the saving knowledge of Your everlasting king-

dom. Help us, O Lord, be compassionate, kind, and patient throughout our days. If one of us has a complaint against another, help us to forgive each other, as You have forgiven us. Let the peace of Christ rule in our hearts. Above all, help us to remember to put on love, which binds everything

together in perfect harmony.

We thank you, Lord, for the many blessings and mercies You continually bestow on us. In everything we do, in word or deed, may we always do so in the name of the Lord Jesus, giving thank to God the Father through His Holy Spirit. Amen.

On Worshiping During Lent

Worshiping as a family is something we all need to work on. Sometimes we rush into these Lenten services thinking it is something we have to do and we don't prepare enough to go to these services. In his book *Great Lent*, Fr. Alexander Schmemmann writes,

"We understand that it is simply impossible to pass from our normal state of mind made up almost entirely of fuss, rush, and care into this new one without first quieting down, without restoring in ourselves a measure of inner stability. This is why those who think of church services only in terms of obligations, who always inquire about the required minimum can never understand the true nature of worship which is to take us into a different world—that of God's Presence!"

So, when we consider that quote and

really think about what we need to do as a family, we need to quiet down and not just go to the service but to be living them. Teach our children about the service and to teach ourselves about the service.

There are so many ways we can integrate these beautiful services into the home. Get them involved and tell children what to expect when they are going to church, "Tonight we are going to go to church as a family."

Prepare them to be engaged in the services and to help them afterward to debrief.

— Excerpt adapted from "Lent in the Home" by Melissa Tsongranis. Visit the *Orthodox Faith and Family* podcast on the *Orthodox Christian Network* (myocn.net) to hear the entire episode.

WATCH TOGETHER

As we begin the Lenten Season, take time to watch *Preparing Our Families for Great Lent* webinar. The Center for Family Care discusses with Fr. Evan Armatas and Elissa Bjeletich the different aspects of the Lenten season and how they can be

integrated into our home.

Watch it with your family at home or at church to plan your journey to the Resurrection of our Lord and Savior. The webinar can be found under the Events section at www.family.goarch.org.



TAKE A MINUTE FOR YOUR MARRIAGE

The Center for Family Care would like to introduce our latest feature, The Marriage Minute.

The program provides a short audio clip from an Orthodox marriage and fam-

ily specialist along with discussion questions for you and your spouse to use to strengthen your marriage.

Check it out online at www.family.goarch.org.

SAVE THE DATE: UPCOMING WEBINARS

- Week of March 21 (check our website family.goarch.org for confirmed date and time) Communication in Marriage with Fr. Jim and Presvytera Donna Pappas

- April 7, 2016 at 1:00

Issues in Infertility with Rev. Dr. Chris Flesoras, George Koulianos, MD, and Allena Barbato, LMFT

OBITUARIES

Fr. Theodore Chelpon

FALLS CHURCH, Va. – Fr. Theodore “Ted” Chelpon, 83, who in retirement was attached to the Metropolis of New Jersey, fell asleep in the Lord on Sunday, Feb. 14, 2016. Fr. Chelpon was born March 4, 1932 in Huron, S.D. His family relocated to Richmond, Va., when he was five. He was raised by his parents, Haralambos Chelpon and Antonia Szourou Chelpon, who emigrated from Eastern Thrace, Turkey.

He graduated from Holy Cross Seminary in Brookline, Mass., in 1957. The same year he married the former Theodora Gouvas of Danville, Va. He was ordained to the priesthood in November 1957. This year would have marked their 59th wedding anniversary and the 59th anniversary in the priesthood of the Greek Orthodox Church.

Following his ordination, Fr. Chelpon was assigned to St. Demetrios Church in Astoria, Long Island, N.Y., where he served as assistant to the pastor for five years. In June 1962, he became the founding pastor of St. Katherine Church in Falls Church. He watched his parish grow from a fledgling parish of less than 100 families to one

of more than 600. In October 1986, Fr. Chelpon left Virginia to return once again to New York. He became pastor at St. Demetrios Cathedral in Jamaica, Long Island, where his responsibilities included the spiritual leadership of not only the parish’s 2,000 families, but its Jamaica Day School and its Archbishop Iakovos High School.

He remained there three years before assuming the pastorate of the Annunciation parish in Pensacola, Fla., where he remained until retirement in 1999. While in Florida, Fr. Chelpon was named to the Archdiocesan Council, and the diocesan council. He was assigned as diocese vicar and served as president of the Diocesan Clergy Syndesmos for four years. He also served on the board of directors of the historical St. Michael’s Cemetery Foundation, Pensacola, Ministerial Association, the Council on Aging, and was elected president of the Pensacola Kiwanis Club.

Fr. Chelpon continued to serve as a retired assistant pastor at Sts. Constantine and Helen in Washington, his beloved St. Katherine’s in Falls Church, and at Transfiguration in Charlottesville, Va. He stayed active in ecumenical and civic affairs, serving



FR. CHELPON

on many boards and commissions.

Fr. Chelpon received graduate degrees from the General Theological Seminary in New York, as well as, from the Virginia Episcopal Seminary in Alexandria, where he was on the adjunct faculty for 15 years. He also did graduate work at the Catholic University of America. Fr. Chelpon founded the radio program, “The Voice of St. Katherine’s” that he hosted for 15 years. Locally, he was a member and past president of the Annandale Kiwanis Club, a member of the

Order of AHEPA, and was on the board of the Virginia Mental Health Association. He was appointed by President Reagan to two commissions: one that wrote the proposed school prayer amendment and the commission that organized the first national observance of Martin Luther King Jr.’s birthday.

Fr. Chelpon was the first appointed chaplain of the Orthodox Boy Scout Commission. He led two Orthodox mission teams, one to Byelorussia in 1991 and one to Russia in 1993 and also led several pilgrimages to the Holy Land and Constantinople.

Those who knew Father Chelpon well knew about his undying love for sports, especially his Washington Redskins, St. Louis Cardinals, and Boston Celtics.

In addition to Prevytera Theodora, Fr. Chelpon is survived by his children, Harry (married to Maria), Constantine (married to Vivian), and Antonia; his daughter-in-law Anna; his grandchildren, Mikhail, Irene (married to Dimitri), Ekaterina (married to George), Sofia, Alexander, and Andrew; and his sister, Sue and niece Deme. He is predeceased by his son George and his infant sister, Stelliani.

Divine Liturgy and funeral service took place Feb. 20 at St. Katherine Church. Memorial donations may be made to St. Katherine Church.

(Spanos) Sakellarides. He was a graduate of the Ecclesiastical School of Patmos, and later the University of Athens Theological School. While in Greece he was appointed chantor at St. Anargyroi in Kallipolis, Piraeus, Greece.

In 1960 Fr. Sakellarides came to New York and served as a chantor and Greek School teacher at Three Hierarchs Church in Brooklyn.

On Sept. 9, 1962, he was ordained a deacon, and as a priest at Transfiguration of Christ Church in Corona, N.Y. on Sept. 14, 1962. Upon his retirement he had been active as a chantor at St. Spyridon Cathedral in Worcester.

Funeral service took place Oct. 30 at St. Spyridon Cathedral. Memorial donations may be made to the St. Spyridon GOYA or St. Spyridon Cathedral Family Center, both c/o St. Spyridon Greek Orthodox Cathedral.

Fr. Emmanuel Sakellarides

WORCESTER, Mass. - Fr. Emmanuel J. Sakellarides, 84, died Oct. 24 at University of Massachusetts-Memorial Hospital with his loving family at his side. His wife of 40 years, Presvytera Kalliope (Katogiritis) Sakellarides died in 1998.

He leaves two sons, John E. and Nicholas E. Sakellarides; his daughter, Nina Karamboulas-Sakellarides and her husband, Ilias, and their children, Kalliopi E. and Evangelia Karamboulas, all of Worcester; three brothers, Vasili, Mihali and his wife, Evdoxia and Stamati and his wife, Sophia Sakellarides, all of Piraeus, Greece and many nephews and nieces in Greece.

A brother, Nicholas Sakellarides, and a sister, Irene Horatazis, predeceased him.

He was born on the island of Karpathos, Greece, son of John and Evangelia

Board; Philoptochos of the Greek Orthodox Church; Boy Scouts of America; YWCA; Salvation Army; Texas A&M University-Galveston; Founding Board Ronald McDonald House; Founding Board Woman’s Crisis Center, and The Republican Party.

She received two presidential appointments to the Defense Advisory Committee for Women in the Armed Services; was a delegate to multiple Republican national conventions; served on the Board of Regents of Texas Woman’s University; as President of the Texas Medical Association Auxiliary; designated Woman of the Year by Texas Prevent Blindness; awarded Galveston Mother of the Year and International Penelope of the Year.

Survivors include her husband, Elmer B Vogelpohl, Jr., MD; a former member of the Archdiocesan Council; children: daughter Libby and husband Arthur Jacobson; son Bill and wife, Jenifer Vogelpohl; brother, James Konugres and sister, Angelyn Konugres; grandchildren Zoe, Sam, Grace and Rachel Jacobson; Margaret and Drake Vogelpohl. Funeral services took place Feb. 9 at Assumption of the Virgin Mary Church in Galveston, with Fr. Stelios Sitaras officiating.

Memorials may be made in her memory to Assumption Church in Galveston or the Salvation Army of Galveston.

Submitted by
Libby Vogelpohl Jacobson.

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THREE HIERARCHS AWARDS

Three Hierarchs Student Awards Ceremony Held at Cathedral

NEW YORK – The Direct Archdiocesan District Office of Education held its annual awards ceremony Jan. 30 for students who excelled in the Comprehensive Examination in Modern Greek.

The program also commemorated Greek Letters and the Feast of the Three Hierarchs Held at Holy Trinity Cathedral Community Center in Manhattan.

Archbishop Demetrios bestowed the Three Hierarchs Award of Excellence to honorees for their achievements in Modern Greek exams held in June 2015.

Attendees included Consul General of Greece, Ambassador George Iliopoulos and Consul General of Cyprus Ambassador Vasilios Filippou, priests, principals, teachers, and the honored students' families.

Students attended from Greater New York, Buffalo, N.Y., New Jersey, Connecticut, Maryland, Virginia and Missouri.

Following welcoming remarks by Maria Makedon, director of the Direct Archdiocesan District Office of Education.

Master of Ceremonies Anna Prokop, principal of the Greek American Institute in Bronx, introduced keynote speaker Fr. Stefanos Alexopoulos, Ph.D., professor of liturgical studies and sacramental theology at the Catholic University of America in Washington.

Fr. Alexopoulos posed the question "Are the Three Hierarchs Relevant today?" He emphasized their contribution to the cultivation of Greek Letters and the Hellenic-Christian civilization.

A festive musical program featur-



GOA-D. Panagos photos

ing the students of St. Demetrios Greek American Day School of Astoria, under the direction of Choir Director, Evangelos Chaziroglou followed.

Archbishop Demetrios presented the honorees by with the Three Hierarchs Award of Excellence and a Three Hierarchs icon.

Addressing the audience, the Archbishop referred to the humble and difficult life of the Three Hierarchs – St. Basil the Great, St. Gregory the Theologian and St. John Chrysostom – as well as to their holy works that shaped our orthodoxy.

He also focused on the significance and value of the Greek Language and its effect on current reality describing a recent experience he had himself in the Sacred Synaxis of the Primates of the Orthodox Churches in Geneva.

There, the Archbishop noted that "Archbishops and Metropolitans of foreign countries presented their theological proposals in the Greek Language, which left the attendees, parents, students, and teachers in awe."

Honorees at the Three Hierarchs Awards event with Archbishop Demetrios, Cyprus Consul General in New York Vasilios Philippou, Greece's Consul General in New York Ambassador George Iliopoulos and various day school officials.



Greek students all the way from Assumption Church, Town and Country, Mo., with the Archbishop and Education Office Director Maria Makedon (at right)



Fr. Stefanos Alexopoulos.



His Eminence and Mrs. Makedon with Katerina Fakinos, one of the students with a perfect score in the comprehensive examinations; with her family, Fr. Nikiforos and Presvytera Chrissy Fakinos, sister Natalia, and Greek school principal at St. Demetrios Church, Merrick, N.Y., Tanya Laloudakis.



St. Demetrios-Astoria parochial school students who sang in the choir during the program, with the Archbishop, the Very Rev. Nektarios Papazafiroopoulos, pastor; Mrs. Makedon and school officials.

NEW JERSEY METROPOLIS FOLK DANCE FESTIVAL



Annapolis Hosts 24th Folk Dance Festival

ANNAPOLIS, Md. - The Metropolis of New Jersey held its 24th annual Greek Folk Dance Festival (FDF) at Sts. Constantine and Helen Church the weekend of Jan. 15-17. Enthusiastic dancers from parishes throughout the Metropolis attended the weekend event that was filled with Hellenic pride and cultural choreography.

Metropolitan Evangelos blessed the participants at the opening ceremonies Saturday, exhorting the young people to “never forget your Hellenic roots and Orthodox Christian ideals. Remain steadfast in your Faith and remember that you are all winners, because you are here showcasing your love of Hellenic culture as expressed through your passion of Greek Dance.”

Saturday’s dance performances culminated with a magnificent dinner dance where the Metropolitan expressed his gratitude to co-Chairs Fr. Kosmas Karavellas and Felicia Karavellas Nolan and the parish for serving as the site host. It was indeed a beautiful site to see all of the Greek dance enthusiasts dancing the night away as one youth family.

Sunday morning, Metropolitan Evangelos presided over the Divine Liturgy, assisted by the V. Rev. Archimandrite George Nikas, new chancellor of the Metropolis and Fr. Karavellas.

The Awards Ceremony took place after the Divine Liturgy where the best performing dance troupes and those with the best costumes received awards.

The Official Results are as follows:

PRIMARY CATEGORY

- 1st Place – Hara, Sts. Constantine and Helen Church, Annapolis
- Best Costume – Hara, Sts. Constantine and Helen Church

JUNIOR CATEGORY

- 1st Place – Diamantia, Annunciation Cathedral, Baltimore
- Best Costume – Diamantia, Annunciation Cathedral, Baltimore

INTERMEDIATE CATEGORY

- 1st Place – Demetrakia, St. Demetrios Church, Baltimore
- 2nd Place – Junior Aegean Odyssey Dancers, Sts. Constantine and Helen, Annapolis
- 3rd Place – Olympians, St. Luke Church, Broomall, Pa.
- Best Costume -- Olympians, St. Luke Church, Broomall

SENIOR CATEGORY

- 1st Place – Mythos, St. George Church, Asbury Park, N.J.
- 2nd Place – Evangelakia, Annunciation Cathedral, Baltimore
- 3rd Place – Annunciation Hellenic Dancers, Annunciation Cathedral, Norfolk, Va.
- Best Costume – Mythos, St. George Church, Asbury Park

YOUNG ADULT CATEGORY

- 1st Place – Kimisis Tis Theotokou Dancers, Kimisis Tis Theotokou Church, Holmdel, N.J.
- Best Costume – Kimisis Tis Theotokou Dancers, Kimisis Tis Theotokou Church, Holmdel



Metropolis of NJ Photos



SAN FRANCISCO METROPOLIS FOLK DANCE FESTIVAL

by Stavros H. Papagermanos

Folk Dance Festival Marks 40th Year

ANAHEIM, Calif. – The 40th anniversary of the Folk Dance and Choral Festival (FDF 2016) of the Metropolis of San Francisco concluded Sunday night, Feb. 14, with the completion of the finals of the Advance Senior Division and the Awards Ceremony and Banquet, which took place at the Anaheim Convention Center.

The 2016 FDF, held Feb. 11-14, at the Marriott hotel in Anaheim, Calif., celebrated 40 years of faith, dance and fellowship with a record number of groups and participants in attendance. More than 2,500 participants and 1,000 more family members, friends and spectators came from nine states. Participating groups reached 108 of which 98 were dance groups. Thirty-four parishes were represented. It is the largest gathering of Greek-Orthodox young people in the United States and arguably the largest youth festival of traditional Greek dancing in the world.

“FDF is a revelation, it is a phenomenon simply as a dance event but it is more than a dance event and a competition; it has evolved into something much more,” said Archbishop Demetrios, who attended diligently all FDF events from Friday to Sunday.

“We all know by now what FDF stands for. We know it as the Folk Dance and Choral Festival, but FDF, also means Faith, Dance and Fellowship, and this last letter “F” in FDF stands for fellowship and family. We are trying to impart on the kids who participate, the importance of the family, their family and our Church family, and this is something we have to put all our efforts into,” said Metropolitan Gerasimos of San Francisco speaking about this ministry, and added: “The young people have to know that when they turn their heads towards their parents, those parents will be nurturing, strong and united. So we hope that, through dance and faith, FDF creates this atmosphere of fellowship and a strong family.”

The semi-final competitions in the two divisions and the various category levels were held on Friday and most final performances took place on Saturday. The event is organized and run in an exemplary manner under the guidance of Metropolitan Gerasimos of San Francisco and realized through the tireless efforts of its board chairman Fr. Gary Kyriacou and his management team.

The enthusiasm is evident and permeates every moment and every hour of FDF. The smiles, the laughter, and the devotion of all the groups, of all involved, young kids, teenagers and young adults, musicians and directors are apparent and undoubtedly genuine.

Greek dancing is at its best here because it has been molded together with the Greek Orthodox Faith and has produced an



GOA-D. Panagos photos

Hundreds of Folk Dance Festival participants with Archbishop Demetrios and Metropolitan Gerasimos. (below) Sweepstakes Award winners, a group of Cretan dancers, Archbishop Demetrios with a young dancer who presented him with an icon, and a group of Cretan dancers.



ethos unparalleled in other youth activities.

In the last day of the event, Sunday, Feb. 14, Archbishop Demetrios celebrated the Divine Liturgy, with about 20 priests of the Metropolis of San Francisco concelebrating. Metropolitan Gerasimos and Bishop Apostolos of Medeia, the chancellor of the Metropolis, were prayerfully attending in the altar.

The Archbishop elevated Fr. Gary Kyriacou and bestowed upon him the officiation of Economos. Soon after the completion of church services, the Advanced Senior Competition began and run through to 6

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p.m. It featured moving moments of dancing by a “Reunion group” of individuals who competed in the first three years of FDF as children, and now have children of their own participating in the same festival 40 years later. In this final competition, 10 groups participated performing suites of dances around a theme, or a particular geographic region or village of Greece. The performances are judged on execution, authenticity, costumes, choral and musical standards. All the groups and dancers are also singing as they dance.

The day concluded with the much-

anticipated formal Awards Ceremony at which the winners in the various categories in dance, music and choral singing were announced. At the beginning of the gala

The Metropolis of San Francisco bestowed the Metropolitan Anthony Humanitarian Award 2016 to Archbishop Demetrios, Geron of America. The winners in the Advanced Senior Category as announced are: first place to *Palio Skolio* of Ascension/Holy Trinity, Oakland/San Francisco, Calif.; second place to *Thyrylos* of Holy Trinity, Charlotte, N.C.; third place to *Panegiri* of St. Anthony’s, Pasadena, Calif.; fourth place to *Oi Antartes* of St. John the Baptist, Las Vegas, Nev.; Founders Special Achievement Award to *Akrites* of St. Demetrios, Seattle, Wash., for their performance of the Makrin-

itsa dance of Naoussa; the choral award in this category was awarded to *Yefira* of Sts. Constantine and Helen, Cardiff-by-the-Sea, Calif.; and the Costume Award to *Akrites* of St. Demetrios, Seattle, Wash.

The Sweepstakes awards (best overall) for Division I dance was awarded to *Olympian Dancers* of the Assumption of the Blessed Virgin Mary, Long Beach, Calif.; for Division II dance was awarded to *Atromiti* (advanced junior category) of St. John the Baptist, Anaheim, Calif.; and finally for the Choral competition, the Sweepstakes award went to *Fotisi* of St. George, Fresno, Calif. A complete listing of the winners is posted on the FDF website: www.yourfdf.org

Photos from FDF 2015 can be viewed at: <https://flic.kr/s/aHskqX1qv4>



Young dancer Christian, presents to Archbishop Demetrios an icon of “Christ blessing the children” as a token for the Metropolitan Anthony Humanitarian Award.



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National Ministries {in the now}

youth and young adult news

"From the Director"

Unexpected Ways We Fail at Fasting

by Steven Christoforou

Orthodoxy isn't easy. As we prepare to enter Great Lent, it's hard to miss the difficult road ahead: the long services, the deep prostrations, the strict fasts. The Church, in her wisdom, has laid out a path of ascetic labor that challenges us, body and soul, and pushes us to our breaking points.

Unfortunately, we sometimes turn these labors into a point of pride.

We sometimes turn Great Lent into an obstacle course, a series of difficult tasks that we can overcome if we work hard enough. And when we do overcome them, we make it known: we boast about attending each and every Presanctified Liturgy, about abstaining from meat and dairy and oil, about reading the finest spiritual classics.

We boast about how well we prepared during Great Lent, and look down on those who didn't.

Keep in mind, this boasting does not

necessarily need to be verbalized. More often than not, we boast within.

Great Lent is a time for preparation, that much is true; it is a period that leads us to a deeper and more authentic celebration of the Crucifixion and Resurrection of our Lord and Savior Jesus Christ. Yet it is not a period to pat ourselves on the back, to congratulate ourselves for our piety and virtue.

Remember, it was the Pharisee who made this very mistake:

"The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.'" (Luke 18:11-12)

The Pharisee crowned himself with victory, and in doing so guaranteed his defeat.

Because the point of fasting isn't to be good at fasting, so we can fast more. The point of saying prayers isn't to be good at saying prayers, so we can say more. The

point of tithing isn't to be good at tithing, so we can tithe more.

The point of all of these ascetic labors is simply Christ, to turn to the Lord with an open heart and humble spirit, to allow Him into our lives to know us and transform us into the saints He made us to be: saints blessed with an eternal life in His Kingdom.

When ascetic labor becomes an end rather than a means, it becomes a stumbling block that gets in the way of knowing Christ.

Unfortunately, if we turn Orthodox Christianity into a dry religion rather than a dynamic relationship with the living God, we tend to remove Christ from our lives and focus more on ourselves. Rather than moving beyond prayer and fasting and almsgiving to an encounter with the Lord, we trap ourselves with the misguided pride of the Pharisee, who could see no further than his supposed goodness.

So we work like the Pharisee to become religious virtuosos, talented fasters and expert reciters of prayers. In doing so, we become merely clanging cymbals, empty of love and disconnected from the Lord (1 Corinthians 13:1).

The truth is that Great Lent is a season

of failure. We may succumb to our cravings and sneak a hamburger. Or, we may fast strictly yet snap at our loved ones, growing less patient as we grow more hungry. Or, we may fast strictly and judge those who didn't.

The same may go for our prayers, our attendance at services, our almsgiving; every aspect of our Lenten struggle will be tinged with failure.

And that is fine, as long as we see and allow the failure to pierce our hearts, to cultivate the compunction and humility we seek to develop during Great Lent. It is important to be aware of the ways we are weak, the ways we lie to ourselves and mistreat our loved ones and condemn our neighbors.

If we refuse to acknowledge the ways we are weak, we will never do what it takes to be strong.

True strength does not come from standing proudly and boasting about our success. It only comes when we are courageous enough to admit our failures, to admit that we cannot save ourselves, that we owe everything to the Lord, who is "my strength and my shield" (Psalm 28:7).

May God grant us all an uplifting and nourishing Lenten season.

14th Orthodox Youth and Camp Workers' Conference Meets

DALLAS – More than 80 clergy and lay youth and camp workers gathered in late 2015 for the Orthodox Youth and Camp Workers' Conference.

This annual conference is sponsored by the Orthodox Christian Camp Association and the leaders of each of the youth ministry departments of the various Orthodox jurisdictions in the United States.

The Orthodox Church in America hosted at their St. Seraphim's Cathedral in Dallas.

The theme of the conference, "Feed My Sheep: Crisis, Trauma, and Everyday Life," was explored in two keynote addresses and various workshops. Fr. Steven Voytovich, dean of St. Tikhon's Seminary, led the keynotes focusing on mental health and development in youth and young adults, as well as burnout and self-care for pastors and youth workers. Workshops focused on ministry to young veterans, responding to crises at camp, building effective young adult ministries, youth ministry programs in smaller parishes, and on campus ministry.

The conference was also an opportunity for youth and camp workers to connect and explore new and more effective to ministry to the young people in their care.

"It was our joy to host this year in Dallas," commented Andrew Boyd, OCA youth director, "and a personal joy of mine to see so many come together to work to do better for our youth."



Photo courtesy of Y2AM

Before the conference began, the Assembly of Bishops Youth Committee members met with several of their consultants for a series of meetings. Bishop Thomas of Oakland, Charleston, and The Mid-Atlantic (Antiochian Orthodox Church in North America) presided. The meetings focused on youth formation and opportunities for more pan-Orthodox cooperation.

Particular attention was given to creating a calendar for the 2016-17 series of "Be the Bee" retreats. After a successful first year, the Orthodox jurisdictional youth

directors decided to work with Y2AM, the Department of Youth and Young Adult Ministries of the Archdiocese, to support the retreats and better engage Orthodox youth from all jurisdictions and backgrounds. The 2016-17 retreat season will mark the second year of PanOrthodox cooperation and teamwork for these gatherings.

Y2AM and the Greek Orthodox Archdiocese of America will host next year's conference Jan. 26-28 in Austin, Texas.

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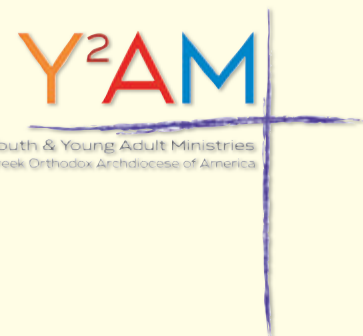
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