

## SPRING SPIRITUAL TRAINING

### Spiritual Reflection

by Fr John Angelis

As we have physical training for the body to make it fit for work and for playing various sports, in the same way we have training for the spirit to prepare it and predispose it for spiritual achievements. The athletes competing in the Olympics train for months and years to qualify for the games. In the spring, baseball teams start training for the forthcoming baseball season. Our dancers rehearse for the competition at the annual Folk Dance Festival.

Our Church opens the spring spiritual season with the Pre-Lenten Sundays and Great Lent. The Gospel reading for the Sunday of Zacchaeus emphasizes his great desire to see Jesus. When Zacchaeus met Jesus, his outlook on life and the people around Him changed dramatically. He realized his sinful, unjust behavior, his selfish exploitation of the people, and a repentant Zacchaeus offered to make amends. And he did. Jesus responded to Zacchaeus' desire, came to his house, and brought salvation to him and his household. We also need to have such an inner, eager desire to see Jesus, to come in personal contact with Him as we prepare to enter the spiritual training season of Great Lent.

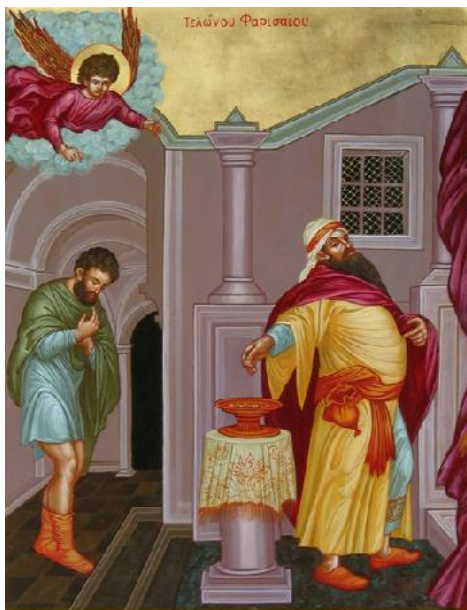
The Canaanite woman reminds us that we need to cultivate within ourselves humility and great faith in God, in order to overcome the many obstacles of rejection and exclusion that might come our way. Jesus commended the Canaanite woman's great faith and healed her daughter.

In addition to faith in God and eagerness to see Him, we need to avoid the boastfulness of the Pharisee and acquire the humble self-awareness of the Publican. It was a good thing that both of them went to the Temple of Solomon to pray. All of us need to come to Church, open our hearts, and pray to God. What oxygen is for the lungs, prayer is for the spirit. But we need to purify our intentions and watch the way we pray to God and how we treat our brothers and sisters. The Pharisee was condemned by God for his pride and boastfulness and for

judging and tearing down his brother. The Publican was accepted because he acknowledged his sinfulness before God, repented for his sins, and asked God in humility to forgive him. God accepted his contrite prayer and saved him. We come to Church not to boast of our achievements or to criticize others. We come to Church to open our hearts to God, to confess in repentance our sins and shortcomings, and to ask God to forgive and save us. As for our brothers and sisters, we strive in love to help them as much as we can by being good examples for them.

The Pre-Lenten Sundays in February prepare us for the Holy and Great Fast (Clean Monday, March 3, Great Lent begins). Fasting, like dieting or exercising, might seem difficult in the beginning, but it produces sweet fruits at the end. From our childhood we might carry in our memory different views and experiences about fasting. At times we might wonder and ask ourselves, "Why do we fast?" "What is the meaning and purpose of fasting?" What do the Bible and Church say about fasting?" People fasted both in the Old and New Testament times. Moses fasted for forty days before he received from God the Ten Commandments. Jesus fasted for forty days in the desert. There He defeated the devil and exposed his cunning temptations. The fast of Great Lent is in remembrance of Jesus' fast and is our spiritual preparation for Easter.

With fasting, we gain control over our bodies and our passions and make them instruments of the Holy Spirit. But in order for fasting to be effective and accomplish its goal, it needs to be combined with the other spiritual disciplines of our Church, such as fervent prayer, almsgiving, abstinence, introspection, repentance for and confession of our sins, receiving Holy Communion, and reading daily the Holy Bible.



# Sermon for the Sunday after Christmas

By John Michael Boyer

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Christ is born! Χριστός γεννᾶται! Merry Christmas to you all.

Christmas is a wonderful time of year; a time of feasting, family, good cheer, gift-giving, celebration. It is a great joy to be back in Portland during this festal time; and for me, it is such a blessing to be preaching here at Holy Trinity, in the parish in which I was raised, which holds so many happy memories for me – many, of course, from this time of year of Christmas, St. Stephen's, St. Basil's, Epiphany, and my nameday, which also happens to be my birthday.

Yes, as we celebrate the coming of Christ into the world, it is a time of joy for us – but it was not so for our Lord and his family. It is too easy for us, over 2000 years later, to have a romanticized picture of our Lord's birth, especially with our crèches and Christmas pageants: no room at the inn; laying the child in the manger, fleeing secretly by night into Egypt; this is our God, and it's all very romantic. But the fact is that these were tremendous hardships.

Imagine for a moment you or your spouse nine months pregnant, no access to a delivery room, no one will take you in, every hotel and motel sold out, the baby coming at any moment; imagine the only place you find shelter is in someone's dirty garage.

This is our God.

Imagine that, shortly after your son's birth, you receive word that by virtue of his birthright, he is an enemy of the state, and the local government has ordered the police to shoot on sight.

This is our God.

Fearing for your son's life and your own, you flee to Mexico. And now imagine that while in Mexico you learn that on account of your newborn son, the government has committed horrible genocide, rounding up every male child born in the last two years, and putting it to death.

This is our God.

This is the experience of our Lord's family. This is how life upon this earth begins for him through whom it was created: he is persecuted and hunted, because he threatens those who would cling to their earthly authority.

This is our God.

When the Magi come through Jerusalem, searching for him "born King of the Jews," Herod is given the chance to make the right choice, to go and pay homage to the newborn Messiah; indeed, he tells the Magi that he wishes to do just that. He has the opportunity, as the reigning king of Judea, to go to meet the true King of the Jews; he has within his reach the means by which he could help save Israel, and

show the whole world the way to God's redemption. Imagine if, instead of remembering the 14,000 innocents slain for the sake of Jesus, we could be here today, 2000 years later, celebrating the memory of St. Herod, King of Judea and disciple of the infant Christ... But Herod did not make that choice.

Because, God does not control us; even when we are in a position of great authority and worldly power and poised to affect great change on the world – even then, God does not rob us of our free will. As King, Herod rules all of Judea for the Roman Empire and, as history tells us, he is absolutely ruthless; in fact, the Jewish Encyclopedia characterizes him as "prepared to commit any crime in order to gratify his unbounded ambition."<sup>1</sup> We can only imagine that in his mind, the coming of the Messiah during his reign represents nothing more than a possible usurper of his throne, a threat to his power.

One might ask, "Why does God not come to Herod in a dream, and tell him of the importance of this child being born in Bethlehem? If Herod were simply to understand who Jesus is, would not the thousands of innocents be spared then?" But God does send Herod that very message, for what else are the Magi but messengers drawn out of their country by God himself? It is not that Herod doubts the veracity of the Magi's report, or that he is ignorant of its significance – indeed, as soon as he learns of it, he presses the chief priests and scribes for the location where the Messiah is to be born – rather, it is precisely because he believes the Magi, because he believes this is the true Messiah in Bethlehem, that he commits one of the worst crimes in history. His lust for power – in simple terms, his need for control – and his fear of losing it, motivates open defiance of the will and law of God. He decides that his own earthly power, his own position of authority, his own desire to control his own destiny, are more important than God's divine power, more important than God's authority over creation, more important than God's plan for the redemption of Israel and the salvation of mankind.

And so, we see in Herod that deadly combination possible in all of us: fear and pride. I daresay none of us here today is in a position to cause such calamity, and I am quite sure that no one here is contemplating mass murder; but when I am honest with myself, I must admit that there is a little bit of Herod in me, too. Do we panic if things don't go our way? How do we treat someone we view as competition? How do we react when our social standing is threatened? How often does fear of losing whatever control we believe we have cause us to do things that otherwise we would never consider, and more often than not, that make things worse?

For it is not enough simply to believe the Christian message, that God so loved the world that he sent his only Son; it is not enough simply to believe that Jesus is the Christ, that he is fully God and fully Man; it is not enough simply to believe that he suffered, died and rose again for our salvation – even Herod believed in the birth of the Messiah, and even the demons know the truth of the divinity of Christ – but if we believe, we must also trust in this Jesus of Nazareth as our King and God, we must trust

in his plan for us, and we must make the choice at every moment of our lives to join our will to his, just as his is joined perfectly with his Father's. For, as my father likes to say, what God wants for us is always infinitely better than what we want for ourselves.

I'm not saying it's easy. We are constantly surrounded by a culture that tells us, "do what you want; you're beautiful because you're you; you've got the power, the power is you; visualize your greatest desire and pursue it completely, and you will be happy." But is not that exactly what Herod does? We rarely hear, "do what God wants; you're beautiful because you are in the image of God; God has the power, the only power is God; meditate on the will of God, and pursue it, and you will be saved." But it is not easy. The fact is, it takes a great deal of courage and humility to surrender oneself completely to God's will; courage and humility, the opposites of fear and pride. It takes courage and humility, every day.

I'll leave you with the prayer for the beginning of the day by Metropolitan Philaret of Moscow, who expresses this with far better words than my own:

*O Lord, grant me to greet the coming day in peace. Help me in all things to rely upon Your holy will. In every hour of the day reveal Your will to me. Bless my dealings with all who surround me. Teach me to treat all that comes to me throughout the day with peace of soul and with firm conviction that Your will governs all. In all my deeds and words, guide my thoughts and feelings. In unforeseen events, let me not forget that all are sent by You. Teach me to act firmly and wisely, without embittering and embarrassing others. Give me strength to bear the fatigue of the coming day with all that it shall bring. Direct my will, teach me to pray, and You, Yourself, pray in me. Amen.*

May he who condescended to be born in a cave and laid in a manger for our salvation reveal his will to each of us always, now and forever and to the ages of ages. Amen.



## Sunday Of Orthodoxy

Holy Trinity will celebrate the Sunday of Orthodoxy on March 9. The Sunday Orthros will be at 8:45 am, and the Divine Liturgy at 10:00 am.

**We are encouraged to bring an icon from home for the special icon procession that will be celebrated at the end of Divine Liturgy.**

Please join us for a special Sunday of Orthodoxy luncheon. All the proceeds

will be going to the St. John Greek Orthodox Monastery.

### **Oratorical Festival!**

Our high school and middle school Sunday School children will be offering their sermons on the Sunday of Orthodoxy. The Oratorical Festival will take place at the end of lunch in the community center.

The Sunday of Orthodoxy is a celebration of our faith!

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### ***The meaning of the Sunday of Orthodoxy***

For over one thousand years Orthodox Christians have been observing the Sunday of Orthodoxy in recognition of the fact that the holy icons which had been removed from the churches by government edict during the eighth century were once again reinstated in the churches.

Even though the Seventh Ecumenical Council in AD 787 had supported the legitimacy of the holy icons and defined their proper use in Orthodox worship, various Byzantine emperors, having been influenced by heretical concepts, did not allow their public use and veneration.

It was not until March 11, 843 in Constantinople that Empress Theodora and Patriarch Methodios in a great procession returned the holy icons to their rightful places.

Icons have been used in the Christian faith from the very beginning and have always enjoyed a place of honor in the churches and in the homes of the faithful. The church teaches that icons are the windows of heaven from where the saints of God look down upon us to protect us and to intercede with Christ for us and our salvation.

Since Orthodox Christians believe that when they enter a church, they leave the world behind and find themselves on a higher and more spiritual plane, the icons which surround them are vivid reminders of man's divine purpose in Creation and of his ultimate destiny in God's Kingdom.

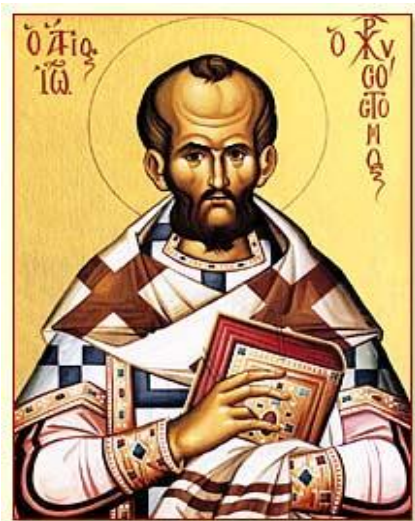
Today we celebrate this event not only for the icons, but for the fact that the Orthodox Church is the only Christian church which has preserved the teachings of the Seven Ecumenical Councils and of undivided Christianity without addition or subtraction (Revelation 22:18-19), but intact down through the centuries; for intact we must present her to the Lord when He returns.

Metropolitan Isaiah of Denver



## Oratorical Festival 2014

Introduced in 1983, the St. John Chrysostom Oratorical Festival provides Greek Orthodox teenagers the opportunity to write and talk about their faith. The Oratorical Festival program begins at the parish level and is divided into three divisions:



- Elementary Division (local festival only) for students in grades 4-6
- Junior Division for students in grades 7-9
- Senior Division for students in grades 10-12

The top speakers in the Junior and Senior Divisions advance to the district level. Two finalists in each district division advance represent the district at the Metropolis Oratorical Festival. The top speaker in each Metropolis division is then selected to participate in the Archdiocese finals, which is hosted by a different Metropolis each year.

**Holy Trinity Cathedral Parish Oratorical Festival:  
March 9, 2014**

**District Oratorical Festival in Seattle, WA:  
April 6, 2014**

**Metropolis Oratorical Festival in Dunlap, CA:  
May 3, 2014**

**Archdiocese Oratorical Festival in Cleveland, OH:  
June 13-15, 2014**

We feel that the Oratorical Festival is an important component of the religious education of each Orthodox Christian student. In the words of St. Theophan the Recluse, “Of all holy works, the education of children is the most holy.” There is “no finer way to embark on such a worthwhile ministry,” than to have our youth participate in the St. John Chrysostom Oratorical Festival.

Please make every effort to attend our Parish Oratorical Festival on March 9, 2014 and support our youth as they deliver their beautiful sermons on the faith. This is an experience you will not want to miss!

## 2014 St. John Chrysostom Oratorical Festival Topics

(from the Greek Orthodox  
Archdiocese of America Dept. of  
Religious Education department)



### Junior Division (Grades 7–9)

1. St. Paul writes, “God is faithful, and He will not let you be tempted beyond your strength” (1 Corinthians 10:13, NRSV). What are some times in your life in which you have experienced the truthfulness of St. Paul’s statements?
2. The Artoklasia service concludes with the hymn *Plousioi eptohefsan*, “Rich men turned poor and went hungry; but those who seek the Lord shall not lack any good thing” (Psalm 33/34, verse 11, from the *Orthodox Study Bible*, SAAS). Discuss the meaning of this hymn for our contemporary world.
3. “I am an Orthodox Christian living in the 21st century.” What does this phrase mean to you?
4. Select one of the Gospel readings of the Sundays of the Pentecostarion, between Pascha and the Feast of All Saints, and discuss its connection to you and your life.
5. Why are the martyrs of the Church characterized as great athletes?

### Senior Division (Grades 10–12)

1. When you participate in a sacrament, you are called “the servant of God” (*doulostou Theou*). What does it mean to be a servant of God today?
2. Discuss a time when you experienced the presence of God, whether in church, in nature, or in other circumstances.
3. Jesus said, “One does not live by bread alone, but by every word that comes from the mouth of God” (Matthew 4:4, Deuteronomy 8:3, NRSV). Discuss the relevance of this teaching for Christians today.
4. Fifty years after some of the landmark events of the American Civil Rights movement, racism and discrimination persist in American life. How should an Orthodox Christian respond?
5. Some people support, others criticize the public declarations of faith of celebrities, athletes, and actors, such as Tim Tebow, Jonathan Jackson, and Troy Polamalu. How do their acts affect your attitude toward being open about your faith?

## Adult Education

*New Class for 2014*

### Orthodox Spirituality: The role of the Sacraments in Christian life



First class,  
Saturday,  
February 1, 3:30  
pm in the  
Conference Room

Classes will be  
taught by Fr.  
Jordan and Paul  
Colwell.  
This class is open  
to all, and  
especially for  
those faithful who  
are preparing to  
become  
Orthodox

Christians.

This series will focus on the mysteries (sacraments) of the church and how they lead us to a fuller life in Christ. Class will meet every Saturday in February and March 1 @ 3:30 pm

If you have any questions, please feel free to contact Father Jordan @ [frjordan@goholytrinity.org](mailto:frjordan@goholytrinity.org)

Recommended book:

Bread and Water, Wine and Oil, An Orthodox Christian Experience of God by Fr. Meletios Weber (available in the bookstore)

## Wednesday Morning Bible Study

Father Jordan will be leading a morning Bible Study. The morning Bible Study will be offered on Wednesdays at 10:00 am. Class will take place in the Board Room. Prior to class, the church will be opened at 9:00 am for morning prayers.

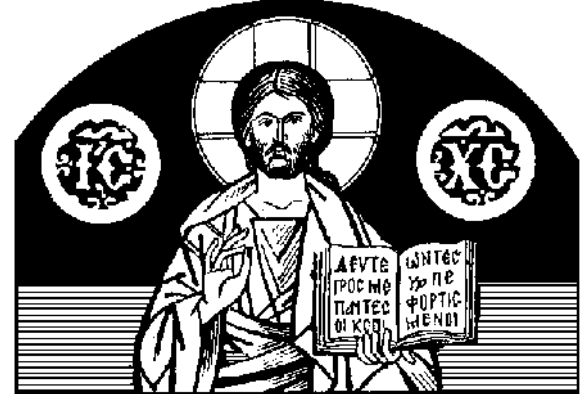
We will study the scriptures, services and saints of the church. The class is open to all adults. If you have any questions, please contact Father Jordan at [frjordan@goholytrinity.org](mailto:frjordan@goholytrinity.org).

**February schedule:**  
**February 5, 12, 19 & 26**

## RENEW YOUR FAITH COMMITMENT!!

2014 Lenten Adult Christian Education at Holy Trinity Greek Orthodox Cathedral

Come, Journey towards Christ!  
The Faith,  
Doctrine and  
Worship of the  
Holy Orthodox  
Church



**Purpose:** This course is a perfect chance for a quick review of our Orthodox Faith and Practice during this year's Lenten Journey of Spiritual Renewal. It is designed for all adults, from Sunday school teacher to adult leader to inquirer to visitor, who would like a review of the Ancient, Apostolic, and Holy Orthodox Faith.

**Time:** Mondays, 7:00-9:00pm

**Location:** Museum at Holy Trinity Greek Orthodox Cathedral

**Instructor:** Fr. Deacon David B. Cole (Email: [dndavid@goholytrinity.org](mailto:dndavid@goholytrinity.org))

**Texts:** *Orthodoxy 101* (Fr. Evagoras Constantinides, 2006) Very Easy (**a breeze!**)

*The Orthodox Church* (Abp. Kallistos Ware, 1997) Intermediate (**used in class**)

*The Orthodox Church: An Introduction to its History, Doctrine, and Spiritual Culture* (Fr. John McGuckin, 2011) Intermediate-Advanced (**excellent, new, detailed**)

**Supplemental Texts:** *The Orthodox Church A to Z* (Grubbe, 2003)  
*Blackwell Dictionary of Eastern Christianity* (2001)  
*The Orthodox Church: 455 Questions & Answers* (Harakas, 1988)

### Course of Study:

Date	Topic	Reading in Ware
17 Feb.	Source of Faith: Tradition and Scripture	Ch. 10 (11)
24 Feb.	God, His Church, and Theosis	Ch. 12 (11)
3 Mar.	Earthly Heaven: Liturgy and Sacraments I	Chs.13, 14
10 Mar.	Earthly Heaven: Liturgy and Sacraments II	Chs.13, 14
17 Mar.	Tour of Cathedral: Architecture of God's House	----
24 Mar.	Feasts, Fasts, and Private Prayer	Ch. 15
31 Mar.	Orthodoxy and the Reunion of Christians	Ch. 16
7 Apr.	Final Question and Answer in Church	----

**Note to Catechumens:** The two traditional times on the Church's liturgical calendar for the reception of converts are either Holy Theophany on Jan. 6 or Holy Saturday, at the end of Holy Week and just before Holy Pascha. These classes are designed with this tradition in mind, so that catechumens may be received into the Church either time, once they have completed both the fall and spring sections and met with the priest. Holy Week begins this year 13 April evening and ends Holy Saturday 19 April. Holy Pascha is Sunday 20 April.









On Sunday, December 22, the Sr. Goyans visited Mrs. Phyllis Yambos and Mrs. Sue Bolon in their homes. Everyone spread good cheer and raised their voices in Christmas carols..

Then they visited Hawthorne Gardens Senior Living Community to visit with the residents there. The afternoon continued with the Goya Christmas party back at the Church.



Photos by  
Athena  
Corvallis  
Paskill



# YOUTH MINISTRY NEWS



*Have a beautiful, inspiring, and absolutely incredible month of February!!! If you would like to get involved in the youth ministry of Holy Trinity, please contact Christine Whitton.*

*[Christine.n.whitton@gmail.com](mailto:Christine.n.whitton@gmail.com)  
503-730-5884*

Goya Fellowship with our friends from St. George on January 11. Pictured on left: St. George Goya teaching us a basic Arabic dance.

DFD 2014!!! Keep our middle/high school dance group, Anatoli, in your prayers as we travel down to the annual Greek Dance Competition February 14-17<sup>th</sup> held in Anaheim, CA. They will be performing dance suites from Asvestades, Thrace and Drymos, Thessaloniki. Go Anatoli!

Save the Dates!

-NW Goya Lenten Retreat has been scheduled for March 14-16<sup>th</sup>

-Parish Oratorical Festival:  
Sunday, March 9<sup>th</sup>

-Young Adult Monastery Trip:  
Feb 28<sup>th</sup>-March 1<sup>st</sup>

-Jr. GOYA (Grades 6-8)  
Friday, March 7<sup>th</sup>

-Hope/Joy SkiBowl Trip  
Saturday, March 8<sup>th</sup>

-Jr./Senior GOYA SkiBowl Trip  
Saturday, March 22<sup>nd</sup>



# the OWLS

Issue No5



February 2014

by ELENI CHRISOPOULOS

## Λαϊκές Ονομασίες για τον Φεβρουάριο

Ο λαός μας αποκαλεί τον Φεβρουάριο "Κουτσοφλέβαρο" επειδή έχει 28 μέρες και κάθε τέσσερα χρόνια έχει 29. Τότε έχουμε το **δίσεκτο** έτος, το οποίο θεωρείται ότι είναι κακότυχο. Το δίσεκτο έτος δεν πρέπει να φυτεύουν αμπέλια οι γεωργοί ούτε να γίνονται γάμοι, ούτε να χτίζονται σίτιτα.

Στον Πόντο τον ονομάζουν "Κούντουρος" γιατί έχει κοντή ουρά, ή ακόμα και "Κούτσοουρος".

Το "Φλεβάρης" βγαίνει από την λαϊκή ελληνική παράδοση κι έχει σχέση με τις φλέβες της γης επειδή "ανοίγει τις φλέβες του" και γεμίζει η γη νερά. Στην Θράκη υπάρχει το ρήμα φλεβαρίζω=πλημμυρίζω, επειδή τα χωράφια "φλεβαρίζουν" από τις βροχές.

Λέγεται και **τρυγητής** γιατί στον αγροτικό βίο, ο Φλεβάρης είναι ο μήνας των αμπελιών. Τότε γίνεται το κλάδεμα, το καθάρισμα και το τσάπισμα των αμπελιών.



## Απόκριες στην Ελλάδα

Απόκριες ονομάζονται οι τρεις εβδομάδες πριν από τη Μεγάλη Σαρακοστή. Ταυτίζονται με την περίοδο του Τριωδίου, μια κινητή περίοδο στην Ορθόδοξη Χριστιανική παράδοση από την Κυριακή του

Τελώνου και του Φαρισαίου μέχρι την Κυριακή της Τυροφάγου ή Τυρινής.

Η πρώτη εβδομάδα των Αποκριών που τελειώνει την Κυριακή του Ασώτου, λέγεται και **Προφωνή**, επειδή παλιά προφωνούσαν, δηλαδή διαλαλούσαν ότι άρχιζαν οι Απόκριες. Η δεύτερη εβδομάδα λέγεται **Κρεατινή ή της Κρεοφάγου**, επειδή έτρωγαν κρέας και δεν νήστευαν ούτε την Τετάρτη ή την Παρασκευή. Η εβδομάδα αυτή γιορτάζεται με γλέντια και φαγοπότια χωρίς κανένα θρησκευτικό περιορισμό. Η Κυριακή της εβδομάδας αυτής, η **Κυριακή της Απόκρεω**, και ολόκληρη η περίοδος από την είσοδο του Τριωδίου μέχρι την Καθαρά Δευτέρα ονομάστηκε έτσι, επειδή συνηθίζεται να μην τρώνε κρέας οι Χριστιανοί. Η τρίτη εβδομάδα λέγεται **Τυρινή ή της Τυροφάγου**, επειδή έτρωγαν γαλακτοκομικά προϊόντα σαν ενδιάμεση κατάσταση μεταξύ κρεοφαγίας και νηστείας, για να προετοιμαστούν σιγά - σιγά για τη νηστεία της Σαρακοστής. Ανάλογη με την ελληνική λέξη Αποκριά είναι και η λατινική λέξη Καρναβάλι.

Σε όλα τα μέρη της Ελλάδας, οι άνθρωποι γυρνούν στους δρόμους μεταμφιεσμένοι, πίνουν, χορεύουν και γλεντούν.

## on the calendar

### Feb 1 Tryphon the Martyr

Ο Άγιος Τρύφωνας θεωρείται φύλακας των αμπελιών.

### Feb 2 Presentation of Our Lord

Η Υπαπαντή του Κυρίου.

### Feb 3 Symeon and Anna the Prophetes

Ο Άγιος Συμεών τιμάται από τις εγκύους που έλεγαν "για να μην γεννηθεί το παιδί σημειωμένο".

### Feb 9 Triodio Begins

Αρχή του Τριωδίου

### Feb 10 Haralambos the Martyr

Αγίου Χαραλάμπους

### Feb 20 Τσικνοπέμπτη

### Feb 23 Απόκριες

Mark your Calendars  
June 21-28, 2014



Register your children for  
the 4th Annual Greek  
Immersion Summer Camp!

This full immersion program will provide campers the unique opportunity to experience the Greek Village life in California! For more information contact Katerina or visit <http://www.ourgreekvillage.org/>

## Independence Day Luncheon Sunday, March 23

Following church services on March 23, Greek School will be entertaining everyone during the luncheon with songs, poems and skits

Please join us!

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Λέγεται και τρυγητής γιατί στον αγροτικό βίο, ο Φλεβάρης είναι ο μήνας των αμπελιών. Τότε γίνεται το κλάδεμα, το καθάρισμα και το τσάπισμα των αμπελιών.



### Απόκριες στην Ελλάδα

Απόκριες ονομάζονται οι τρεις εβδομάδες πριν από τη Μεγάλη Σαρακοστή. Ταυτίζονται με την περίοδο του Τριωδίου, μια κινητή περίοδο στην Ορθόδοξη Χριστιανική παράδοση από την Κυριακή του

Τελώνου και του Φαρισαίου μέχρι την Κυριακή της Τυροφάγου ή Τυρινής.

Η πρώτη εβδομάδα των Αποκριών που τελειώνει την Κυριακή του Ασωτού, λέγεται και Προφωνή, επειδή παλιά προφωνούσαν, δηλαδή διαλαλούσαν ότι άρχιζαν οι Απόκριες. Η δεύτερη εβδομάδα λέγεται Κρεατινή ή της Κρεοφάγου, επειδή έτρωγαν κρέας και δεν νήστευαν ούτε την Τετάρτη ή την Παρασκευή. Η εβδομάδα αυτή γιορτάζεται με γλέντια και φαγοπότια χωρίς κανένα θρησκευτικό περιορισμό. Η Κυριακή της εβδομάδας αυτής, η Κυριακή της Απόκρεω, και ολόκληρη η περίοδος από την είσοδο του Τριωδίου μέχρι την Καθαρά Δευτέρα ονομάστηκε έτσι, επειδή συνηθίζεται να μην τρώνε κρέας οι Χριστιανοί. Η τρίτη εβδομάδα λέγεται Τυρινή ή της Τυροφάγου, επειδή έτρωγαν γαλακτοκομικά προϊόντα σαν ενδιάμεση κατάσταση μεταξύ κρεοφαγίας και νηστείας, για να προετοιμαστούν σιγά - σιγά για τη νηστεία της Σαρακοστής. Ανάλογη με την ελληνική λέξη Αποκρία είναι και η λατινική λέξη Καρναβάλι.

Σε όλα τα μέρη της Ελλάδας, οι άνθρωποι γυρνούν στους δρόμους μεταμφιεσμένοι, πίνουν, χορεύουν και γλεντούν.



## Father Daughter Dance

## Join us for our annual Father Daughter Dance

## Saturday, February 8,

## 2014

## 7:00 PM

## Cost is \$20.00/family

## For more information, contact

## Nick Mallos

## (503) 236-4367





## 2014 Parish Council & Cathedral Staff

Father Jordan Brown, Dean

[frjordan@goholytrinity.org](mailto:frjordan@goholytrinity.org)

Deacon David Cole,  
Adult Education

[dndavid@goholytrinity.org](mailto:dndavid@goholytrinity.org)

Deacon George Ketrenos,  
Sunday School

[George\\_ht@ketrenos.com](mailto:George_ht@ketrenos.com)

Ellie Bass, President

[Elliebass03@gmail.com](mailto:Elliebass03@gmail.com)

Christina Marneris, 1<sup>st</sup> Vice President

[crmarnaris@aol.com](mailto:crmarnaris@aol.com)

Ellen Belesiu, 2<sup>nd</sup> Vice President

John Lampros, Treasurer

[j.lampros@comcast.net](mailto:j.lampros@comcast.net)

Katherine Ossey, Rec. Secretary

[Katherine@osseyfamily.com](mailto:Katherine@osseyfamily.com)

Michael Rouches, Corresp. Secretary

[michaelhrouches@gmail.com](mailto:michaelhrouches@gmail.com)

Gail Morris, Admin. Secretary

[gail@goholytrinity.org](mailto:gail@goholytrinity.org)

Jane Valentine, Assistant Secretary

[jane@goholytrinity.org](mailto:jane@goholytrinity.org)

Christine Whitton, Youth Director

[Christine.n.whitton@gmail.com](mailto:Christine.n.whitton@gmail.com)

Aristides Phoutrides, Bookkeeper

[asphou@msn.com](mailto:asphou@msn.com)

Bob Shaffer, Maintenance

Church Office Hours:

Monday-Friday 9:00am-4:30 pm

Phone: 503-234-0468

Fax: 503-236-8379

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

## Parish Council news

After Parish Council elections on Sunday, Dec. 15, three people were elected. We only had three candidates for the election (and four members came off the board) resulting in a vacancy on the board. Since our Parish Bylaws do not allow for "write-ins" in Parish Council elections, Athena Corvallis Paskill was appointed by the Parish Council to fill the remaining open position.

Eleni Marschman resigned for personal reasons. James Aspros was appointed by the Parish Council to replace her.

John Carandanis resigned for personal reasons. Christina Marneris was appointed by the Parish Council to replace him.



THANKS TO ALL for supporting Philoptochos' annual Three Hierarchs Luncheon & Vasilopita Sale. Over 40 Holy Trinity Ministries and their leaders were honored with a slice of the blessed vasilopita, continuing our rich tradition of wishing all Chronia polla and a fruitful New Year. Luncheon proceeds benefit our community through scholarships and other educational efforts; vasilopita proceeds support St. Basil's Academy.

## Philoptochos News....

- **Membership.** Please send in your 2014 membership to the Cathedral office asap. Holy Trinity Philoptochos holds fast to its tradition of philanthropy and continues to meet the challenges of service and philanthropy in the Greek Orthodox Church and relevance to contemporary society in the 21st century. \$30 of your membership gift also supports many Metropolis and National Philoptochos ministries, including aid for international disasters and medical relief. **Please join us – women and men!** For more information or to become part of the Philoptochos experience, call Jo Anne Finicle (503-598-1953), Membership, or Sophia Kondoleon (503-635-5652), President.

- **Philo House Thrift Shop.** Winter items especially welcome. Your donation of hats, scarves, gloves and coats (gently used and clean, please) are much appreciated. Stop by the Shop and browse – you

never know what 'goodies' you may find.

- **Board meeting.** Tuesday, February 4, at the Annex. Board meetings are held the first Tuesday of the month at 7:00 pm.

- **Dinner for Rahab's Sisters.** Friday, February 21<sup>st</sup>, 6:30 pm. A group of Philoptochos women will prepare and serve dinner at a church in SE Portland which hosts Rahab's Sisters. This important nonprofit ministers to marginalized women who may be victims of sex trafficking, homelessness, and suffering poverty. If you would like to help that evening or to learn more, please contact Sophia Kondoleon (503.635.5652).

## A New Year, A New Perspective

*By Mike Rouches*

Greetings and hello from your 2014 parish council.

Recently I read a facebook post that said, *A year from now you will be glad you started doing something productive today.* The beauty of this statement is that it's never too late to start something good, even if it's not associated with a new year.

The 2014 parish council is trying to do good things this year and we've started our work in this direction so here is an update on who we are and what our objectives are.

The new council is comprised of Ellie Bass (president), James Aspros, John Lampros (treasurer), Katherine Ossey (recording secretary), Ellen Belesiu (2nd VP), Athena Corvallis, Christina Marneris (1st VP), Wayne Roll, Georgia Liapes, Sue Fischer, Michael Karussos, and Michael Rouches (corresponding secretary). Recently we went on our annual retreat to discuss the direction of the council and to establish objectives for the coming year.

The objectives set forth relate directly to the mission of our parish. We agreed to the following objectives:

- \* To assist the parish and ourselves to live the Liturgy/
- \* To encourage and promote full participation in the Liturgy.
- \* To set the parish on solid financial footing.
- \* To increase expressions of God's love and our connections with each other to sustain and grow the parish.

We have a new set of people with fresh perspectives ready to work as problem solvers to meet the challenges of our cathedral. The council and Father Jordan are not alone in their dedication to our parish; we all need to pitch in to love, and to serve.

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## 2014 Stewardship Kickoff!

Dear Brothers and Sisters in Christ,

On behalf of the Stewardship Ministry, I would like to thank everyone who gave of their time, talents and treasures to Holy Trinity last year! Because of your generous giving and love for your church, I'm extremely thankful and pleased to announce we had our best year of financial Stewardship since 2007. We ended 2013 at \$490,025 which is up from \$448,500 in 2012! A sincere THANK YOU!

We are kicking off a new year with much enthusiasm and momentum in our church! I believe in the generosity of our Stewards, and I'm optimistic we will reach even a higher level of financial growth this year together!

By now you have either picked up your Stewardship packet at church or you will be receiving it soon by mail. This is a very professional and beautifully presented folder displaying all that Holy Trinity provides our parishioners and our local community! The countless lives that our touched through the many ministries of Holy Trinity tells me that we come from a tradition of caring and love for our fellow neighbors.

Whether you have already submitted your card (thank you), or are still considering your best offering

for 2014 Stewardship, please keep the following in mind:

- What did I give last year? Do I have the ability to give more this year in order to help the church keep up with inflation and meet the growing needs of our parishioners?
- How can I give more to my church? Cheri and I plan to replace some of our previous forms of entertainment and put that money towards helping people through Holy Trinity. For others, it may be reducing the cost of your customary sporting events, vacations, gifts to ourselves and family members, etc. That is an individual decision between you and God, but it is what God calls each of us to do.

Supporting the many ministries of our church costs \$850,000 per year. This breaks down to approximately \$2,500 per day to run our church and meet the spiritual needs of our parish family. This is truly working at a minimal level with only one priest and our current ministries as opposed to having two priests, additional liturgies, children's liturgies and adding to our current ministries, etc.

Ask yourself if you can afford to keep Holy Trinity open even for a half a day, or better yet a full day? How can my offering to Christ's church help fulfill this financial need?

Consider how expensive it is to run a household with just a few children, and then think about how this applies to our church family serving hundreds of people. There are many hidden costs to running our church that most of us who are not involved with the day to day operations overlook such as electricity, water, sewer, maintenance, ministries, Sunday school supplies, candles, altar boy robes, priest vestments, cooking supplies, janitorial supplies and services, office supplies, postage, copier machine, coffee makers, sound systems, parking lot maintenance, landscaping, salaries for clergy and critical staff and the list goes on and on. Your parish council is diligently working to control / decrease costs with a very tight budget. Think about

the cost to the structure of church, utilities, and equipment every year we have a church festival, every time there's a youth event, Greek school and dance, a baptism or funeral, etc. God has put us in charge over His church in Portland and we need to stay focused on what He calls us to such as participating Liturgy and the Sacraments, and serving the needs of our parishioners and our community through the ministries of our church. This is why Holy Trinity exists, and this is what we need to continue to stay focused on!

Many people have asked me why it is important to submit a Stewardship card. Returning your Stewardship card is very important for the following reasons. First, it helps each of us give with planning and purpose as described in the Holy Gospels versus a sporadic and unplanned approach to giving. Secondly, your Stewardship card helps parish leaders manage our church budget while planning for the future needs of our parishioners.

Please pray about your offering and carefully consider what you are willing to give to support Holy Trinity in 2014. Take a moment to review the many ministries and activities that are being supported by your generosity. Consider how you can offer your time, talents and treasures to these ministries.

Once you have decided on the amount, please fill out and return your Stewardship card to the church at your earliest convenience.

I invite you to call me to discuss anything that may be on your mind regarding the Stewardship of our church. We are a church family unified through the Holy Spirit, and we need to stick together in order to remain strong and thrive in the coming years!

I pray the Holy Spirit will guide each of us during this important first step in the New Year. I'm excited to see how the Holy Spirit will move within our church family this year!

+In Christ,  
John Carandanis  
Stewardship Chairman  
503) 502-0294



Holy Trinity Parish supports numerous ministries and organizations ranging from liturgical to educational, and philanthropic to cultural. We have many opportunities to serve Christ and each other.

Divine Liturgy & Sacraments, Weekday Worship Services, Catechism Classes, Forty Day Blessings of Children & Mothers, Blessings of Homes, Choir & Music, Altar Servers, Premarital Classes, Retreats & Workshops, Bible Study, Come Home Lectures, Pan-Orthodox Lectures, The Philoptochos Society, Camp Agape, Philo House Thrift Shop, St. Nektarios Parish Nursing & Lay Visitations, Prayer Fellowship, Greeters, Parish Library, Ethos Bookstore, Senior Citizens, Orthodox Married Couples, Beautification Committee, Justice & Human Rights Council, Greek Festival, Greek Language Classes, Youth Education & Adult Catechism, Vacation Church School & Youth Liturgies, Youth Camp & Weekend Retreats, Greek Folk Dance, Camp Angelos

## Are You a Master or a Slave to Time?

There just aren't enough hours in the day to do what I need to get done!

Where does the time go?

I'm really hard pressed for time lately.

I will have to find the time to do that.

I'm sorry, but there just isn't enough time...

These are all phrases that I find myself uttering fairly often and hear others sharing just as often. As responsible Orthodox Christians who aim to be contributing members of society, we have a lot on our plates. We are typically hard workers in our jobs, we carve out time to care for our bodies in the form of exercise, raise well-balanced children who want to try their hand at every sport, instrument, or form of art expression, and try to reserve time to fellowship with one another. Even in our communication with others, words

like urgent and priority are attached to our messages.

John and I were discussing some stewardship values with our 4th grade Sunday school class. We spoke about how God is the source of all the gifts in our lives. Our lives, our bodies, our time, and our talents/abilities represented the gifts we discussed. In our conversation, we found it interesting that of the various gifts, there was one that was universal and equally bestowed on every person. Our bodies are different, as are our talents and abilities. However, every human being is given 24 hours in a day. As the sun rises on each new day, every living thing has the next 24 hours to do whatever they choose for

the coming day!

Consider this: If someone put \$1 million dollars in your bank account and you only had 24 hours to use all of it before the remainder is taken away, what would you do with it? We should think of time in the same way. None of us can "save it" or "roll it over" to use later. When a second passes, it is gone forever. The gift of time holds so many possibilities!

I notice that in our society today, if an activity does not produce some kind of valued result, we consider it a waste of time. This puts doing things to simply enjoy our lives, other people, and God Himself in great jeopardy. Taking time to share a cup of coffee and fellowship with a friend,

March 14th & 15th 2014

Times to be announced

*Investing in Your Marriage*

*Recognizing Pitfalls*

*The Orthodox Prescription to a Holy Marriage*

# Marriage Retreat

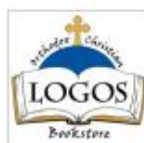
St. John the Baptist Greek Orthodox Church

St John the Baptist  
14485 SW Walker Rd  
Beaverton, OR 97006

503.644.7444

churchoffice@stjohnhoc.org

Bookstore Open



Before & after lectures

*"Please join us for a weekend of seminars aimed at helping both young and well seasoned couples strengthen their marriage; identify growth areas; and learn of the spiritual medicine the Orthodox Church offers to husbands and wives. We will also learn about unhealthy patterns couples often get stuck in, as well as acquire some tools to help couples stay in a strong communicative relationship."*

a moment to capture a photograph, a few minutes to notice and appreciate a beautiful day, or stopping to get on the floor and play with a child...these would not fit into our society's definition of time well spent. However, we all know that would be absurd! God wants us to enjoy our lives and the gifts He has given to each of us. He takes pleasure in witnessing our joy!

Time is a gift. God has given us stewardship over how we spend this time. It is meant to be a blessing. However, the pressures of our world and the expectations that come with being productive have turned time into a TYRANT. It drives us to managing insane schedules that coerce us into exhaustion, illness, mental stress, chaotic family dynamics, and ultimately, unhappiness and dissatisfaction with our lives.

What if we considered time in light of it being equally bestowed on all of us with no hope of "saving it" or "rolling it over"? Time is equal to all of us. We all get 86,400 seconds every day. Will you allow time to rule you with tyranny, creating an atmosphere in your life of anxiety and worrying about what the next person is doing with his/her time to be more productive than you? Or, will you choose to be the master over time in your life, managing it in a way that brings glory to God? When we shift our perspective to honoring God with our time and schedules, so many things that once seemed stressful will begin to subside because we realize what is truly important and what isn't. Let's take back what God intended time to be in our lives. Let's step up into our rightful and intended positions of stewards over the time God has given to us. Begin mastering your time by honoring God in every moment that you've been given!

+In Christ,

Cheri Carandanis  
Stewardship Ministry

## Sign up online for your Stewardship Commitment

**The Church office is working hard to enable you to access an on-line**

**Stewardship Commitment card.**

**When finished, you will be able to**

**go to the church web site at**

**[www.goholytrinity.org](http://www.goholytrinity.org) and enter**

**your family information and**

**commitment to the church. Stay**

**tuned for updates!**

## HACCM Happenings -

January has been a busy month for HACCM. We began the month with our second Name Day Coffee Hour honoring all those named - Jordan, John, Joan, Theofani, Theofania, Christos, Athanasios and others who celebrated in the months of December and January. Holy Trinity parishioners filled St. Dimitrios Hall on Sunday, January 5th to celebrate. Chairperson of this event, Vasili Rozakis, a HACCM board member, presented a short video on name day celebrations and their importance. Positive comments that were heard that afternoon confirmed that this was indeed a special day...and of course many more will follow. Our next Name Day Coffee is set for March 30th for all those named Evangelos, Evangelia and others. If you'd like to prepare for your upcoming name day or for more information about the exciting possibilities, call Vasili at (503) 970-8645 (cell).

On January 11th HACCM hosted Presvytera Krista West who presented a most informative lecture on the use of color in Eastern Orthodox liturgical vestments. The audience listened attentively as Presvytera explained the spectrum of color as understood and used in the Orthodox churches. She explored historical color traditions and how they are adapted for use in today's vestments. Presvytera has also

published a book, "The Garments of Salvation: Orthodox Liturgical Vesture." Contact the museum if you'd like to reserve a copy (503-858-8567) or email us at

[haccmpdx@gmail.com](mailto:haccmpdx@gmail.com). The book is also available at the Ethos Bookstore.

"Holy Trinity through the Lens of Peter Corvallis," a DVD produced at the event honoring the Corvallis family in April 2013, is still available for purchase. This 70-minute DVD shows a history of people and events of the Holy Trinity Community over the years. This is the first in a series of such events. More copies of the DVD are on order. Call or email the museum if you'd like to reserve your copy.

## Blankets for the Needy

Every year during Christmas, the Holy Trinity Cathedral allocates \$2500 to purchase and distribute brand-new blankets to the needy. Last year 206 blankets were donated. This year 311 blankets were donated to the following organizations:

Raphael House  
Portland Rescue Mission  
Letty Owings Center  
National Medical Teams  
JOIN  
Salvation Army

Several of these organizations cater to mothers and children and they are very appreciative of the warmth these blankets provide during the cold weather. A special thanks goes out to Leigh Ann Hieronymus, who works for Fred Meyer, for the additional cost discount, making it possible for us to purchase an additional 105 blankets with a total of 311 blankets. The Festival Disbursement Committee

## Food Donations

Please continue to bring in donations for the food box. Each month we have been able to deliver over 100 lbs. of canned and boxed food to FISH or NE Emergency Food pantry.



## Our People

### Baptisms:

December 22, 2013 ~ Anastasia Sophia Mangum, daughter of Daniel Mangum and Hrisavgi Kondilis Mangum. The Godparent is Argero Hall.

January 26, 2014 ~ Demetri Bejan Rejaian, son of Bejan Phillip Rejaian and Annastasia (Stacy) Ellany Pannas Rejaian. The Godparent is Athena Winkler.

### Funeral:

January 16, 2014 ~ Steve Peter Anast, who fell asleep in the Lord on January 12, 2014 at the age of 53.

### Death Notice:

Margaret (Bitar) Raies, fell asleep in the Lord on November 23, 2013 at the age of 97 years old. Although the family attends St. George Antiochian Orthodox Church, many people knew Margaret. Her memorial service was held on January 20, 2014.

## Applications for 2014 Holy Trinity Scholarships are available

Applications for the 2014 Holy Trinity Scholarship Foundation and Holy Trinity Philoptochos scholarships are available. The application forms can be either downloaded from the Holy Trinity web site at [www.goholytrinity](http://www.goholytrinity) or picked up from the church office. Completed applications must be postmarked or date-stamped in the office by May 1, 2014. All required transcripts, letters of recommendation and essays as described in the application instructions must be submitted in order for an application to be considered. Please contact John Anasis at 503-531-0402 with any questions.



# 25th Annual AHEPA

## All You Can Eat CRAB FEED



**FRESH  
DUNGENESS  
CRAB**  
Cleaned  
Spaghetti  
Salads · Rolls  
Beer · Wine  
Pop · Coffee  
Ice Cream

## Saturday

# February 22nd, 2014

Holy Trinity Greek Community Hall  
3131 N.E. Glisan - Portland

**WHITE** Tickets Serving: 4:00pm to 6:30pm  
**RED** Tickets Serving: 7:00pm to 9:30pm

\$35.00 Per Person in Advance  
Children 6-12 Half Price

**For Ticket Information Call: Tom or Lori 503-635-1087**

## Agia Sophia Academy Announces New Development Director

Matushka Molly and Fr. Athanasius Shaw are thankful to God for their return to the Pacific Northwest. Molly comes to the school with 14 years of teaching and an administrative educational career and Fr. Athanasius is serving at Annunciation Church in Milwaukie. The Shaws have two grown daughters and a grandson that lives close by.

You can reach Matushka Molly Shaw at 360-352-3554 and/or [molly@asapdx.org](mailto:molly@asapdx.org).

## Notice to Women Veterans

The Daughters of Penelope is searching for all women of Hellenic descent or Phil-Hellenes who served at any time, in any branch, or in any capacity of the military. Please submit names, capacity served, years, plus other pertinent information to Cleo Rumpakis at 503-281-8141 or email: [cleo.a@centurylink.net](mailto:cleo.a@centurylink.net). These names will eventually be submitted to the only U.S. Army Women's Museum in Fort Lee, VA.

Holy Trinity Greek Orthodox Cathedral  
3131 NE Glisan Street  
Portland, OR 97232

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**Services for February:**

Wednesday, February 5: 9:00 am Paraclesis  
Monday, February 10: 6:30 pm Paraclesis  
Wednesday, February 19: 9:00 am Paraclesis  
Saturday, February 22: Saturday of Souls  
9:00 am Divine Liturgy

***YOUTH CORNER:***

February 8:  
Father-Daughter Dance 7:00 pm

February 13-16:  
Folk Dance Festival

February 28-March 2:  
Young Adult Monastery Trip

March 9:  
Oratorical Festival – following Church services  
in St. Katherine's Hall

**Ethos Bookstore**

Open Monday thru  
Friday  
10:00 AM – 2:30 PM  
and for one hour  
after Liturgy on  
Sundays.



Come In and browse!

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- Candles
- Tapes
- Incense
- Jewelry
- Items for Baptisms & Weddings
- Gifts