

November 2012

"... Since the kingdom of God is not just words, it is power."

1 CORINTHIANS 4:20

HOLY TRINITY GREEK ORTHODOX CATHEDRAL

+

PORTLAND, OREGON

A Journey to Truth

If someone told me four years ago that within the course of the next year I would become a Christian and join the Orthodox Church I would not only not believe him, I would consider the prediction to be a gross personal insult...because at the time I hated Christianity.

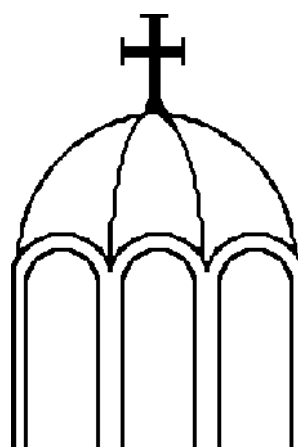
I grew up in a southern protestant environment where Christianity seemed to mean primarily guilt, hypocrisy, and politics. Going to church was like going to a combination concert and lecture. At an early age I detected vast discrepancies between what was written in the Bible, what was preached in the pulpit, and was practiced by the people in the pews. How could someone claim to be Christian and say that God hated certain groups of people? How could someone teach that the poor were poor because they deserved to be poor, because God was punishing them? These were the kinds of things I heard while growing up and to me these were "Christian values."

I had barely entered junior high school when I abandoned it all completely. The Christianity I grew up in was the only one I knew, so I assumed all of Christendom was the same. By the time I was in high school I had become essentially an atheist. Nonetheless, I was convinced that there must be a Truth out there; I simply could not see that Truth within protestant Christianity. It must be somewhere else. I spent most of my free time in junior high school and high school voraciously reading every work of philosophy I could get my hands on. At first, classical Greek and Roman thinkers such as Plato, Aristotle, Lucretius, and Marcus Aurelius enamored me. They all saw philosophy literally as "love of wisdom" and attempted to use sober logic to come to an understanding of Truth and determine how people should best live their lives. They were eloquent and gave impressive arguments for their systems of thought. However, no sooner had I begun to delve into Platonism, Stoicism, or Epicureanism than I began to see fundamental flaws in these ancient systems. Their teachings did not seem complete, as if each one lacked something vital. They taught true things, but they did not teach a full Truth.

Studying the classical Western philosophers also led me to discover East Asian philosophies and faiths. In Buddhism, Taoism, and Hinduism I could see another

take on Truth: it was not a matter of logic, but a matter of mystical experience. Truth was experienced, not learned. Despite my early distrust of spiritual things, I became attracted to these exotic and strange teachings. They felt exotic, wise, and, most importantly, not Christian. During high school I studied ancient Chinese and Indian texts and even attempted a regular practice of meditation and yoga. The experiential focus of the East Asian teachings made me feel good, something I had not encountered in the Western philosophers. But there was still something missing in them, a certain lack of realness. The feeling of contentment and calm may have been nice, but it was also a crutch. I still searched for Truth, though I was beginning to worry that I might never find it.

I moved on to more modern thinkers such as Immanuel Kant, Karl Marx, Jean-Paul Sartre and Friedrich Nietzsche, thinking perhaps the ancients did not know the Truth after all. Nietzsche in particular saw Truth as completely relative to the individual and Christian values as weaknesses. He urged a "revaluation of all values" to throw off the "dust" of traditional morality. Nietzsche transformed my previous dislike of



Christianity into a raging hate. I was initially very attracted to Nietzsche's teachings and embraced them wholeheartedly. It meant not having to worry about finding the Truth or "being good." It all became much easier, and I felt freed from the burden of morality. I entered Reed College specifically to escape from Christianity and all that it represented to me. It was a very dark period for me because everywhere I looked all I could see was weakness in others. Fueled by Nietzsche's teachings, I felt superior to everyone else and I was full of a general loathing toward all other people. Or, rather, I attempted to feel this way. In the end I found it to be impossible. I still felt compassion and appreciated beauty, even though intellectually I fought against these things. All of this contradiction confused and frustrated me and I fell into despair. It was at this time, during the summer after my first year in

college, that I was gripped by a sudden urge to read the Bible. I did not know where the desire came from, but I realized that I had spent all of this time condemning Christianity and Christians and poring over diverse philosophies and writings without actually ever making any real attempt to find out what the Scriptures actually taught.

The first passage I opened to when I sat down to read the Bible was the account of the Samaritan woman (St. Photini) in the Gospel.

According to St. John where Christ says “whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life” (4:14). I found this to be the perfect description of what I had been doing: thirsting. I was thirsting for Truth, but not finding it. All that time, I had assumed that Truth was found in a set of abstract principles or a philosophy; I never imagined it would be a person. I spent the rest of the summer reading through the rest of the Gospels, then the Epistles, then the books of Old Testament. It was a great struggle to overcome my ingrained anti-theism. I had many periods of continued doubt and anxiety and felt great anguish at my inability to believe even though I felt a tremendous desire to do so. However, through God’s grace I eventually admitted that this very desire was proof enough. It may not have been the firmest foundation for faith, but it gave me the opportunity to delve deeper. I was still caught up in intellectualism, and I still treated Christianity as simply another philosophy. I understood that I could not go through this transition alone: I needed to find Christ’s Church.

As I threw myself into the environment of American protestant Christianity I was again disappointed. There were a myriad of groups out there all claiming to be Christian churches, even though many of them taught conflicting things. They all seemed to fight each other more than they fought against sin or poverty. Furthermore, they were all so young. How could they be Christ’s Church if they were less than one hundred years old, and why were there so many of them? I had studied the Scriptures enough to know that Christ founded His Church and promised it would never die. I turned to Rome, but even though the Roman Catholic Church was old and claimed to be the Church, I had also studied enough history to know that they had fallen long ago. At first I thought there was nowhere left to turn and that I would have to become a “solitary Christian.” Then I encountered in a book an obscure reference to something called the Orthodox Church. I knew nothing of it at that point; the Orthodox Church and Orthodox Christianity had not been mentioned in anything I had studied before.

At the same time I noticed that a class on the history of Eastern Orthodoxy was being offered at Reed. Intrigued, I signed up for the class. I found out that one of the requirements for the course was to attend Orthodox services, and this led me to visit Holy Trinity Greek Orthodox Cathedral. As soon as I walked in, I knew I was in the right place. I felt an overwhelming wave of peace, enfolded in the arms of Christ and His Church. It was the Sunday of the Prodigal Son, though at the time I did not know what that meant. Father John Angelis’ homily seemed to be directed right at me. I was finally set on the right path.

As the months passed I realized something extraordinary. Before, during all those years of searching, it felt as though I had been rapidly “going through” all of the philosophies and traditions out there. Then, I found Orthodoxy and I have stayed here, through joy, sadness, challenge, and peace. I was baptized a year after finding the Church, and since then I have been serving the Church continuously, knowing that I had found Truth in the person of Jesus Christ. I have often considered the irony that I went to Reed to escape Christendom, and in so doing I found it. In the Church I tasted the water described in the Gospel According to Saint John and had met Truth. Ultimately, I am grateful for my long journey to Orthodoxy because it allowed me to be certain when I finally arrived that I had come home. I pray that my experience may be helpful and enlightening to others.

Praise be to God.

Paul Colwell, Servant of God



Greek Dancers Christmas Tree Sale

Beautiful and fresh Fir trees
for sale at the annex.

Saturday, December 8th

8:00 am – 4:00 pm

Sunday,

December 9th

11:30 am – 4:00 pm

Please support our dancers as they prepare for FDF
Pre-order your wreaths, garlands and baskets during
the month of November and pick them up when you
pick out your Christmas tree. All your Christmas
greenery needs met at once.

Join us in supporting our dancers!

For more information contact Christina Geist

geist@teleport.com

Holy Trinity Greek Orthodox
Cathedral
3131 NE Glisan St.,
Portland, OR 97232
503-234-0468
www.goholytrinity.org

Dynamis is the monthly newsletter of the Holy Trinity Greek Orthodox Cathedral in Portland, Oregon. Articles for the next month's issue of *Dynamis* are due in the church office on the 11th of the current month. Deadlines will be strictly adhered to.

Dynamis Editorial Guidelines

How to contribute: Email to: Gail@goholytrinity.org or on a CD with a hard copy to the church office. If you do not use a computer, please fax submissions to 503-236-8379 or bring a typed copy to the church office.

We reserve the right to edit or decline a submission. All inserts must be approved by the church office and the postal service.

Announcements policy: Unpaid announcements for church-related events are limited to a half page. Non-church-related community event announcements are limited to a quarter page.

Advertising rates:

Full advertising section – half of back page	\$400
Half advertising section – ¼ of back cover.....	\$225
Quarter advertising section – 1/8 of last page.....	\$125

Our People

I would like to thank everyone who called me, sent flowers and cards and for caring and showing concern for my welfare. Thank you to all.
Love, Sophia Damiani

Baptisms:

October 20, 2012 – Stephen Whaley, II, son of David H. Whaley and Leah Touhouliotis, who live in Gatlinburg, Tennessee. The Godparent is Magdalene Zoe Touhouliotis.

October 21, 2012: Asa Heary Hallett (Michael), son of Nez Hallett and Heather Owen Hallett. The Godparents are Vasili and Michelle Rozakis

Weddings:

September 27, 2012 – Leonidas Loizides and Eftichia Papadopoulou. The Sponsor was Stefanos Vertopoulos.

October 15, 2012 - James Creager and Maria Vertopoulos. The Sponsor was Marchella Penaranda.

Salvation and the World

Advent Retreat with Father Michael Oleksa

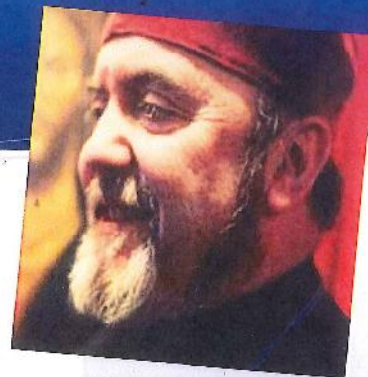
For God so loved the cosmos that he gave his only-begotten Son, that those who believe in him will not perish but have everlasting life. (Jn. 3:16)

Join us as we investigate the terms “salvation” and “world” and their deep significance in the scriptural, patristic and liturgical life of our Church.

Fr. Michael is a widely-known speaker who travels almost weekly throughout North America, speaking to church, state, federal, educational agencies from his Orthodox Christian perspective as well as from his expertise in cross-cultural communication. After 40 years in Alaska, Father Michael is convinced that Alaska has a mission to the rest of the Church, just as the rest of the Church has considered Alaska to be a mission field for over 200 years.

Fr. Michael is recognized as an “Elder” by the Alaska Federation of Natives. He is most known for his widely acclaimed four-part PBS television series “Communicating Across Cultures.” Currently the acting chancellor for the Diocese of Sitka, Fr. Michael is rector of St. Alexis Toth parish in Anchorage. He serves on the faculty of Alaska Pacific University as well as St. Herman's Seminary.

Kairos Estein



When:
Saturday, November 17
11:00 am – 2:30 pm

Where:
Holy Trinity Greek
Orthodox Cathedral
3131 N. E. Glisan Street

Lunch will be provided by
the “Friends of St. John's
Monastery”
(donations encouraged)

“Father Michael is a spellbinding storyteller who fosters greater understanding across boundaries of race and culture, religions and spiritualities, time and place.”

Somehow, people we never see during the year magically get their GPS navigation systems to again find their church solely during the day they will attend (and maybe work) the Greek Festival. And then, as if Harry Houdini and David Copperfield attended our parishes, these “part-timers” become like groundhogs that show us their shadows as they disappear until next year.

On the other hand, Stewardship Sunday strikes fear in the hearts and minds of many parishioners even more than having to go to confession. Someone might actually ask us to account for what we have done with the gifts God gave us. But thankfully for most, the traveling magic show comes into the pews on only one Sunday, with much fanfare, new slick banners, brochures and slogans, and then disappears just as quickly.

Imagine if God only showed up and gave us His gifts one Sunday, or weekend, a year and then He disappeared and left us completely on our own with no food, nothing to drink, no sunshine, etc. Our Lord gives us unconditional love and gifts every second of every day of our lives. Without His gifts we could not exist. The breath of oxygen you just inhaled and the lungs you used to process it to stay alive were both gifts from your Father. And yet we somehow think our stewardship can be relegated to one Stewardship Sunday or weekend of gyro making and baklava slinging.

My simple definition is: “Stewardship is what you do with the gifts God gave you.” Nothing more complicated than that. Everything we have is a gift from our Father. And these gifts are ours for only the limited time we are here on this earth. And yet we sometimes forget that what we do with those gifts is one of the measures of whether or not our souls

are prepared for salvation and the hoped-for eternal life of theosis and oneness with our Lord and Savior.

Stewardship is a way of life. It is what we do every second, minute, hour and day of our life. It isn’t just about writing a check once a year. It is about demonstrating every day that we understand what our responsibility is with respect to ALL of the gifts we have received. We teach our children to say “thank you” when they receive gifts, but do we do the same to our Father who blesses us every moment of our lives? Thankfully, it’s not too late to walk the talk.

The book *Oriented Leadership* says “Stewardship is what a person does, after saying, ‘I believe’ as proof of that belief.” We all like to talk and tell folks what “we believe.” But what have we done lately with the gifts God gave us? Not just your talents, but including your talents. Not just your time, but including your time. Not just your money, but including your money. What have you done with the amazing thing that you do so spectacularly? Who in your Parish have you taught that thing that only you can do so well? When was the last time you brought your wit, wisdom, philosophy, coaching, fix-it skills or just loving care to one of your Parishioners (or a total stranger) who was afraid, confused, lost, sick, suffering, hungry, thirsty, in prison, or just in need?

There is only one thing keeping you from being the incredible steward you are capable of becoming. And that one thing is You. I know you are busy. So is everyone else. But every day of your life, among the trillions of gifts God gives you each nanosecond, are two very big ones. The first, is the gift of 24 hours. And the second, is the gift of free will to decide what you will do with the first gift. It is up to you. As we all told our

“Let’s Get Ready To Rumble! Welcome To The Main Event(s)”

By Bill Marianes

“WHEW, I’m certainly glad that’s over. Now I can get back to normal.” This sentiment is perhaps one of the most widely felt emotions, generally in the Fall, in most Greek Orthodox Parishes in America. It follows the 2 “Main Events” we frequently dread in our church lives, namely our Stewardship Sunday and Greek Festival.

children at one time or the other:
“you are the boss of you.”

So what have you done today with the gifts God gave you? In which ministries of your parish, Metropolis, Archdiocese or Patriarchate have you assisted this week or month or year? This is what you are called to do every day, not just the weekend of the Festival or Stewardship Sunday.

You can't change how you got to where you are, but you can change where you're going. You don't know when you will meet your Maker and be asked to account for your life. So perhaps you may not want to wait and hope you'll get a “Hail Mary” shot like the thief next to our Lord on the day of His crucifixion. Ask to be remembered in His kingdom every day, and in every way you act, and with what you do with the gifts God gave you.

Don't wait for the Main Event(s). It might just be too late. Do something today! And God bless you as you pursue your own unique stewardship calling. SOTPAETJ (stay on The Path, and enjoy the journey)

Bill Marianes will be with us on Saturday, December 8th for our Stewardship Event. Watch for details

Changes

The world is in a constant state of change. Just when you settle into and figure out how to use a piece of technology, it is obsolete. On its heels is the latest and greatest version promising even more capabilities that you've got to have! I often feel overwhelmed by all the change in our world and the demands that come with it. Besides feeling overwhelmed, many of us can experience uncertainty, stress, and even depression when faced with too many changes too quickly.

While some change is beneficial and necessary, I find comfort in the Word of God and our Holy Orthodox Traditions. These are the solid foundations I build my life upon, and they never change!

God is calling each of us to open our hearts to Him; not only in times of health and prosperity, but also in times of illness and hardship. As I reflected on Fr. Demo's sermon about the Word (seed) of God being equally spread throughout the earth, I began to take a serious look at my own heart and the condition of its soil. Is it fertile soil that will receive God's Word and yield peace and salvation? Or, are the thorns (distractions, temptations, pleasures, etc.) choking the Word, disabling its ability to change and nurture my heart? This was a difficult question for me. Even more difficult was discovering what God was requiring of me to create the right soil conditions to effectively receive God's Word. I need to make some changes in my life.

The definition of insanity: Doing the same thing over and over again expecting different results. This quote embodies the way many of us deal with change in various areas of our lives. I invite you to join me in an examination of our spiritual lives. Let us candidly ask ourselves, “Is the soil of my heart fertile and productive, or thorny and barren?”

Perhaps we are perpetually cycling between the rocks, sand, and thorns – leaving us with a painful spiritual void?

Just as the seasons must change to sustain the lush beauty in our spectacular Pacific Northwest landscape, we must entertain the notion of change in our hearts – individually and as a church family. Let us all reach out and encourage each other to open our hearts to Christ and commit to taking the necessary steps toward God-inspired

change within ourselves and our community!

In Christ,
John Carandanis, Stewardship Chair

I look forward to hearing from you!

Stewardship Update

Stewardship gifts through the end of September reached \$324,282 – surpassing the previous year's comparable year to date by approximately \$7,600. This accomplishment to date is truly a blessing! A sincere “thank you” to everyone who is trying their best to support the missions of our church with time, talents and financial gifts! We are still a long way from achieving this year's goal of \$550,000 and ask each of you to continue to search your hearts and give according to your ability. If you have not yet made your gift, please do not wait any longer! Without your gifts, we cannot further the mission of Christ's Church. All gifts are appreciated!

I encourage you to reach out to me with any questions, concerns, ideas and/or interest in joining me in furthering our Stewardship at Holy Trinity. You can contact me at (503) 502-0294 or e-mail at: jcarandanis@gmail.com.

Putting Christmas Back into Christ

The Nativity Fast begins on November 15th

From the Nativity Fast Reflection, Fr. Theodore Stylianopoulos

“For 40 days the church seeks to prepare us for the true meaning of Christmas. Most of us need time to prepare for special events. It takes time to plan for a trip, a vacation, for entering college, for a baptism or a wedding. We need time to

anticipate, to prepare for the practical aspects, to think about their significance for us. With adequate preparation we enjoy these events much more. For forty days we anticipate and prepare for the Coming "Advent" of Christ into the world and into our lives. How will you prepare for Christmas this year?

As a part of your participation for Christmas resolve to give closer attention to the Word of God by reading, for example, one chapter a day from the Gospels for the next 40 days. You might read the Gospels of Mark and Luke which together have forty chapters. Getting to know more about the life of Christ will make you appreciate more deeply the significance of His coming which we celebrate on Christmas. In our daily prayers include thanksgiving for the Lord's coming, invite Him to be at the center of your life and let your heart leap for joy as you meditate on God's gift of His Son to the world."

I encourage all of you to make Sunday Divine Liturgy the highest priority of the week. It is the Lord's Day. Let us make sure we are offering the day to the Lord. You will notice, especially in November and December, additional weekday services. We are offering some services during the week at 7:00 am. This is to accommodate your work and school schedules.

ORTHODOX SPIRITUALITY

This class will focus on our relationship with Christ, and how we grow spiritually with prayer and fasting.

We will be meeting on the following Sundays, at 12:30, in the museum: November 4 & 12

Please join us as we continue to discuss the importance of the Divine Liturgy for our lives, and how it unites us with Christ.

Please contact Father Jordan with any questions

(frjordan@goholytrinity.org)

THE HISTORIC ROAD OF EASTERN ORTHODOX CHRISTIANITY

This fall course is designed for Orthodox and non-Orthodox alike: inquirer, catechumen, Sunday school teacher, adult leader, or interested parishioner. Its purpose is to introduce the historic development of the Orthodox Christian Church.

The class will meet on the following Mondays, 7:00 pm, in the museum: November 5, 12 & 19.

Please join us!

Please contact Deacon David Cole with any questions
(dndavid@goholytrinity.org)

THE OTHER SCRIPTURES II:

Readings from the Holy Texts not in the New Testament

Please join us on the following Wednesdays, 7:00 pm, in the museum:

Nov 7, 14 & 28

Please contact Deacon David Cole with any questions
(dndavid@goholytrinity.org)

TUESDAY MORNING BIBLE STUDY

Please join us on the following Tuesdays, 10:00 am, conference room:

Nov 6 & 27

Father will be leading this class. We will prayerfully study the Holy Scriptures, with emphasis on the Sunday readings and feast days.

COLLEGE MINISTRY @ OSU

OCF, Orthodox Campus Fellowship is a wonderful ministry and great opportunity to grow both in our relationship with Christ, and Church family on campus. Father Jordan, and Father Stephen Soot will be serving our students on campus. Please contact either Father Jordan or Father Stephen with any questions.

(frjordan@goholytrinity.org
frsoot@comcast.net)

OCF will be meeting at the OSU Episcopal Campus Ministry house, St. Anselm, 2615 Arnold Way.

OCF will be meeting in November, on the following dates, 5:30 pm:

November 6 & November 27

From the Justice and Human Rights Council:

On August 28, 2012 parishioners Alex Christy, Bill Aspros and E. John Rumpakis met with Congresswoman Suzanne Bonamici.

A wide range of issues was discussed regarding Cyprus, the Patriarchate and the Halki Patriarchal School of Theology.

Congresswoman Bonamici was very cordial and thanked us for providing information regarding matters she was unfamiliar with. She would like us to maintain contact and she will consider joining the Hellenic Caucus in Congress.

Philoptochos Bakery

Pre-order for the holidays – Now!

Large Spanakopita \$20.00

Small Spanakopita \$10.00

Large Baklava \$22.00

Small Baklava – gift wrapped \$12.00

All orders must be pre-paid by November 10th

Mail your order and payment to Holy Trinity Cathedral
Philoptochos Bakery
3131 NE Glisan Street
Portland, OR 97232

Cappella Romana to perform ancient Latin chants in "Byzantine" style

Hear the beauty of worship which unified the Christian Mediterranean world of the first millennium.

Cappella Romana will open its 21st Annual Season with ancient chants from medieval Spain in honor of St. James -- Ἰάκωβος in Greek, Iacobus in Latin--with a concert Friday, November 16.

Medieval Latin chant specialist Marcel Pérès from France will lead the Byzantine chant ensemble including Alexander Lingas, John Michael Boyer, Constantine Kokenes and Mark Powell in a program drawn from the Codex Calixtinus, the priceless 12th-century manuscript stolen and recently recovered from the

Cathedral of St. James in Compostela, Spain. Monsieur Pérès has collaborated for many years with Lycourgos Angelopoulos, the director of the Greek Byzantine Choir of Athens, for recordings of Old Roman Chant, echoing an era when the popes of Rome were Greek-speaking and the Latin liturgy still retained Greek psalms and hymns.

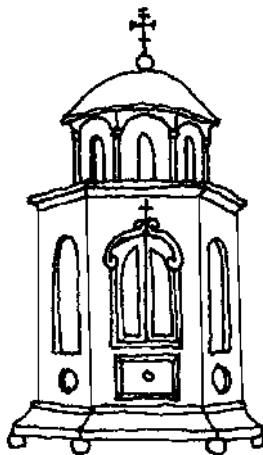
Cappella Romana in concert November 16, 8pm, St. Mary's Cathedral at NW 18th & Couch. Pre-concert talk with Monsieur Pérès at 7pm. Tickets start at \$22; discounts for students and seniors. For more information, call Mark Powell at 503-927-9027 or online at cappellaromana.org

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

Friday, November 16: Feast of St. Matthew
Orthros 8:00 am, Liturgy 9:00 am
Saturday, November 17: Feast of St. Gregory
Orthros 8:00 am, Liturgy 9:00 am
Wednesday, November 21: Feast of the Presentation
Orthros 8:00 am, Liturgy 9:00 am
Tuesday, November 27: Feast of St. James Persian
Divine Liturgy 7:00 am
Friday, November 30: Feast of St. Andrew
Orthros 8:00 am, Liturgy 9:00 am

Change Service

Requested



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Service Schedule for November:

Thursday, November 1: Feast of Sts. Cosmos & Damianos
Orthros 8:00 am, Liturgy 9:00 am

Thursday, November 8: Feast of the Archangels
Orthros 8:00 am, Liturgy 9:00 am

Friday, November 9: Feast of St. Nectarios
Orthros 6:15 am, Liturgy 7:00 am

Tuesday, November 13: Feast of St. John Chrysostom
Orthros 6:15 am, Liturgy 7:00 am

Wednesday, November 14: 6:00 pm Evening Liturgy

YOUTH CORNER

Jr. GOYA

November 3:

9:00 am Service Project

November 10:

6:30 pm Fellowship

November 16-18

GOYA Retreat at the Monastery

"The Scoop" for your Youth Group

Newsletter from the Dept. of Youth Ministry

To get involved and to receive more information contact Youth Director, George Demas @ 503-234-0486, ext 34

Chronia Polla! Happy Name Day!

(Archangels, Nov 8)
Michael Beauchamp
Michael Gustafson
Angeliki Hatzziyannis
Michael Hinchliffe

(St. Katherine, Nov 25)
Madison Christ
Katerina Koukoumanos
Mia Hunt
Kate Jamison
Katerina Kosmas
Kelly Carlson
Katerina Triantafillou

(St. Stylianos, Nov 26)
Stella Gatziolis

Remember the Dates!

(Detailed Information to Follow. Please check your physical mail, emails & Facebook. RSVP ASAP with George Demas for all events.)

"GOYA Together": (6-12th grades) Vespers or a prayer service, dinner, hangout with a spiritual discussion/social service/social outreach. These events occur 1-2 times each month. Locations, Dates and times will be announced. Get your family involved!

"Game Night: Last Chance Fridays": (All Ages Welcome) Every last Friday of each month from 6pm-Midnight: Soccer, Basketball, Volleyball, Dance, Video Games, Ping-Pong, Foosball, Board Games, Hang-Out & Snacks.

- **November 3, 9am-12:30pm "DOWNTOWN HOMELESS FEED":** (Jr GOYA, 6-8 grade) We will first meet at Holy Trinity to sack lunches for the needy. Then will have a discussion about what we are doing and then we will go to Rescue Mission area, distribute food and engage with the needy.
- **November 10, 6:30pm-9:00pm, "JR GOYA FELLOWSHIP":** (JR. GOYA 6-8 grade) Fellowship, food, and discussion. Hosting home TBA.
- **November 16-18, "SR GOYA MONASTERY RETREAT":** (9-12 grade) At ~~St. John the Forerunner~~ the Forerunner Monastery in Goldendale, WA. We will be hosting the retreat master from Ascension California, Fr. Nebojsa Pantic. Fr. Nebojsa is very talented and versed in Youth Ministry and will offer us four different sessions on chastity throughout the weekend. Amongst learning our Orthodox Identity we will have fellowship, tours of the new property/church, confessions, service projects, and other activities. \$50 per child (covers transportation and donation to monastery). Please contact Fr. Jordan if financial assistance is needed. Sign your kids up now by contacting George Demas for more details.
- **November 30, "Game Night":** (All Ages) Fun activities available: basketball, volleyball, soccer, ping-pong, board games & more. Chaperons needed! Come and have a great time with our community



Quote of the month for our Orthodox Identity

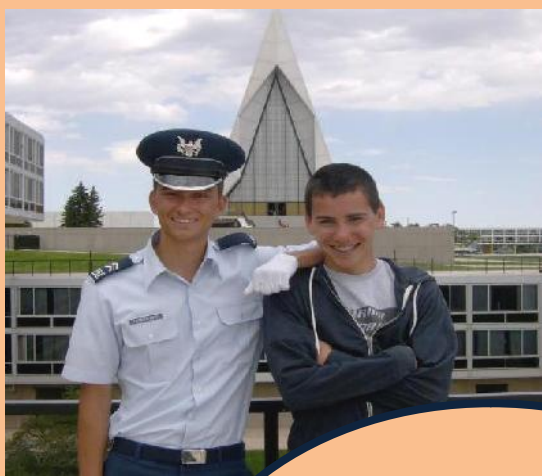
Why we need a Spiritual Father (a bishop, priest or monastic for regular personal counsel):

"The knowledge and experience of the spiritual father-whose teachings and advice the confessing Christian executes-on the one hand, teach this person what is necessary to embrace and carry out, on the other hand, what is necessary to spit away and reject. Through his knowledge, the spiritual father morally builds him within virtue, while through his experience, he guards him from the delusions-and in this manner guides him to salvation"

"Reverence towards a spiritual father is a fortress against sin because it restrains the sinful urges and severs the improper desires"

-St Nektarios (On Repentance & Confession-

GETTING TO KNOW THE HEART OF OUR YOUTH



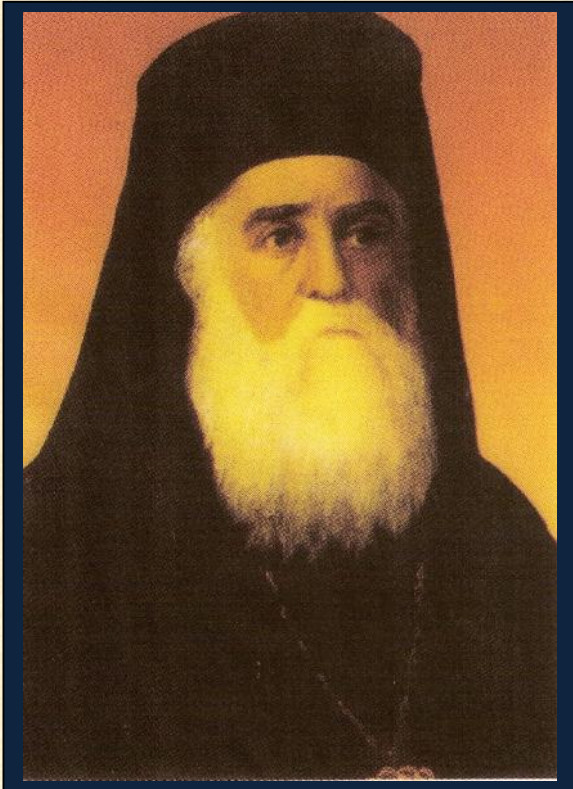
Alex Tymchenko

I am currently a senior at Lake Oswego High School. My mom, Mari, is Japanese-American and my dad, Viktor, is Ukrainian. I have been raised in the Orthodox faith and my whole family attends Holy Trinity. My older brother, Andrew, is now a sophomore at the United States Air Force Academy in Colorado. I compete in cross-country and track. I won districts in the 300 meter hurdles last year. I have played the piano for twelve years and am an avid skier and backpacker. At Holy Trinity, I serve in the altar and cherish the opportunity to contribute to the Liturgy in such a way. I try to live out my faith on a daily basis. Helping others is important to me. This past summer, I went to Japan to aid in tsunami relief. I also enjoy being a counselor at Camp Angelos, which I have been attending since I was little. I constantly am looking at what makes Orthodox Christians unique. The Orthodox faith is full of rich traditions and practices not seen in any other faith. My Orthodox Identity defines who I am as a follower of Christ and a member of this society.

Spiritual Reflection:

What is a spiritual father according to our Orthodox tradition and its history? Unknowingly, many Orthodox do not have a regular spiritual father, why do you think that is? What is the bliss of having this kind of relationship? After reading and reflecting on St. Nektarios' life, what made him such a great spiritual father?

When we are physically ill, we go to the doctor. Similarly, we should go to our spiritual father for confession and guidance when we need advice or are struggling in our faith. A spiritual father is a priest, bishop, or monastic that becomes your companion and guide on your spiritual journey. Not all Orthodox Christians have a spiritual father. As priests change parishes and we relocate where we live, it takes a lot of effort to maintain a continued relationship. Yet, the benefits of having a regular spiritual father lead to a stronger faith. As Orthodox Christians, we look to the saints for examples in how to live our lives. St. Nektarios dedicated his life to the faith and became a spiritual father to many. The virtues that made him a great spiritual father were the strength of his own faith, his wisdom, and love for others.



St. Nektarios of Aegina

Patron Saint of Cancer

Feast Day: Nov 9th

Troparion (1st Tone)

(Read especially this prayer for those who have cancer):

The offspring of Selyvria and the guardian of Aegina, the true friend of virtue who didst appear in the last years, O Nektarios, we faithful honor thee as a godly servant of Christ, for thou pourest forth healings of every kind for those who piously cry out: Glory to Christ Who hath glorified thee. Glory to Him Who hath made thee wondrous. Glory to Him Who worketh healings for all through thee.

Saint Nektarios was born in Selyvria of Thrace on October 1, 1846. After putting himself through school in Constantinople with much hard labor, he became a monk on Chios in 1876, receiving the monastic name of Lazarus; because of his virtue, a year later he was ordained deacon, receiving the new name of Nektarios. Under the patronage of Patriarch Sophronius of Alexandria, Nektarios went to Athens to study in 1882; completing his theological studies in 1885, he went to Alexandria, where Patriarch Sophronius ordained him priest on March 23, 1886 in the Cathedral of Saint Sabbas, and in August of the same year, in the Church of Saint Nicholas in Cairo, made him Archimandrite. Archimandrite Nektarios showed much zeal both for preaching the word of God, and for the beauty of God's house. He greatly beautified the Church of Saint Nicholas in Cairo, and years later, when Nektarios was in Athens, Saint Nicholas appeared to him in a dream, embracing him and telling him he was going to exalt him very high.

On January 15, 1889, in the same Church of Saint Nicholas, Nektarios was consecrated Metropolitan of the Pentapolis in eastern Libya, which was under the jurisdiction of Alexandria. Although Nektarios' swift ascent through the degrees of ecclesiastical office did not affect his modesty and childlike innocence, it aroused the envy of lesser men, who convinced the elderly Sophronius that Nektarios had it in his heart to become Patriarch. Since the people loved Nektarios, the Patriarch was troubled by the slanders. On May 3, 1890, Sophronius relieved Metropolitan Nektarios of his duties; in July of the same year, he commanded Nektarios to leave Egypt.

Without seeking to avenge or even to defend himself, the innocent Metropolitan left for Athens, where he found that accusations of immorality had arrived before him. Because his good name had been soiled, he was unable to find a position worthy of a bishop, and in February of 1891 accepted the position of provincial preacher in Euboea; then, in 1894, he was appointed dean of the Rizarios Ecclesiastical School in Athens. Through his eloquent sermons his unwearied labors to educate fitting men for the priesthood, his generous alms deeds despite his own poverty, and the holiness, meekness, and fatherly love that were manifest in him, he became a shining light and a spiritual guide to many.

At the request of certain pious women, in 1904 he began the building of his convent of the Holy Trinity on the island of Aegina while yet dean of the Rizarios School; finding later that his presence there was needed, he took up his residence on Aegina in 1908, where he spent the last years of his life, devoting himself to the direction of his convent and to very intense prayer; he was sometimes seen lifted above the ground while rapt in prayer. He became the protector of all Aegina, through his prayers delivering the island from drought, healing the sick, and casting out demons. Here also he endured wicked slanders with singular patience, forgiving his false accusers and not seeking to avenge himself. Although he had already worked wonders in life, an innumerable multitude of miracles have been wrought after his repose in 1920 through his holy relics, which for many years remained incorrupt. There is hardly a malady that has not been cured through his prayers; but Saint Nektarios is especially renowned for his healings of cancer for sufferers in all parts of the world.

Greek Festival!

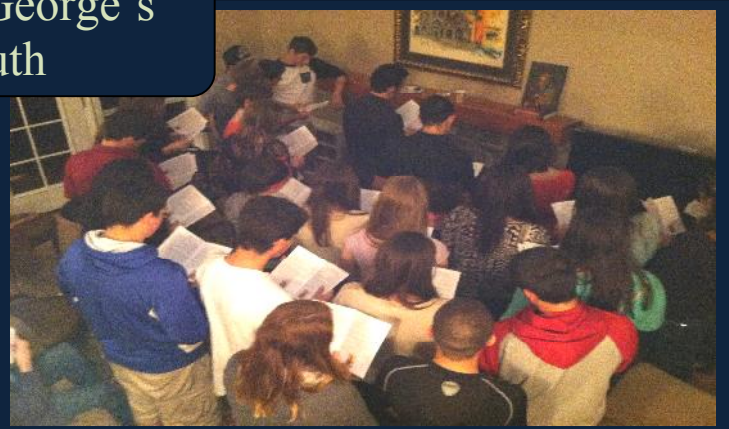


*“He who loves his brother abides in light,
and there is no cause for stumbling in him”*

-1 John 2:10-



GOYA Fellowship
with St. George's
Youth



If you would like to get involved with Youth events then please contact the Youth Director, George Demas at gdemas3@yahoo.com or 503.234.0468, ext 34