

November 2013

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

1 CORINTHIANS 4:20

HOLY TRINITY GREEK ORTHODOX CATHEDRAL 3131 NE Glisan St., Portland, Oregon 97232 503-234-0468

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### *On the Road again*

*"They had lost faith, lost hope. They were walking along, dead, with Christ alive. They were walking along dead, with Life itself. Life was walking along with them, but in their hearts life had not yet been restored."*

St. Augustine

How many of us honestly look forward to taking a long road trip? The long and forever endless highways, roadside restaurants, sore back and cramped legs, at times can make for a very long and stressful trip. Good company, Yiayias koulourakia, and good music can definitely help us endure, and even enjoy the long journey. I can still remember eating my mother's keftedes and feta on our trips traveling through the mountains of Colorado. The best part of the journey is entering the city or special place of our destination. As a little boy, I always looked forward to seeing the city lights of Denver after driving for hours in the dark mountains. The city lights of Denver are east of the mountains. They were not the lights of Bethlehem, but as a boy, the city lights shy of the foothills, always brought me comfort. I knew we were close to being home.

The amazing story of Cleopas and Luke on the road to Emmaus is offered in St. Luke 24:13-27. Sts. Cleopas and Luke are among the chosen 70 disciples. In this story, the Resurrected Jesus enters the conversation of Cleopas and Luke. The eyes of the disciples were unable to recognize Jesus. The fathers of the church believe they could not recognize the Resurrected Jesus because they were grieving for Him as if He was dead. "They had lost faith, lost hope. They were walking along dead, with Christ alive." The disciples had been traumatized by Jesus' arrest and crucifixion. They are walking as homeless disciples arguing over who was to blame and what to make of the myrrh bearing women's witness of Christ' empty tomb and the vision of angels. They should have listened to the women!

Christ begins to slowly open their hearts. The Lord opened the scriptures to them, and reminded them again what they had forgotten in such a short time. "And He said to them, O mindless ones and slow of heart to believe all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory? And beginning with Moses and with all the prophets, He interpreted to them the things in all the scriptures about Himself." (Lk 24:25-27) I was disappointed to discover stacks of daily bible reading cards untouched in the narthex of the church. Honestly this happens every year. Hundreds of unused daily bible reading cards are tossed in the recycle bin.

How ironic that the cards have been placed in the recycle bin, but never used. The scriptures will open our hearts and help us stay on the path to God. Did you know that the Saturday vespers, Sunday Orthros are filled with Word of God? The first part of the Divine Liturgy is referred to as the 'Liturgy of the Word.' These services are an invitation from Christ to be filled with His Word.

Something very special happened to Cleopas and Luke after they listened to Christ. They did not want Jesus to leave them. "Remain with us...And He went in to remain with them." (Lk 24:29) The disciples in a very special way would not take no for an answer. Christ does not force His ways on us. He will not come to us unless we ask Him. There are a number of parishes throughout the Greek Orthodox Archdiocese of America that are hurting, and Holy Trinity is one of them. Why has Holy Trinity been struggling for so many years? I do not have the answer. Perhaps we have to ask ourselves the question? Do we have that same desire like Cleopas and Luke to have Christ is in our church? Let us join Cleopas and Luke and not take 'no' for an answer. I believe we all want Christ. We have all made mistakes, especially in the church. A Christian will always struggle in a spiritual way. It is not easy to be an Orthodox Christian. It requires great commitment and sacrifice. This is the struggle we want!

Jesus saved the best for last for His disciples. Cleopas and Luke invited Jesus to the evening meal. The disciples who are the hosts, are pushed aside. They did this willingly. Jesus assumes the role as their host. The stranger on the road becomes the Master of the house. "He took the bread and blessed it, and breaking it, was giving it to them. And their eyes were opened up and they really knew Him; and He vanished from them. And they said to one another, "Were not our hearts burning in us while He was speaking to us on the way, while He was opening up the scriptures to us." (Lk 24:30-32)

The story of the Emmaus meal can be a reality for all of us at Holy Trinity when we follow the Light of Christ, and partake of His Bread and Wine, His Body and Blood, at every Divine Liturgy. I always remember what a parishioner shared with me not too long ago. "Sunday is my favorite day. I work 6 days a week. My work requires me to be on the road and away from family and friends. I love Sunday! I am reunited with my family and friends in the house of God sharing His banquet!" Saint Ephraim said, "Broken bread is the key to open eyes."

Father Jordan

# Thanksgiving and Stewardship

A Sermon by Fr. Alexander G. Leondis

## *Entry of the Theotokos*

We are found in the season of Thanksgiving when we offer gratitude to God as a nation and as individuals for His blessing and love for us. Today, November 21st our Church celebrates a unique feast of gratitude, the Entry of the Theotokos to the Temple.

Joachim and Anna were childless for many years. They promised God that if they had a child, the child would be given to the service of God in the Temple. At three years of age, Joachim and Anna offered Mary to God in thanksgiving and fulfilled their promise.

Zacharias led Mary into the Holy of Holies, where the High Priest would enter only once a year. No one else was allowed to enter. Zacharias was led by the Holy Spirit to take the three-year-old child into this most sacred area of the Temple. The significance of the act was that God was preparing his vessel, his bridge, his new Temple, Mary, in order for His Son to enter the world.

She was led into the Holy of Holies, because God was telling the world that Mary would become the new Temple. Mary became the new temple because she bore God for nine months. She was his physical temple, for she gave Christ her flesh, her blood and her bones, which replaced the wood, metal and stone of the Temple.

In the Temple, Mary prepared herself to become the Mother of God. The Entry of Theotokos marks the fulfillment of the promise of Joachim and Anna to give Mary to God as an act of thanksgiving.

Soon we will celebrate Thanksgiving Day. In the first year the Pilgrims landed in America, half of them died from lack of food and a severe winter. The Indians taught them to plant corn, which prepared them and helped sustain them for the following winter. In 1621, Governor William Bradford, wanted to set aside a day of feasting and prayer in thanksgiving to God for surviving the winter.

The settlers invited the Indians to this meal to give thanks to God for their many blessings. The Pilgrims recognized God as the Giver of all good things and offered him thanksgiving and gratitude.

On Stewardship Sunday, we will be called upon to express our thanksgiving and gratitude to God, like Joachim and Anna and the Pilgrim Fathers. "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." God gave, by setting the ultimate example, and encourages us to experience the joy of giving. He asks us to give in order to continue his work on earth by supporting his Church.

Our goal as a parish should be to support the entire Ministries and Operating Budget through the Christian Stewardship Program. We should be responsible to support fully the work of Christ at our Church. We invite you today to help us reach 100% of our goal by increasing your giving "not until it hurts," but "until it feels good."

If we increase our giving each year, as the Lord has blessed us, then we will keep pace with inflation and support and grow all our programs through Stewardship.

A pastor once said to his congregation: "My friends, it takes faith to make the church walk!" They shouted, "Let it walk, Pastor, let it walk." He went on, "Brethren, it takes love to make the church run!" They shouted, "Let it run, Pastor, let it run." "Beloved," he continued, "It takes money to make the church fly." Back came the answer: "Let it walk, Pastor, let it walk."

In Byzantine icons the angels are pictured with wings to

denote the speed with which they fly to carry out God's will. I'm sure we can all try to imitate the angels in this respect. The Church should not walk or run; it should fly like the angels, because its purpose is to promote and expand the love of Christ among us.

Whether the Church walks, runs or flies depends on how well we have prepared. Joachim and Anna prepared to fulfill their promise by dedicating Mary's life. The Pilgrims prepared by following the advice of the Indians to plant for the coming year. Each was thankful for the blessings bestowed upon them.

We, as Orthodox Christians, have much to be thankful for. Yet, how well have we prepared? God's love is abundantly evident as we look around us.

Stewardship is the privilege of responding to God's love with thanksgiving and gratitude. Today, we have the great privilege of assisting Christ by our 2013 Christian Stewardship Commitment. We have the privilege of participating in spreading the good news of his love now and in future generations. Look at the young people in our Church feed the little and big sheep of his flock. At the Liturgy the Priests offers the gifts of bread and wine saying: "Your own gifts, from your own, we offer to you."

All we are and have are a gift from God. All is His. We are merely the stewards, the managers of the time, talent and treasures He has given to us. I ask that you prayerfully decide the portion of God's gifts to you that you will offer to His Church through the Christian Stewardship Program of our Parish.

+ The Reverend Alexander G. Leondis



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*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 15<sup>th</sup> of the current month. Deadlines will be strictly adhered to.

**Dynamis Editorial Guidelines** How to contribute:  
Email to: [Gail@goholytrinity.org](mailto:Gail@goholytrinity.org). 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 editor 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 over .....\$225  
Quarter advertising section – 1/8 of last page .....\$125

## ***Special Dates to Remember.....***

**Sunday, November 10:** Seniors Medicare Seminar following church services

**Friday, December 6:** 12:00 noon - Seniors St. Nicholas luncheon at the Old Spaghetti Factory

**Sunday, December 8:** Annual Fall Parish Assembly  
Topics include Parish Council nominations & The 2014 budget

**Sunday, December 8:** 3:00 pm – AHEC Lamb & Salmon dinner @ Camp Angelos

**Sunday, December 15:** Christmas Pageant following Church services

**Sunday, December 15:** Parish Council elections  
12:00 pm – 3:00 pm

**Tuesday, December 31:** New Years Eve Party hosted by the Holy Trinity youth

## **ALPHABETICAL LISTING**

Adult Education, Dn. David Cole

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

Agia Sophia Academy, Elisha Lubliner ..... 641-4600  
A.G.R.O., Saki Tzantarmas.....777-1415

AHEC, American Hellenic Educational Center

John Melonas .....282-0277

AHEPA, Thomas Spathas .....515-7203

Altar Boys, Gary Palumbis .....869-5819

John Anasis.....531-0402

Camp Angelos, Mary Jo..... 695-5888

Daughters of Penelope, Jacki Dickinson.....971-327-7172

Dynamis, Gail Morris ..... 234-0468

Endowment Fund, Mike Diamond .....222-1988

Ethos Bookstore, Christos Efthimiadis .....849-2550

Greek Festival, Katherine Ossey ..... 282-6219

Greek Folk Dance, Helen Tzakis .....891-4351

Greek School, Katerina Iconomou .....997-5459

Email: [katerinaonline.com](mailto:katerinaonline.com)

Greeters Ministry, Anastasia Mallos.....255-0609

HACCM (Hellenic-American Cultural Center & Museum)

Nick Fkias..... 644-1455

Alexandra Andronikos.....665-5722

Justice & Human Rights, Alex Christy .....636-8326

Orthodox Spirituality, Fr. Jordan ..... 705-7929

Philo House Thrift Shop, Nancy Doulis .....287-3484

store..... 232-3992

Philoptochos, Sophia Kondoleon.....635-5652

Philoptochos Cookbook, Helen Stratikos .....666-8815

Seniors Ministry, Dean Lampus .....329-0873

St. Photios Fellowship, Dn. David Cole ..... 287-0475

Stewardship Chairman, John Carandanis.....685-6164

Sunday School, Dn. George Ketrenos..... 234-0468

Vacation Church School, Dina Khoury .....224-5524

Youth Ministry, Father Jordan ..... 234-0468

\* Hope & Joy (ages 5-11)

\* Junior Goya (ages 11-14)

\* Senior Goya (ages 15-18)

\* College Ministry, OCF

\* Young Adult Ministry (ages

\* Summer Youth Camp

## ***Christmas Breads and Sweet Delectables***

*Philoptochos will host Coffee Fellowship on December 15<sup>th</sup>, and also offer for sale, freshly baked loaves of Christopsoma along with luscious holiday treats. Stock up for the holidays and don't forget to tuck away a Hostess Gift or two. All proceeds support Philoptochos philanthropies and social services.*



Dear Brothers and Sisters in Christ,

If you're interested in the "why" behind why Christ has asked us to give, please take some time to read the following article on the concept of tithing. This is not just a Protestant idea but applies to all Christians, including Orthodox. It sheds light on our church tradition and the biblical reasons why giving to our church should not be an arbitrary number we decide to give after paying our cable bills and the money we spend on entertainment! I learned that tithing is intentional worship, not an afterthought. Enjoy the article and have a blessed week!

In Christ,  
John Carandanis

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## Tithes and Firstfruits

— Fr. Dmitri Cozby

*"Honor the Lord with your substance, and with the firstfruits of all your produce" (Proverbs 3:9).*

In ancient Israel, the Church of the Old Testament, the Law of Moses instituted the "tithe", also called the offering of the firstfruits. "Tithe" is merely the Old English word for "tenth". Israel's tithe was an assessment of one-tenth of all produce for the maintenance of the Temple, the support of the priesthood, and the sustenance of the poor (Num. 18:24; Deut. 12:11 and 26:12). Usually this portion was rendered from the first harvested of the crop, hence the title "firstfruits".

These activities are still necessary parts of Church life. Parishes need suitable places for worship, education, and fellowship; we are still responsible for our priests' livelihood; and the Lord continually reminds us of our obligation to the needy. Therefore, the practice of good stewardship, represented by the tithe, retains its importance.

The motive behind the Old Testament tithe, however, was not purely pragmatic. For the ancient Hebrews tithing was never merely an efficient way to raise money. Rather, they understood that their relationship with God required them to dedicate a substantial portion of the fruit of their labor to His purposes. Our basic understanding as Orthodox Christians, derived from the Old Testament, is that everything comes from God. All that we have or hope to possess, beginning with life itself, is His gift. We acknowledge this fact in our spiritual life through prayer and fasting and through our struggle to follow His commandments. With regard to our material blessings, we confess that He is their true source by returning a portion to Him, to be used for His purposes in this world. These works include the maintenance of worship, the support of those called to His special service, and aid for the poor. By thus giving a portion of our wealth for His purposes, we sanctify the remainder. Through offering a part, we bring the whole of our lives into harmony with God's will.

The Old Testament Law embodied this admission of God's sovereignty in the tithe. Nothing in this is changed by the coming of Christ. Tithing is not a purely Old Testament observance revived by Protestants and, therefore, a thing we Orthodox Christians need not worry about. It is true that many Old Testament practices are now understood in a spiritual way fulfilled, transformed, or displaced by Christ's coming, death, and Resurrection. It is also true that, in recent times, some Protestants have stressed tithing as the norm of giving. But in reality, neither of these objections applies to the tithe or denies its validity.

Our Lord criticized the way in which his opponents tithed, but in so doing, He confirmed the tithe itself: "Woe to you, scribes and Pharisees, hypocrites! For you tithe your mint, dill, and cumin, but have omitted the weightier matters of the law judgment, mercy, and faith. These you ought to have done, without omitting the others" (Matthew 23:23).

Likewise, one of the earliest witnesses to Holy Tradition, The Teaching of the Twelve Apostles (sometimes called The Didache), applies the firstfruits to the Church. "Every firstfruit of the produce of the wine-vat and of the threshing-floor, of cattle and flocks, you will take and give as the firstfruit to your prophets; for they are your chief priests . . . if you prepare food, take and give the firstfruit according to the commandment. Likewise, when you open a jar of wine or oil, take and give the firstfruit to the prophets. Take also the firstfruit of money and clothing and every possession, as it may seem right to you, and give according to the commandment."

St Irenaeus, writing toward the end of the second century, notes that Christ Himself "gave directions to His disciples to offer the firstfruits of His own created things not as if He stood in need of them, but that they might be themselves neither unfruitful nor ungrateful." St John Chrysostom contends that the tithe is more binding on us than on the Jews. In one of his sermons, he notes that under the Old Testament tithing was the norm. Among Christians, however, it has become a cause for amazement; we exclaim in wonder, "Why, so-and-so tithes!" St John finds this a sad reflection on our piety and ends with the warning, "if it was a danger to neglect the tithe then, imagine how serious it must be now!"

As we said, the Old Testament saints did not see the tithe merely as a way for organizing fund-raising for the Temple and clergy, but as part of their relationship with God. Similarly, we cannot regard our giving merely as providing for our parish's material needs. We must appreciate the spiritual importance of tithing, as the return to the Lord of a portion of His blessings through which we sanctify the remainder for our own use. Thus we acknowledge the Lord's claim upon the whole of our life and affirm that the focus of our existence is not this world but the Kingdom to come.

The tithe, one-tenth, is the ideal of stewardship set forth in Scripture in the Old Testament tithe, and in Tradition, represented by The Didache, St Irenaeus, and St John Chrysostom. At first, for those not used to the idea of tithing, this amount may seem staggering. The best way to

begin is to adopt a lower percentage and then increase it over time. First, we should accept the underlying principle behind tithing: that we should not give an arbitrary amount, but that our contributions should represent a proportion, a percentage, of our income. Once we establish a certain percentage (for example 3%-5%) as our starting point, we can then increase it by one percent a year until we reach the tithe. From the beginning, however, we must adopt the idea that we give a percentage of our treasure; we cannot base it on impulse, giving "a little something" from what we "have left over". Instead, our offering should represent "the firstfruits of our produce" offered because we feel need to "honor the Lord with our substance", because we want show our gratitude to Him for His blessings, and because we acknowledge our part in His work of redeeming the world.

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## HACCM

"The Legacy of Greece to Modern World Medicine" – Save the Date --HACCM and the National College of Natural Medicine (NCNM) are co-sponsoring a lecture discussing this topic on Saturday, November 2 from 6 to 9 pm in the museum.

role in the foundation of modern medicine? Come and hear two Smithsonian Scholars, Alain Touwaide, PhD, and Emanuela Appetiti as they share their groundbreaking research in answering that question. Their goal is to inform people about the roots of botanical medical treatments that stem from ancient Greece. There will be a special reception honoring our scholars from 6 to 7:30 pm. \$20 general admission; \$15 seniors; \$10 students. The lecture which follows is free. You won't want to miss this event. Call HACCM for more information and to register (503) 858-8567.

On Sunday, October 13th, 25 people participated in the "Lovejoy Columns & Tom" bike tour co-sponsored by HACCM and Know Your City. The tour included stops along the former site of the Lovejoy Columns in what is now the Pearl District and ended at the museum. Participants viewed a film on the preservation of those columns, enjoyed some Greek pastries and heard brief remarks about the life of Mr. Stefopoulos from John Marcoules whose father knew the artist.

Thank you to all who volunteered in the museum during Festival weekend. And a special thank you to Mr. Gus Tiniakos who entertained the visitors playing the santouri. We heard some great comments about the museum during the weekend – such as –"It's wonderful"; "This is so cool!" (from a student visitor); ".his sayings (Stefopoulos)" ring so true today, I wish I could hang them in my classroom" (from a Rex Putnam high school teacher); "most ornate, beautiful handwriting"; "this should be a traveling exhibit – worth doing."

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## Church Music Institute



*Sponsored by the Greek Orthodox Metropolis of San Francisco Church Music Federation and the National Forum of Greek Orthodox Church Musicians*

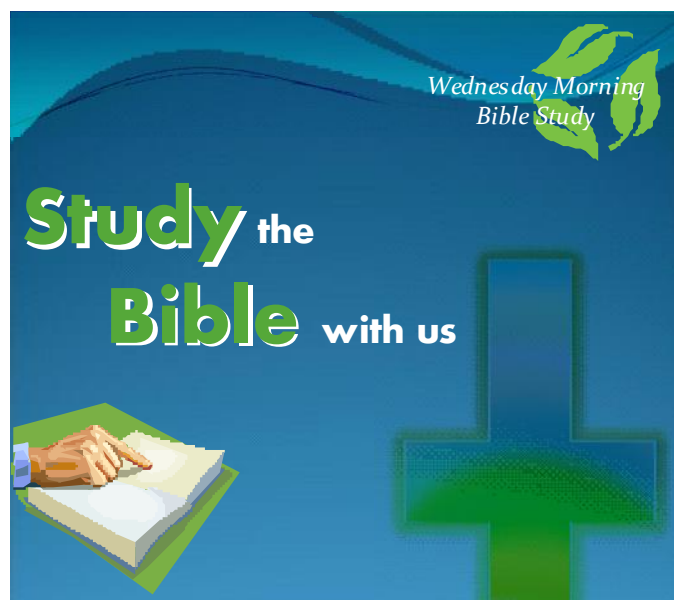
**Saturday, November 9, 2013**  
**Holy Trinity Greek Orthodox Cathedral**  
**Topic: The Divine Liturgy: Structure and Theology**

Enjoy a day of fellowship and music with Church musicians from throughout your area at this FREE Church Music Institute. The day will begin at 9:30 am with Continental breakfast. The workshop will begin promptly at 10:00 am and your day will be filled with music, music, music! You will have the opportunity to learn about the Divine Liturgy, the structure, the theology and the hymnology associated with it. Lunch is also included.

All pre-registered participants will be entered into a special prize drawing!

**Please join us for the Feast of Nectarios**  
**Orthros 7:00 am**  
**Divine Liturgy 8:00 am**

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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 (November 13, Liturgy @ 8:00 am) 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 [fjordan@goholytrinity.org](mailto:fjordan@goholytrinity.org).

**Nov. schedule: November 6, 13 & 20.**



On Sunday, October 6 during the Greek Festival, **His Eminence Metropolitan Gerasimos** and the Chancellor of our Metropolis, **Archimandrite**

**Apostolos Koufallakis**, came to enjoy the festivities and meet the people.

Here they are pictured with Father Jordan and the Greek Folk dancers who entertained at the Festival for the afternoon.



*His Eminence Metropolitan Gerasimos with dancer, Christina George and Eleni Mallos.*

*Father Theodore Dorrance, sitting with daughter, Fotini and son, Anthony*



On Sunday, October 13, the Parish Council, Philoptochos and the Festival hosted a special coffee to honor Fr. Jordan for his 20-year Ordination anniversary

← President of the Parish Council Ellie Bass, Father Jordan, Pres. Marika and Philoptochos President Sophia Kondoleon

The Choir chanted “God Grant You Many Years.”



## Baptisms:

*October 12, 2013: Sophia Rogue Rios*, daughter of Ronston Manolo Rios and Magdalena Zoe Touhouliotis. The Godparent is Leah Touhouliotis Whaley.

*October 26, 2013: Gabriel Vagelis Urell*, son of Anthony Jason Urell and Maria Sotiria Giannakopoulos Urell. The Godparent is Dimitri Giannakopoulos.

*October 26, 2013: Sotiria Petra Urell*, daughter of Anthony Jason Urell and Maria Sotiria Giannakopoulos Urell. The Godparent is Florence Protopapas.

*October 26, 2013: Kent (Anastasios) Urell*, son of Anthony Jason Urell and Maria Sotiria Giannakopoulos Urell. The Godparent is Stella Giannakopoulos Diaz.

## Wedding:

*October 19, 2013: Brian Patrick Young and Maria Wasacz*. The Sponsor was Martha Wasacz.

## Funeral:

*October 16, 2013: George Nickoloff*, who fell asleep in the Lord on October 12, 2013. Memorial donations can be sent in his memory to the Fr. Elias Memorial Fund at Holy Trinity.

## Byzantine Chant by Patriarch Athanasios V

You won't want to miss this concert of Orthodox chanting. Dr. Achilleas Chaldaiakis from Athens directs the men of Cappella Romana in beautiful Byzantine chants by +ATHANASIOS V, Archbishop of Constantinople New Rome and Ecumenical Patriarch (reigned 1709-1711). Featuring psalm verses for the Feast of St. Catherine and music for the Divine Liturgy not heard since the 18th century. Dr. Chaldaiakis is associate professor of Byzantine Musicology at the University of Athens and director of the Maestros of the Psaltic Art. 8:00 pm, Friday, November 8, St. Mary's Cathedral, NW 18th and Couch, Portland. Tickets start at \$25 with discounts for seniors and students. Info at cappellaromana.org or call 503-236-8202.

## Philoptochos Membership and You

All Holy Trinity parishioners are invited to join Philoptochos – men, too! Your support and participation are most welcome and appreciated.

**Current members**, please renew your membership this month. (An envelope is included with this issue of *Dynamis* for your convenience.)

### Have you wondered....

#### 1. What is the mission of Philoptochos?

Philoptochos supports and promotes charitable, benevolent and philanthropic endeavors. We seek to help those in need – within our own community and throughout the world – and to perpetuate the Orthodox faith and traditions.

#### 2. What are a few examples of Philoptochos efforts in the last year?

- **Kids 'N' Cancer Camp Agape** is our camp for children with cancer and their families; 24 families were invited last summer as our guests at Camp Angelos for Philo fun, food and fellowship.
- **Philo House Thrift Shop** offers economical items to its Burnside neighborhood while providing funds for Philoptochos operations, seniors' activities and emergency assistance.
- **Philanthropy Committee Grants** are awarded to selected nonprofits in the Metro area and beyond; funding is from our award winning cookbook, *Flavor it Greek*, and related products.
- **Emergency assistance** is offered in crisis situations.
- **Special Loved Ones** visitation ministry provides us with the priceless benefits of continuing relationships with parishioners who are currently less mobile or homebound.
- **Commitment to Rahab's Sisters**, a Portland area nonprofit which provides meals and hospitality to women marginalized by poverty, homelessness or victimized by human trafficking.

**3. How can I handle one more thing... – I am already overcommitted?** We are a **ministry with purpose**, yet our unique structure provides flexibility. Active members may join one of six **Circles** which meet monthly for fellowship, hands-on projects or education. Some members participate on a less regular basis, attending retreats, events or helping with 'Oli Mazi'/'all together' service projects when able. Finally, others generously support Philoptochos primarily through their financial gifts.

**4. What is the cost of membership?** Philoptochos welcomes your 'best gift' stewardship offering. However, with each membership received, our chapter sends \$30 to Metropolis and National Philoptochos ministries and charitable efforts (IOCC, Social Services, Medical Fund, OCF, Autism Fund and many more). Your offering above \$30 remains here at Holy Trinity for our local philanthropic efforts.

Holy Trinity Philoptochos has held 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. *Please join us!* 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), Pres.

### Philoptochos General Assembly Dinner Meeting ~ Tuesday, November 12th

6 pm ~ Fr. Elias Stephanopoulos Community Center

Please rsvp to your Circle Leader or to Sophia Kondoleon (503.635.5652).

Holy Trinity Greek Orthodox Cathedral  
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### Service Schedule for November:

Friday, November 1: Sts. Cosmos & Damianos  
6:15 am Orthros, 7:00 am Divine Liturgy

Wednesday, November 6:

9:00 am Orthros

Saturday, November 9: St. Nectarios

7:00 am Orthros, 8:00 am Divine Liturgy

Wednesday, November 13: St. John Chrysostom

7:00 am Orthros, 8:00 am Divine Liturgy

Friday, November 15: Nativity Fast Begins

7:00 am Orthros, 8:00 am Divine Liturgy

Wednesday, November 20:

9:00 am Orthros

Wednesday, November 20: Presentation of the Theotokos

5:00 pm Orthros, 6:00 pm Evening Liturgy

Monday, November 25: St. Catherine

8:00 am Orthros, 9:00 am Divine Liturgy

Wednesday, November 27:

6:00 pm Evening Liturgy

Saturday, November 30: St. Andrew

8:00 am Orthros, 9:00 am Divine Liturgy

### ***YOUTH CORNER:***

***Goya Bible  
Study/Fellowship:***

November 9  
GOYA Fellowship  
3:00 pm – 7:00 pm

November 22-24  
Sr. GOYA Retreat  
@ the Monastery