

Dynamis



April 2011

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

1 CORINTHIANS 4:20

HOLY TRINITY GREEK ORTHODOX CATHEDRAL + PORTLAND + OREGON



The Sacrament of Holy Unction

In our world and from nearly the beginning of human history, pain and sorrow are ever present realities. Sickness, suffering and death are the terrible proofs that humanity groans under the heavy burden of ancestral sin (Rom. 5:12-14; 8:18-25). As if the burdens of our fallen nature were not enough, some choose to exacerbate the dreadfulness of our condition by abusing the soul and body with every manner of excess. Sickness and the body’s eventual death are inescapable indignities which we suffer because of the fall. They are not forms of divine retribution, but the result of our deep alienation from God and our rejection of Him. God allows death, not as a punishment, but to terminate graceless life, so that it may be restored to its fullness in the resurrection. “*Since, through man, sin came into the world, and through sin death, it pleased God to give us His Son, in order to condemn sin in His flesh, so that those who died in Adam may be brought to life in Him*” (Liturgy of St. Basil).

The Mystery of Holy Unction is established upon the words and actions of our Lord Jesus Christ. It embodies, extends and continues his healing ministry. The miraculous deeds of Christ disclose and proclaim the mystery of humankind’s renewal in the Kingdom: *the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up and the poor have good news preached to them*” (Matt. 11: 5-6). The Sacrament of Unction places the sick into this eschatological reality, where suffering, corruption and death are overcome, even in the present time. The healing ministry of the Church is patterned after the healing ministry of Christ and the Apostles. “*Is any among you sick? Let him call the presbyters of the Church and let them pray over him, anointing him with oil in the name of the Lord, and prayers of faith will save the sick man, and the Lord will raise him up; and if he has committed sins he will be forgiven*” (James 5: 14-15)

Holy Unction does not serve as a substitute for medical treatment, nor is the priest a replacement for the physician. Medical science is itself a gift of God and a sign of His providential benevolence, wisdom and love. In time of illness we are guided by the words of Scripture:

“When you are sick do not be negligent, but pray to the Lord and He will heal you. Give up your faults and direct your hands aright and cleanse your heart from all sins...and give the physician his place, for the Lord created him...There is a time when success lies in the hands of

physicians, for they too will pray to the Lord that he should grant them success in diagnosis and in healing for the sake of preserving life”
(Sirach 38: 9-10; 12-14)

The Lord has commanded us to share one another’s burdens, to visit the sick and to care for the hungry and the poor. The sacrament of Holy Unction is the strong reminder to the Church community that cares for the afflicted, those suffering from illness, injustice, exploitation, oppression, hunger, poverty and abuse, is a communal concern and duty. The Church has a special responsibility to minister to the ills of humanity.

The outward sign or element of the sacrament is olive oil. It is an appropriate symbol for the sacrament, since its use as a therapeutic agent is known from antiquity. As with all the mysteries, Holy Unction is celebrated by a canonically ordained bishop or presbyter. The service developed over a long period of time. It contains the following basic elements: a modified Orthros; a prayer for the consecration of the oil; a set of seven Readings and priestly prayers (probably because the service was celebrated by seven priests at one time); and a prayer for the anointing of the sick person. The Sacrament is used for the sick and may be celebrated at any time in the Church, home or hospital. In earlier times the sacrament was celebrated in the context of Divine Liturgy.

The Church celebrates the Mystery with special solemnity on Holy Wednesday for the whole community. The Church confers the Sacrament upon all the faithful, whether they are physically ill or not, because we do not draw a sharp distinction between bodily and spiritual illness. It may be that the use of Holy Unction in the middle of Holy Week is a vestige of the ancient practice of the reconciliation of penitents before Pascha. In any case, the solemn celebration serves to remind the faithful of Christ’s power to forgive and liberate the conscience from the blight of personal and collective sin and to emphasize the glorious expectation of Pascha; the resurrection, redemption and the sanctification of all life.

~ Fr. Calivas ~

The Sacrament of Holy Unction will be available on Wednesday (2 Unction services, 3:00 & 7:00 PM), Thursday, Friday and Saturday morning Holy Week Services. Please see Father Jordan or Father Dimosthenis immediately if you have a family member or friend who is ill at home, in the hospital, or in a nursing home. The Clergy will be making visitations to shut-ins during Lent.

Holy Trinity Greek Orthodox Cathedral
3131 NE Glisan St., Portland, OR 97232
DIRECTORY

All names without prefix are (503)

- Fr. Jordan Brown...234-0468 or..... 705-7929
- Fr. Demosthenis Paraskevaidis...234-0468 or706-1974
- Fr. Deacon David Cole.....287-0475
- Parish Council President, Nick Triantafillou 234-8948
- Holy Trinity office, Gail Morris, Secretary.....234-0468
- Holy Trinity web site: www.goholytrinity.org
- Holy Trinity fax.....236-8379

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.

Content and length: Church-related organizations maximum 500 words; non-church related and articles by private persons maximum 300 words. 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.

The back cover is reserved for paid advertisements, at these 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

We are not destroyed or killed...

Calamity abroad. We watch helplessly as earth and ocean destroy cities and kill people in Japan. We are moved to aid through donations for a little comfort to survivors. We watch helplessly other parts of the world where vicious attacks destroy churches and kill our Christian brethren. We are moved to aid through donations and political pressure for a little relief. The need will continue and, adjusting our budgets, we sacrifice as we turn to help the needy.

Meditating on these as we approach Holy Week, we treasure our freedom and our very lives. We are not destroyed or killed... How grateful are we that we even

have a Holy Week? Resurrection approaches and we prepare through Great Lent, observing the fast, giving alms and attending services.

We pray for our departed loved ones, we partake of the riches of our Holy Orthodox Church. Do we sacrifice, giving our best gift from the gifts we receive? Or do we attend occasionally and consider it sufficient to place a few bills in the collection like some admission fee? The need continues and it is for support, stewardship, sustenance of our soul's very home.

The promise comes from the heart. The pledge comes with the card.

Like a Paschal season greeting card to the church, your written wish of support can come to the office on a Stewardship Pledge Card. Ponder no more and let us know of your intent so the parish council may make educated decisions in administering your stewardship.



"Hats Off to 60 Years!"

The Daughters of Penelope are celebrating the 60th anniversary of their annual Mother's Day Luncheon. This year's event is on Saturday, May 7, 2011 at the Stockpot Broiler, 8200 SW Scholls Ferry Road in Beaverton. We invite everyone to attend -- and wear your favorite hat! The price is \$30; \$35 at the door with no reservation. Children under 12 are \$12.50. For reservations, call Sylvia Handris (503) 518-1182; Kiki Farrier (503) 253-3240; or Mary Pazeotopoulos (503) 282-7677. When you call in, please give us the names of everyone in your party.



Join the HACCM Team

Your Hellenic-American Cultural Center & Museum began as a dream by this community nearly 15 years ago with the desire to gather, preserve and share knowledge of the Hellenic-American experience. Your dream has become a reality. In June 2006 HACCM acquired our 501(c) (3) non-profit status and began the work to establish a physical center to celebrate and share the rich cultural tradition brought to this region by the Hellenes.

Are you proud of your heritage? Do you want to continue to share and preserve your Hellenic pride? As in any volunteer non-profit organization, a natural attrition of Board and committee members occurs. Without new volunteers your cultural center and museum will slip away.

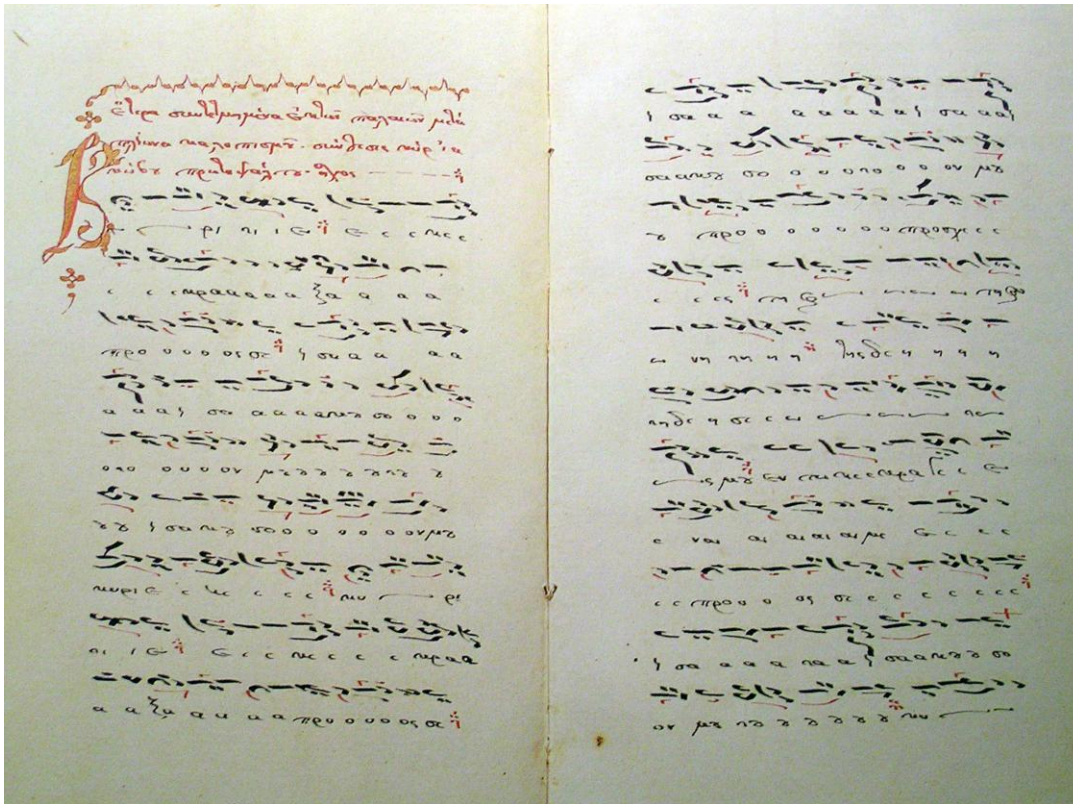
We are currently looking for talent or background in the areas of website design, marketing, development/fundraising, grant writing, and data entry. This is also an opportunity for college interns to earn credit in their areas of study. Your talent, no matter what your age, will enhance the mission of HACCM. If you are interested in more information, please email haccmpdx@gmail.com. We need your help to continue this important Cultural Center & Museum.

“Honoring the future by preserving our past”

School of Byzantine Music

The School of Byzantine Music of our Cathedral would like to thank Maria and Isidoros Garifalakis for their generous donation of the amount of \$5,000.

audio files from live recordings of the great chanters of the Patriarchate to give the students a real taste of what chanting in our Eastern Orthodox Church should be.



With this money all the expenses of the School equipment have been covered, making the classes more affordable for the students. May God bless you Maria and Isidoros and grant you with many years to serve His glory!

The School has 13 students-people of our community and still accepts new ones of all ages. We also welcome students from other Orthodox communities. Besides the class lessons, all the students have the chance to listen to both the training exercises to learn the byzantine music notation and the hymns through the online DropBox Software from their homes. For the benefit of our students, we are also working on building our own Website with many byzantine music

For more information please contact Father Dimosthenis at: frdimos@goholytrinity.org



The Oli Mazi Philoptochos Monastery Retreat proved to be an enlightening experience for the sixteen ladies who drove up March 4-6. Plans are underway to make this an annual retreat to spearhead our yearly Lenten Journey. Many thanks to the nuns at St. John's Monastery for providing spiritual nourishment for us along with a healthy dose of their renowned hospitality.

MOTHER'S DAY TRIBUTES:

Please see the ad on next page describing this meaningful Philoptochos project to honor women on Mother's Day, both living and those who have passed. Tribute gifts can be made to the work of Philoptochos "in honor of" or "in memory of" the important women in your life. The gift will keep on giving as Philoptochos will use the funds to carry on our philanthropic work and assist in the work of our church. Thank you for supporting this worthy program and, be assured, your tribute will be acknowledged.

PHILO MEMBERSHIP DRIVE.

Please send in your 2011 membership envelopes to the Church office today. Men and women are invited to become members. Fairshare dues due by April 1, 2011. We will be printing a **MEMBERSHIP DIRECTORY** soon and all current members will be listed.

Tues. April 5 PHILO BOARD MEETING –Small Hall 7:00 p.m.

Looking ahead.... **Philo Semi-annual General Assembly Dinner Meeting & Election of 2011-2013 Board of Directors**, Tuesday, May 10, 6:00 p.m. Small Hall. A delicious meal is being prepared so please plan to attend and vote on your future Philoptochos leadership.

Philoptochos Past President's Luncheon – Sunday, June 5, 2011, 1:30 p.m. Portland Golf Club. (See ad next page)



With faith & love in Christ, Paula D. Diamond Philoptochos President



Pascha vs. Easter, Eggs, Bunnies & Baskets

Last year, on the day after western Christians celebrated the Resurrection of Christ (Easter), I made my annual pilgrimage to the card, gift & candy store for the 50% off sale of Easter goodies. I also looked for an appropriate card in Russian to send to our adult godchildren in California (Vladimir and Olga came to the U.S. to study, met, fell in love, and wanted to marry as Russians “used to do” in the Church. Jim and I became their sponsors.

To my surprise the foreign language “Easter” cards all used a form of the word, *Pascha!* Cards in Russian, Slovak, Spanish, Hungarian, Polish! Later I read that “Easter” is used only in English and German. And here I thought that only Orthodox Christians had the “inside track” on the correct term for this holy day!

Pascha is the Greek form of the Hebrew word, *Pesch* – “Passover” in English. We know that Passover is the Jewish feast commemorating the Israelites freedom and exodus from Egypt. After all, who doesn’t have the image of Charleston Heston as Moses engraved in their mind? When I close my eyes I can see him standing on the rocky edge of the Red Sea, arms spread open in the form of a cross, and the sea parting. Thus the Israelites passed over from “death and slavery” in Egypt to “life and freedom” in the Promised Land.

For Orthodox Christians - and apparently for non-English and German Christians – Pascha best identifies our Passover from sin’s “death and slavery” to “life and freedom” through Christ’s Resurrection. Christ not only fulfilled the Old Testament prophecies, but became the “Passover” Himself. What Moses, the prefigure of Christ in the Old Testament, inaugurated for the people of Israel on the temporal

level, Christ inaugurated for all people on the eternal level.

So where do the term “Easter” and the Easter Bunny come into play? We have spoken before of the pagan heritage or influence on holidays such as Halloween and May Day. Well, it occurs here as well. According to the Venerable Bede (676-735 AD), a monk who wrote about Anglo-Saxon mythology, Pascha Sunday was called “Easter” in connection with the Anglo-Saxon goddess Eostre/Ostara.

Eostre, the goddess of the spring, is venerated at the vernal equinox. It’s no surprise that she and her accompanying symbolism were incorporated into the new religion’s festival, since Christianity corresponded so well to the already familiar springtime themes of rebirth, new life, new hope, and light. Her existence is based on folklore and the traditional German festival Ostarun. Although Eostre was nearly always accompanied in legend and art with a hare, it was a magical hare (“the Cadbury bunny”) who could actually lay eggs. It’s easy to see the connection between this myth and the story of the Easter Bunny. (I always wondered why the Easter bunny, a mammal, brought eggs!) Since rabbits reproduce so rapidly, and are associated with fertility, the three became connected – rabbits, eggs and a goddess of Spring (a time of new life and fertility).

Eggs, though, have a worldwide association with rebirth, new life and fertility. The custom of egg-rolling came from Britain and gave rise to today’s egg hunts. Most famous are the red eggs of Pascha which remind us of the blood of the risen Lord. In many Orthodox churches the red eggs are blessed by the priest and distributed at the Resurrection service. Before eating the eggs, people tap their eggs against one another’s as they say “Christ is Risen! Truly He is Risen” Cracking the egg represents breaking the seal of Christ’s tomb. According to custom, the person

who cracks the other’s egg first will have the blessing.

St. Mary Magdalene, who is often depicted in icons holding a red egg, may have been aware that the Romans would know the meaning of the egg as something that brings forth life from a sealed chamber. After Christ was crucified and rose up to Heaven, Mary was in Rome. When she met with the Roman Emperor Tiberius, she gave him a red colored egg and announced “Christ is Risen!” She then went on to preach to Tiberius about Christ. It was an intelligent choice on her part because it was something the Romans would have understood.

The Christian Church realized that while some pagan customs could be eliminated, the new religion would be wise to give new significance and blessing to other established symbols, like the Christmas tree, and the Paschal egg. So while Christians are celebrating the birth or resurrection of Jesus, modern-day pagans are celebrating the return of light or the goddess of spring and fertility.

Thus, when we celebrate the resurrection of our Lord Jesus Christ, let’s call it Pascha! Since the “Easter Bunny” really has nothing to do with Pascha, but has everything to do with pagan gods, let’s play it down. Hopefully the Easter Bunny does not visit our parishes. If you want to carry this even further, if your child gets an “Easter basket” or “Pascha basket,” rather than fill it with lots of chocolate bunnies, cellophane grass that gets everywhere, and marshmallow chicks that are 100% sugar, consider filling it with some chocolate candies (I prefer sheep, eggs and crosses), an icon, a book about Pascha, a good book, or a small toy. For those who bring Pascha baskets of food to be blessed after the Resurrection service, consider including these chocolate delights among the other items.

By Phyllis Mesbel Onest, M. Div.



Mother's Day Gift Opportunity

Honor your mother, yiayia, thea, sister, nouna, daughter, goddaughter, cousin, granddaughter or special woman by giving a tribute gift in her name to Philoptochos.

Your honoree will receive a beautiful card to acknowledge your thoughtful gift.

You may also donate in memory of a loved one. A special floral bouquet will be placed in front of the Icon of the Panagia, the Mother of our Lord, to honor those deceased loved ones on Mother's Day.

Your gift will be deeply appreciated and used to continue the philanthropic work of Philoptochos .

Please complete the information below and return with your donation to: Philoptochos 3131 NE Glisan St. Portland, OR 97232. Gifts received by May 1st will be acknowledged in time for Mother's Day

In Honor of:

Name _____

Address _____

Or

In Memory of: _____

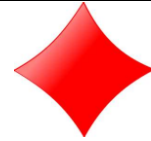
Your contact information

May we email you your receipt? If so, please print your email address. If you'd like a mailed receipt, please print your mailing address.

Email or mailing address:

HACCM Equipment Loan Policy

If any organization or individual wishes to use HACCM's equipment for an event, e.g. weddings, baptisms, parties or other special event, it is available for you. However due to increased use and the "wear and tear" of our equipment, we would like to let everyone know that there is a written policy and agreement form for borrowing the equipment. HACCM is now offering an A.V. technician who will set up, operate, and take down the equipment for your event. Due to some loss and damage in the past, the cost of usage and the technician is \$100.00. In addition, we will need at least **two** days notice ahead of your event. Please call Katherine Karafotias at (503) 858-8567 to schedule. Thank you.



SAVE THE DATE

Philoptochos Past President's Luncheon

In honor of Paula Diamond & Past Leaders

On Sunday, June 5th, 2011 at 1:30pm

Portland Golf Club

5900 SE Scholls Ferry Road

Portland, Oregon, 97225

Please RSVP

Mari Lou P. Diamond

mlpdiamond@gmail.com

503-516-3667



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Lenten Services

Great Compline, Mondays, 6:00 pm
Compline Service, Wednesdays, 9:00 AM
Presanctified Liturgy, Wednesdays, 6:30 pm
Presanctified Liturgy, Fridays, 9:00 am
Salutations, Fridays, 7:00 pm

Lenten Prayer of St. Ephraim

O Lord and Master of my life, take away from me the will to be lazy and sad; the desire to get ahead of other people and to boast and brag.

Give me instead a pure and humble spirit, the will to be patient with other people and to love them.

O Lord and King, let me realize my own mistakes and keep me from judging what other people do. For You are blessed now and forever. Amen