

# NATIONAL HELLENIC FREE PRESS

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## The Meaning of the Resurrection

Despite the many pressures of our time, we are about to celebrate the world's most important miracle, the most glorious event in the history of mankind, the resurrection of Jesus Christ. Happy Easter to you! The Resurrection makes possible the great reality of "Christ in you, the hope of glory" (Col. 1:27). Christianity is the inner presence of our living Lord.

After all, we see war and suffering and sickness and poverty and painful difficulties in most of our lives. As a result, many people have been tempted to misinterpret God and say things about Him that are not true.

Because this is the resurrection season, we do well to think anew of the glory of that occasion and its most fitting application to our lives. "What does it mean to me today?"

First of all, the resurrection means that you and I are forgiven of all of our sins. The Apostle Paul speaks most pointedly of this when he says that Jesus Christ "was delivered for our offenses, and raised again for our justification" (Romans 4:25). Did our dear Savior simply die as the hopeless martyr for a lost cause? The answer is "no." He is our glorious Savior. He triumphed over sin on Calvary's cross and we have evidence of this—the resurrection. Having been justified by His blood, we are confident of eternal salvation because Christ was raised again "because of" our justification. Christ declares all who believe in the finished work of the cross to be perfectly righteous. The proof of this is the resurrection. How marvelous is imputed righteousness!

In the resurrection of Christ there is a new life to live. Speaking about His post-resurrection life, Jesus said, "Because I live, you shall live also" (John 14:19). Make no mistake about it, Christianity is a faith to believe, but it is also a life to live. The life of God in the lives of men is what Christ promised, and the proof of the validity of that promise was His own resurrection. The empty tomb proves it all!

In the resurrection of Christ there is power for all occasions. Stating the great remaining ambition of his life, the Apostle Paul said, "That I may know Him, and the power of His resurrection" (Phil. 3:10). Thus the Bible teaches that Christ takes up His residence within us. The Apostle Paul declares that His presence produces power, authority, capability, overcoming strength within us to live a life that is equal to every occasion. The Christian should be a vibrantly alive person indeed!

Therefore, as we celebrate the Easter season once again, we must remember that the resurrection of our dear Savior the Lord Jesus has awe-

some consequences in the life of all of us who believe. In these present hours, Christ is our enabling capability for all occasions. As we celebrate this Easter season, let us also consider the millions of our world who do not know the forgiveness and presence of Christ in their lives. We must pray that there will once again be that overwhelming curiosity on the part of the lost to know the Lord Jesus and His life within. Having prayed, let us do what we can in order that others will be brought to the place where they will believe on Jesus Christ and have everlasting life. Remember that the resurrection is a part of the Gospel. The whole Gospel is the marvelous announcement that "Christ died for our sins according to the scriptures; And that He was buried, and that He rose again the third day according to the scriptures" (1 Cor. 15:3,4). Think of it, any person who believes that Jesus died on the cross for his sins as the Son of God and rose again, that person is given the marvelous gift of everlasting life. God offers this gift to all!

### Western Christian Civilization

As students of history and of our present situation, I am sure that you and I are mutually interested in these astonishing times. I do not doubt that we are both keeping an eye on the fast-moving developments of our world and, in the process, asking the question, "What are the moral, spiritual, Biblical, prophetic implications of these present times, and what may we anticipate for tomorrow?" This may indeed amount to the question, "Western Christian civilization—where is it going?"

But now, Western civilization faces many oncoming dangers, from ferocious assault to silent, debilitating corrosion. Should this remarkable but fragile culture be destroyed, the world will certainly move into the darkest age mankind has ever known. "Made darker yet," as Churchill said, "by the lights of perverted science."

**The Perils Which Press Upon Us** The mounting influence of humanist philosophy. That ridiculous document, "The Humanist Manifesto" has long since taken root in the American educational system and, therefore, in the assumptions by which the West perceives itself. Strengthened by the bizarre notions of evolution and utopianism, humanism is fast becoming America's secular religion, as well as the religion of liberal church-

(Continued on page 30)

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## GREEK INDEPENDENCE DAY

Dear Friends,  
As March 25<sup>th</sup> approaches, we are preparing to celebrate Greek Independence Day and to pay tribute to the vision and sacrifices of those who struggled, against all odds, to establish the modern Greek State.



This year is marked by the strenuous efforts of the Greek Government and the Greek people to cope with an unprecedented financial crisis, which, as Prime Minister George Papandreou has noted, constitutes a threat to Greece's very sovereignty.

While Greece is neither the first, nor the last country to undergo severe financial tests, it would be inconsistent with the Greek people sacrifices not to take into due ac-

count the seriousness of the existing situation.

Consequently, in these difficult times, the Greek Government has decided that the most appropriate way to honor our Independence Day is to contribute, in a symbolic, but also tangible manner, to the intense efforts to redress the situation and to forego the traditional March 25<sup>th</sup> receptions hosted by the Greek diplomatic missions around the world.

Over the centuries, the Greek nation has repeatedly proven its resilience. It is now our generation turn to rise to the challenges we are confronted with. I am confident that, through our relentless and determined efforts, Greece will overcome the present difficulties, in the same way she has successfully faced adversity in the past. I know that we can count on the understanding and support of each and every Greek American and of the Greek American community as a whole.

In this spirit, we will celebrate Greek Independence Day with the appropriate solemnity, proud of what our nation has achieved over the centuries and fully conscious of our current historic responsibilities.

Ambassador Vassilis Kaskarelis

## A BRIEF HISTORY OF THE REVOLUTIONARY WAR

In the 1700's, St. Catherine the Great of Russia ousted the Turks from the Black Sea Coast, creating numerous towns with Greek and Byzantine names, including Odessa. She offered Greeks financial incentives and free land to settle these regions. Many took her offer, namely, A. Tsakalof, E. Xanthos, and N. Skoufas, three businessmen who founded the Philiki Etairia (Friendly Society) in Odessa in 1814. The Philiki Etairia branched throughout Greece, where members met in secret in planning for liberation. These leaders believed that armed force was the only way to strive for liberation, and they made generous monetary contributions towards the freedom fighters. Meanwhile, the Phanariotes, such as A. Mavrokordatos and A. & D. Ypsilantis, were wealthy Greek families of Constantinople who dominated commerce in the Ottoman Empire and weakened it from within.



On March 25, 1821, Bishop Germanos of Patras courageously raised the Greek flag at the monastery of Agia Lavras in the Peloponnese, and declared "Ελευθερία ή Θάνατος" (Freedom or Death). March 25th was a significant date: it is the feast of the Annunciation in the Greek Ortho-

dox Church, when the Virgin Mary freely chose to bear Christ, who would free humanity of their sins.

During the first year of the war, the Greeks captured Monemvassia, Navarino (Pylos), Nafplion, Tripolitsa, Messolongi, Athens, and Thebes. Mavromichaelis, governor of Mani, sieged strategic Turkish garrisons and homes. Turks retaliated in other areas of Greece, especially on the island of Chios, where 25,000 civilians were massacred. T. Kolokotronis, noted as the most important figure in the Greek revolution, sieged Tripolis and forced its surrender, defeated the army of Dramalis and inflicted major blows to Ibrahim's army. Other important leaders during the revolt were G. Karaiskakis, C. Kanaris, General Makriyannis, M. Mavrogenous, L. Boumboulina, A. Miaoulis, Nikitaras, Papaflesas (Grigorios Dikaio), and many more. Help came from aristocratic young philhellenes, such as Shelley, Goethe, Schiller, Hugo, de Musset, and Lord Byron.

The Ottomans took over the Peloponnese once again by 1827. However, a combination Russian, French and British fleet destroyed the Turko-Egyptian fleet in the Bay of Navarino in October 1827. When Sultan Mahmud II defied the odds by proclaiming a holy war, Russia sent troops into the Balkans and engaged in another Russo-Turkish war with the Ottomans. With Russian troops at the gates of Constantinople in 1829, the sultan finally accepted Greek Independence by the Treaty of Adrianople. The Protocol of London formally recognized Greek Independence in 1830. Greece endured many more struggles until 1947, when her current borders were achieved.



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1. To defend all who are unjustly attacked
2. To applaud the achievements of all our people
3. To support the ideas of the Greek Orthodox Faith
4. To promote the use of the Greek Language
5. To extend the knowledge of Hellenism, Greek culture and traditions
6. To encourage all worthy community causes
7. To further the just causes of the people of Greece
8. To uphold the Greek Cypriot cause
9. To assist all Greek-American fraternal, cultural, patriotic and religious organizations
10. To install Americanism in the Greek-American community.

***Koraes Elementary School Re-  
ceives an A+ on Illinois State  
Board of Education  
Accreditation Report!***



Koraes Elementary School, a private Orthodox Elementary School, affiliated with SS Constantine and Helen Greek Orthodox Church in Palos Hills, has met/and or exceeded all state requirements in the Illinois State Board of Education (ISBE) Non-Public School Accreditation Process. A full review of the school's curriculum, policies, procedures, teacher credentials and the physical plant of the school was conducted by an auditing team from the Illinois State Board of Education. This process gives the public assurance that Koraes' educational program has been reviewed and approved by ISBE. For more information about Koraes, please call 708.974.3402 or visit our website at [www.koraes.org](http://www.koraes.org). Photo SV01: 5<sup>th</sup> grade class pictured, front row from left to right Constantine Alemsis, Arris Panos, Nina Karnavas, middle row from left to right Alexa Tsiakopoulos, Victoria Atkinson, Steven Karitsiotis, back row from left to right Jimmy Nickolettos, Constantine Makris, John Moshos.

SEASON'S GREETINGS FROM

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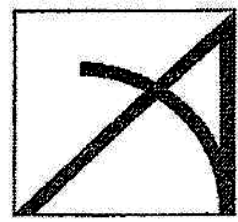
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# The Chronology of Christ's Crucifixion and Resurrection

**Tuesday:** Jesus Christ ate an evening Passover meal with His disciples and instituted the New Covenant symbols (Matthew 26:26-28). Jesus was then betrayed by Judas, arrested and during the night brought before the high priest.

**Wednesday:** Jesus died around 3 p.m. (Matthew 27:46-50). This was the preparation day for the annual, not weekly, Sabbath, which began at sunset (Mark 15:42; Luke 23:54; John 19:31). Jesus' body was placed in the tomb at twilight (Matthew 27:57-60).


**Thursday:** Wednesday sunset to Thursday sunset was the high-day Sabbath, the first day of Unleavened Bread (John 19:31; Leviticus 23:4-7). It is described as the day after the Day of Preparation (Matthew 27:62).

**Friday:** The high-day Sabbath now past, the women bought and prepared spices for anointing Jesus' body before resting on the weekly Sabbath day, which began at Friday sunset (Mark 16:1; Luke 23:56).

**Saturday:** The women rested on the weekly Sabbath, according to the Fourth Commandment (Luke 23:56; Exodus 20:8-11). Jesus rose near sunset, exactly three days and three nights after burial, fulfilling the sign of Jonah and authenticating the sign He gave of His messiahship.

**Sunday:** The women brought the spices early in the morning while it was still dark (Luke 24:1; John 20:1), finding that Jesus had already risen (Matthew 28:1-6; Mark 16:2-6; Luke 24:2-3; John 20:1). He did not rise on Sunday morning, but near sunset the day before.







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# NATURE IS ALWAYS PERFECT, WE ARE IMPERFECT

What would you do?....you make the choice. Don't look for a punch line, there isn't one. Read it anyway. My question is: Would you have made the same choice?

At a fundraising dinner for a school that serves children with learning disabilities, the father of one of the students delivered a speech that would never be forgotten by all

not want someone like Shay on their team, but as a father I also understood that if my son were allowed to play, it would give him a much-needed sense of belonging and some confidence to be accepted by others in spite of his handicaps.

I approached one of the boys on the field



who attended. After extolling the school and its dedicated staff, he offered a question: 'When not interfered with by outside influences, everything nature does, is done with perfection. Yet my son, Shay, cannot learn things as other children do. He cannot understand things as other children do.'

Where is the natural order of things in my son?' The audience was stilled by the query. The father continued. 'I believe that when a child like Shay, who was mentally and physically disabled comes into the world, an opportunity to realize true human nature presents itself, and it comes in the way other people treat that child.' Then he told the following story:

Shay and I had walked past a park where some boys Shay knew were playing baseball. Shay asked, 'Do you think they'll let me play?' I knew that most of the boys would

and asked (not expecting much) if Shay could play. The boy looked around for guidance and said, 'We're losing by six runs and the game is in the eighth inning. I guess he can be on our team and we'll try to put him in to bat in the ninth inning.' Shay struggled over to the team's bench and, with a broad smile, put on a team shirt. I watched with a small tear in my eye and warmth in my heart. The boys saw my joy at my son being accepted. In the bottom of the eighth inning, Shay's team scored a few runs but was still behind by three. In the top of the ninth inning, Shay put on a glove and played in the right field. Even though no hits came his way, he was obviously ecstatic just to be in the game and on the field, grinning from ear to ear as I waved to him from the stands. In the bottom of the ninth inning, Shay's team scored again. Now, with two outs and the bases

loaded, the potential winning run was on base and Shay was scheduled to be next at bat. At this juncture, do they let Shay bat and give away their chance to win the game? Surprisingly, Shay was given the bat. Everyone knew that a hit was all but impossible because Shay didn't even know how to hold the bat properly, much less connect with the ball.

However, as Shay stepped up to the plate, the pitcher, recognizing that the other team was putting winning aside for this moment in Shay's life, moved in a few steps to lob the ball in softly so Shay could at least make contact. The first pitch came and Shay swung clumsily and missed. The pitcher again took a few steps forward to toss the ball softly towards Shay. As the pitch came in, Shay swung at the ball and hit a slow ground ball right back to the pitcher. The game would now be over. The pitcher picked up the soft grounder and could have easily thrown the ball to the first baseman. Shay would have been out and that would have been the end of the game.

Instead, the pitcher threw the ball right over the first baseman's head, out of reach of all team mates. Everyone from the stands and both teams started yelling, 'Shay, run to first! Run to first!' Never in his life had Shay ever run that far, but he made it to first base. He scampered down the baseline, wide-eyed and startled. Everyone yelled, 'Run to second, run to second!' Catching his breath, Shay awkwardly ran towards second, gleaming and struggling to make it to the base. By the time Shay rounded towards second base, the right fielder had the ball . . . the smallest guy on their team who now had his first chance to be the hero for his team. He could have thrown the ball to the second-baseman for the tag, but he understood the pitcher's intentions so he, too, intentionally threw the ball high and far over the third-baseman's head. Shay ran toward third base deliriously as the runners ahead of him circled the bases toward home.

All were screaming, 'Shay, Shay, Shay, all the Way Shay' Shay reached third base because the opposing shortstop ran to help him

by turning him in the direction of third base, and shouted, 'Run to third! Shay, run to the home run!' As Shay rounded third, the boys from both teams, and the spectators, were on their feet screaming, 'Shay, run home! Run home!' Shay ran to home, stepped on the plate, and was cheered as the hero who hit the grand slam and won the game for his team. 'That day', said the father softly with tears now rolling down his face, 'the boys from both teams helped bring a piece of true love and humanity into this world'.

Shay didn't make it to another summer. He died that winter, having never forgotten being the hero and making me so happy, and coming home and seeing his Mother tearfully embrace her little hero of the day!

AND NOW A LITTLE FOOT NOTE TO THIS STORY: We all send thousands of jokes through the e-mail without a second thought, but when it comes to sending messages about life choices, people hesitate. The crude, vulgar, and often obscene pass freely through cyberspace, but public discussion about decency is too often suppressed in our schools and workplaces. If you're thinking about forwarding this message, chances are that you're probably sorting out the people in your address book who aren't the 'appropriate' ones to receive this type of message. Well, the person who sent you this believes that we all can make a difference. We all have thousands of opportunities every single day to help realize the 'natural order of things'. So many seemingly trivial interactions between two people present us with a choice: Do we pass along a little spark of love and humanity or do we pass up those opportunities and leave the world a little bit colder in the process? A wise man once said every society is judged by how it treats its least fortunate amongst them. May your day, be a Shay Day.



## EASTER GREETINGS FROM

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# Greek Orthodox Easter

(Continued from p 1)

hood a village atmosphere as farmers from the island of Naxos come to the city to sell their goods. Athenians who still have connections to their islands and villages on the mainland are preparing to leave the city as are people with no connections. On the islands people are working feverishly to paint restaurants, hotels and shops, white-wash houses and get ready for the second busiest holiday week of the year (after August 15th the Saint Day of the Virgin Mary or Panagia). By Thursday ferries, flights and the roads leading out of Athens will be full. By Saturday Athens will seem like a giant village. It's a great time to be in Athens which is a good thing because it is a terrible time to leave because the traffic is so bad.

## The Resurrection or Anastasis

At 11pm on Saturday night pretty much the entire country is in church. The lights are turned off at midnight and the priest announces that Christ has arisen from the dead as candles are lit from his and then from each other. The tiny glow at the front of the church grows and soon the whole room is illuminated by the light of everyone's candles. At the stroke of midnight the priest intones the paschal hymn "Christ has risen from the dead and in so doing has trampled on death and to those in the tombs he has given life". The church bells ring in celebration, fireworks go off, ships sound their sirens and the light and sound makes the

4th of July seem tame in comparison. People greet each other happily with the words Christos Anesti (Christ has arisen) which is replied to with Alithos Anesti (Truly He has arisen). Then everyone heads for home with their lighted candles where they trace the cross three times above the door and to bless trees and farm animals. Most people either stay home or go to a restaurant for the traditional bowl of mageritsa, a thick green soup made from the intestines of the lamb that will be roasted the next day, breaking their 40 day fast which began with the end of Apokreas. Gunshots, dynamite and fireworks will be going off for the next 24 hours or more shattering nerves and blowing off a finger or two.

There are many traditions and ceremonies held around the country. in fact too many to mention here, but Tomkinson's book goes into great detail and is a very helpful way to decide where to spend Easter if you don't have friends or family to be with in Greece.

## Easter Sunday

Easter day is most people's favorite day of the year. A lamb is roasted and friends and families get together to eat, drink, talk and dance. In some towns like Arachova and Livadeia, it is a community celebration with rows of lambs roasting in the village square. In other towns like Monemvasia, Rhodes, Hydra, Halkidiki, Koroni, Chania and Leros the effigy of Judas or Barabbas is burned.



Κάθε χρόνο ο χορός των Αθηναίων και Πειραιωτών σκορπίζει κέφι σε 100δες προσκεκλημένους. Στην φωτογραφία ένα γκρουπ απ' αυτούς χορεύουν με κέφι..



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*In this photo released by the Wildlife Conservations Society, a pair of brown bear cubs play in the pool in their new habitat it the Bronx Zoo in New York, Friday, Jan. 8, 2010. The two sibling cubs were rescued along with a third from Baranof Island, Alaska.*



*A newly born grey seal pup lies by his his mother Laura on January 27, 2010, at the North Sea Oceannarium in Hirtshals, Northern Denmark. Laura is the fist grey seal in captivity in Denmark ever to give birth to a pup. Ten years ago Laura was found on a beach near Hirthals and brought to the oceanarium.*

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**Recipes from Chef MD’s BIG BOOK OF CULINARY MEDI-  
CINE, Author John La Puma,MD and Rebecca Powell Marx**

**PARMIGIANO CAESAR SALADWITH SHRIMP**

Prep time: 20 minutes

Cook time: 10 minutes

Yield: 4 servings

**INGREDIENTS:**

2 slices whole-wheat bread

1 ½ Tbs. each: fresh lemon juice and walnut oil

1 Tbs. Worcestershire sauce

1 garlic clove, peeled and minced

½ tsp. anchovy paste(optional)

8 oz. cooked medium shrimp

8 cups packed torn organic romaine lettuce (about 12 oz.)

2 Tbs. grated Parmigiano-Reggiano cheese

**PREPARATION:**

Preheat oven to 450 F. Lightly coat a baking sheet with olive oil cooking spray. For the croutons, cut the bread into ½ -inch squares and coat with cooking spray. Bake for 7 to 8 minutes until crisp; set aside.

Combine the lemon juice, walnut oil, Worcestershire sauce, garlic, and if desired, anchovy paste in a large bowl. Remove 1 Tbs. of the dressing and toss it with the shrimp in a small bowl. Let the shrimp stand at least 5 minutes or refrigerate for up to one hour.

Add the lettuce and croutons to the dressing in the large bowl; toss well and transfer to four serving plates. Top the salads with shrimp and sprinkle with cheese.

**SUBSTITUTIONS:** Shredded cooked chicken breast may replace the shrimp.

**ROSEMARY GRILLED CHICKENAND SUMMER VEGETABLES**

Prep time: 10 minutes Cook time: 25 minutes

Yield: 4 servings

**INGREDIENTS:**

2 Tbs. chopped fresh rosemary

3 garlic cloves, peeled and minced

4 organic chicken thighs (about 1 ½ pounds)

Salt and freshly ground pepper

¼ cup spicy vegetable juice

1 Tbs. extra-virgin olive oil

4 ½-inch thick slices eggplant (from the large end)

2 medium zucchini squash, halved lengthwise (about ½ pound)

2 large plum tomatoes, halved lengthwise

1 15-oz can organic no-salt added chickpeas (garbanzo beans), drained

1/3 cup crumbled feta cheese

**PREPARATION:**

Prepare a charcoal or gas grill to medium heat. Combine 1 Tbs. of the rosemary and a third of the minced garlic in a large bowl; set aside. Loosen the skin from the thighs with your fingers. Press the remaining tablespoon of rosemary and the rest of the minced garlic under the skin; massage the skin to distribute the mixture evenly. Season the skinless sides of the chicken thighs with salt and pepper if desired. Place the chicken skin-side up on the grill. Cover for 10 minutes.

Combine the vegetable juice and oil; transfer two tablespoons of this mixture to the large bowl with reserved rosemary mixture. Brush the remaining mixture over both sides of the vegetables and add them to the grill. Turn the chicken over. Continue grilling covered for 5 minutes. Turn the vegetables; continue grilling covered for 5 minutes or until the vegetables are tender. Leave the chicken on the grill for 5 more minutes or until cooked through. Meanwhile, transfer vegetables to a carving board; cut into bite-size chunks. Add the cut vegetables to the bowl with the rosemary mixture. Add the chickpeas and toss well. Season with salt and pepper if desired; transfer to four serving plates. Remove the chicken from the grill and discard the skin from the thighs. Place the thighs over the vegetable mixture and sprinkle feta cheese over all.



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Orthodox Missions at a Glance in 2010 by

Alex Goodwin

Four billion. This is the estimated number of non-Christians in the world today. With conservative estimates of global population reaching nearly 6.7 billion, only 33% of people the world over count themselves as members of the Body of Christ. What is the vision of our Church for the other 66%? What is our individual response to this vision?

Traditionally, one of the functions of the Church has been to invite those outside the Body into a relationship with Christ. Historically, the form this work has taken has varied from generation to generation; and over the centuries, the chapters of the Church’s disciple making efforts have been colored and characterized in many ways. But, what is the current state of the missions movement among the Christian faithful? How will this impact the four billion non-Christians in the world?

Among Orthodox Christians, interest in missions and missionary activity seems to be on the increase. The Church appears to be growing in countries where it is newly emerging or remerging. Leading this charge is a cadre of mission-minded hierarchs deeply committed to sharing Christ with the world. Orthodox mission agencies from Greece, Russia, Finland, and North America to name a few are undertaking disciple-making initiatives across the globe; the administrative heads of these agencies will be meeting in Minsk later this year to discuss these efforts.

For over 20 years, the current generation of North American Orthodox Christians have been cultivating and growing an expression of their faith to take to others. They’ve been learning from the past and applying the tools of today. Each year the Orthodox voice in the world grows louder, resulting in more people coming into the open arms of the Church.

But what are North American Orthodox Christians doing toward missions in the coming year? In 2010, through the Orthodox Christian Mission Center (OCMC), the Orthodox Church will continue to offer a witness to

the Faith by ministering to the spiritual and physical needs of others in over 20 countries.

Eighteen long-term missionaries who will be, or have been, dedicating two or more years of their lives to missions will coordinate and operate ministries of the Orthodox Church in Albania, Romania, and Tanzania. Fourteen mission teams comprised of volunteers from nearly all the canonical Orthodox jurisdictions of North America will serve in 12 countries, supporting the mission efforts of the Church by teaching catechism, providing health care, organizing youth camps, and offering outreach. Ten philanthropic ministries of the Church in seven countries will receive funding from grants awarded by the OCMC; 400 priests in 19 countries will receive the support they need to continue serving the needs of their growing parishes.

As much as the scope and interest in this vital work of the Church has grown, more resources and a deeper dedication to making disciples will be needed if we are to see profound changes in the percentage of people who identify themselves as Christian. We would be hard pressed to find any work of greater importance. After all, what do we have to share with others if not the fulness of the Orthodox Faith? What cure to the ills of the world is there but Christ? It is when the missionary vocation is unapologetically embraced by all Orthodox faithful that this generation’s proclamation that Christ is Risen, which began as a whisper, will become a shout; and then all those who have never heard will be filled with the good news of the Gospel and the hope of eternal life.

The Orthodox Christian Mission Center (OCMC) is the official missions agency of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA) dedicated to fulfilling Christ’s last command to make disciples of all nations. For more information contact: Mr. Alex Goodwin Communications Director Orthodox Christian Mission Center 1-877-463-6784 communications@ocmc.org

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προσκαλεί όλους τους Ορθοδόξους Χριστιανούς να παρακολουθήσουν τις Ιερές Ακολουθίες της Μεγάλης Εβδομάδας στην εκκλησία του Αγίου Δημητρίου, Σικάγου.

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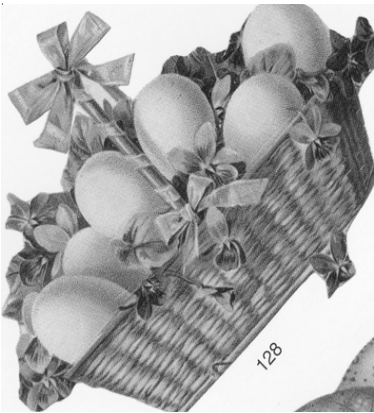
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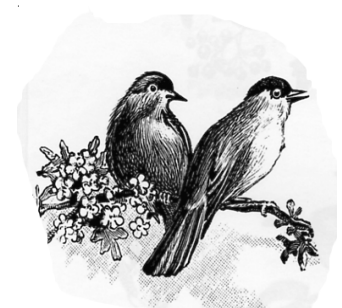
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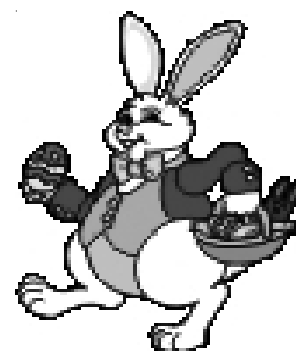
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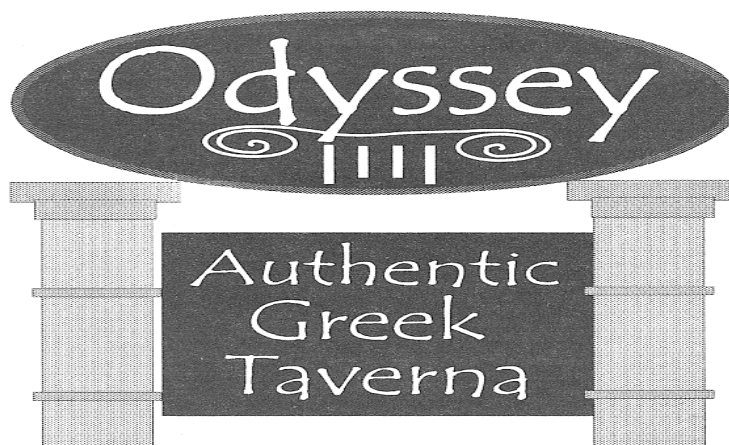
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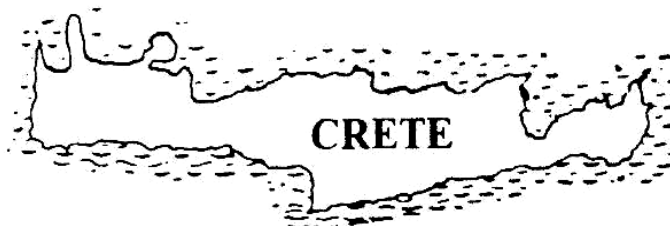
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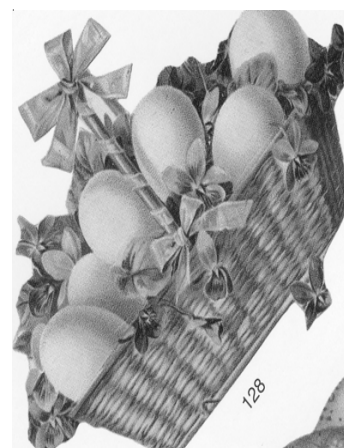
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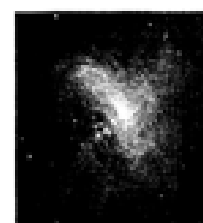


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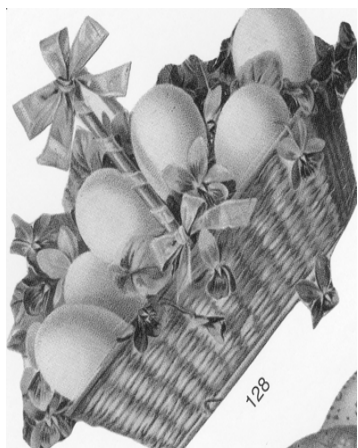
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# THE STORY OF JESUS

Feeling that He must go through Samaria, where He had not yet preached, our Saviour travelled on alone and came to a well which is called Jacob's well; being very weary He seated Himself on the edge to rest. He was very thirsty also, and on a woman coming up with a pitcher, He asked her to draw Him some water: when He had drunk, He said that if she knew who He was she would have asked Him for water instead, for He could give her the Living Water of Everlasting Life. Then He told her who He was, and she went away to the city telling every one she met Whom she had seen: some of the disciples then joined Him, and Jesus remained two days in the city preaching so that many believed in Him, and on the way back into Galilee He healed a nobleman's son of a mortal sickness.

On returning to Bethany, Jesus heard that Lazarus, the brother of Martha and Mary, two sisters whom He loved, had died during His absence. Martha met Him weeping, and told Him of their grief saying "Lord, if Thou hadst been here, my brother had not died," for she knew Jesus would have saved him. Jesus Himself wept to see their sorrow, and going to the grave ordered the stone to be rolled away and called Lazarus to come forth; Lazarus did so, and many of those present believed in Jesus, but others went away and told the High Priests and rulers, who were

much troubled, for they said "If we let this man go many will believe in Him, and His adherents will become too powerful, and will take our nation away from us."

The people of Bethany made a supper for our Lord, and Lazarus and Martha and Mary were there, together with the disciples; the Feast of the Passover was near, and Jerusalem was crowded, and the Chief Priests

became still more uneasy for more and more of the people every day believed in Christ, and when they heard He was coming to Jerusalem went out to meet Him with branches of palm, crying "Hosannah—Blessed is He that cometh in the Name of the Lord," and the people said "Behold,



the world is gone after Him."

Jesus knew that the time was now come when He should depart from this world and go to His Father, and told His disciples so, saying they must not be troubled, for there were many mansions in His Father's House and He was but going before to prepare a place there for them. Then, being sorrowful at heart, our Lord went up to a garden called Gethsemane, and prayed to His Father that the souls of all mankind might be saved and come at last to share the glory of Heaven. Whilst He prayed, one of His disciples, who knew where He was, wickedly betrayed Him to the Chief Priests, and guided a band of soldiers to the garden, who bound Him and led

Him to the High Priest Caiaphas, who in turn sent Him to be judged by Pontius Pilate the Governor.

Pilate, when he had heard of what the people accused Jesus, knew that it was for envy they



were excited against Him, and washed his hands before the multitude, saying he found no fault in Him, and he would have nothing to do with shedding the blood of an innocent man. "His blood be on us and our children" cried the people and they roughly dragged Him away, and beat Him, and made Him carry a heavy cross of wood up Mount Calvary where they crucified Him, by nailing Him to the cross. Now Mary the Mother of Jesus, and another woman, also named Mary, and many of the disciples had followed in the crowd; they could not save our Lord from His cruel death, but when He was dead, they, together with a good man called Joseph, were allowed to take His body down from the cross, and lay it in a tomb belonging to Joseph, hewn out of a rock in a garden, and they set a great stone upon it. It had been foretold that Jesus should rise again on the third day, so, fearing that His disciples should steal away the body, and

pretend that He had risen, the Chief Priests set keepers to guard the tomb.

Mary, the Mother of Jesus, and the other Mary, went to visit the tomb early in the morning of the third day, and there was a great earthquake and the Angel of God descended and rolled back the stone and sat upon it, so that the keepers shook with afright, but the Angel said "Fear not, for Jesus is not here, He is risen, as He, said." so the two Marys ran to tell His disciples



the great news, and on their way met Jesus Himself, and they fell at His feet and worshipped Him. He told them to go and tell His disciples to go into Galilee and He would meet them there. This He did, and for the last time He met them on a hill side in Bethany, and again taught them, telling them still to go out into the world and preach repentance and the remission of sins in His Name. Then He lifted up His hands, and blessed them, and even as He did so, He was suddenly carried up into Heaven and hidden from their sight.



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Προς αξιότιμον κύριο Αθανάσιο Σωτηρόπουλο  
Πρόεδρο του Νέου Κύματος Μεσσηνίας

Αγαπητέ κύριε Σωτηρόπουλε,

Με ιδιαίτερη χαρά χαιρετίζω εκ μέρους του ιδρύματος «Φύτεψε τις Ρίζες Σου στην Ελλάδα» την εκδήλωση μνήμης του Μεσσηνιακού Συλλόγου «Νέο Κύμα» για την 189<sup>η</sup> επέτειο της απελευθέρωσης της Καλαμάτας και εύχομαι κάθε επιτυχία και πρόοδο.

Όπως γνωρίζετε το ίδρυμα μας έχει υιοθετήσει την περιοχή του αγαπημένου μας Ταυγέτου στηρίζοντας την προσπάθεια αναδάσωσης καμένων εκτάσεων στην περιοχή αμέσως μετά τη μεγάλη καταστροφική πυρκαγιά του 2007. Από τότε γίνονται διαρκείς εξορμήσεις αναδασώσεων και το ίδρυμα έχει αγοράσει δύο υδροφόρα οχήματα: Ένα πυροσβεστικό όχημα αξίας \$35.000 και ένα αγροτικό όχημα αξίας \$25.000. Τα οχήματα τέθηκαν στη διάθεση της Πυροσβεστικής Καλαμάτας και χρησιμοποιούνται και για τις ανάγκες ποτίσματος. Πρόσφατα το ίδρυμα μας διέθεσε ακόμη \$40.000 για την αγορά πολυμηχανήματος JCB, το οποίο είναι απαραίτητο στην περιοχή επειδή είναι ορεινή και τον χειμώνα σημειώνονται καταπτώσεις βράχων και χιονοπτώσεις ώστε να καθαρίζονται οι δρόμοι και να πραγματοποιούνται εργασίες για την απρόσκοπτη πρόσβαση των κατοίκων και των επισκεπτών στην περιοχή.

Οι αναδασώσεις και οι ευρύτερες δραστηριότητές μας στην περιοχή γίνονται σε συνεργασία με το σωματείο «Οι Φίλοι του Ταυγέτου» και την ευρύτερη υποστήριξη και συντονισμό του Συλλόγου Αλαγονίων Καλαμάτας. Στις δένδροφυτεύσεις συμμετέχουν ο Ορειβατικός Σύλλογος Καλαμάτας, οι Ποδηλάτες Καλαμάτας, μέλη του ΚΕΘΕΕΑ, ο Δικηγορικός Σύλλογος, φοιτητές του ΤΕΙ και πολλοί εθελοντές, μεταξύ τους δε πολλές οικογένειες. Όλες οι δένδροφυτεύσεις έχουν την έγκριση και τη στήριξη του Δασαρχείου Καλαμάτας. Η τελευταία αναδασωτική εξόρμηση στο καμένο δάσος του Ταυγέτου έλαβε χώρα την Κυριακή 28 Φεβρουαρίου 2010.

Αξίζει να σημειωθεί ότι η όλη αναδασωτική δραστηριότητα που αναπτύσσεται στην περιοχή με την βοήθεια του ιδρύματος «Φύτεψε τις Ρίζες Σου στην Ελλάδα» ευαισθητοποίησε πλήθος τοπικών συλλόγων και πολιτών και συνέβαλε καθοριστικά στον ένδικο αγώνα τους που είχε ως αποτέλεσμα το κλείσιμο του σκουπιδότοπου της Καλαμάτας.

Στη διάθεση του Ιδρύματός μας τέθηκε η ολοκληρωμένη μελέτη- προτάσεις του Ελληνικού Ορειβατικού Συλλόγου Καλαμάτας για την ανάπτυξη της περιοχής του Ταυγέτου μετά τις καταστροφικές πυρκαγιές του 2007 ώστε να ενημερωθούν ενδιαφερόμενοι ομογενείς. Το ίδρυμα υιοθέτησε το πρόγραμμα που αφορά στη δημιουργία Ορεινού Καταφυγίου δυναμικότητας 40 κλινών στη θέση «Λιποβούνι» καθώς και Ανάδειξης των Παλιών Μονοπατιών της περιοχής. Το Δασαρχείο Καλαμάτας παραχώρησε χώρο για τη δημιουργία του Καταφυγίου σε υψόμετρο 1300 μέτρα μέσα στο δάσος. Το καταφύγιο θα εξυπηρετεί τα μέλη των 1500 ορειβατικών οργανώσεων που υπάρχουν στην χώρα και θα συμβάλει στο ενδιαφέρον του κόσμου για τον Ταυγέτο. Το συνολικό πρόγραμμα της περιοχής του Ταυγέτου συντονίζει ο συμπατριώτης μας κ. Παναγιώτης Αλεξέας.

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**ΚΑΛΗ ΑΝΑΣΤΑΣΗ  
ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ  
ΑΛΗΘΩΣ ΑΝΕΣΤΗ**







Από τον επιτυχή χορό των Αθηναίων-Πειραιωτών: Αδρέας, Καίτη Ηλιόπουλος, Αργυρώ Σιδηρόπουλος, και Μίνως και Λία Ηλιόπουλος(όρθιοι)



Τάκης -Γεωργία Τσαγκάρης, το ζεύγος του Τομ Μχαλόπουλου και το ζεύγος του Γεωργίου Ατσαβέ.

## The Meaning of the Resurrection

( From page 1 )

men.

**2. The bankruptcy of religious liberalism.** At about the time of World War I, the leaders of all the major denominations foolishly succumbed to liberalism. Therefore, Protestantism in America stumbled and staggered for 25 years until the end of World War II. Those years also brought the emergence of fundamentalism, but its influence was little felt in the external world. So, the influence of decadent liberalism prevailed, producing corresponding liberal politics and liberal education. That influence, to a great measure, continues.

**3. The ambiguity of evangelicalism.** In this generation, the emergence of evangelical Christianity has been a noted and significant thing. Now, evangelicals cannot decide whether they will or will not attempt to influence political issues, whether they will concentrate on spiritual endeavors or social action, whether they believe in salvation by grace or some sub-Christian message, and (a new consideration for obvious reasons) what is the proper doctrine of the Holy Spirit. The old rock-ribbed Calvinism that once made Christianity such a great external influence is now but one of a hundred voices.

**4. The emptiness of materialism.** For years now, the gods of the marketplace have prevailed in the West. Now in America, money is losing its value, and our citizenry, satiated by an excess of material things, can only satisfy itself with perversion, beastiality, widespread drunkenness, and radical, dangerous politics. Why is suicide so much on the rise with our young people?

**5. The modern technological revolution.** High technology was once the sole possession of America and its Western allies. Now, high technology has spawned itself, going almost everywhere. Japan, a pagan nation, is one of the leaders in this regard. Many a Banana Republic now has machine guns, bazookas, missiles, fast warplanes—and many already possess the ultimate weapon—nuclear missiles. Huge money has now flowed into many of these nations with the result that economic power, technological power, the power of good ideas, military power is moving, many times, to pagan nations.

**6. The rising tide of militant Islam.** The fastest growing religion in the world today is Islam. In fact, the Muslims could very quickly become the dominant religious group in the world—if militant Islamic extremists have their way. Islamic fundamentalists like Osama bin Laden envision an Islamic world on the order of Taliban-

ruled Afganistan, including an Islamic United States—and they are willing to take it by force! If Christians do not follow Christ's Commission to go "into all the world, and preach the gospel" with the same fervor as the Muslims follow the call to win the world for Allah, we could be in desperate trouble, indeed!

Western Christian civilization is, therefore, certainly now facing its most critical hour. What of the future? Is there hope for tomorrow? Can I grow up in freedom and Christian opportunity? These questions are now asked with increasing asperity by adults and especially the youth of our world. The human answers to these questions are very difficult. Indeed, it will take more than positive thinking or fancy sociological notions to give any real promise for the future.

What do you think? Will God give the West, Judeo-Christian civilization, an opportunity to re-achieve and perhaps surpass the greatness that it has known in days gone by? If this is our hope, certainly enlightened Christians must call for a number of imperatives in our time. Surely, these include:

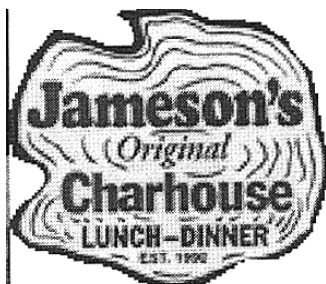
**1. A return to basic values.** This includes the law of God as found in Holy Scripture. The all-important question is "What do the Scriptures say?"

**2. A return to constitutional government.** This necessity, fast fading in America, is imperative to life and to the prevention of anarchy. A doctrine of objective value is the first principle of any civilization.

**3. Expanded spiritual opportunity for the Church.** Government must not make laws respecting established religion or limiting the free exercise thereof. When it does, the light of faith may be extinguished and a nation become crooked and perverse.

Concerning these things, Christians are certainly admonished in Scripture to "shine as lights in the world" and by doing this, they may be instrumental in influencing the course of a "crooked and perverse nation" (Phil. 2:15). The Lord in this world, he also continues to look up for a redemption that continually draws near. Times like these should motivate us to be good soldiers for Christ in this world. **Dave Breese.**

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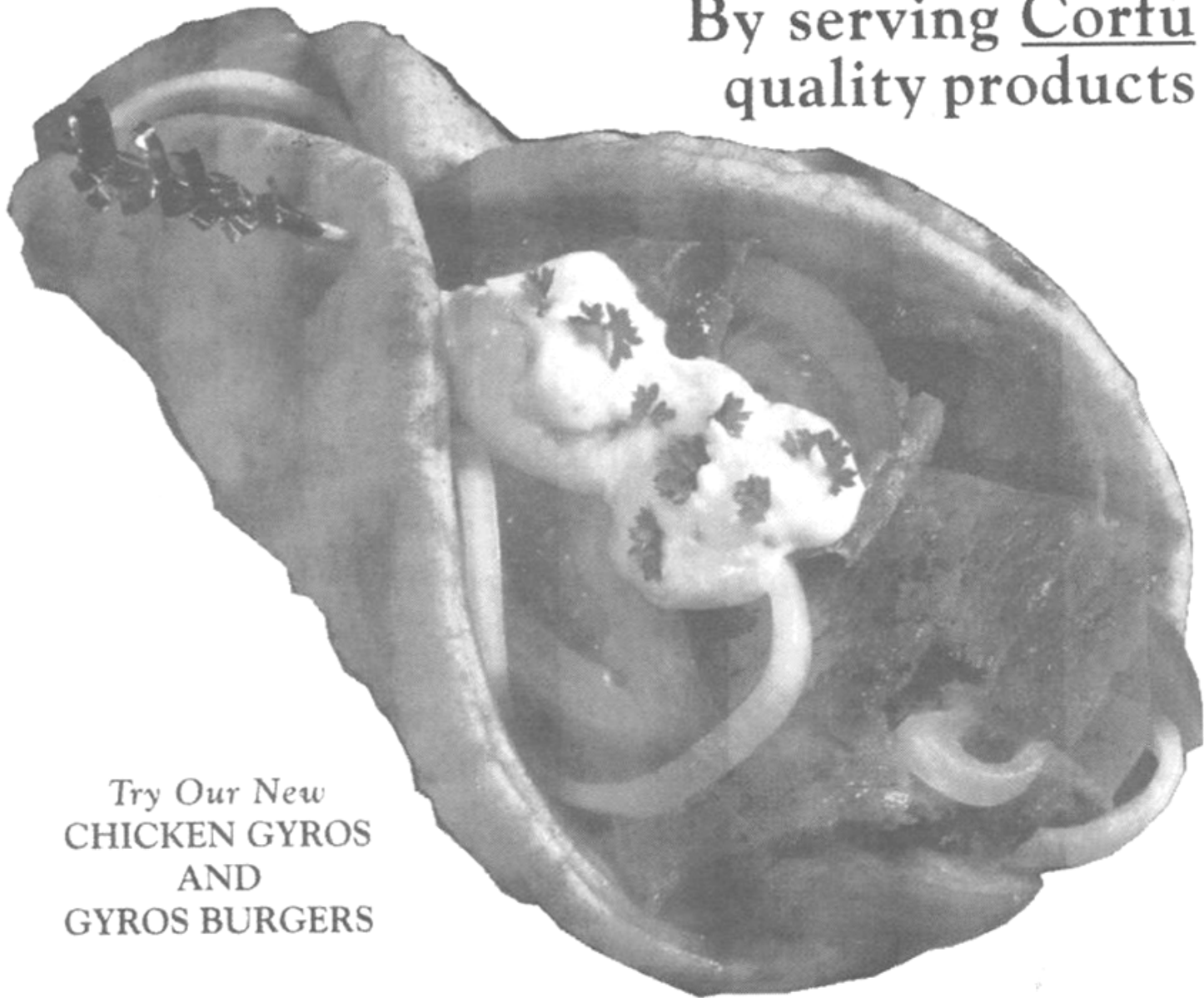




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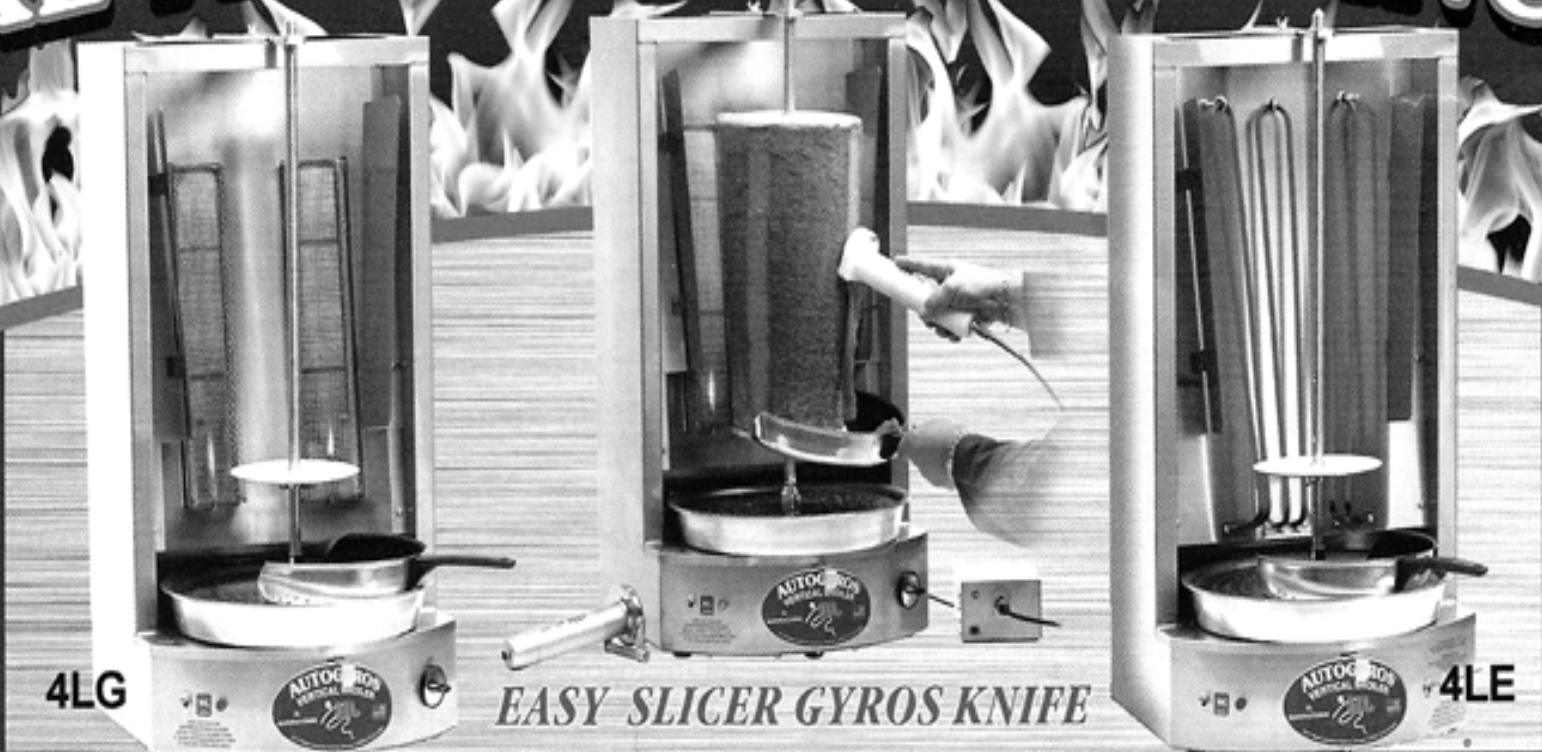


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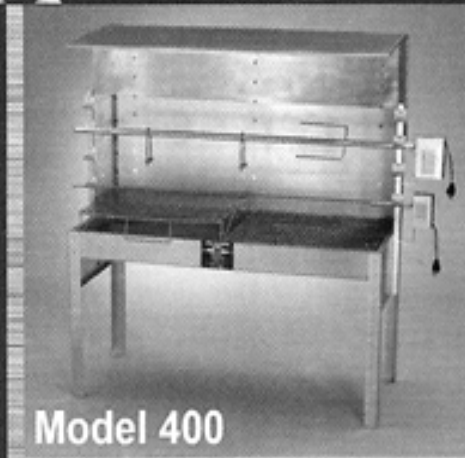


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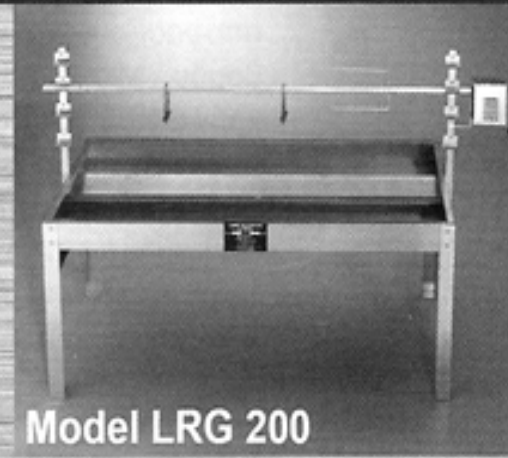


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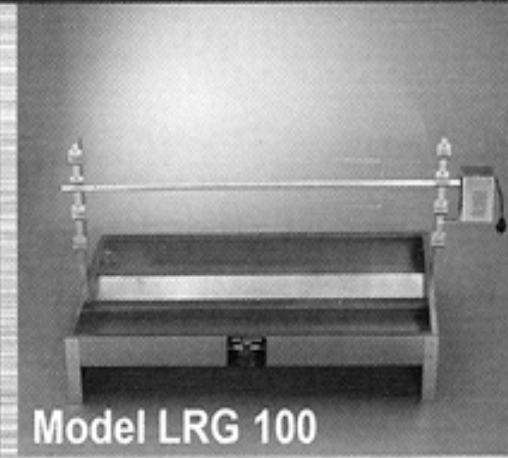
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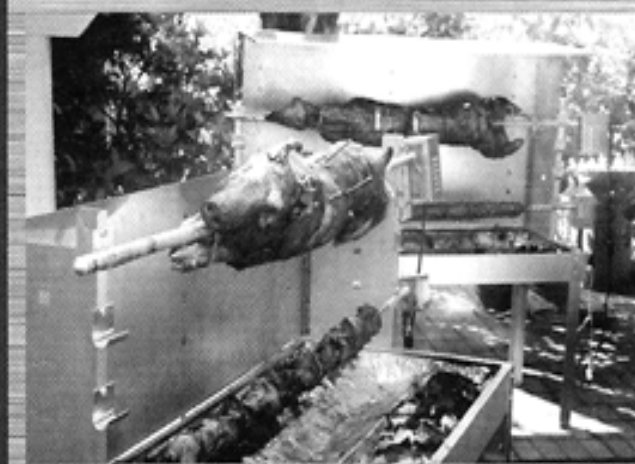
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