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WE WISH YOU A MERRY CHRISTMAS AND A HAPPY NEW YEAR!

What is the real meaning of Christmas?

The answer may just surprise you.



For many, Christmas is the time to think of Jesus Christ as a baby in a manger. While the birth of Christ is a special and miraculous event, it isn't the primary focus. The central truth of the Christmas story is this: the Child of Christmas is God.

God in a Manger

Christmas is not about the Savior's infancy; it is about His deity. The humble birth of Jesus Christ was never intended to conceal the reality that God was being born into the world.

But the modern world's version of Christmas does just that. And consequently for the greater part of humanity, Christmas has no legitimate meaning at all.

I don't suppose anyone can ever fathom what it means for God to be born in a manger. How does one explain the Almighty stooping to become a tiny infant? Our minds cannot begin to understand what was involved in God's becoming man.

Nor can anyone explain how God could become a baby. Yet He did. Without forsaking His divine nature or diminishing His deity, He was born into our world as a tiny infant.

He was fully human, with all the needs and emotions that are common to us all. Yet He was also fully God--all wise and all powerful.

For nearly 2,000 years, debate has been raging about who Jesus really is. Cults and skeptics have offered various explanations. They'll say He is one of many gods, a created being, a high angel, a good teacher, a prophet, and so on. The common thread of all such theories is that they make Jesus less than God. But the biblical evidence is overwhelming that this child in the manger was the incarnation of God.

He is the image of the invisible God, the first born of all creation. For... all things have been created by Him and for Him. And He is before all things, and in Him all things hold together. He is also head of the body, the church; and He is the beginning, the first born from the dead; so that He Himself might come to have first place in everything. For it was the Father's good pleasure for all the fullness to dwell in Him, and through Him to reconcile all things to Himself, having made peace through the blood of His cross.

A Ghostly Illusion?

Paul was writing to the Christians at Colossae. The city was under the influence of what came to be known as gnosticism. Its adherents fancied themselves the only ones who had access to the truth, which they believed was so complex that common people couldn't know it. Among other things, they taught philosophical dualism—the idea that

National Hellenic Museum's New Year Celebration

WHO: Peter Manaki

WHAT: National Hellenic Museum's New Year Celebration

WHERE: National Hellenic Museum, 333 South Halsted Street, Chicago, 60661 WHEN: Saturday, January 11, 2014. 11:30am to 12:30pm, Peter Manaki will present his new cookbook. 12:30pm will be the blessing and cutting of the Vasilopita. WHY: Celebrate the holiday and experience Greek traditions

ADMISSION: Free with Museum Admission. \$10 for adults, \$8 for seniors. Students, faculty, and Museum members are free. The blessing and cutting of Vasilopita is open to the public (Starts at 12:30pm).



EVENT DETAILS: Greek-Canadian foodie Peter Minaki (www.kalofagas.ca) will demonstrate how to make this Greek traditional New Year's bread. He will also sign his newly minted cookbook, The Everything Mediterranean Cookbook. The Vasilopita dates back to the 4th century and Saint Basil the Great. Wanting to help the poor, Saint Basil commissioned women to bake sweetened bread, placing gold coins in each one. The families cutting the bread to nourish themselves were pleasantly surprised to find the coins.

Many Greek people enjoy the Vasilopita at home with their loved ones during the New Year celebration, with the head of the family cutting slice for each member of the family. A special piece is cut for the poor, symbolizing concern for the poverty-stricken people of all nations. The person who finds the coin is considered blessed.

About the Museum

The National Hellenic Museum is America's only national institution to document and present the legacy of Greek Americans and their contributions to the American mosaic, while celebrating their rich Greek history and culture and the profound impact of their Hellenic heritage upon the world.

The Museum is located in a 40,000-square-foot, three-story, eco-friendly building which is home to interactive exhibits, children's education center, research library, oral history center, museum store, special events hall, and rooftop terrace.

For more information, visit http://www.nationalhellenicmuseum.org or call 312-655-1234.

Educational Institutions: Preparing Young People to serve Humanity

By Stefanos Gialamas, Ph.D. President, ACS Athens INTERNATIONAL SCHOOLS JOURNAL, NOVEMBER 2012 Introduction

Societal change, due to the complex functioning and globalization in many di-



verse and multiple dimensions, demands a different type of citizen. People need to live, work, develop and seek happiness locally under a global influence. Many previously well-established principles and values need to be questioned, re-examined and possibly challenged.

The development and nurturing of the new local or global individual must acquire different competencies, master new skills, and operate with a more complex set of rules, in order to feel conscientious about protecting the environment and be compassionate about a fellow citizen who might reside on a different continent. How do we prepare young people for such a demanding life? What kind of an educational experience should they receive and what are the appropriate universal principles and values that must guide their actions per-

sonally and professionally?

From an educational leadership perspective, the questions that accumulate experientially include: what curriculum and learning objectives do we need? Does it require a new way of assessing learning? What personal qualities and characteristics

Continued on p. 4)

(Continued on p. 9)

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THE PLATFORM OF THE "FREE PRESS"

- 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 cul ture 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.

ΣΗΜΕΡΙΝΕΣ ΑΞΙΕΣ

Δόξα εν υψίστοις Θεώ

«Ιδού ευαγγελίζομαι χαράν μεγάλην ήτις θέλει είσθαι εις πάντα τον λαόν. Δόξα εν υψίστοις Θεώ, και επί γης ειρήνη, εν ανθρώποις ευδοκία.» (Λουκάς 2:10, 14)

Οι πρώτες ευχές, τα πρώτα Χριστούγεννα δόθηκαν από αγγέλους. Αρκετή χαρά για όλους. Κάλαντα, ψαλμοί, υμνωδίες και συναυλίες, γιορτές και γλυκά. Ευλογία Θεού, είναι το πνεύμα της γιορτής των Χριστουγέννων. Δυστυχώς, υπάρχει και το εμπορικό πνεύμα των ημερών, με το σκοπό του φυσικού κέρδους για τους εμπόρους, που άθελά τους, σκεπάζουν το σκοπό της γιορτής, που είναι ο Ιησούς Χριστός, μέσω του οποίου φανερώνεται η αγάπη του Θεού για τον αμαρτωλό άνθρωπο. Η αγάπη αυτή του Χριστού, ξεκίνησε από τη φάτνη της Βηθλεέμ, και αφού αγάπησε, θεράπευσε, συγχώρησε, βοήθησε, τάϊσε και ξεδίψασε πονεμένους ανθρώπους επί 33 χρόνια, κατέληξε στο ανηφορικό μονοπάτι που οδηγεί στο Γολγοθά.

Αυτή είναι η αγάπη που μας διατηρεί στη ζωή, με την πίστη σε Εκείνον που γεννήθηκε σαν απλός άνθρωπος σε ένα μικρό χωριό. Μεγάλωσε σε ένα άλλο χωριό σαν ξυλουργός μέχρι τα τριάντα Του χρόνια. Μετά έγινε περιφερόμενος κήρυκας. Ποτέ δεν έγραψε ένα βιβλίο, ούτε είχε κυβερνητική θέση. Ποτέ δεν έκανε δική Του οικογένεια, ούτε πήγε σε πανεπιστήμιο. Δεν έγινε ποτέ κάτοικος μεγάλης πολιτείας. Ποτέ δεν μεταφέρθηκε πάνω από 250 χιλιόμετρα από τον τόπο που γεννήθηκε. Ποτέ δεν έκανε τίποτα που συνοδεύει τις μεγάλες προσωπικότητες. Δεν είχε κανένα δίπλωμα, παρά μόνο την έμφυτη και απεριόριστη αγάπη και σοφία του Θεού. Ήταν 33 ετών όταν η κοινή γνώμη στράφηκε εναντίον Του. Οι φίλοι Του τον άφησαν. Ένας Τον αρνήθηκε. Ένας άλλος, τον παρέδοσε στους εχθρούς Του για 30 αργύρια και με ένα σύντομο, ψεύτικο δικαστήριο τον καταδίκασαν σε θάνατο. Τον σταύρωσαν ανάμεσα σε δύο ληστές. Ενώ πέθαινε, συγχωρώντας τους εχθρούς Του, οι εκτελεστές Του έπαιξαν ζάρια για τον χιτώνα Του, τη μόνη περιουσία που είχε. Όταν πέθανε Τον έθαψαν σε ένα δανεικό τάφο.

Πέρασαν 20 αιώνες και σήμερα είναι το κεντρικό πρόσωπο του ανθρώπινου γένους. Η γέννησή του, χωρίζει το χρονολογικό πίνακα σε πριν και μετά σε όλο τον κόσμο. Μπορούμε να πούμε πως όλες οι αυτοκρατορίες, βασιλείες και κυβερνήσεις που πέρασαν από την αρχή του κόσμου, μαζί με όλες τις δυνάμεις που είχαν και έχουν, δεν μπόρεσαν να επηρεάσουν την ανθρωπότητα, όσο επηρέασε αυτή η μοναδική ζωή αυτού του ανθρώπου, που γεννήθηκε στη φτωχή Βηθλεέμ πριν 2000 περίπου χρόνια και αυτό γιατί ο Ιησούς Χριστός είναι ο Θεός που πήρε μορφή ανθρώπου, για να σώσει εμένα κι εσένα. Να μας δώσει νέα ζωή, αιώνια ζωή και αληθινή αγάπη, χαρά και ειρήνη. Αυτά είναι τα καλά νέα της Καινής Διαθήκης που στέλνουμε δωρεάν σε όποιον τη ζητήσει.

Πέτρος Φιλακουρίδης

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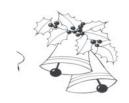
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Εύχεται στους Συλλόγους-Μελη της στους απανταχού Αρκάδες και ολόκληρο τον Ελληνισμό της Αμερικής

> Καλά Χριστούγεννα Ευτυχισμένο και Δημιουργικό Το Νέο Έτος 20114







Για την Ανωτάτη Διοίκηση **Γεώργιος Ν. Ρεβελιώτης** Ύπατος Πρόεδρος Για την Μεσοδυτική Περιφέρεια **Τάσος Γιαννικόπουλος** Κυβερνήτης

«Ο Ηρακλής Ηταν Παγκόσμιος Γεωλόγος Και Μηχανικός»

Ιστορικό πρόσωπο που έφτασε ώς τον Καναδά ήταν ο Ηρακλής της ελληνικής μυθολογίας, σύμφωνα με τον καθηγητή Γεωλογίας Ηλία Μαριο-λάκο

Έφτασε χίλια χρόνια πριν από τον Μεγάλο Αλέξανδρο στον Ινδό ποταμό. Πέρασε από την Αιθιοπία, έφτασε ώς τη Γροιλανδία και ίσως να πάτησε πρώτος το πόδι του στην Αμερική. Ένας από τους πιο γνωστούς ήρωες της παγκόσμιας μυθολογίας- ο Ηρακλής- δεν ήταν μόνο ένας σπουδαίος υδραυλικός, μηχανικός και υδρογεωλόγος, όπως μαρτυρούν πολλοί από τους δώδεκα άθλους του, αλλά και ο πρώτος που έκανε πράξη την παγκοσμιοποίηση και ο αρχιτέκτονας της μυκηναϊκής κοσμοκρατορίας, όπως υποστήριξε χθες το βράδυ σε ομιλία του, στο Πανεπιστήμιο Αθηνών, ο ομότιμος καθηγητής Γεωλογίας και μέλος του Κεντρικού Αρχαιολογικού Συμβουλίου Ηλίας Μαριολάκος.«Ο Ηρακλής δεν είναι ένα πρόσωπο για να διασκεδάζουν τα παιδιά. Ούτε η ελληνική μυθολογία ένα παραμύθι για έναν φανταστικό κόσμο», λέει στα «ΝΕΑ» οΗλίας Μαριολάκος.

«Ο Ηρακλής είναι ένα ιστορικόκαι όχι μυθικό- πρόσωπο, ένας άνωστος μεγάλος κατακτητής, ήρωαςιδρυτής πόλεων, πρώτος συνδετικός κρίκος του κοινού πολιτισμικού υποστρώματος των Ευρωπαίων, του μυκηναϊκού και κατά συνέπεια του ελληνικού πολιτισμού. Και η μυθολογία είναι η ιστορία του απώτερου παρελθόντος των κατοίκων αυτού του τόπου, που πολύ αργότερα θα ονομαστεί Ελλάς».

Πρώτος στο μικροσ-κόπιο του καθηγητή μπήκε ο άθλος με την αρπαγή των βοδιών του Γηρυόνη, του τρικέφαλου και τρισώματου γίγαν-τα που ζούσε στα Γάδειρα, το σημερινό του Γιβραλτάρ.«Οι περισσότεροι πιστεύουν πως ο Ηρακλής ταξίδεψε ώς την Ιβηρική Χερσόνησο για να φέρει μια καλή ράτσα βοδιών στην Πελοπόννησο», εξηγεί ο κ. Μαριολάκος. «Αν διαβάσουμε με προσοχή τον Στράβωνα, που έζησε τον 1ο αι. π.Χ. όμως, θα διαπιστώσουμε πως σε κανένα άλλο μέρος του κόσμου δεν έχει βρεθεί τόσος πολύς χρυσός, άργυρος, χαλκός και σίδηρος. Και τα βόδια δικαιολογούνται διότι υπήρχαν μαρτυρίες ότι το "κοσκίνισμα" του χρυσού από την άμμο γινόταν πάνω σε δέρματα βοδιών».

Η ίδρυση δε της πόλης από τον Ηρακλή μνημονεύεται στον θυρεό της πόλης και σήμερα. Ο Ηρακλής ολοκληρώνει τον άθλο του και συνεχίζει βόρεια προς την Κελτική και ιδρύει την Αλέσια (γνωστή και ως πόλη του Αστερίξ), το όνομα της οποίας προέρχεται από τη λέξη άλυς (= περιπλάνηση). Πόλη με στρατηγική σημασία, καθώς συνδέεται μέσω πλωτών ποταμών προς τη Μεσόγειο, τον Ατλαντικό, τη Μάγχη και τη Βόρεια Θάλασσα, όπου ο Ιούλιος Καίσαρας κατατρόπωσε τους Γαλάτες. Ακόμη ιδρύει το Μονακό και την Αλικάντε - η ποδοσφαιρική της ομάδα ονομάζεται Ηρακλής.

Τι γύρευε στη Γαλατία ο Ηρακλής; «Χρυσό», απαντά ο κ. Μαριολάκος, «αφού ο Διόδωρος μας λέει πως στη Γαλατία υπάρχουν πλούσια χρυσοφόρα κοιτάσματα». Ο Ηρακλής όμως φέρεται- σύμφωνα με τον Πλούταρχο- να έφτασε και ώς την Ωγυγία που απέχει πέντε ημέρες δυτικά της Βρετανίας.«Πέντε ημέρες ισοδυναμούν με 120 ώρες. Αν η μέση ταχύτητα ενός πλεούμενου της εποχής ήταν 4 μίλια την ώρα, τότε η απόσταση είναι 890 χλμ., άρα πρόκειται για τη σημερινή Ισλανδία και συνέχισε ώς τη Γροιλανδία, ενώ το

Κάντιθ της Ισπανίας, κοντά στο στενό Κρόνιο Πέλαγος, που αναφέρεται, τον ήλιο να κρύβεται για λιγότερο από σύμφωνα με τους υπολογισμούς ταυτίζεται με τον Βόρειο Ατλαντικό.

Για να φέρει τα χρυσά μήλα των Εσπερίδων (ήτοι τον χρυσό) ο Ηρακλής από την Αίγυπτο έφτασε ώς την Αιθιοπία κι έπειτα στον Καύκασο- για να ζητήσει τη βοήθεια του Προμηθέα- και στη Λιβύη προτού επιστρέψει στις Μυκήνες»

Γύρεψε χαλκό ώς τον Καναδά

Ο Ηρακλής έφτασε, σύμφωνα με τον καθηγητή Ηλία Μαριολάκο, ώς την Αμερική. «Στις πηγές διαβάζουμε πως εγκατέστησε ακολούθους του "ώς τον κόλπο που το στόμιό του βρίσκεται στην ίδια ευθεία με το στόμιο της Κασπίας". Ένας κόλπος μόνον καλύπτει αυτές τις προϋποθέσεις: του Αγίου Λαυρεντίου στο Τορόντο του Καναδά». Μαρτυράται δε πως έμειναν «σε νησιά που βλέπουν

μία ώρα για 30 ημέρες»- δηλαδή στον πολικό κύκλο. Τι γύρευε εκεί;

Η απάντηση βρίσκεται στα ευρήματα των ανασκαφών που γίνονται γύρω από τη λίμνη Σουπίριορ στο Μίτσιγκαν.

Αρκεί να σκεφτείτε πως έχουν εξορυχθεί πάνω από 500.000 τόνοι χαλκού στην περιοχή, όταν στην κατ΄ εξοχήν πηγή χαλκού- την Κύπροεξορύχθηκαν 200.000 τόνοι.

Η εξόρυξη έγινε την περίοδο 2.450 π.Χ.- 1050 π.Χ., σταματάει ξαφνικά, όταν καταρρέει ο μυκηναϊκός πολιτισμός. Και όλα αυτά σε μια περιοχή όπου οι γηγενείς βρίσκονταν στη λίθι-

Εφημερίδα "Τα Νέα"- "Μακεδονικά... και άλλα"

Ο ΠΑΝΑΓΙΩΤΗΣ ΦΩΤΟΠΟΥΛΟΣ ΜΕ ΤΟΝ ΓΥΙΟ ΤΟΥ ΔΗΜΗΤΡΗ

ΙΔΙΟΚΤΗΤΕΣ ΤΟΥ **FOTOS ENTERPRISE EYXONTAI** ΣΕ ΟΛΟΚΛΗΡΗ ΤΗΝ ΟΜΟΓΕΝΕΙΑ



ΕΙΡΗΝΙΚΑ ΧΡΙΣΤΟΥΓΕΝΝΑ ΑΙΣΙΟΝ ΤΟ ΝΕΟΝ ΕΤΟΣ



SEASON'S GREETINGS FROM



THE PUBLISHER AND THE STAFF OF

"THE NATIONAL HELLENIC FREE PRESS'



HAVE A PROSPEROUS AND JOYOUS **HOLIDAY SEASON** AND A HAPPY NEW YEAR

THE "CHICAGO GREEK HOURS"

WISH A VERY MERRY CHRISTMAS AND A HAPPY NEW YEAR TO ALL!

What is the real meaning of **Christmas?**

The answer may just surprise you.

matter is evil and spirit is good. They believed that because God is spirit, He is good, but He could never touch matter, which is evil.

Therefore they also concluded that God couldn't be the creator of the physical universe, because if God made matter, He would be responsible for evil. And they taught that God could never become a man, because as a man He would have to dwell in a body made of evil matter.

Those pre-gnostics explained away the incarnation by saying that Jesus was a good angel whose body was only an illusion. That teaching and others like it pervaded the early church; many of the New Testament epistles specifically refute pre-gnostic ideas. In fact, the apostle John attacked the foundation of gnostic teaching when he wrote "By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; and every spirit that does not confess Jesus is not from God"

The apostle Paul refuted that same heresy when he wrote, "By Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities--all things have been created by Him and for Him" (1:16). He specifically affirmed that Jesus is God in the flesh--the Creator of everything.

Like Father, Like Son

Ironically, some of the cults that deny Jesus' deity try to use Colossians 1:15 20 to support their view. They suggest, for example, that the phrase "the image of the invisible God" (v. 15) hints that Jesus was merely a created being who bore the image of God in the same sense as all humanity. But the truth is though we were created in God's likeness, we only resemble Him. Jesus, on the other hand, is God's exact image.

The Greek word translated "image" means a perfect replica, a precise copy, a duplicate. Paul was saying that God Himself is fully manifest in the Person of His Son, who is none other than Jesus Christ. He is the exact image of God. Jesus Himself said, "He who has seen Me has seen the Father" (John 14:9).

Hebrews 1 parallels Colossians 1:15-20 at a number of key points. Regarding the statement that Christ is the image of God, for example, Hebrews 1:3 makes an identical affirmation: "He is the radiance of His glory and the exact representation of His nature." Christ is to God as the warm brilliance of light is to the sun. He brings God from a cosmic location to the very hearts of men and women. He gives light and life. He reveals God's very essence. They cannot be divided, and neither has ever existed without the other--they are one (John 10:30).

Scripture repeatedly says that God is invisible (John 1:18; 5:37; 1 Timothy 1:17; and Colossians 1:15). But through Christ the invisible God has been made visible. God's full likeness is revealed in Him. Colossians 1:19 takes the truth a step further: "It was the Father's good pleasure for all the fullness to dwell in Him." He is not just an outline of God; He is fully God. Colossians 2:9 is even more explicit: "In Him all the fullness of Deity dwells in bodily form." Nothing is lacking. No attribute is absent. He is God in the fullest possible sense, the perfect image.

The Rightful Heir

In Colossians 1:15 Paul says Jesus is "the first born of all creation." Those



who reject the deity of Christ have made much of that phrase, assuming it means Jesus was a created being. But the word translated "first born" describes Jesus' rank, not His origin. The first-born in a Hebrew family was the heir, the ranking one, the one who had the right of inheritance. And in a royal family, he had the right to rule.

So Christ is the One who inherits

all creation and the right to rule over it. It doesn't mean He was born first in order, for He wasn't.

In Psalm 89:27 God says of David, "I also shall make him My first born, the highest of the kings of the earth." There the meaning of "first born" is given in plain language: "the highest of the kings of the earth." That's what firstborn means--Christ is "King of kings and Lord of lords" (Revelation 17:16).

Hebrews 1 again has a parallel statement. Verse two says God has appointed His Son "heir of all things." He is the primary One, the Son who has the right to the inheritance, the ranking Person, the Lord of all, heir of all

Creator and King

The claim that "first born" means Christ is a created being completely ignores the context of Colossians 1:15. Remember, you've already seen verses 16 17 explicitly name Him as Creator of everything. Christ is not part of creation; He is the Creator, the very arm of God, active from the beginning in calling the universe and all creatures into existence. John 1:3 says, "All things came into being by Him, and apart from Him nothing came into being that has come into being." That could not be true if He were Himself a created

Hebrews 1:2 also identifies Christ as the Creator. Christ was the Person of the Trinity through whom the world was made and for whom it was fashioned. The size of the universe is incomprehensible.

Who made all that? Some scientists say there was this big explosion that eventually formed a primordial swamp, and ... Science cannot explain it. God created it all. Who? The babe in Bethlehem. He made everything.

THESSALONIKI: HOLOCAUST MUSEUM IN A UNIQUE CITY

By Charles J. Mouratides CHI Executive Director

'All rivers flow to the sea, but the sea of memories is never full. It will never be full. It has been asked of both those who lived in those days, and the Holocaust survivors themselves to speak out. But even if all the parents and their children spend all their time on nothing else but the memory of their common past, the main volume of their experiences would remain locked in silence.' —Eli Wiesel from the Greek prologue to 'From the White Tower to the Gates of Auschwitz'



We stood silent, recently, among the rusted tracks in Thessaloniki's old, openair, abandoned railroad station. Devoid of activity now, the landscape emphasized the tragic events of 70 years ago. The emptiness hovering in the air punctuated the few sentences my friend uttered as a matter of fact.

Painful memories of unimagined brutality and human misery haunt every stone and every broken rail switch.

"The Nazis rounded us up in the little shacks over there," said my friend Heintz Kounio, a Holocaust Survivor. He pointed to the remnants of sheds across the street from the railroad station, in the old Baron Hirsch Jewish neighborhood. "This road did not exist at that time," he said pointing to the road now separating the old railroad area from the Hirsch district. "There was just a small field, like farmland. We crossed it at night, rushing, in groups totaling about 2,500 people. The soldiers rounded the people at night. They ordered us to climb into the boxcars of the waiting train."

Today, it is in this area that we are designing the Holocaust Museum and Education Center of Greece in Thessaloniki.

Holocaust Survivor Heintz Kounio during a recent visit to the old railroad station, the spot from where 50, 000 Thessaloniki Jews were deported to the death camps. Tracks and location have been almost abandoned, virtually as in March 1943

The steam-powered trains from Thessaloniki headed primarily to Auschwitz, as the unsuspecting Thessalonian Jews found out at the end of the 7-day trip. As part of a carefully orchestrated fraud, they were misled that they were being transported to another friendly city in Northern Europe. Human masses of up to 90 people, including entire families, were packed standing in each cattle car with its narrow window. They crossed Eastern Europe from its Mediterranean southern tip to the frigid Polish north.

Among those transported in the first group were the Kounios, a middle class family in the camera and photography business — the parents, the 15-year-old boy, (same age as survivor Wiesel from Rumania) and his sister. Heintz, who penned the book A Liter of Soup and 60 grams of Bread about his experience, looked at me determined, one more time that day, to brave the onslaught of memories.

The world will not forget the tragedy that befell 50,000 Greek Jews from Thessaloniki, often known as Salonica or Saloniki. In a few months, the Nazis decimated an extraordinarily diverse, highly cultured community that had thrived since the days of Alexander the Great. They thought that extermination would erase history.

We aim to preserve in detail the facts about the Thessaloniki Holocaust, and the stories of the victims, at this time when anti-Semitism and denial of documented history are at their crudest hysteria in Greece. At a time when neo-Nazi groups throughout Europe strive to imitate Hitler's hordes, we aim to erect and organize the first Holocaust Museum and Education Center of Greece, in the city where Jewish tradition and communal life set an example for the whole of Europe.

With your support we believe we can Repair History. If you wish to participate in this historic mission, please choose your preferred, secure form of contribution. All contributors, according to the offer but regardless of amount, will be listed if the donor wishes, in a museum book. The book will be entitled Repairing History and contain a description of this historic project.

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VETERANS CELEBRATION AT SS. CONSTANTINE AND HELEN/PALOS HILLS, IL

On November 10, 2013 Ss. Constantine and Helen Greek Orthodox Church of Palos Hills, Illinois celebrated its 3rd Annual Veterans Day Observance with a special service. Fr Nicholas Jonas, Pastor, together with a committee of dedicated individuals under the chairmanship of Mrs. Angie Kladis, planned the event to honor members of the parish community who served in all branches of service for our beloved United States of



On the day of the event, approximately 50 Veterans accompanied by family members were greeted in the Church Narthex by committee members and were presented with a red

America.

carnation and a United States flag lapel pin. They were then escorted by the young ladies of the Parish St. Tatiana's

Handmaidens to designated seats of honor within the sanctuary. At the end of the Diving Liturgy, Fr. Nick, along with Fr. Byron Papanikolaou and Fr. Tom De Medeiros, led a procession through the Sanctuary with Altar Boys carrying the flags and processional items. The Veterans followed in solemn procession. The Veterans stood surrounding the solea. Fr. Nick, Fr. Byron and Fr. Tom offered a Memorial Service reading the names of deceased family members of the parish who were Veterans, praying for the repose of their souls and remembering them for their service to America. Solemn Church bells tolled as each name was read. This was followed by the Artoclasia Service(Blessing of the 5 Loaves) offered for the health and salvation of all the Veterans. After everyone was seated, the Veterans were then called by name to the front of the Altar where they were presented with a framed Veterans' Prayer. Miss Merri Fefles and the Parish Sr. Choir graced the Veterans and the entire congregation with the singing of 2 patriotic songs, as the congregation quietly sang along reflecting on the sacrifices of these brave men and women and remembering those who perished. The congregation and veterans stood together with tearful eyes and pride for our country and for those who defended and continue to defend freedom all over the world.

The Parish of Ss. Constantine and Helen graciously honored and thanked all veterans who served the United States armed forces. After the Divine Liturgy, the Veterans were treated to a beautiful patriotic reception in the Community's East Room. We were graced with a special treat, a Barber Shop Quartet who sang a medly of patriotic songs.

The parish has pledged to continue this celebration annually. In the near future the Veterans Day Committee with the Parish Council will designate an area in the Community Center where the names of all Parish Veterans will be placed on a display as a permanent tribute to these special individuals. For more information about this and other parish events, please call the Church Office at 708-974-3400 or visit www.stconstantinehelen.org



Ethnic and Religious Groups do the Decorating Pappas Shows Holiday Trees and Displays for 10th Year

For the 10th year, holiday trees and cultural displays decorated and mounted by religious and ethnic groups will be on display through the holiday season in the office of Cook County Treasurer Maria Pappas.

The display of "Holiday Trees from Around the World," an annual tradition in Pappas' office begun in 2003, will be available for public viewing from Wednesday, November 27, through January 6, 2014, in Room 112 of the Cook County Building, 118 N. Clark St., Chicago.

Sponsoring groups and individuals all start with three-foot-high trees which they decorate to reflect their own cultural traditions. When all the trees and other displays – from African American, Hindu, Jewish and Muslim traditions and a Christian Nativity scene – are completed, they stand lighted on counters through the Treasurer's Office, showing familiar ornaments and tinsel, but also animals, flowers, fruit, balls, candles, plates, boats, stars and flags.

"We see Cook County's amazing population diversity in these trees and displays, each celebrating a different heritage but all creating a special beauty together," said Pappas, thanking all who have decorated trees and provided displays. The nearly 90 countries and communities represented this year include:

African American, Albania, Argentina, Armenia, Assyrian, Australia, Austria, Bahamas, Bangladesh, Barbados, Belarus, Belgium, Belize, Bolivia, Bosnia and Herzegovina, Brazil, Bulgaria, Canada, Carpatho-Rusyn, China, Colombia, Cornwall, Costa Rica, Croatia, Cuba, Czech Moravian, Denmark, Ecuador, Egypt, El Salvador, England, Estonia, Ethiopia, Finland, France, Germany, Greece, Guatemala. Haiti, Honduras, Hungary, India, Indonesia, Iran, Ireland, Italy, Jamaica, Japan, Korea, Laos, Lebanon, Lithuania, Luxembourg, Macedonia, Malaysia, Mexico, Native American, Netherlands, Nepal, Nigeria, Pakistan, Panama, Peru, Philippines, Poland, Puerto Rico, Romania, Russia, Scotland, Senegal, Serbia, Slovakia, Slovenia, Sweden, Switzerland, Taiwan, Thailand, Turkey, Uruguay, Ukraine, United States, Uruguay, Vietnam, Wales.



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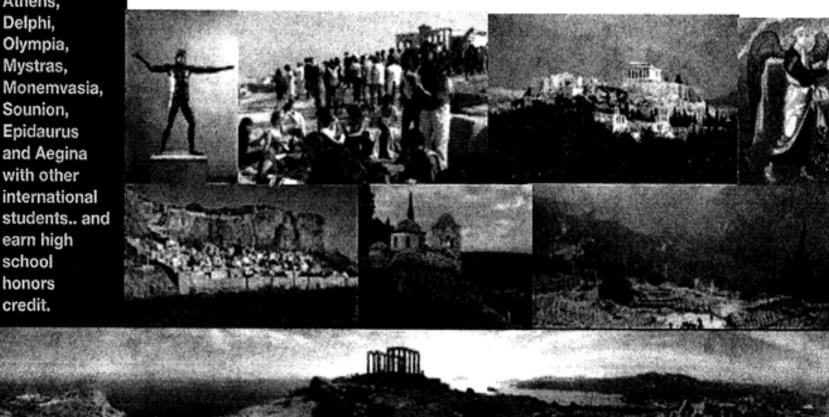
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*Approximate cost. Cost may change in response to changing circumstances. Participants from outside of Greece are responsible for securing their oton transportation to and from Greece. If minimum enrollmenr of 12 students is not reached by Jan. 15 deadline, course will be cancelled and any deposits fully refunded.

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monastery of Kessariani. (You won't believe you are still in Athens!) Take in a theater performance at the ancient theater at Epidaurus or the Theater of Herod Atticus at the foot of the Acropolis. Visit the magical precincts of Delphi, Olympia, Mystras and Mycenae. Construct a great triangle by exploring the temples at Sounion and on Aegina. Participate in a two-week long Socratic dialogue with your instructors and fellow students. Enjoy summer life in the city and in the Greek countryside. Swim in the Aegean; eat great Greek food! Sing and dance and tell epic tales. Document your experience in a field study notebook.

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Educational Institutions: Preparing Young People to serve Humanity

(Continued from p.1)

do faculty members need? Who should define these principles and values? What are the desirable qualities of educated people if they are to serve humanity?

The author defined educational experience as 'the complete learning experience obtained from students' academic, physical, spiritual and civic responsibilities (S. Gialamas and P. Pelonis 2009). Definitely, to answer all or some or many of these questions, we need to engage the minds of students, staff, faculty, administration, parents and friends of an academic institution with the underlying commitment to serve the family, the community, the nation and the world.

Innovation and authentic leadership approaches are the enabling objectives to provide students with a unique, meaningful, high quality, holistic educational experience. Students will then use their academic knowledge to exercise wisdom in their decision-making as they become the keepers of the future of the planet.

The educational institutions of the future require the following pillars:

- A. Innovative leadership;
- B. Meaningful curriculum and delivery modalities;
- C. Faculty as leaders;
- D. Ethos.

A. Innovative leadership

Innovative leadership is the continuous act of effectively engaging all members of the institution, as well as utilizing their differences, their authentic energies, creative ideas and diverse qualities primarily for the benefit of the students and also for every other constituency of the institution (S. Gialamas, 2012). This type of leadership has three dimensions:

- 1. Interpersonal: inspiring all members of the institution (constituencies) to strive for excellence to reach their maximum potential, guiding and motivating them towards exceptional performance, while being the example of inspiration and instilling confidence in advance for success.
- 2. Setting standards: establishing standards of good conduct; serving as a model for meeting these standards; being laureates for truth and beauty and modeling integrity and ethos (as defined by the ancient Greeks). Ethos in Greek means 'character' the guiding beliefs or ideals that characterize a community. Ethos is also a disposition that reflects the fundamental values peculiar to a specific person, cultural group, community or movement. According to Aristotle, the chief components of a compelling ethos arc goodwill, practical wisdom and virtue. Virtue is moral excellence, righteousness and goodness.
- 3. Serving humanity: education requires an emphasis on the entire civic spectrum, stemming from social awareness and interest, to social engagement and commitment.

The author defines social commitment to a cause as a pledge to benefit the human condition. Striving for the betterment of a situation or enhancing quality of life then becomes a way of life for students, as they also develop a positive mindset toward improving any necessary aspect of society.

Innovative leadership implies a willingness to accept and live with a certain amount of risk because it involves taking risks with new ideas that have not been tried and could fail. Similarly, it means a willingness to work with half-developed ideas with the flexibility and resilience to constantly adjust the rules and parameters as these ideas develop.

B. Meaningful curriculum and delivery modalities

The curriculum must be directly related to what makes it relevant, exciting, current and congruent with the needs of the local and global community. Such a curricu-





lum is comprised of four inseparable and integrated components (S. Gialamas, A. Cherif, S. Keller, A. Hansen, 2000):

- Skills: acquiring new skills and mastering existing skills.
- Critical thinking: developing decision-making competencies for problem solving.
 - Relevance: relating competencies to the learner's environment.
- Inspiration: expressing the understanding of complex concepts in a unique and refreshing way.

In addition, the curriculum must not reflect any local cultural bias and must be reviewed often. Today with all the available teaching and learning tools, delivery options are endless. It is a technological paradise for any faculty member who is really committed to providing the best educational experience to students. Face-to-face teaching and learning now can be enhanced with so many online opportunities (simulations, virtual environments, videos, etc).

Moreover, one can teach complex topics without needing a costly environment. For example, one can teach DNA replications, analysis and effects of inserting certain enzymes without being in an expensive laboratory but having access to virtual labs and simulation tools.

Student assessment must be congruent with the curriculum and the learning objectives.

C. Faculty as leaders

Faculty that promote and foster innovation are those that have a high degree of social interest, are open to new ideas and have the courage to try different teaching methods. They are:

- * Inspired to develop new ideas in teaching and learning;
- * Committed to explore why and how these ideas will benefit student learning;
- * Focused to identify needed resources for implementing these ideas;
- * Determined to establish authentic and diverse tools assessing student learn-



D. Ethos

Ethos is the distinct responsibility of all academic institutions to immerse their students, faculty, staff, and administration into a community of learners that exemplify appropriate behavior within and outside of the institution's facilities. In other words, institutions can aspire to establish, embrace and foster a holistic approach to ethics with

clearly defined standards and a mechanism for implementing these standards.

In this way, a balance can be established between the right of an individual community member and the right of the community as a whole. As a result, students, in particular, will develop their character and personality in an environment conducive to academic success, personal growth and civic responsibility and accountability.

Therefore, establishing a student Honor Code becomes a natural progression, especially when it is created for students by students with the expectation that all school members will respect and abide by it, making it a way of life for all.

The Honor Code is based on the simple idea that, when given the chance, people will do the right thing. Traditionally, the Honor Code is implemented in many universities across the US and the author strongly believes that it is time to implement it in every JK-12 environment. At the American Community Schools of Athens (ACS Athens) a student-driven initiative has begun to establish and implement a student Honor Code system of integrity.

One might ask why students should spearhead such an initiative. Students must be able to internalize that the educational institution is a microcosmic model of ethical behavior. By understanding that influencing others to do the right thing is beneficial to everyone, they can ultimately influence others in the local community towards the same direction. This implies that each person takes responsibility for their behavior and acts according to an internal value system rather than an external reward/punishment system.

In simple terms, the Honor Code is a code of conduct fostering ethics, integrity and maturity in the classroom and on campus. These high standards for classroom

and campus conduct can promote and encourage trust, maturity and ethical decision-making, outside and inside classroom. In the classroom, it establishes and maintains clear academic standards for student conduct and etiquette; it models high standards in teaching, learning and interacting between teachers and students. Outside the classroom, it establishes and maintains clear standards for student conduct on campus or school sponsored events outside campus; it also encourages appreciation and respect for fellow students, faculty, staff, school properly and the school environment. The student body that implements and guards the Honor Code is the judicial review board which is entirely comprised of students and faculty advisors.

Conclusion

Developing a more humanistic world requires that the great educational institutions of the future will not be more of the same as defined today. They will be the ones preparing young people to serve humanity. Effective schools will be those that are proactive instead of

reactive to the drastic changes in society. If they can teach and inspire students to develop the wisdom to transform static academic knowledge into social, ethical, economic, environmental intelligence then the sustainability of quality of life can be greatly improved for people across the globe.

At the end, an educational institution exists for only one purpose: to provide its students with the best educational experience possible. To do that, students must recognize and maintain a healthy boundary and balance between the right of an individual community member and the right of the community as a whole.

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Dr. Stefanos Gialamas is the President of the American Community School of Athens, Greece (ACS Athens).

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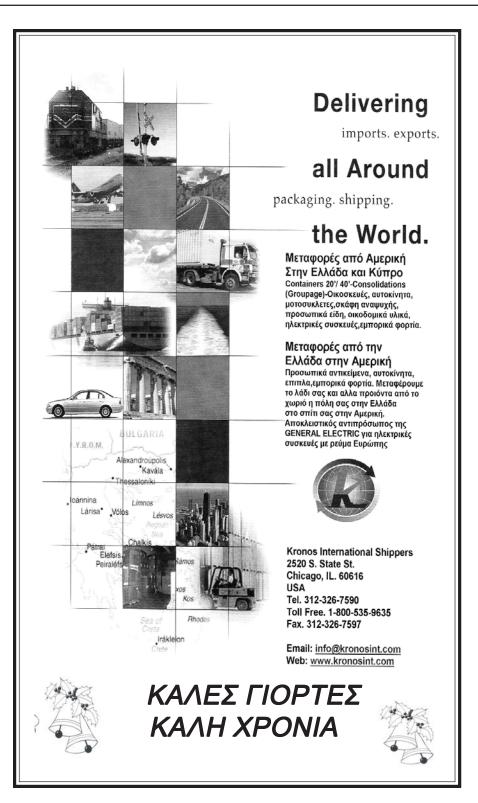
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KORAES STUDENTS THRIVE IN GEOGRAPHY BEE





What a wonderful display of our students' knowledge of the world around us, especially in this case in the field of geography. Fifteen middle school students faced off against each other in a friendly but invigoratingly competitive 2013 Geography Bee. Ranging from topics of U.S. geography to the world's countries and continents, students answered to questions in many areas. It was more exciting by the minute as the field of fifteen withered down to our final 3 contestants: Mina Baniewicz, Demetrios Kladis, and ultimately our 1st place winner, 8th grader, Michelle Lenz. We thank Mrs. Lisa Pedersen for coordinating this thought-provoking and informative Geography Bee as she does each year, as well as all of the staff who assisted. Most of all, we are proudest of our terrific students, who showed their growing geographical knowledge and good sportsmanship.

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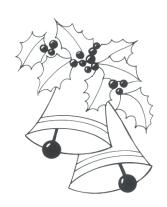
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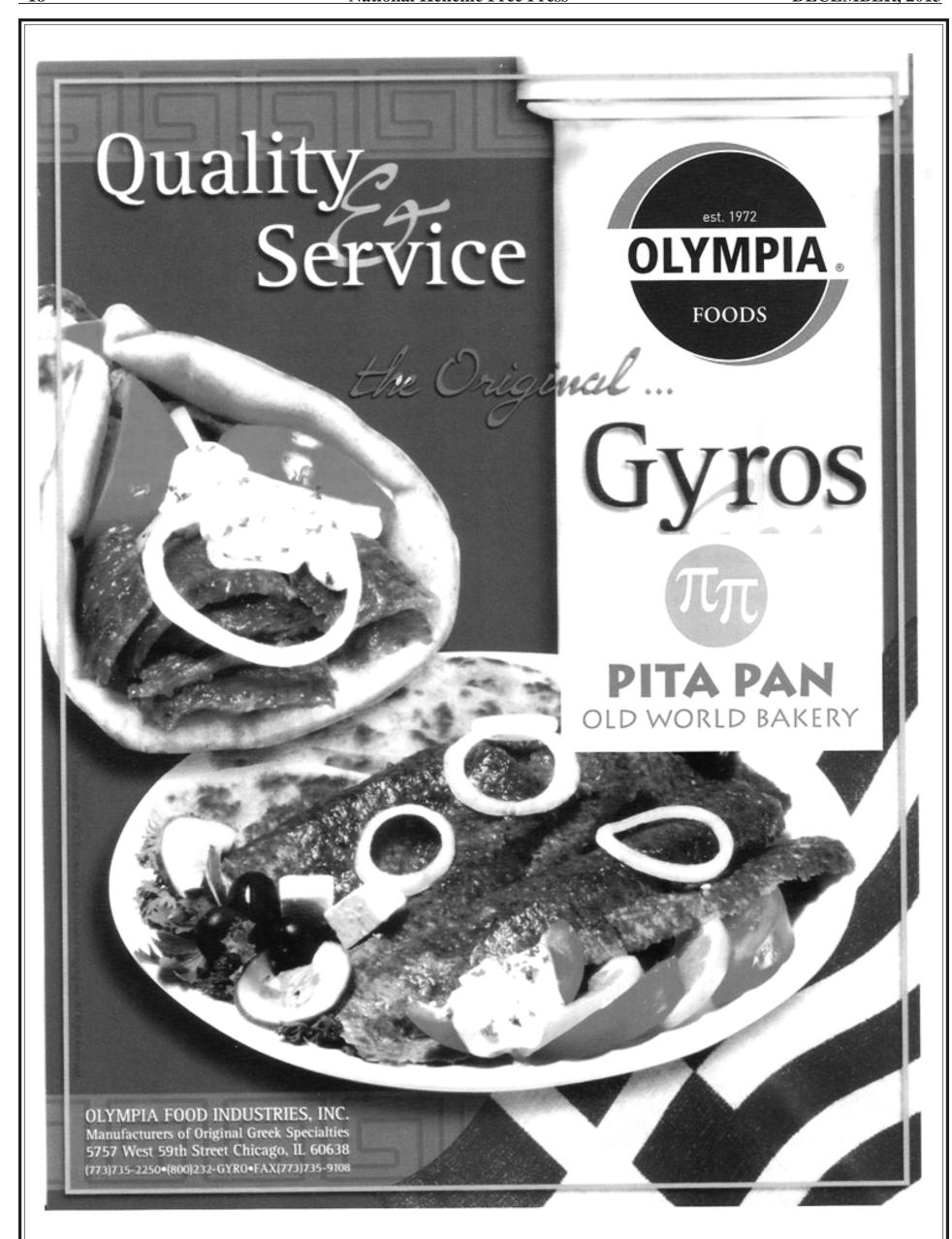
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Papanikolaou Installed as Archbishop Demetrios Chair at Fordham

It was an evening rich in expressions of both pride and humility. On November 18, in a simple but moving ceremony in Fordham University's venerable Keating Hall, Professor Aristotle Papanikolaou was installed as the inaugural holder of the Archbishop Demetrios Chair in Orthodox Theology and Culture, the first university-endowed chair dedicated to Orthodox Christianity in North America.

The presence or Archbishop Demetrios of American, who offered closing remarks and the benediction, and the President of Fordham University, Rev. Joseph M. McShane, S.J., reinforced by an auditorium filled with notables, students and faithful, testified to the historic significance of the occasion, which adds to the substance of the Orthodox Christian Studies Center (OCSC) as both a center of scholarship and the advancement of Orthodox-Catholic dialogue.

Roger A. Milici, Jr., a Fordham Vice President, invited Monsignor Joseph G. Quinn to offer the invocation and Fordham's provost, Stephen Freedman, called it a very proud day in university history, celebrating the work of both Papanikolaou and Archbishop Demetrios, whose tenure as a hierarch is complemented by his academic achievements, which includes two doctorates and his time as a visiting professor at Harvard Univer-



roes, His Eminence Archbishop Demetrios."

sity. John Harrington, the Dean of Arts and Sciences, outlined Papanikolaou's career, which includes authoring or editing six books and co-founding with George Demacopoulos of the center.

McShane was the most jubilant, proud to honor "one of our own" – Papanicolaou is a Fordham alumni – and "one of my great he-

There was also a warmth to the occasion not common to academic affairs. "Everyone has called you by your formal and rightful name, but Telly, you are always Telly," he said. He then asked Papanikolaou's mother Xanthippe (Cynthia) to rise. His father, Rev. Byron Stylianos Papanikolaou was unable to travel.

After rousing applause Papanikolaou began with expressions of appreciation, "but I want to start by first thanking my grandmother, Panagio Kassos." Although he correctly noted "hers was not an uncommon story," for Greeks of her generation – she was born in 1906 - it was heroic nonetheless. Papanikolaou said she was proud of the 6th grade education that enabled her to read and write – not common among her peers, "and with all my degrees I will probably never consider myself smarter than she is ... I am constantly striving to embody her wisdom...I owe anything that is good in my life to her commitment, courage, grit and most importantly, her faith."

He also paid tribute to the great Orthodox scholar Fr. John Meyendorf. He recalled being told that he and Demacopoulos were hired "to continue the Orthodox presence that Fr. Meyendorf brought to Fordham , and of course it took two of us to equal one Fr. John Meyendorf ... a kind and generous man... great scholar and ecumenical figure, who paved the way to improved Orthodox-Catholic relations. "

"And I want to acknowledge a woman well known only to those only in the know," he said. "Stella Moundas, who was assistant to the president of the University for decades...she was a remarkable woman who cared for the Orthodox students on campus and in her own way facilitated relations between Fordham and the Orthodox churches."

Papanikolaou said to Archbishop Demetrios, "Your Eminence I had the privilege of being your student at Holy Cross and I remember you rushing after class to go to Harvard," to teach. "I recall thinking to myself at the time that that's exactly what the Orthodox tradition needs, a presence in the institution of higher learning... so in many ways you have been the inspiration for all of this and it is fitting that your legacy is being honored with the establishment of this chair."

And when an idea is ready to take on flesh and bones, it needs institution support and material resources. He said to Dr. McShane, "none of this would have happened without your leadership...ours was an unprecedented and risky venture, and you bet on it."

To Mary and Michael Jaharis he said "I cannot begin to express the deep admiration, respect, and, if I may add, affection I have for both of you. You believed in us at a moment when we really needed to be believed in." The chair is the result of a \$2 million gift from the Jaharis Family Foundation.

Citing Demacopoulos, he declared "It's not bad when you get to work with one of your closest friends on a passion of mutual interest," and he continued that "if tonight is some declaration of my worthiness to hold this chair, then let it also be declared that he is unequivocally as deserving of this chair as I am."

Then he shared more evidence that the man and the mission are shaped by family experiences. He said of his siblings, "Sultana and Evans have always kept me honest and they have made me a better person." He swelled with the most pride, however, when referring to his sons "(Lord) Byron) and Alexander (the Great) and touched all with his declaration of love for his wife, Constantia Tolios, or Dena, "an accomplished lawyer in her own right...I love her truly, madly and very deeply...it's an indescribable blessing to live every day of your life with your best friend. We've know each other since we were little...There is a picture of us when we were three and five."

The love he has been blessed with has informed Papanikolaou's thinking and writing about faith and life in an often painful world. The title of his lecture was Violence and Virtue, which illuminated the experience of war veterans. He spoke on how "the Eastern Orthodox thinking on virtue offers resources for illuminating and transfiguring the human experience of violence."

He began with the Orthodox idea of Theosis as the goal of human life, which is translated as divinization but is often misunderstood – within and without Orthodoxy. Papanikolaou said it is not the acquisition of superman- or Zeus-like qualities, or an overpowering of man by God, but an assimilation to the divine that "takes the form of human learning to love ... as God loves."

"Re-Inspire Greece from the Youth Up"



Young Entrepreneurship celebrated at the "Re-Inspire Greece from the Youth Up" Awards at the Athens Concert Hall GAEA awarded the 8 best proposed start-ups in the agribusiness sector that stood out from the competition "Re-Inspire Greece from the Youth Up" in an event held on Saturday, November 23, 2013 in light of the GLOBAL ENTREPRENEURSHIP WEEK.

During the event, 14 talented groups that made it to the final had the opportunity to present their idea to the jury committee, consisted of Dr. Aris Kefalogiannis, C.E.O of GAEA, Mr. Spyridon Stavrati, Director of Business Development of Agricultural Sector - Piraeus Bank, Dr. Philip Papadopoulos, Dean of the College Perrotis - American Farm School of Thessaloniki, Mr. Vasilis Petini, Director of the Department of Management and Consulting - RSM Greece and Mr Philip Lambadarios, owner of "Agrilia Estate"

Mr. Dimitris Kousolioutsos founder of the innovative social enterprise "Gine



Agrotis" hosted the event. In front of more than 300 guests, Mr. Kefalogiannis expressed his gratitude to everyone who participated and to the supporters and organizers of this special event, explaining the groundbreaking idea and inspiration behind the "Re-Inspire Greece" Initiative.

Candidates from each group presented to the jury their business proposal, having at their disposal 3 minutes each, and after each presentation, the jury had the opportunity to raise questions to the candidates for the following 5 minutes. After the presentations, 8 winners stood out in the following ranking:

1st & 2nd Family Farm - Radiki (tie)

3rd Chipples

4th & 5th Creative Bees - Golden Black(tie)

6th Daphnis and Chloe

7th Demetra Pies

8th Of Dreams and Knowledge

Mr. Kefalogiannis, who announced and awarded the winners, congratulated them as well as all of the participants, for their inspirational and innovative ideas. The winners will have the opportunity to implement and further develop their business plans, through multiple financial and other assistance from GAEA and supporters of "Re-Inspire Greece".

More specifically, the 8 business plans will be offered direct financing of a total of 250.000 euro from GAEA, and will have direct access to equal concessional lending from Piraeus Bank. In addition, the American Farm School will provide advisory services and technical and scientific support, and RSM Greece will support these efforts on a legal and accounting level.

However, the opportunities offered through the "Re-Inspire Greece" competition were not confined to these 8 winners, since the remaining 6 proposals, will get a second chance to be reassessed. The committee decided to award only the most mature proposals, thus leaving room for 2 more winners that will stand out after the re-evaluation of the 6 remaining business plans after a period of 3 months.

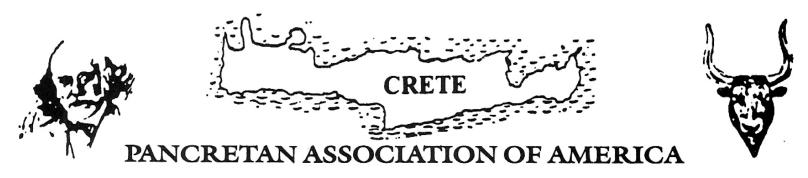
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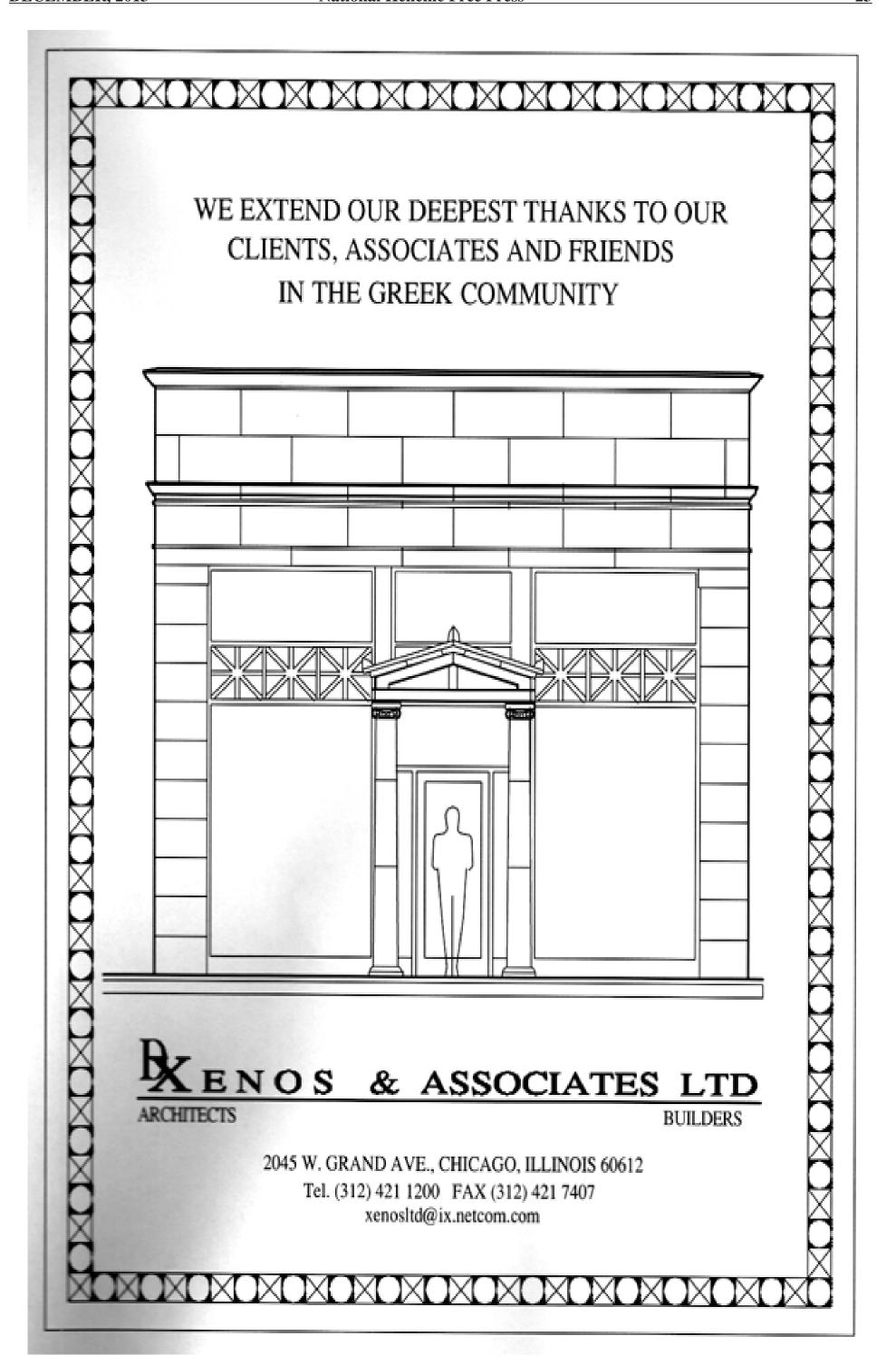
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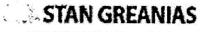


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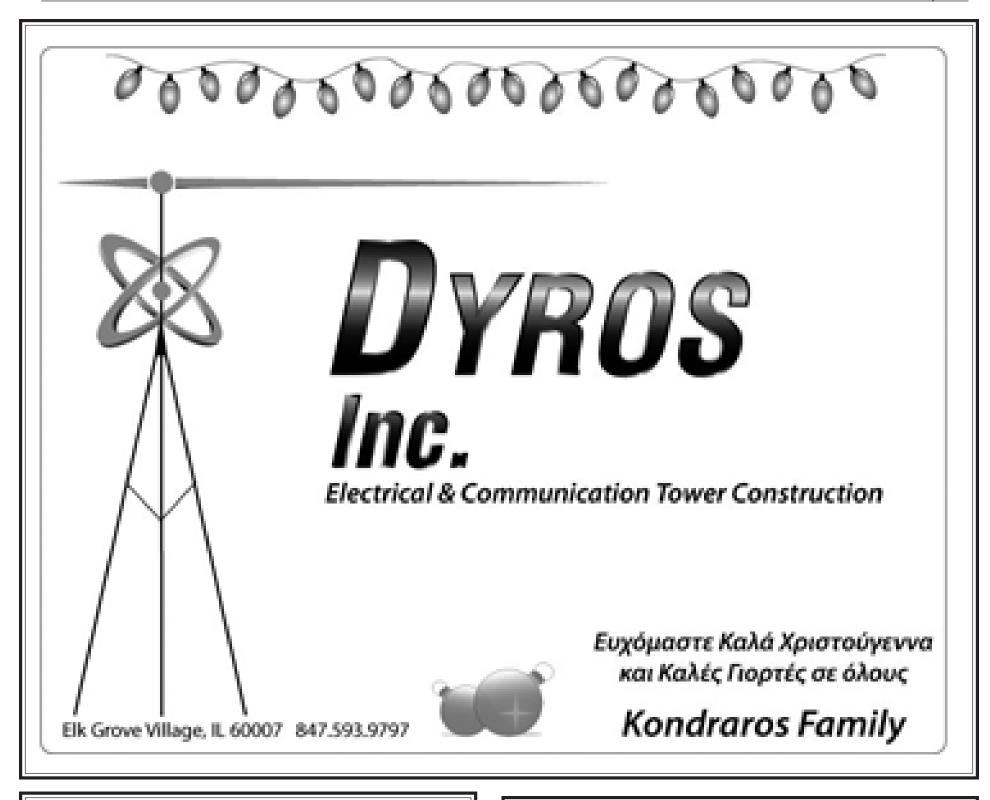




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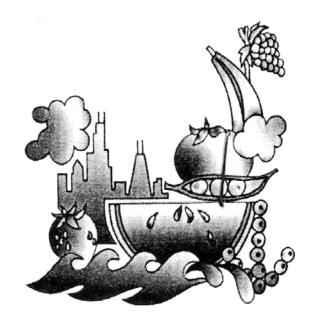
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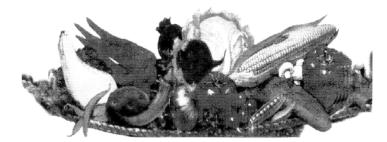
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Λόγω όμως των αυξανόμενων κοινωνικών αναγκών του Ελληνισμού της περιοχής, και επιθυμώντας να ανεβάσουμε σε ανώτερο επίπεδο την πολυτέλεια και κομψότητα των εκδηλώσεων σας, επεκτείναμε προς τα δυτικά τους χώρους του FAOUNTAIN BLUE με μία υπερπολυτελή αίθουσα, την LIONS GATE PAVILLION, φωλιασμένη μέσα σε έναν τεράστειο κήπο στολισμένο με κάθε είδους εξωτικά άνθη και φυτά. Η νέα αυτή πρωτότυπη αίθουσα-σκηνή με τους υπερυψωμένους θόλους της, τους κρυστάλλινους πολυελαίους της και την κομψότητα των επίπλων της, προσφέρει, όλες τις εποχές, έναν κομψό ανοιχτό χώρο για εκδηλώσεις μέχρι 400 ατόμων. Αν σ'αυτό προσθέσετε την πολυβραβευμένη κουζίνα του FOUNTAIN BLUE, τότε κάθε εκδήλωση στο LIONS GATE PAVILLION θα είναι στα σίγουρα μια επιτυχία 100 τοις 100.