

# TOGETHER *Again*

The Magazine of the Hellenic College Holy Cross Greek Orthodox School of Theology Alumni Association



*Fr. Themis Adamopoulos  
(SOT 1984)*

# HCHC Alumni

*Making a Difference*





Dear esteemed Alumni/Alumnae, greetings in Christ our Savior!

With the Apostles' Pentecostal witness to the world still fresh in our minds, I am excited to share with you the spring issue of our *Together Again* magazine, which celebrates the continuance of that apostolic witness and post-Pentecostal faith through the Spirit-filled ministries of HCHC alumni. This issue's theme is "Making a Difference" and was chosen as a response to the several requests we have had from our alumni to include more articles that spotlight the work of our graduates in the field. As we considered whom to feature in this edition, it became evident that the vast majority of our alumni are using their unique talents to "make a difference" as either ordained or lay ministers, at home or abroad. We therefore had difficulty choosing which articles to include. Fr. Themis Adamopoulos (SOT 1984) was recently on campus during Missions Week 2011 and gave an amazing presentation on his ministry to the people of Sierra Leone. Those of us in attendance were so moved by his presentation that we felt we should use his story as the cover story for this issue. We will continue to feature the ministry stories of our alumni in future issues and we welcome all submissions for consideration.

Another noteworthy comment should be made regarding the Alumni Association Board of Directors' decision to have more than one Alumnus of the Year award each year. This decision was made in order to honor a greater number of Alumni of both Hellenic College and Holy Cross, lay or ordained, male or female, who have in some way given back to the Scholé. This was done not to lessen the honor of the award, but to emphasize that so many of our graduates are worthy of this honor.

We hope that you enjoy this issue of *Together Again* (limited hard copies available upon request) and that it will serve as a reminder of your open invitation to come visit your alma mater whenever your schedule permits, in order to witness all that HCHC currently has to offer. We humbly request that you continue being ambassadors of our two schools by raising awareness amongst our Orthodox faithful and spreading the word to potential students. Finally, may the Holy Spirit abide in each of us and embolden us to "make a difference" in our own ministries as we read about the efforts of our fellow alumni, so that we may go forth with an unwavering, Pentecostal faith, making disciples of all nations and glorifying God in all creation!

With love in Christ,

Gregory Floor (SOT 2005)  
Director of Admissions/Alumni Relations



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*Together Again* is produced by the Office of Alumni Relations  
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Contributing photography includes submissions from  
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# MAKING A DIFFERENCE

This issue of *Together Again* showcases just some of the many HCHC alumni who are making a difference and serving Christ and others with their unique gifts and talents throughout the world.

## 6: HCHC ALUMNI HOMECOMING

Planning the 2nd annual homecoming event

## 7: PARISH PARTNERSHIP PROGRAM

Thank you to the 50+ parishes who have become partners with HCHC

## 10: CHARISMA AND INSTITUTION AT AN ATHONITE CLOISTER

Article by 2012 Alumnus of the Year - Fr. Maximos of Simonopetra

## 14: WILL THE REAL CONSTANTINE PLEASE STAND UP?

Article by 2012 Alumnus of the Year - Dr. James Skedros

## 16: HCHC SENIOR PROFILES

Emily Couchell - Hellenic College  
Vincent Minucci - Holy Cross

## 22: THE EARLY STRUGGLES AT POMFRET

An interview with 70-year alumnus Rev. Demetrios Michaelides

## 26: 50TH AND 25TH CLASSES: A LOOK BACK

Photos of HCHC classes of 1962 and 1987

## 30: ALUMNI REUNION

Alumni come together and members of the 1942, 1962, and 1987 classes are honored

## 32: SOUTH PACIFIC CALLING

Fr. Pavlos Patitsas serves the missionary Archdiocese of the Ecumenical Throne in the Antipodes

## 34: CLASS NOTES

See what your fellow alumni are doing!



## 19: FEATURE ARTICLE - FR. THEMI ADAMOPOULO

Following the Crucified Christ into a War-Torn Africa

## 8: ALUMNUS OF THE YEAR

Fr. Maximos of Simonopetra



## 24: HELLENIC COLLEGE

### SPOTLIGHT

Stephanie Kallis



## 12: ALUMNUS OF THE YEAR

Dr. James Skedros



## 27: HIS EMINENCE METROPOLITAN EMMANUEL OF FRANCE

The Ecumenical Patriarchate and the Significance of Dialogue





Beloved Alumnae and Alumni,

As you will see in this issue of *Together Again*, we are in the midst of celebrating the 75<sup>th</sup> Anniversary of the founding of Holy Cross Greek Orthodox School of Theology in 1937. This milestone in the mission of our beloved Scholē is significant both for what has been accomplished and for the great potential we have for advancing and strengthening the work of the Church in America and of Orthodox Christianity around the world.

This anniversary is our opportunity to remember in gratitude all who have contributed to the founding, growth, and mission of both Holy Cross and Hellenic College. As students and graduates, you have been a vital part of this legacy. Your spiritual and academic journey at Holy Cross has connected you with a community and family that have been integral to the mission of our Greek Orthodox Archdiocese of America. In an environment of faith, learning, worship, and service you have had the opportunity to follow God's calling for your lives and to recognize the importance of your training and experiences in the work of ministry, so that the man of God may be complete, equipped for every good work (II Timothy 3:17).

This is why you continue to have an important role in supporting the work of Hellenic College and Holy Cross. You are the means of information and support for our Scholē in your parishes and places of service. You represent the mission and purpose of this

institution, connecting those whom you serve with a priority of spiritual formation, intellectual engagement, and quality training in the service of Christ and His Church. You are also guides for those who have received a divine call to serve as priests in the Church, facilitating and supporting the training of our future clergy.

In addition, you have an ongoing impact on the spiritual and academic programs through your daily engagement with the very critical and substantial challenges of ministry. You know that your learning and spiritual development did not stop when you graduated. Each day in your service to the faithful, to those who are disconnected from God, and to the many needs around you, you are applying faith to life, the resources of Orthodoxy to tremendous challenges, and the grace of God for the healing and salvation of others. Because of this, your connection to this institution is vital.

In our celebration of the 75<sup>th</sup> Anniversary of Holy Cross, let us renew and strengthen these connections throughout our Archdiocese. Through prayer for the leadership and students of our highest academic institution, through observances and recognition of this anniversary in our parishes, and through our faithful support, let us ensure that Hellenic College and Holy Cross will continue to have an essential role in our sacred work and mission. May we also give thanks to God for all that has been accomplished and for the blessings that will continue to come from our beloved alumnae and alumni.

With paternal love in Christ,

†DEMETRIOS  
Archbishop of America



***“For where two or three are gathered in my name, there am I in the midst of them.”***

Matthew 18:20

*Together Again* – the title chosen for the Alumni publication offers fertile soil for reflection on the history, life and mission of our Scholé. One of the most meaningful expressions of *Together Again* is witnessed at each Clergy/Laity Congress. For decades, and most likely, at all Clergy/Laity Congresses, graduates of Hellenic College Holy Cross schedule times to meet as classes. They also meet at an Alumni General Assembly.

Since the 1940’s, we have been blessed with excellent graduating classes. Vast distances exist between parishes in most parts of our Archdiocese, exceptions existing in major cities. Enriching experiences of prayer and fellowship for many of our graduates with their college mates have been limited. The Clergy/Laity Congress, however, offers a full schedule of opportunities in prayer, fellowship, lectures, family gatherings and individual exchanges.

It is ultimately important that we have settings in which we can exchange our joys and sorrows, our exhilarating experiences and our disappointments. The Clergy/Laity Congress offers us an opportunity to be together.

As we gather for our 2012 Clergy/Laity Congress in Phoenix, Arizona, we also are celebrating the 75<sup>th</sup> Anniversary of our beloved Mother School. On behalf of His Eminence Archbishop Demetrios, Chairman, Thomas C. Lelon, Vice Chairman, our Trustees, our Deans, Faculty, Staff, Students and their families, I express deepest gratitude to all Alumni throughout the years for their ardent support and creative love for our school. We look forward to sharing with as many as can possibly be in Phoenix. Our school will be featured – our graduates will be featured. We thank God for another opportunity to be *Together Again*.

In His Service

Rev. Nicholas C. Triantafilou  
President



HAPPY 75<sup>TH</sup> TO OUR BELOVED SCHOLE`

I hope that you will enjoy this edition of *Together Again*. I want to first congratulate the Classes of 1962 and 1987 on their anniversaries and thank the members of these respective classes for what they have offered to not only the Church but to our beloved School as well.

It is with great joy that our School celebrates her 75<sup>th</sup> Anniversary. Since the first Class of 1942 and including today the fruits of our School’s labor continue to shine throughout the world as her Alumni serve in so many different capacities. Let each one of us take time out for reflection on our days in either Pomfret or Brookline and think back to our first experiences walking through the doors as well as our experiences in the classroom, no better classroom then the Chapel where we came together as a Community for worship.

As I am finishing my second term as President of the Alumni Association I would like to thank all my fellow Alumni who have served on the Board of Directors as well as our office staff who have supported the Alumni projects. The fruits of your labor shine and hopefully will continue to do so. Let us all give our support to the new officers and representatives as they will take our Alumni Association to the next level.

May we all have Hellenic College Holy Cross in our hearts and prayers.

Fr. George Chioros  
Alumni Association President

## HELP US PLAN A GREAT EVENT!

The HCHC Office of Alumni Relations is pleased to announce that we have begun planning our Second Annual HCHC Alumni Homecoming during HCHC's 75<sup>th</sup> anniversary! During October 10<sup>th</sup>-12<sup>th</sup> 2011, Homecoming took place on the campus of Hellenic College Holy Cross and involved a variety of activities including the Hellenic College vs. Holy Cross football game, alumni vs. students bowling tournament, alumni vs. students basketball game, an ongoing education lecture presented by Dr. Timothy Patitsas, and HCHC Alumni board meetings.

This year we are hoping to build on the success of last year's event by asking you for your help and suggestions on how to make this year's Homecoming even better than last year's! We would greatly appreciate your feedback and suggestions on what can be done for the event that would be of interest to our HCHC alumni. We would like to know whom you would like to have as guest speaker(s), what topics you would like to hear about, what kind of events would be of interest to you, etc. Your ideas are greatly appreciated and in addition, we could use your support in the planning and execution of Homecoming 2012.

If any of you would like to assist the Office of Alumni Relations on our 2<sup>nd</sup> Annual HCHC Alumni Homecoming, you can contact our Director of Alumni Relations, Gregory Floor, at (617) 850-1277, or email him at [gfloor@hchc.edu](mailto:gfloor@hchc.edu). We hope to once again make this event one that you look forward to each year, and pray that it facilitates communal worship, fellowship, and continuing education, while revisiting a place that meant so much to each and every one of us.



We would like to take this opportunity to thank our alumni and all the parishes who have committed to being *Parish Partners* with Hellenic College Holy Cross. Over 50 parishes have become *Parish Partners* and it is not too late to become one! If you would like more information on the *Parish Partnership Program*, you can view our website at [www.hchc.edu/parishpartner](http://www.hchc.edu/parishpartner). Once again thank you for your prayers and continuous commitment to YOUR school, Hellenic College Holy Cross!

NAME	PARISH	CITY	STATE
Fr. James Paris	Holy Trinity	Phoenix	AZ
Fr. Jon Magoulas	Annunciation	Modesto	CA
Fr. Michael Prevas	Resurrection	Castro Valley	CA
Fr. Lou Christopoulos	St. Catherine	Greenwood Village	CO
Fr. Nicholas Dassouras	St. George	Norwalk	CT
Jane Vorvis	Archangels	Stamford	CT
Fr. Peter Orfanakos	St. Barbara	Orange	CT
Parish Council	St. Katherine	Naples	FL
Fr. Stavros Akrotirianakis	St. John the Baptist	Tampa	FL
Nick Nicholas	St. Nicholas	Tarpon Springs	FL
Rev. Dr. Nicholas Louh	St. John the Divine	Jacksonville	FL
Fr. Mark Leondis	St. Mark	Boca Raton	FL
Fr. Christopher Metropoulos	St. Demetrios	Fort Lauderdale	FL
St. Barbara Philoptochos	St. Demetrios	Daytona Beach	FL
Fr. John Lardas	SS. Constantine & Helen	Brooklyn	NY
Fr. Vasile Mihai	St. Paul	Savanna	GA
Fr. Christos Mars	Annunciation	Atlanta	GA
Fr. Vasile Bitere	Holy Trinity	Augusta	GA
Fr. Tom Demedeiros	SS. Constantine & Helen	Palos Hills	IL
Fr. James Gordon	Ascension	Lincolnshire	IL
Fr. Peter Spiro	St. Athanasios	Aurora	IL
Fr. John Rallis	St. John the Baptist	Des Plaines	IL
William Logothetis	SS. Constantine & Helen	Merrville	IN
Fr. Jim Greanias	St. Iakovos	Valparaiso	IN
Fr. Nicholas Papedo	St. Dionysios	Overland Park	KS
Fr. Larry Legakis	Assumption	Louisville	KY
V. Rev. Grigorios Tatsis	Holy Trinity	New Orleans	LA
Fr. Chris Foustoukas	St. Vasilios	Peabody	MA
Fr. Nick Krommydas	St. Demetrios	Weston	MA
Fr. Constantine Cambas	Nativity of the Virgin Mary	Cohasset	MA
Fr. Chris Stamas	St. George	Springfield	MA
Gregory Floor	Transfiguration	Lowell	MA
Fr. Luke Veronis	SS. Constantine & Helen	Webster	MA
Fr. Panagiotis Giannakopoulos	St. George	Centerville/Hyannis	MA
Dr. Priscilla Gimas	St. George	Southbridge	MA
V. Rev. Makarios Niakaros	SS. Peter & Paul	Haverhill	MA
Parish Council	St. Nicholas	Ann Arbor	MI
Fr. Paul Paris	St. Mary	Minneapolis	MN
Fr. Theodore Niklasson	Holy Archangels	Ava	MO
Fr. Demetrios Kangelaris	Annunciation	Winston-Salem	NC
Fr. Robert Archon	St. Nicholas	Portsmouth	NH
Angie Pappas	Church of Our Saviour	Rye	NY
Fr. Dennis Strouzas	Archangel Michael	Port Washington	NY
Fr. Jim Kordaris	St. George	New York	NY
Fr. Nicholas Anctil	Holy Trinity	New Rochelle	NY
Fr. Jerry Hall	Annunciation	Akron	OH
Fr. Gerasimos Markopoulos	St. George	Eugene	OR
Fr. Alex Veronis	Annunciation	Lancaster	PA
Fr. George Livanos	All Saints	Canonsburg	PA
Fr. Christos Christofidis	Annunciation	Elkins Park	PA
V. Rev. Dr. Stelyios Muksuris	Holy Cross	Pittsburgh	PA
Ellen Anagnostos	St. Spyridon	Newport	RI
Fr. Gregory Hohnholt	Holy Trinity	Nashville	TN
Fr. Michael Lambakis	Annunciation	Houston	TX
Fr. George Chioros	SS. Constantine & Helen	Newport News	VA
Fr. Lazarus Bambang Sucanto	Aghios Dionysius of Zakynthos	INDONESIA	

# Alumnus of the Year

## Fr. Maximos of Simonopetra

(HC 1984, SOT 1987)

For his example, his scholarship, and his contribution to the faith, the Alumni Association proudly recognizes Fr. Maximos as an Alumnus of the Year!

**“Father Maximos believes that, in cultivating a healthy and vibrant experience of the faith in an increasingly secularized world, HCHC is called to play a critical role. “**



Fr. Maximos (left) pictured at the Monastery of Simonopetra on Mount Athos with his brother Luke.

Fr. Maximos of Simonopetra (whom many will remember as Nicholas Conostas), originally hails from New York. He is a 1984 graduate of Hellenic College and 1987 graduate of Holy Cross. He then attended the Catholic University in Washington, DC, where he received a PhD concentrating in patristics and the church fathers.

He taught patristics at HCHC from 1992-1998, after which he became a professor at Harvard Divinity School, where for seven years he taught courses in Orthodox theology and the church fathers.



In 2005 he went to Mt. Athos and joined the brotherhood at the Holy Monastery of Simonopetra. He was one of several monks interviewed for the “60 Minutes” segment on the monastery. Like all monks, he shares responsibility for meeting the needs of the monastery. Chores and tasks rotate annually among the monks. His primary responsibilities have been in



the library (which has more than 50,000 books), but he is a full-time member of the choir, and has worked in the guest house, the kitchen, and the garden. He relates that the monks’ day at Simonopetra begins at 4 am and is divided into three roughly equal parts of work, church services, and rest and private prayer.

He was officially invited to return to HCHC to teach in his area of expertise this academic year. In the fall semester, he offered a course on Orthodox spirituality in the College, and a seminar on St. Maximos the Confessor in the School of Theology. He is currently teaching a course on Great Lent and Pascha in the College and on the *Philokalia* in the School of Theology.

Father Maximos believes that, in cultivating a healthy and vibrant experience of the faith in an increasingly secularized world, HCHC is called to play a critical

role. Our students come to campus responding to a call from Christ. Many are called to the priesthood, others to other ministries of the Church, while still others enter the larger work force in various professional capacities, each witnessing in his or her own way, the power of the Gospel.

The work of the School is to prepare these students for their respective callings by initiating them more deeply into the mystery of Christ and His Church. He believes that it is tremendously important to reach out to our youth, who are the future, and invest our time and energies in authentic Orthodox education.

Father Maximos continues to be involved in scholarly endeavors. Since entering the monastery, he has translated three books by the Elder Aimilianos (*The Church at Prayer*, *The Way of the Spirit*, and the forthcoming *Psalms and the Life of Faith*, the latter with an introduction by His Eminence Archbishop Demetrios).

His current project is an edition and translation of the *Ambigua* of St. Maximos the Confessor, to be published by Harvard University Press later this year. The *Ambigua* is an explanation and commentary on 71 difficult (or “ambiguous”) passages in the writings of St. Gregory the Theologian. Father Maximos explains that St. Maximos’ commentary was written at the request of Metropolitan John of Cyzicus, in answer to those who claimed that the doctrines of Origen could be found in certain obscure passages in St. Gregory’s writings. More than a simple rebuttal of these claims, the *Ambigua* is a positive statement concerning the philosophical foundations of Orthodox spirituality, and is surely the most important work on the theology of divinization written by any church father.

Father Maximos’ serene demeanor, quiet presence on campus, chanting in chapel, and skill in the classroom have quickly made him a most welcome and integral addition to life on campus and a most worthy 2012 alumnus of the year.

Article by John Papson (HC 1966, SOT 1969)

Article by Fr. Maximos of Simonopetra (HC 1984, SOT 1987)

*(The following is excerpted from a talk by Fr. Maximos, with the above title, given in Cambridge, England, to the Friends of Mt. Athos in 2007. The talk deals with the life and work of Elder Aimilianos and the spiritual tradition of Simonopetra.)*

Those who are called to monastic life are not drawn to institutions, but to particular individuals in whom they sense the presence of God. In the words of a contemporary Athonite abbot: “Monastic life is a life lived with a particular person. It is not the acceptance of an ideology, or the gratification of certain longings; neither is it the application of principles found in a book. Monastic life means: I follow someone. And thus at the centre of monastic life is a particular person, and that person is the elder.” In the words of Metropolitan Kallistos, it is the “*abba*, rather than the abbey” that draws men to the Mountain.

The Friends of Mount Athos will know that the modern revival of life on the Holy Mountain was the result of both internal and external factors. We associate the internal source of renewal with Elder Joseph the Hesychast, whose disciples, between 1972 and 1987, repopulated half a dozen monasteries. Perhaps less well known are the external sources of revival, comprised of five elders and their disciples, who, between the mid-1960s and 1981, came from various places in Greece and repopulated five monasteries. They were: Vasileios of Stavronikita in 1968 (who in 1980 became the abbot of Iviron); Aimilianos of Simonopetra (from Meteora) in 1973; George of Gregoriou (from Evia) in 1974; Alexios of Xenophontos (from Meteora) in 1976; and Gregorios of Docheiariou (from Patmos) in 1971.

## Charisma and Institution at an Athonite Cloister

\* \* \*



It was one of Elder Aimilianos’ most deeply held convictions that the personal experience of God’s grace and liturgy are dynamically related. The liturgy of the Church always implies and includes the living liturgy of the individual’s existence, and thus there can be no ultimate separation of “charisma” from “institution,” that is, of “spirituality” from “organized religion,” or of “private” from “corporate” forms of prayer.

In the Elder’s own words: “It is pointless for me to go to church if I am not continuously at prayer. And it is pointless for me to pray if I have no part in the liturgy and the sacraments. There is no church without prayer and no prayer without church.” Indeed, “prayer and liturgy are not simply interdependent, but like ‘faith’ and ‘works’ neither can be said to exist in separation from the other.”

In renewing and transforming the spiritual and liturgical tradition of Simonopetra, the Elder's aim was always the same: to create conditions whereby his monks can have their own experiences of God, precisely by combining the tradition of Hesychastic life with the needs and requirements of a large, community monastery. And if mystical experience had led the Elder to the liturgy [*as described elsewhere in Fr. Maximos' talk – ed.*], it was now the liturgy that was leading others to mystical experience, understood as a sacramental encounter with Christ. The basic principle was, and remains, clear: "The time of the liturgy is the time of revelation, in proportion to one's preparation in the cell." At Simonopetra, the program established by Elder Aimilianos enables one to learn by experience that the Prayer of the Heart and the liturgy of the Church are located on a single continuum. And this is because the Elder's experience itself was marked by a force that pulled him into the centre of established, public worship, in a manner that took nothing away from contemplation and silent prayer, but which rather showed how they are two aspects of a higher synthesis.

\* \* \*

Many people find it difficult to assume the degree of bodily discipline and self-denial required, not by Orthodox monasticism, but by the radical message of the Gospel. In order for this to happen, the Elder taught all who came to him that we need first to experience the glory of God and his holiness, to undergo a profound inner conversion, a revelation that shakes up our whole person, after which all things



become possible. Now I can work, now I can pray, now I can renounce myself and offer my life in sacrifice, because this is how I respond to the revelation of God's glory, holiness, and love. Love makes it possible to forget about ourselves, it takes us out of ourselves; it stops, for a moment, the torrent of our selfhood. It leads us from darkness to light, it opens our hearts, and ushers us into the mystery of its spiritual banquet.

\* \* \*

The presence or absence of charismatic figures in any given historical period is probably best ascribed to the mysterious workings of providence, the magnitude of which is ultimately beyond our comprehension. Seemingly out of nowhere, and contrary to all expectation, such figures appeared on the Holy Mountain, where they guided the monasteries through what was perhaps the greatest crisis in the Mountain's one-thousand-year history, namely: a critical confrontation with, and response to, the challenge of modernity. And they met this challenge largely by embodying the form of the Gospel that was appropriate, and indeed necessary, to the conditions and circumstances of that particular time and place. In so doing, they served as bridges between the old Athos and the new, between the Mountain's past and its future, and it is principally because of them that today there continue to be large numbers of young people on the Holy Mountain.

# Alumnus of the Year

## Dr. James Skedros

(SOT 1988)

In recognition of his many years of teaching and leadership at Hellenic College Holy Cross, the Alumni Association proudly recognizes Dr. James Skedros as an Alumnus of the Year!

**“At a school like ours, the Byzantine heritage looms large and has been vitally important not only to our past but the present identity of the Greek Orthodox Archdiocese of America.”**

- James Skedros



Growing up in a minority Greek American community in Salt Lake City, Utah, had a profound impact on Dr. James Skedros. He was part of a strong and vibrant Greek Orthodox community that flourished in the midst of a Mormon majority. The importance of religion among the Mormons filtered into all aspects of life in Utah. In an effort to keep Sundays sacred, few cars were on the streets, stores closed, and no morning sports were offered. Living in the midst of a strong Mormon culture made the Greek Americans turn within their community for identity and strength. For Dr. Skedros, church and family felt like one. It was this upbringing that had a profound influence and set his path for both career and family.

Early in his life, Dr. Skedros had an interest in religion and the Church. His passion for knowledge in this field has led him to be a noted international scholar in Byzantine studies and early Christianity. As a two-time Fulbright Scholar, Dr. Skedros is the Michael G. and Anastasia Cantonis Professor of Byzantine Studies and Professor of Early Christianity at Hellenic College Holy Cross, where from 1998 to 2002 he served as Acting Dean of Holy Cross.

A graduate of Holy Cross, Dr. Skedros received his Th.D. from Harvard Divinity School in the History of Christianity. From 1996 to 1998 he was Assistant Professor of Orthodox Studies at the Graduate Theological Union in Berkeley, California. His research areas include popular religious practices in Late Antiquity and Byzantium, Byzantine hagiography, pilgrimage, and Christian and Muslim relations.

He was married only one year when he and his wife went to Thessaloniki, Greece, to complete his Fulbright Scholarship. He conducted field and archaeological research related to the veneration of St. Demetrios. He says this time in his life had a huge impact on his continuing studies.

He has served as co-chair for the Eastern Orthodox Studies Group of the American Academy of Religion, as well as secretary for the Orthodox Theological Society in America. He has published widely. Currently, he is working on a book focused on the veneration of saints during the critical period in the history of the Byzantine Church, from the spread of Islam in the mid-seventh century to the rupture of relations with the Latin Church culminating in the events of the Fourth Crusade (1204).

In 2007, HCHC honored Dr. Skedros with the appointment as the inaugural holder of the Michael G. and Anastasia Cantonis Chair of Byzantine Studies.

He says, “At a school like ours, the Byzantine heritage looms large and has been vitally important not only to our past but the present identity of the Greek Orthodox Archdiocese of America.”

With recent developments at HCHC in the area of Byzantine Studies, he hopes one day to see further degrees offered in this area of study. He would also like to see HCHC become a center for educational opportunities in the field of Byzantine Studies through continuing education for the non-traditional student.

Education, church, and family were constant influencers in Dr. Skedros’ life. He says, “Had I not been so close to my church and faith as a teenager and in college, I would never have pursued graduate studies in religion. Had my father and mother not been so involved in church life, I would not have had those early life experiences which helped shape me and led me on the path that I am currently on.” His profession is tied to both his family and the Church and he sees all three working together.

Article by Nayla Daly



Dr. Skedros, with his wife Stephanie and daughters Anna, Francesca, and Rebecca.

Article by Dr. James Skedros (SOT 1988)



In the popular television game show “*To Tell the Truth*” a panel of four celebrities tries to determine who among a group of (usually) three individuals is telling the truth about himself or herself. After several attempts by the contestants to convince the panel that he or she is the actual individual, the game show host finally asks, “Will the real (so-and-so) please stand up?”

Having taught Byzantine History and Church History for several years now, I would love to ask many of the intriguing and significant figures of the past the same question. So it is with the Roman Emperor Constantine I, known to posterity as Constantine the Great.

Our first biographer of Constantine, Bishop Eusebius of Caesarea in Palestine, best known for his history of the early Church, raises this very issue. Not with the critical eye of an objective observer, but as a Christian bishop with close ties to elite circles of influence. His biography, known as *The Life of Constantine*, was written shortly after the death of the emperor in 336 AD. It paints a rather pious picture of a Roman emperor who, directed by God, pursues peace and justice for his empire as well as offers material and other support to the Christian Church. Yet the great emperor had his detractors. His own relative Julian, the last member of Constantine’s family to rule the empire, tried to reverse his uncle’s pro-Christian policies. Nevertheless, Constantine’s memory would find a

## Will the Real Constantine Please Stand Up?

deserving place in the narrative of Christian history as it developed over the following centuries. In the East, a mostly fictive biography in line with traditional hagiographic topoi appears by the seventh century, in which Constantine’s Christianity is more fully developed. And by the tenth century, versions of the Synaxarion of Constantinople refer to Constantine as a saint who is to be remembered on May 21. In the West, Constantine’s deathbed baptism as recorded by Eusebius will be replaced (during the 8<sup>th</sup> c.) by the tradition that Constantine was baptized by the Roman Pope Sylvester and that he had “donated” the western half of the Roman Empire to be ruled by Sylvester and his successors.

Still yet, nineteenth and twentieth-century historiography, especially within the area of biblical studies and the history of early Christianity, will lead some to claim that Constantine did more damage to earliest Christianity than any other figure in the first 300 years of the Christian faith. The title of James Carroll's bestseller, *Constantine's Sword* (2001), implicates the emperor for somehow being responsible for Christianity's troubled history of anti-Semitism. Will the real Constantine please stand up!



Was Constantine a political opportunist who realized that there was more to gain from supporting Christianity than persecuting it? Or was he a sincere Christian who had an authentic experience of the risen Lord in response to which he made foundational decisions that would alter the relationship between Christianity and the very state that once persecuted it? Perhaps he was both.

Historians have grappled with Constantine's vision of a cross-like sign and the divine charge for him to conquer Maxentius at Rome with this sign. Regardless of the exact nature of the vision (recorded differently by Constantine's contemporaries Lactantius and Eusebius), Constantine had some sort of an

encounter or religious experience leading up to his victory at Rome in 312. His defeat of Maxentius at the Milvian Bridge confirmed for him that the divine was on his side (as he noted in the victory arch he erected in Rome to commemorate his defeat of Maxentius). Whether or not Constantine "converted" to Christianity at that moment we will never know. But perhaps the question is less of "conversion" than one of calling. That is, Constantine may have interpreted the events in the fall of 312—his vision, the death of Maxentius, his rival in the West, and his triumphant entry into the Eternal City (his first-ever visit)—as a calling to realize the unification of the Roman Empire under his leadership with the assistance of (the Christian) God. The question of his conversion to Christianity is the wrong question; rather, it was his calling, that is, his unique vocation that took a more definite form in 312.



# Emily Couchell

**Together Again (TA):** What is your major/area of study?

**Emily:** I am majoring in Literature and History.

**TA:** What are some of your achievements and activities during your time at HCHC?

**Emily:** Most of my time at HCHC has been spent reading a lot and writing papers; that's not to say that I never spend time with my nose out of the books! I have been a part of the flower committee, helping to decorate icons for saints' and feast days. I have also participated in a book club lead by Fr. Peter Chamberis. I feel that one of my greatest achievements has been discovering my talent for art in Albert Qose's Drawing and Painting classes.

**TA:** Describe your favorite memory of HCHC.

**Emily:** Some of my best memories of HCHC are from spending Holy Week and Pascha here. I have stayed two years now to help decorate the chapel with flowers for the Holy Week services. The work that goes into decorating is rewarding and a joy for me, but even more memorable is the time spent with the few students who stay on campus.

**TA:** Reflect on what you will miss most about HCHC.

**Emily:** I will definitely miss being able to attend daily Orthros and Vespers. It has been such a blessing to have daily opportunities to worship together. I will also miss all the wonderful, interesting, and inspiring people who make up this community that I have been a part of these last four years.

**TA:** What are your aspirations for the future?

**Emily:** Right now, I have no plans for after graduation, but I feel that the time I have spent here at HCHC has prepared me in many ways for wherever God leads me. As a Literature and History major, I have gained a well-rounded perspective.




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***Pictured below are two original paintings by new Hellenic College alumna, Emily Couchell***

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# Vincent Minucci



**Together Again (TA):** What is your major/area of study?

**Vincent:** I graduated from Hellenic College in 2009 with a Bachelor's in Religious Studies, minoring in Human Development. I will graduate from Holy Cross with a Master's of Divinity.

**TA:** What are some of your achievements and activities during your time at HCHC?

**Vincent:** Some of my achievements and activities during my time at HCHC include being an HCHC Ambassador for Sonia Belcher's Hellenic College Holy Cross Ambassador Program. I have been a Program Coordinator for the HCHC Ambassadors, and Vice President of the Student Government Association.

**TA:** Describe your favorite memory of HCHC.

**Vincent:** My favorite memory of my time here at HCHC was having the opportunity and blessing to work for Sonia Belcher, of blessed memory. She inspired me to work with the youth of our church. Sonia took a chance when she hired me in 2006 as a boy out of high school with very little knowledge and understanding of how to run youth programs. I would not be as prepared as I am today without her direction and example. May her memory be eternal. It was also a privilege and blessing to work with Dn. Nicholas Belcher, Dean of Students. His example of love, kindness, and faith has been an inspiration to me, and I look back at all that I have learned from his ministry and know that I am better for it. Thank you, Dn. Nick.

**TA:** Reflect on what you will miss most about HCHC.

**Vincent:** I will miss the people here at HCHC the most. The men and women that I have met here have been some of the most incredible, kind, and genuine people in the world. I am very excited to serve the Lord beside them. I will miss my professors and the members of the faculty who have been an example and inspiration to my future ministry. I pray and know that some of the people I met here will be my koumbari, my co-workers in Christ, and my family, and for that, I am eternally indebted to this holy school.

**TA:** What are your aspirations for the future?

**Vincent:** I will begin working as the Director of Youth and Young Adult Ministries for the Direct Archdiocesan District. I pray that one day I will serve the Lord as a priest of the Holy Church.



Vincent (center) receiving a blessing to wear the exorason on September 13, 2011

# 75th Anniversary Commemorative Album



*“75 for 75”*

**Hellenic College Holy Cross  
Commemorative Album**

**Celebrating 75 years of Faith, Education and Service**

**This album is the centerpiece of a campaign to cultivate awareness and support of Hellenic College Holy Cross among Greek Orthodox Christians throughout the United States. Be a part of our history with your name or a memorial tribute! The album contracts will also be available at [www.hhc.edu/75years](http://www.hhc.edu/75years). Support your school and join the journey! *Each sponsorship receives a complimentary album!***

*Make every effort to supplement your faith with virtue, and virtue with knowledge.  
2 Peter 1:5*

# *FOLLOWING THE CRUCIFIED CHRIST INTO WAR-TORN AFRICA*

FATHER THEMI ADAMOPOULO  
(SOT 1984)



As a former existential atheist and rock and roller, whose band *The Flies* played with the Rolling Stones, and even hit the Australian Top Ten back in the 1960s, it seems incredible to think how the Rev. Dr. Themistocli Adamopoulos now serves the poorest of the poor in war-torn Sierra Leone. What compelled someone who grew up in a Greek Orthodox family to delve into the cultural abysses of his generation, not only tasting the fleeting fame of pop music, but searching for meaning and truth through music, drugs, Hinduism, Buddhism, Hare Krishna, and anything but Christianity, then to study in the halls of Harvard, Princeton, Brown, and Holy Cross Greek Orthodox School of Theology, only to end up serving God as a humble Greek Orthodox priest in one of the poorest countries in the world?



Fr Themis, as he is known, represents a unique, dynamic, charismatic, and extremely inspiring Greek-Australian priest who has served God in Africa since 1999. When I asked him how, in his wild journey of life, he eventually found Christ, he simply responded, “I didn’t find Christ, but Jesus found me. I wasn’t even looking for him at all. Christianity would have been the last thing that interested me. And yet, Jesus found me. And what I thought would have been the most boring life in the world, in fact led me on the most exciting adventure of faith!”

Fr. Themis wanted to study further his new-found faith and came to the United

# “I want to encounter the crucified Christ in the poorest places on the planet.”

- Fr. Themis Adamopoulos

States, where he received degrees from our own Holy Cross Greek Orthodox School of Theology, as well as from Princeton and Brown Universities. He then took his academic brilliance back to Australia, becoming a professor and an academic. Yet one day, as he reflected on the life of Mother Teresa, and compared it to his own work of explaining some minute detail of theology to his students, he asked himself, “What am I doing here, while Mother Teresa and her missionaries work among the poorest of the poor? I want to encounter the crucified Christ in the poorest places on the planet.” He heard God’s call and went off to Africa, beginning a thirteen-year missionary ministry, first in Kenya, then since 2008 to the then poorest country in the world – Sierra Leone.

By the grace of God, Fr. Themis has accomplished amazing work over the past four years. On the outskirts of Freetown, the capital of Sierra Leone, he has established what the Pope and Patriarch of Alexandria and All Africa, His Beatitude Theodoros II, called in his recent visit, the “pride of the Patriarchate” – the St. Moses Village. This three-acre compound provides free shelter, food, medical care, and chaplaincy services to 100 of the most defenseless people in the country, the disabled homeless and their families. The recent fifteen-year civil war, combined with the scarce medical help for those with polio and other diseases, have left countless people with amputations and disabilities. These people, traumatized by their condition and stigmatized by their society, simply struggle to survive by begging on the streets. Terrible memories of war have left many with deep anger and serious psychological problems.



“When I arrived in Sierra Leone,” Fr. Themis shared, “I realized these were among the most victimized people in greatest need, and we began reaching out to them with Christ’s love. Yet this wasn’t a ‘normal’ missionary setting, like when I served in Kenya. These people have been devastated by war. Since this is a new field of missionary practice, we had to come up with creative ways to fulfill the needs here.”

Along with an Orthodox kindergarten and primary school for the children of the disabled at St. Moses Village, Fr. Themis has established the Freetown Orthodox Christian Primary and Secondary School. This school educates 1600 students, and is situated along one of the major boulevards in the middle of Freetown. The St. Eleftherios Orthodox Cathedral also finds its home here.

A third initiative that will open its doors in September 2012 is a post-secondary college, which will offer studies in Early Childhood Education, Journalism and Media Studies, and IT (information technology) and Computer Studies. Early next year, they will add a full nursing program, which will have as an added specialty a focus on a unique amputee/prosthesis clinic. Through this college, Fr. Themis hopes to train people in Sierra Leone with the Jaipur Foot System, a very effective, yet cheap, method of producing prosthetic legs for amputees. This system was first developed in India. Fr. Themis has sent a nurse to a training center in Uganda to learn more about this system. “It’s an extremely important project because it gives hope and life to people who can’t do much right now with their disability and the social stigma that comes with this disability. This system can produce long-lasting legs that cost only \$120, a fraction of the cost to produce such prostheses in the West.” A fifth program of this new college will hopefully be a theological department, scheduled to begin in the fall of 2013.

Fr. Themis, as a graduate of Holy Cross, inspired a new generation of students this past fall during HCHC’s Missions Week. He offered the annual Missions Lecture, sponsored by the Missions Institute of Orthodox Christianity and the Endowment Fund for Orthodox Missions, and spent a week on campus interacting with students. Fr. Themis profoundly touched the entire campus community with his words and videos, challenging every listener to reflect upon how we all can reach out to the “crucified Christ” in the world around us. He vividly showed, through his stories and life, how sharing God’s love with those in desperation and need, with the “crucified Christ,” gave his own life its greatest meaning and purpose.

Those who want to learn more about Fr. Themis and see videos of his work can find it on his website “Paradise Kids for Africa” at [www.pk4a.com](http://www.pk4a.com).



*Article by: Fr. Luke A. Veronis, Director of the Missions Institute of Orthodox Christianity, an Adjunct Instructor at HCHC, and the pastor of Sts. Constantine and Helen Church in Webster, MA.*



His Eminence Archbishop Demetrios and Rev. Demetrios Michaelides



## Rev. Demetrios Michaelides (SOT 1942)

Celebrating his 70th anniversary  
of graduation from Holy Cross

The establishment of Holy Cross at Pomfret, Connecticut, in 1937 was a bold experiment that was fraught with hardships. The first class, especially, but later classes too, endured deprivation, isolation, and the uncertainty about the future that comes with something as adventurous and important as was this new seminary. The ten graduating classes of Pomfret made a difference for all who came later because they endured and overcame great adversity. Their example and missionary zeal is worthy of emulation. What follows is the story of one Pomfret graduate who at the age of ninety-four still celebrates the Divine Liturgy when his health and stamina allow.

Father Demetrios Michaelides was born and raised in Cyprus. His father was a priest and Fr. Demetrios came to the United States when he was seventeen years old, following his father, who had come a few years before and was serving at Holy Trinity Church in Fitchburg, Massachusetts. He attended one year of high school in Fitchburg and was planning to attend Halki, but when his father heard that Archbishop Athenagoras was establishing a seminary in Pomfret, he decided to study there to become a priest.

He relates that when he got to the estate in Pomfret, the first person he met was Constantine Papatheodorou, from Boston. "We were the original two students from Massachusetts. Around 5 pm the train from New York arrived and brought George Papadeas, George Kalpaxis, John Hondros, Theotokis Pappas, Angelo Trivelas, and John Pallas. Constantine Andrews came on the same train but missed getting off, so he talked to the conductor when he realized he should have gotten off and they stopped the train for him to get off. John Zanetos came a few months later."

"We all had work to do. One of my assignments was to sew drapes for the chapel. Fr. Cavadas also asked me to support him in the office as his secretary because I didn't need to attend Greek classes. My first assignment was to work in the Brotherhood office and take care of fund-raising correspondence, which I did until I graduated. I also did a lot of translating of books and writing for the Dean, and I organized the first bookstore."

“The first year was very hard. We were isolated. Being the first class of the start of the seminary was a challenge. The school had very little money, which was a hardship for all. There was not much money for food or books or other supplies. People from Boston and Worcester would bring food for us.”

“Father Cavadas was our spiritual leader and had considerable skills. He was the psalti at our services and asked me to assist him in the early years. He had high expectations of the students.”



Fr. Demetrios and his classmates achieved many “firsts” that first year. He was the first to give a sermon, chosen no doubt because of his proficiency in Greek. Learning Greek was a must and much energy and time was expended to that end. Fr. Efthimiou, Dean of the Annunciation Cathedral in Boston, convinced Fr. Cavadas to bring the choir (the entire student body, which at the time was the first class) to the cathedral to sing on the first Sunday in November, when they had only been practicing for a very short while. As he relates: “We were all pretty nervous, including our teacher. We told each other, ‘*Tharos!*’ The organist starting playing and we marched down the aisle. Despite our concern, we did a magnificent job.”

He married Angelina Cotoulas just before graduating, in April 1942. They had three children. Over the years Fr. Demetrios served eight parishes, the first being in Ipswich, Massachusetts, and the last in Portsmouth, New Hampshire. When he was serving at St. John the Divine Church in Wheeling, West Virginia, he helped to produce and present a television program about how Christmas is celebrated in the Greek Orthodox Church.

In 1961 he assumed the duties of pastor at the newly organized parish of St Catherine, in Quincy, Massachusetts. The parish is now located in Braintree and has a beautiful new church. While in New England he was instrumental in the establishment of a youth camp at Lake Winnepesaukee and outdoor services at the Cathedral of the Pines.

Father Demetrios, like his classmates and others who were at Pomfret, was held to a very high standard not just by Fr. Cavadas, as he said, but also by all the faithful they would serve, especially in the early years of their ministry, because they were the first fruits of the bold, new experiment known as Holy Cross. Fr. Demetrios and his classmate, Fr. Constantine Andrews, become the first seventy-year graduates of Holy Cross. They are the only surviving links to the very beginning of the school. Certainly, the perseverance, sacrifice, and dedication of Pomfret’s graduates have made a difference for all who have followed in their footsteps.

It was indeed a moving sight to see Fr. Demetrios celebrate liturgy on April 1<sup>st</sup>. I asked him how long he expected to celebrate the Divine Liturgy, knowing full well what his answer would be. “As long as I can.”

Article by John Papson (HC 1966, SOT 1969)

*(The information in this article is excerpted from an interview with Father Demetrios Michaelides, one of two surviving members of the first Holy Cross class (1942), and from information he provided in writing. The interview, part of the oral history project being conducted in conjunction with the 75<sup>th</sup> anniversary celebration, took place at St. Catherine’s Church in Braintree, Massachusetts, on Sunday, April 1, 2012, after he celebrated Divine Liturgy with two other priests.)*

# Stephanie Kallis

(HC 2008)



“In three years, I have experienced the hardships that are faced by students in low socioeconomic status schools; however, I have also experienced the joy of transforming communities. There is no love like that of a child whose life you have changed.”

- Stephanie Kallis

It seems that many of us experience a period in our lives when we are inspired to make a real difference in the world around us. The world is full of conflict, and it is during our college years that

we grapple with potential solutions to the problems facing our society more than at any other time in our lives. In spite of this, it seems that life inevitably goes on when our time in college has concluded, and we commence into the next step in our lives. When we graduate we are confronted with realities that accompany our post-collegiate experiences. It is at this time that we begin to realize the demands of budgeting our valuable time between our families, work, relationships, and strengthening our faith in Christ, while dealing with the peaks and valleys that everyday life has in store for us. Somewhere along the way, making a difference in improving the lives of others becomes less important when compared to the countless responsibilities each of us has on a daily basis.

In spite of this, many of our Hellenic College Holy Cross alumni have accepted the challenge of making life better for others in their chosen vocations, even with the difficulties of balancing our time between our endless list of responsibilities.



Hellenic College alumna Stephanie Kallis is a wonderful example of a person who has set her sights on keeping a balance in her life, while excelling as a teacher with the goal of improving the future lives of her students. Stephanie attended Hellenic College as a Religious Studies major and remembers her experience at HCHC very fondly, saying, “There is no experience like that of standing in the Holy Cross Chapel, listening to the chanting of the talented men and women on campus. I have yet to attend a church where the chanting envelops you as mystically as it does at HCHC.”

After graduating in 2008, Stephanie received her Master of Education from Southern Methodist University, and earned certifications in Early Childhood Education (EC) – 4<sup>th</sup> grade (Generalist), EC – 12<sup>th</sup> grade (Special Education), 8<sup>th</sup> -12<sup>th</sup> grade (English Language Arts and Reading), EC – 12<sup>th</sup> (Principal). She says that receiving her Master’s and certifications, while being involved with programs like Teach for America and New Leaders, are some of her proudest achievements.

In 2009 she moved to Dallas, Texas, to teach students with moderate to significant cognitive disabilities. This move came through her acceptance to Teach for America, a non-profit organization that sends young professionals and graduates to teach in one of thirty-five regions across the country in low-income schools. Her time in Dallas has been a memorable one for her, and while enjoyable, it has also given her a great deal of insight into the difficult challenges of students in low income communities. While reflecting on her time in Dallas, she explains, “In three years, I have experienced the hardships that are faced by students in low socioeconomic status schools; however, I have also experienced the joy of transforming communities. There is no love like that of a child whose life you have changed.”

Stephanie works daily to try to have an impact on the lives of her students, while still balancing the demands of her everyday routine. She remains



driven, and continues to be focused on improving some of the unfortunate realities that exist for students living in low-income areas today. She admits, “In the future, it is my goal to transform the nation’s view on education, to ensure that students who are living in poverty-stricken areas have the same access to the educators and leaders necessary to help them build a bright future.” Her dedication to her craft and love for her students is obvious, and she believes in the importance of receiving a quality education and the long-term benefits that this provides.

Stephanie’s zeal and enthusiasm to be involved in helping to better the future lives of others is truly making a difference for those whom she teaches and interacts with daily. She has not abandoned her intention to help others, but has grown stronger in her convictions and desire. The HCHC Alumni Association is proud of the accomplishments of Stephanie Kallis and her work to inspire positive change, while expressing a Christ-like love as a teacher, serving those who do not have the same opportunities that many of us have. It is our hope and prayer that she will continue to make a significant impact on the lives of her students and those with whom she interacts with in the future.

Article by Adam Pantazelos (SOT 2010)



Holy Cross Class of 1962



Members of the Holy Cross Class of 1987



Members of the Hellenic College Class of 1987

# The Ecumenical Patriarchate and the Significance of Dialogue

*His Eminence Metropolitan Emmanuel of France and Exarch of Europe delivered the Ecumenical Patriarch Athenagoras Lecture on Wednesday, March 14, 2012, in the Maliotis Cultural Center on the campus. He spoke on the theme: "The Ecumenical Patriarchate and the Significance of Dialogue."*

A distinguished graduate of Holy Cross, Metropolitan Emmanuel began his presentation by recalling his experience in Brookline. "I am also humbled to return to Hellenic College Holy Cross this year," he said, "because it was 25 years ago that I graduated from this sacred institution."

As I remember my time here, I am thankful for all the good things of the Holy Hill: a sense of community, the camaraderie of fellow students, and the mentoring relationships between professors and students. I was encouraged to embrace academic discipline, while seeking the connection with the mysteries of the Orthodox Tradition. I came as a stranger and left as a brother. I have come home!"

(Continued on page 28)



Metropolitan Emmanuel spoke with deep conviction about the importance of dialogue and the role which the Ecumenical Patriarchate has played throughout history in encouraging discussions among Christian churches and between faith communities. “The Ecumenical Throne has a rich history in reaching out to meet the needs of the other through witness, service, and love. Many confuse loving gestures, openness to dialogue, and understanding the other as weaknesses, or worse, heresies.”

Mindful of the great challenges facing humanity today, the Metropolitan affirmed the absolute importance for dialogue and mutual understanding between churches and religions. He provided an Orthodox perspective on dialogue with the other which was rooted in examples from Scripture and Tradition. “This is the essence of ecumenical and inter-religious dialogue,” he noted. “Approach without coercion, love without acquiescence, and have faith without domination. When these chords are struck, there are loving gestures, understanding, and hope.” In concluding his presentation, Metropolitan Emmanuel said,

“It is love that sustains us in our effort to dialogue with others. It is love that propels us to seek to live in unity with all Christians and in harmony with the rest of the world. Brethren, let us love one another!”

Metropolitan Emmanuel serves as the representative of His All Holiness Ecumenical Patriarch Bartholomew I to the European Union. He is President of the Conference of European Churches (CEC) and of the Assembly of Orthodox Bishops of France, as well as the Co-President of the Council of Christian Churches of France. His All Holiness Ecumenical Patriarch Bartholomew also appointed Metropolitan Emmanuel as chairman of the Orthodox and Oriental Orthodox Dialogue. He also represents the Ecumenical Patriarch at the academic dialogues with Judaism and Islam. He is Co-President of the World Conference of Religions for Peace.



Born in Crete, Metropolitan Emmanuel studied in Greece and continued his graduate studies at the Faculty of Philosophy of the Catholic Institute of Paris and at the St. Sergius Orthodox Institute. He furthered his studies of the history of religions at the Sorbonne and the Superior Institute for Advanced

Studies in Ecumenism of the Catholic Institute of Paris. Ordained a deacon and a priest in 1985, he came to the United States to pursue postgraduate studies at Holy Cross.

He graduated in 1987 with the Master of Theology degree with highest honors. After graduation, he was appointed Vicar-General of the Metropolis of Belgium while serving as rector of the parish of the Archangels Michael and Gabriel in Brussels. On September 5, 1996, he was elected titular Bishop of the Region, as Auxiliary Bishop of the Metropolitan of Belgium. On January 20, 2003, His Eminence was elected by the Holy and Sacred Synod of the Ecumenical Patriarchate as the Metropolitan of France and Exarch of all Europe.

Because of his contributions to dialogue among religions and peoples, he has received multiple honors and been decorated for his service by the French Republic as a *Chevalier de la Légion d'Honneur*, by the Republic of Greece with *The Grand Commander of the Order of Honor of the Hellenic Republic*, and by the country of Ukraine with *The Order of Ieroslav the Wise*.

This lectureship is named in honor of Ecumenical Patriarch Athenagoras (1886-1972). Elected Archbishop of the Greek Orthodox Archdiocese in 1931, Athenagoras is remembered for overcoming parish divisions and strengthening the witness of Orthodoxy in the United States.



Dr. Lewis Patsavos, His Eminence Metropolitan Methodios, His Eminence Metropolitan Emmanuel of France, The Rev. Dr. Thomas FitzGerald at Hellenic College Holy Cross.

After becoming Ecumenical Patriarch in 1948, he led the renewal of Orthodox conciliarity at the global level, especially through a series of Pan-Orthodox Conferences. Patriarch Athenagoras also had a profound influence upon the Orthodox Church's commitment to Christian reconciliation and unity during the twenty-four years that he served in Constantinople. In addition to guiding early Orthodox involvement in the World Council of Churches, Patriarch Athenagoras also inspired the Orthodox to enter into other dialogues, especially with the Oriental Orthodox and the Catholic Church. Patriarch Athenagoras recognized the critical importance of the growing Orthodox involvement in ecumenical dialogues. He knew that the rich traditions of Orthodoxy had much to contribute to the quest for Christian unity and to the mission of Christianity in today's world.

Article by The Rev. Dr. Thomas FitzGerald, Dean, Holy Cross



Holy Cross classes of 1962 and 1987 presented with pewter (25-year anniversary) and gold (50-year anniversary) crosses by His Eminence Archbishop Demetrios of America



Holy Cross Class of 1987, 25-year award recipients



Holy Cross Class of 1962, 50-year award recipients



Hellenic College Class of 1987, 25-year award recipients



2012 Alumni of the Year Fr. Maximos of Simonopetra (above), and Dr. James Skedros (below), receiving their Alumnus of the Year awards



Rev. Demetrios Michaelides, special 70-year award recipient (award presented by Helen A. Carlos, 75th Anniversary Chair)



Hellenic College 25-year awards



Holy Cross 25-year awards



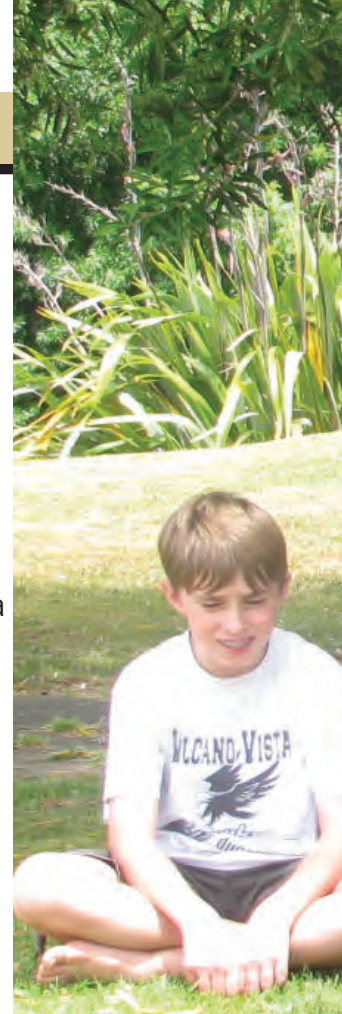
Holy Cross 50 and 70-year awards

*These spectacular awards were handcrafted by HCHC employee Albert Qose.*

Fr. Pavlos Patitsas, Holy Cross class of 1987, has served in many positions and capacities throughout our Archdiocese, but in August 2010 he took the unusual step of requesting to leave the Archdiocese of America and to be attached to the Archdiocese of New Zealand. He, together with his wife Katerina and their three children, took the leap into the unknown so that they could serve this missionary Archdiocese of our Ecumenical Throne there in the Antipodes.

The Archdiocese of New Zealand is a relatively recent Metropolis of the Patriarchate, having been established in 1970. During its existence as a Metropolis, it has had authority over many of the churches of South East Asia, including the church in Korea as well as the church in India. Currently, its responsibilities include New Zealand, the Fiji Islands, Tonga, and Samoa. Fr. Pavlos was present at the third Divine Liturgy conducted in the Fiji Islands in July 2009. It was on that trip, with his wife and two of their children, that Fr. Pavlos felt that call of God to serve this Archdiocese.

“It is hard to explain to people the reasons why we chose to come here. It is rather illogical as far as human logic goes. It’s a financial challenge, it’s been disruptive to the children’s education, we are painfully far from family. There were hundreds of reasons to say no to the call, only one reason to say yes...”



# South Pacific Calling

Since his arrival, Fr. Pavlos has been assigned the job of shepherding the small but growing parish of Holy Trinity on New Zealand’s North Island, in beautiful Auckland. Auckland is a large cosmopolitan city, with populations from Asia, India, Sri Lanka, the Pacific Islands, Europe, and of course the indigenous Maori people. The Greek population in Auckland is relatively small, but has recently begun to grow again. His parish is comprised of about three hundred families with an active church-going population of about 100. He has been active in translation work for the Archdiocese, and they have recently published a translation of the Divine Liturgy that will become the standard for the flock here.



Fr. Pavlos (right) pictured next to Fr. Christodoulos Papadeas (SOT 2007) in New Zealand.





Fr. Pavlos (second from left) pictured with his wife Presv. Kathryn Patitsas, three children (Raphaela, Georgios and Nicholia), and His Eminence Metropolitan Amfilochios.

Being in Auckland has also placed Fr. Pavlos and his family at the hub of international travel, and through the loving hospitality of his Presvytera Katerina they have received numerous guests over the past year and a half. Fr. Pavlos has not been back to Fiji since his arrival here in November of 2010, but the work there has expanded greatly. His Eminence Archbishop Amfilochios has now three indigenous ordained priests serving nearly two hundred souls and they have established three separate parishes and laid the foundations for both a monastery and an orphanage. The energy of the 74-year-old Archbishop is remarkable and the confidence of the Patriarchate in his missionary abilities understandable.

Would Patitsas recommend this work to others? “As the Archbishop Amfilochios recently told me upon hearing the reports of recent flooding in Fiji which affected two of the parishes of the church there: “Missionary work isn’t ‘tra-la-la’” It is a continual challenge to the self, a stripping away of all that one finds comfort in, that can only be compared to the calling of monasticism.





**Jason Houck, SOT 2005**, and wife **Alexandra Houck, SOT 2006**, welcomed son Paul Dennis Houck on January 25, 2012.



**Stella (Yopp) Virgadamo, HC 2005**, and her husband Anthony welcomed baby girls, Magdalena Nicole and Antonia Natalia on January 10, 2012.



**John Mahfouz, SOT 2010**, led a team of college students down to Rosarito, Mexico, in March 2012 to serve Project Mexico and the St. Innocent Orphanage.



**Fr. John Afendoulis, SOT 2011**, and his wife **Pres. Adina Afendoulis, HC 2011**, welcomed son Auxentios on December 30, 2011.



**Ioan Leonte, SOT 2011**, is continuing to prepare for his Ph.D. admission exam in Biblical Studies. He is currently residing in Iasi, Romania, and chants at The Three Hierarchs monastery in Iasi.



**Dn. Demetrios Kazakis, HC 2008, SOT 2011**, and wife Dianna, welcomed son Andrew Demetrios Kazakis born May 8, 2012

**NOT PICTURED:**

**Irene Makrinos Sakkas, HC 2005**, and her husband Taso went to Gieta, Mwanza, Tanzania and taught at a summer camp for Orthodox youth.

**Fr. James Gordon, HC 1973, SOT 1976**, has been planning to construct the first LEED (Leadership in Energy and Environmental Design) Certified Greek Orthodox Church in the United States.

**Fr. Andrew Kearns, SOT 2008, 2011**, and wife **Pres. Brittany Kearns, HC 2009**, welcomed their third child, Rebekah Anne Kearns, on January 29, 2012.



**Chris Avramopoulos, SOT 1998**, and Nicole Margaret Gaefke were married on April 29, 2012.



**Dn. Nikolas Karloutsos, SOT 2012**, and wife Meghan welcomed son Thomas (Anastasios) George Karloutsos on February 16, 2012.

**Christina (Tomaras) Callos, HC 1978**, received her Ph.D. in Human and Organizational Development from Fielding Graduate University in Santa Barbara, CA in March.



*Michael Nasser, SOT 1993* (above right), and *Donna Elias, HC 2009* (right), with the OCF (group photo above) visit the Hogar Rafael Ayau Orphanage in Guatemala City, Guatemala, March 3-10, 2011



*His Grace Bishop Nicholas (Iyad Ozone), SOT 2005*, was consecrated as Bishop of Brooklyn under the Antiochian Archdiocese of America. His Grace was consecrated on December 11, 2011, in Lebanon by His Beatitude Patriarch Ignatius IV of Antioch.



*Fr. Vladimir Lange, SOT 2008*, was ordained to the Holy Priesthood on November 11, 2010, by His Grace Bishop Longin of the New Gracanica-Midwestern Diocese of the Serbian Orthodox Church in America. He currently serves at St. Archangel Michael Serbian Church in Hibbing, MN. At Archangel Michael, Fr. Vladimir ministers to a pan-Orthodox Christian community and has started religious and Bible classes for adults and a volunteer program at the local soup kitchen. He also helps with the Church School program and is involved with the Minnesota Eastern Orthodox Christian Clergy Association. He is also working to get certified to be on the Board Certified Clergy of Hospitals. He and his wife Rebecca are the parents of two daughters, Alexis Faith and Sophia Grace.



*Maria Khoury, HC 1982, and David Khoury, HC 1980*, live in the village of Taybeh in Palestine, where David is currently mayor. They are involved in boosting the economy in their area with Taybeh Oktoberfest, the Taybeh Orthodox Housing Project, and the Taybeh Education Fund. The Khourys appreciate all of the HCHC alumni who have supported these and other Holy Land projects.



*Sonia Belcher's*  
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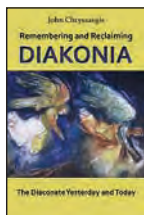
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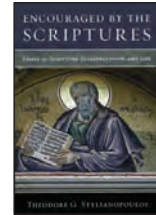
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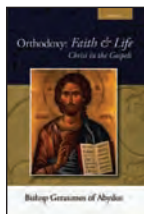
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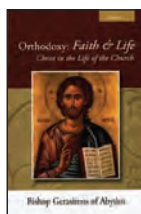
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