

SPIRIT

Getting to Know Millennials

I've been reading a fascinating book that has just been published, **Millennial Momentum: How a New Generation Is Remaking America**, by Morley Winograd and Michael Hais. Based on extensive sociological data, it presents a vivid picture of the values and ambitions of the so-called Millennial Generation. This is the generation of those born between 1982 and 2003, who number 95 million strong! They are the largest generational group in American society. The authors compare this generation to the Greatest Generation in what it might achieve.

The authors see the Millennials as using technologies to "provide communication capabilities that will undermine hierarchical organizational structures in government and business, modifying, if not entirely eliminating, the top-down, command-and-control structures built by members of the GI Generation during and after World War II." One Millennial, Derek Anderson, states his generation's ambitions this way: "we are the rising heroes of the planet, whether we want to be or not.... We need to put on the big-kid pants, suit up, and deal with the problems handed down to us. I don't think there is a more prepared generation for the job.... We are an over-qualified super weapon that is being present-

ed with unreal opportunities for both good and bad." But Anderson also remembers the words Uncle Ben spoke to Spiderman, "with great power, comes great responsibility."

The authors describe "a recurring pattern of four generational archetypes" that appears in a cyclical manner through American history:

- "Idealists" are ideological and uncompromising in their beliefs and values. Baby Boomers (those born between 1946 and 1964) are the current Idealist generation.
- "Reactives" tend to be individualistic, risk-taking, entrepreneurial, and pragmatic. Generation X (born between 1965 and 1982) is the Reactive generation of today.
- "Civics" focus on resolving societal challenges and building institutions. They display a high degree of optimism. The GI Generation, popularly known as the "Greatest Generation" (born between 1901 and 1924), is the highly revered Civic generation of the previous cycle. The Millennial Generation is the Civic generation of the current cycle.
- "Adaptives" tend to be conformists, avoid risk, and prefer compromise. The Silent Generation (born between 1925 and 1945) were the last Adaptive generation. It's too early to give a de-

scriptive name to the current Adaptive generation (those born beginning in 2004).

Millennial Values

One statement sums up my main interest in this book: "To Millennials, we are all brothers and sisters under the skin." Millennials are community oriented, a sure reflection of their use of social networking. "Millennials, more than other generations, support racial and ethnic equality and inclusion, and look for win-win solutions that advance the welfare of everyone, whether it's their friends or all of society. They have taken to heart the lessons imparted to them as toddlers when their parents sat them in front of the TV to watch a show about a purple dinosaur named Barney. The program made it clear that even though on the outside Barney was "as different as he could be, on the inside he was just like you and me." In contrast to the ideological and divisive character of Baby Boomers, Millennials look at today's controversies and "wonder what all the shouting is about." I like that, don't you?

On many moral issues, Millennials are more tolerant than the generations before them. The biggest exception is abortion, where Millennials tend to be less accepting of abortion rights than the Generation X'ers and Baby Boomers. "Many in the younger generation see abortion as less a matter of women's rights than a conflict between individual rights and societal values. As with civic generations before them, Millennials more often than not place a greater premium on the latter than the former."

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SECRETARY'S OFFICE HOURS: Monday to Friday, 10:30 AM — 1:00 PM

Luci Nanos, Secretary — Office Phone Number: 207-774-0281 — Email: htrinity@maine.rr.com
Fr. Constantine's Cell Phone Number: 207-831-3016. His email address: ksarant@maine.rr.com.
Holy Trinity Website: www.holytrinityportland.org

**SUNDAY MATINS
SUNDAY SCHOOL & LITURGY**

**9:30 AM
10:00 AM**

October 2nd — Second Sunday of Luke

READINGS: 2 Corinthians 6:1-10; Luke 6:31-36 READER: Tom Peterson

PARISH COUNCIL: Team II—Tom Stratis*, Paul Ureneck, Philip Sferes, Helen Blewett

PROSFORO: Bettie Moustrophis

1-Year Memorial for Evangelos Goudis

FELLOWSHIP: Anna Goudis, in memory of her husband, Evangelos.

October 9th — Third Sunday of Luke

READINGS: 2 Corinthians 6:16-7:1; Luke 7:11-16 READER: Connie Bodley

PARISH COUNCIL: Team III—Mirela Tucci*, Greg Tselikis, Eugenia Lebares

PROSFORO: Elaine Vorias

FELLOWSHIP: Philoptochos, as part of **Pink Sunday**, to raise Breast Cancer awareness.

October 16th — Fourth Sunday of Luke (7th Ecumenical Council)

READINGS: Titus 3:8-15; Luke 8:5-15 READER: Rahwa Michael

PARISH COUNCIL: Team I—John Cox*, Tess Paras, Jim Nicholas, George Koukos

PROSFORO: Stacy Gikas

1-Year Memorial for Persefone Chrissikos

FELLOWSHIP: Father Constantine, in honor of Gus Jiottis' 90th birthday.

October 23rd — Sixth Sunday of Luke (St. James, Brother of the Lord)

READINGS: Galatians 1:11-19; Luke 8:26-39 READER: Diana Dowd

PARISH COUNCIL: Team II—Paul Ureneck*, Philip Sferes, Helen Blewett, Tom Stratis

PROSFORO: Rhea Williams

FELLOWSHIP: To sponsor this Sunday, please call 774-0281.

October 30th — Fifth Sunday of Luke

READINGS: 2 Corinthians 11:31-12:9; Luke 16:19-31 READER: Greg Tselikis

PARISH COUNCIL: Team III—Greg Tselikis*, Eugenia Lebares, Mirela Tucci

PROSFORO: Persephone Poulis

3-Year Memorial for Rev. Nicholas Glicos

FELLOWSHIP: Kay Cannon, in memory of her husband, Larry, and Joanne Glicos in memory of her father-in-law, Rev Nicholas Glicos.

November 6th — Seventh Sunday of Luke

READINGS: Galatians 2:16-20; Luke 8:41-56 READER: Merilla Michael

PARISH COUNCIL: Team I—Tess Paras*, Jim Nicholas, George Koukos, John Cox

PROSFORO: Bettie Moustrophis

FELLOWSHIP: Philoptochos, in honor of Sts. Cosmas & Damian, patron saints of Philoptochos.

November 13th — Eighth Sunday of Luke (St. John Chrysostom)

READINGS: Hebrews 7:26-8:2; Luke 10:25-37 READER: Helen Blewett

PARISH COUNCIL: Team II—Philip Sferes*, Helen Blewett, Tom Stratis, Paul Ureneck

PROSFORO: Elaine Vorias

FELLOWSHIP: Koukos Family, in honor of Maria's 80th birthday.

Correction to List of Festival Donors

Tom & Marian Peterson donated \$100 to our Greek Festival. We apologize for the error. Please report any other errors to the church office.

Altar Oil

- ✧ Oct. 2-8, Amelia Brown, in memory of James, George, Nickolas, Constance & Chrisanthi.
- ✧ Oct. 9-15, Angela Plummer, in loving memory of her sisters, Theresa, Pauline & Eva.
- ✧ Oct. 16-22, Stacy Gikas, for the health of all members of our community.
- ✧ Oct. 23-29, Rhea Williams, in memory of husband, James, and with "Happy Name Day" wishes to grandson, Jake.
- ✧ Oct. 30-Nov. 5, Sophie Kourakos, in memory of her husband, Bill, and her son, John.
- ✧ Nov. 6-12, Sandy & Pete Gionis, in memory of her sister, Joanne Vlahakos, her parents, George & Arhontoula, and Pete's parents, Andrianos & Eugenia.
- ✧ Nov. 13-19, Bettie Moustrouphis, in loving memory of her husband, Bill.

Donations are \$10 per week.

NEW FORMAT FOR TUESDAY CLASSES

For over 22 years interested members of our church have gathered for weekly study classes. For most of these years, the format has been Bible Study. But we've also had years devoted to study of Liturgy and Holy Feasts, as well as topics of theology and spirituality. Last year the Tuesday class was devoted to Catechism and early church history taught by Sam Nawfel. What I've enjoyed most in all these years is the ability to see connections between Bible, theology, spirituality, worship, iconography, history and the concerns of today's life and society. So, this year, the Tuesday class will be called CONNECTIONS. The first few weeks of the class will be devoted to making connections among the icons in our church. Then, Sam will explore the historical and cultural roots of "original sin" beliefs.

Classes begin on Tuesday, October 11th, 7:00-8:30 PM.

BAPTISM

Sarin Alex, son of Alina Olarianu & Rin Sem, was baptized on September 24th. Godparents were Ionel & Aurora Butiri.

MANY BLESSINGS ON THE NEWLY BAPTIZED.

DEATH

Georgia Mouzas fell asleep in the Lord on September 13th. Her funeral at the St. Demetrios Cemetery Chapel was on September 19th. She brought grace and happiness to everyone around her. We extend our sympathies to her son, Alex, her brother and sisters, and nieces.

MAY HER MEMORY BE ETERNAL!

ARCHPASTORAL REFLECTIONS FROM METROPOLITAN METHODIOS

The story is told about a number of frogs which were placed by scientists in a tub of water whose temperature was exactly the same as the pond from which they were taken. The scientists slowly increased the temperature and were soon astonished to see that, even though the water gradually became warmer, the frogs did not react. It was only when the temperatures were increased to a boiling point that the frogs reacted. It was too late. Before they knew it, they burned to death. Had they realized the slow increase in the water temperature, they would have reacted and thus spared their lives. The frogs grew accustomed to the slow rise in temperature and adapted. The change in water temperature occurred slowly but deliberately, and because of this process, the frogs failed to pay attention.

For us Orthodox Christians, the changes in the moral standards in our society have occurred so slowly that they have become imperceptible. We have adapted to the slow deterioration of moral life in society to the point where we have adapted to the moral decay in our midst and have taken it for granted. Sadly we live in a world of moral and ethical relativism, hedonism and selfishness; in a world in desperate need of spiritual renewal. Sunday is no longer the day that we worship Almighty God and then sit at our dinner table to enjoy fellowship. Rarely do we read the Bible. Prayers are no longer offered in our schools. The Ten Commandments have been removed from our civil courts. Lifestyles previously kept in the closet are now championed as reputable and worthy of emulation. The other day while driving to a liturgical service, a fellow priest pointed to a decal placed prominently on the bumper of the car in front of us. It was the symbol of a new atheist group in America.

The admonition of Saint Paul addressed to the Ephesians should echo in our hearts, "no longer live as the Gentiles do, in the futility of their minds." (Eph.4:17) We need to re evaluate our lives and ask ourselves how the way we live differs from the way others live who have no faith. Do we differ as Orthodox Christians from our secular and oftentimes atheist neighbors? How do we live our Orthodox Faith?

I am concerned that we have become so accustomed to sin and immoral behavior, that we do not notice it. We must not accept the prevailing permissive immoral and unethical standards of modern day society which are clearly at odds with the tenets of Holy Scripture and the teachings of the Fathers of the Church.

Remember the frogs in the experiment, and be wary of their mistake of growing accustomed to an environment which eventually caused their demise.

+ Metropolitan Methodios of Boston

October 2011

Emergency Relief Fund

The Holy Trinity Emergency Relief Committee would like to thank our very generous anonymous donors for your recent contributions to the Emergency Relief Fund. Your kindness, compassion, and consideration for others is very much appreciated. May God Bless you for all you are doing to help your community. We welcome donations of any amount.

A reminder to our parishioners: Should you need short-term assistance to meet an emergency situation (heat, medical, dental, food, one-time mortgage, electrical, etc.) please speak with Angela Varipatis, Diana Dowd, or Fr. Constantine for confidential help.

Sincerely, Angela and Diana

Getting to Know Millennials *(Continued from page 1)*

A large majority of Millennials believe in God, but many describe themselves as “more spiritual than religious.” Millennials are twice as likely as Boomers not to be affiliated with a particular church or denomination. Only a third regularly attend religious services. Perhaps Millennials have a message which churches should heed..

“Millennials have been taught since they were toddlers that the best way to solve a societal problem is to act upon it locally, directly, and as a part of a larger group. Tired of exalted rhetoric from Boomer leaders that rarely produced results and frustrated by their older Gen-X siblings' lack of interest in pursuing any collective action to address broad social problems, young Millennials have embraced individual initiative linked to community action. In 2009, over thirteen million American teenagers volunteered an average of three hours per week, providing over two billion hours of service to the nation. Eighty-five percent of college-age Millennials consider voluntary community service an effective way to solve... the world's problems. Applications to join the Peace Corps jumped 40 percent in 2009 after a 16 percent increase in

2008.” In short, Millennials love to serve their country and their community.

Millennials Among Us

Millennials have a “greater degree of global sophistication” than older Americans. It gives the generation, as one Millennial put it, “a new sense of geography.... Within my relatively close social circle, I can quickly think of friends whose parents come from Mexico, Israel, Iran, Brazil Russia, Uruguay, Korea.” I have seen this “new sense of geography” in the young people from our church who attended a Paideia summer camp in Greece a couple years ago. As John Makrides told me, his son Chris came back from that camp with new connections as far away as New Zealand. Electronic global connectivity is the hallmark of the Millennial Generation – and that can only be a good thing for the future of the planet!

While reading this book I couldn't help but recall how much I admire today's youth, their energy, optimism, their family values, their care for others. I have also noticed an amazing lack of obsession with money. I have seen this in my Millennial nephews

and nieces. We older members of society can so easily form judgments about young people, especially when we look at their tattoos, piercings, and what we might consider their unworried attitudes about money and work. Yet, I find Millennials refreshing compared to my own Boomer generation and the Generation X that came after. It has become an everyday occurrence for a tattooed young man or woman to open the door for me or greet me with a smile at a store or on the street.

I was finishing up this article when I received by email an article by Arielle Tselikis about her mission trip to a Russian orphanage this past summer. I had previously asked her to write this article and when it arrived I saw it as a confirmation of what I read in the book and wrote here. So read the article by Arielle starting here below, and see it as an example of the values of the Millennial Generation. While it's always a tricky thing to make generalizations, the picture of Millennials painted in the book by Winograd and Hais is confirmed by much of my own experience; which might be your experience as well. Next time you see a Millennial, smile back.

Love, Fr. Constantine

Reflections by Arielle Tselikis on her Mission Trip to Russia

I spent the month of July volunteering for the Russian Orphan Opportunity Fund (ROOF) at the Belskoye-Ustye Psycho-neurological Orphanage in Pskov-Oblast region of Russia. The directors who happened to be students at Holy Cross Greek Orthodox School of Theology had sent out an email through our data base looking for summer volunteers earlier last Spring, and I had decided with all of my friends working so closely with the Orthodox Christian Missions Committee and with my time wrapping up at Hellenic, that I should donate my time to a just cause as well. Knowing that I would be working closely with the directors and a professor of mine made me feel a lot less nervous about traveling alone.

When I arrived in Moscow I was met at the airport by a young man who later put me on a train to Porkov, the city closest to the village I would be working in. It was another thirteen hours alone traveling which made me nervous. I was put in a closed cabin with 3 Russians, a man in his fifties and a mother and daughter. None of them spoke any English, and since I had no Russian either, the conversation was difficult. We eventually tried to get to talking around supper when they asked me if I wanted chicken or beef. The man went around the cabins and found a English speaking woman who came into translate for us. She expressed their concerns for me traveling alone, and we

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were able to tell each other a bit about ourselves through her. The woman later invited me into her cabin for tea and a chat with she and her friends; their kindness was my first experience in Russia and it is something that I will never forget. It certainly broke down the generalization that all Russian's are cold. We are all still emailing. At five the morning, the man in the cabin nudged me to see if I was awake and ready to get off; I had been awake for an hour, worried that I would miss my stop. He had grabbed my 50 kilo bag, and taken my things in the corridor, and was waiting to help me off. This too was awfully kind, as he was not getting off until many hours later, and thus didn't even have to be awake at that hour. He gave me his card incase of emergencies and wished me off.

When I got off in Porkov, I was approached by another man whom I thought was trying to solicit a taxi. I had imagined that I would be greeted by the directors who turned out to still be driving up from England. Eventually after realizing our conversation wasn't going anywhere, a girl about my age got out of the car and asked If I was going to the camp; at that point I was beyond relieved. We drove for about 40 minutes to our base. The villages were the smallest I had ever seen, 5 to 10 homes per village and one store every few villages. It was mostly farm land, and an occasional boarded up church. I later learned that they had a visiting priest who would come once a month, but that those who could, attended service in Porkov. When I arrived at our base I was greeted by the other volunteers, about 10 at the time. Everyone was about my age, but predominantly British Russian Literature students. There were four local Russians who were regular volunteers, another American, a German, and a girl from France. All of the volunteers ended up being wonderful, inspiring people. Many were doing their year abroad in Russia and or planned to stay in Russia afterwards. Even apart from the orphanage, it was clear how much of a need there was for education in these rural areas, but the lack of resources and jobs moved every educated person out of the country and into the city. Even I hadn't expected it to be quite as rural as it was. I wasn't prepared in the least for bathing in the river with the cows, washing our clothes in the river, and living without running water. The orphans were the only life that these villages saw.

When we first went to the orphanage which was about a half of a mile from our home, we were met by about 80 smiling faces. These children were rarely met

by any outsiders, and few were visited by their parents. Because of their physical and mental disabilities, these children were also the last to get adopted. Despite these hardships, I had never seen a happier bunch of children. It was camp tradition to incorporate songs and dances from previous years into the current years plays so that the children could participate; and these kids remembered every word and came with such excitement to start the summer off that they jumped on stage with us. They greeted us with hugs and handshakes, and were sad to see us leave that day. The following weeks we were each assigned in groups of two to work with certain age groups. I was assigned the youngest children, ages 4-6. I found this to be the best fit for me because I didn't speak any Russian. Along with being the youngest, these children had the most mental and physical challenges. Most of them could not speak, walk, or hold pencils. It was difficult for me to plan activities and crafts for the children because it was hard for them to participate. I found that despite this, I was able to get laughs and smiles out of them by singing, cuddling and clapping. It wasn't often that the children were able to get any individualized care or attention, so I was happy doing just that. At first I thought the their caretakers were a bit cold, and cruel, but I quickly realized that they didn't have the manpower or the funding to support 100 children with such individualized needs.

I found Russia to be far behind what I expected in regards to special needs care. I feel in Russia children with disabilities are grouped into one category, disabled, the children have the same bleak future whether they are blind or have Down Syndrome. I believe many of the children could have fully functional lives if the funding was there for education, but because they come last on the list, it is unlikely that many of these children will escape adult institutionalization; a fate rampant with drugs and abuse. ROOF has succeeded in bringing stimulation and access to the outside world to Belskoye-Ustye. Since their establishment in 2000, about 20% of the children have escaped adult institutionalization by providing them with work within the charity itself. Since 2009 the orphanage has become the first and only MHSD orphanage in Russia to open a school funded by the state. ROOF continues to help prove that these children can learn and live outside of the institution. It was an experience of a lifetime and a joy to be a part of such a great cause.

I thank all of you for your prayers and support, and encourage you to visit www.roofnet.org to learn more about the program.

Arielle

PHILOPTOCHOS NEWS

The Philoptochos Society is sponsoring a **Book Drive** to support the Maine Veteran's Home and several local Portland Shelters for men, women and children. A donation box will be placed in the Parish Hall. We will be accepting your book donations from September 1 through October 16. Please donate only appropriate books which are in good condition. Thank you for your contributions.

October 9th is our **Pink Sunday** for Breast Cancer Awareness.

Submitted by Angela Moustrouphis, Philoptochos President

MARRIAGE ENRICHMENT SEMINARS

Do you feel that your marriage needs a boost every now and then? Do you need some guidance and support in dealing with child-raising, finances and other challenges of modern living? Is your spouse non-Orthodox? Participation in these seminars can help your spouse feel more at home in our church and can enhance your church membership as a couple or family. For these and many other reasons consider participating in the marriage enrichment seminars to be held in our church later in the fall, or in the winter. Fr. Constantine needs to know how many couples are interested so enough materials can be ordered. Please let him know by email or phone call whether if you're interested. Or come to an informational meeting on **Thursday, October 20th, 6:00 PM in the Parish House.**

Announcement from the Parish Nurse

This year as part of our Parish Nurse Ministry, in cooperation with Home Health Visiting Nurses, we will be offering an **Influenza Clinic** after Liturgy on **Sunday October 9**. This will be an adult clinic and open to all parishioners. Most insurance plans will cover the cost of the immunization. If you do not have insurance, the cost is \$10.00. Please bring your medical insurance cards and I can bill for you. As you know, Influenza can cause illness, spreads quickly through communities and families, causes loss of work due to illness, and can cause serious complications in some people as a result of having the flu. I hope you will use this opportunity to protect yourself and your family. I am recommending that children are immunized at their schools as there will be clinics offered there. We have plenty of vaccine right now but the supply will be less the longer you wait. Please call the church office to register so I have an idea of how many to expect at the clinic. Call me at 939-2260 with any questions.

Jackie Tselikis R.N.MS.

Important New Outreach Project: Beginning this month, the Holy Trinity community will sponsor a food pantry for the Portland area. Every month we will invite parishioners to bring one particular food item.

For the rest of September and for all of October, we are asking people to bring non-perishable breakfast items: oatmeal, cereal, pancake mixes, peanut butter, jelly, pop tarts.

Please do not bring any other items in September-October, only boxes of cereal and the other items listed here. Collection boxes will be clearly marked.

OCTOBER 2011

SPIRIT

Holy Trinity Orthodox Church
133 Pleasant Street, Portland, ME 04101
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www.holytrinityportland.org

Paideia Society is pleased to announce the kafenio has reopened after the summer recess. Open to all men and women for coffee, lunch and chats on most Mondays, except on holidays and bad weather.

Please join us.

Mondays 10:30 AM — 1:00 PM.

If you missed the wonderful article the Portland Press Herald did on our church and our current iconography project, check out the online version, which includes a video.

http://www.pressherald.com/news/holy-strokes_2011-08-22.html

HELLENIC SOCIETY PAIDEIA OF MAINE

Presents our 3rd Annual

GREEK DANCE & BUFFET DINNER

With the Kostas Taslis Band

And a special performance of dances by Children of the Greek School



Saturday, October 22, 6:00 PM to Midnight
Keeley the Katerer, 178 Warren Ave., Portland

\$30 Adults

\$10 Children under 12

6:00 PM	Social Hour
6:30 PM	Buffet Dinner Begins
7:30 PM	Children's Group Dances
8:00 PM to Midnight	Dancing to the sound of the Kostas Taslis Band

BUFFET DINNER ITEMS



Vegetable Tray with Dips	Roasted Pork Loin
Tossed Garden Salad	Chicken Cordon Bleu
Fresh Potato Salad with Dill	Italian Meatballs
Marinated Mushrooms	Sirloin Tips
Imported & Domestic Cheeses	Fettuccini Alfredo
Rice Pilaf with Sautéed Vegetables	Lasagna

Plus a Delicious Dessert Cart!

For Ticket Information Please Contact

Demos Varipatis at 799-6485 or varipati@maine.rr.com

Last year's dance sold out. Buy your tickets early!