The National Herald wishes you a joyous and healthy Easter!

The National Herald
www.thenationalherald.com
Kali Anastasi and Happy Easter

As we prepared our Easter insert this year, we got to thinking about the traditions of dying eggs, and why we do it. The custom of dying eggs became "something you do" as a Paschal tradition, something most central and fundamental to the resurrection of Christ is one of the traditions that some people look for a moment at what the Nativity. However, let us consider another with the proclamation "Merry Christmas" around the feast of the Nativity. This year, we use so frequently, seems to be the most gullible fools that we use to thinking about the tradition of dying eggs, and why we do it.

John Sanidopoulos explains red symbolizes the blood of Christ, shed for the salvation of the world. That some time after the resurrection, St. Mary Magdalene went to Emperor Tiberius Caesar and courageously announced to him that Christ had risen, challenging Mary that if what she said was indeed true, then the white eggs in the basket should be turned into red eggs. Suddenly the eggs turned red leaving Caesar perplexed. This is why we tradition is to dye eggs red for Pascha.

In other words, if there is no Resurrection of Christ, then Christianity is the biggest lie ever told, and we, and all those that have gone before us, have spent our lives on a path that is not real, and we wasted the time.

If we believe in science, in Christ, and discover or even ignore the Resurrection of Christ as some kind of myth or fairy tale, then we really need to opt for a completely different religion and way of life. That is how Christianity is becoming more and more the topic of debate among various groups of Roman Catholics, Protestants, and other churches. As we prepare for Pascha, we are not only thinking about the past, but also about the future.

Throughout the hymns and prayers of the Orthodox Church, we always use the term "Anastasis" and various other words to denote an event as if it happened now. For example, at the end of the liturgy, before the Trisagion confession, we chant "today baptismal font comes to the earth". Therefore, why we call this Sunday of St. Thomas Antipascha. This is not translated as anti-Pascha, but it is the first instead of Pascha — instead of the great celebration of the Passing of the Resurrection, but as Pascha the event is happening right here and now. We use the term "Anastasis" instead of Pascha — instead of the great celebration of the Resurrection, but as Pascha the event is happening right here and now.

We're looking forward to continuing to provide you with the friendly, professional service you deserve. Thank you for making Atlantic Bank your partner for success.
Drs. Spiro & Amalia Spireas and Sigmapharm Laboratories

Wish you a Happy Easter

SigmaPharm Laboratories, LLC
2375 Progress Drive, Bensalem, PA 19020
Tel.: (215) 352-6655 - Fax: (215) 352-6644
www.sigmapharm.com

Innovative Pharmaceutical Formulations, Maximizing Drug Therapy.
“I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die.” (John 11:25)

CHRISTOS ANESTI!

Leadership 100

Advancing Orthodoxy and Hellenism in America

George S. Tsandikos, Chairman
Argyris Vassiliou, Vice Chairman
Kassandra L. Romas, Secretary
Thomas G. Jordan, Treasurer
Paulette Poulos, Executive Director
Best Wishes for a Blessed and Joyous Pascha

From

The Founders of FAITH:
An Endowment for Orthodoxy and Hellenism

This Spring, the Founders of FAITH are pleased to announce the continuation and expansion of the annual scholarship programs through the Greek Orthodox Archdiocese of America:

1. FAITH Scholarships for Academic Excellence – A series of merit-based and need-based scholarships awarded to graduating high school seniors for their university studies. In 2012, we inaugurated the FAITH Scholarship for Excellence in STEM (science, technology, engineering, and math)
2. FAITH Ionian Village Travel Grants– A series of financial aid awards for young people who wish to participate in the Ionian Village Summer Camp
3. FAITH St. John Chrysostom Festival Scholarship Awards – A series of scholarships awarded to the top ranked festival participants
4. FAITH sponsored US-Greece Fulbright Scholarships – Scholarship opportunities for graduate students and/or professional scholars/lecturers to travel to Greece for research

The core mission of FAITH: An Endowment for Orthodoxy and Hellenism is to promote excellence, Hellenism and an understanding of the Greek Orthodox faith through a series of high quality educational programs and cultural initiatives for young people through an endowment for the Greek Orthodox Archdiocese of America. For more information about these programs and the application process, please visit: www.faithendowment.org or 212-644-6960
On Bright Monday, April 20, 1914, the Colorado National Guard and Colorado Fuel & Iron Company camp guards destroyed a tent colony of some 1,200 mine workers and their families in Ludlow, Colo. While this camp stood on railroad tracks near the company’s mines, some 200 people, including women and children, were killed during the conflict. The militia and camp guards succeeded in this mad rush through coal camps across the U.S. whose ancestors were part of that long conflict. To mark the 100th anniversary this year, a massive observance is planned for Bright Monday. The observance will begin at 7 a.m. on Easter Day, April 20, with the International Coordinating Committee, an umbrella organization of thousands, marching veteran unions, descendants of strikers and others — all gathered to honor the memory of those who lost their lives.

On Easter Day 1914, Greeks shared their co-op, New York City, and interviewed witnesses. As accounts report, the vast majority of these miners had difficulty speaking with each other, as they were all immigrants from different countries. Still, in their spirit the other miners held a united stand and made a common sacrifice — to involve the Greeks. Dancing and singing Mississippi Bone Spovers, descendant of strikers and others in the labor movement, the right to bear arms; the right to own property. Do all these points sound too radical to you, or do they sound like the future of labor in the modern world?

On Easter Day 1914, Greeks shared their co-op, New York City, and interviewed witnesses. As accounts report, the vast majority of these miners had difficulty speaking with each other, as they were all immigrants from different countries. Still, in their spirit the other miners held a united stand and made a common sacrifice — to involve the Greeks. Dancing and singing Mississippi Bone Spovers, descendant of strikers and others in the labor movement, the right to bear arms; the right to own property. Do all these points sound too radical to you, or do they sound like the future of labor in the modern world?

On Easter Day 1914, Greeks shared their co-op, New York City, and interviewed witnesses. As accounts report, the vast majority of these miners had difficulty speaking with each other, as they were all immigrants from different countries. Still, in their spirit the other miners held a united stand and made a common sacrifice — to involve the Greeks. Dancing and singing Mississippi Bone Spovers, descendant of strikers and others in the labor movement, the right to bear arms; the right to own property. Do all these points sound too radical to you, or do they sound like the future of labor in the modern world?

On Easter Day 1914, Greeks shared their co-op, New York City, and interviewed witnesses. As accounts report, the vast majority of these miners had difficulty speaking with each other, as they were all immigrants from different countries. Still, in their spirit the other miners held a united stand and made a common sacrifice — to involve the Greeks. Dancing and singing Mississippi Bone Spovers, descendant of strikers and others in the labor movement, the right to bear arms; the right to own property. Do all these points sound too radical to you, or do they sound like the future of labor in the modern world?

On Easter Day 1914, Greeks shared their co-op, New York City, and interviewed witnesses. As accounts report, the vast majority of these miners had difficulty speaking with each other, as they were all immigrants from different countries. Still, in their spirit the other miners held a united stand and made a common sacrifice — to involve the Greeks. Dancing and singing Mississippi Bone Spovers, descendant of strikers and others in the labor movement, the right to bear arms; the right to own property. Do all these points sound too radical to you, or do they sound like the future of labor in the modern world?

On Easter Day 1914, Greeks shared their co-op, New York City, and interviewed witnesses. As accounts report, the vast majority of these miners had difficulty speaking with each other, as they were all immigrants from different countries. Still, in their spirit the other miners held a united stand and made a common sacrifice — to involve the Greeks. Dancing and singing Mississippi Bone Spovers, descendant of strikers and others in the labor movement, the right to bear arms; the right to own property. Do all these points sound too radical to you, or do they sound like the future of labor in the modern world?

On Easter Day 1914, Greeks shared their co-op, New York City, and interviewed witnesses. As accounts report, the vast majority of these miners had difficulty speaking with each other, as they were all immigrants from different countries. Still, in their spirit the other miners held a united stand and made a common sacrifice — to involve the Greeks. Dancing and singing Mississippi Bone Spovers, descendant of strikers and others in the labor movement, the right to bear arms; the right to own property. Do all these points sound too radical to you, or do they sound like the future of labor in the modern world?

On Easter Day 1914, Greeks shared their co-op, New York City, and interviewed witnesses. As accounts report, the vast majority of these miners had difficulty speaking with each other, as they were all immigrants from different countries. Still, in their spirit the other miners held a united stand and made a common sacrifice — to involve the Greeks. Dancing and singing Mississippi Bone Spovers, descendant of strikers and others in the labor movement, the right to bear arms; the right to own property. Do all these points sound too radical to you, or do they sound like the future of labor in the modern world?

On Easter Day 1914, Greeks shared their co-op, New York City, and interviewed witnesses. As accounts report, the vast majority of these miners had difficulty speaking with each other, as they were all immigrants from different countries. Still, in their spirit the other miners held a united stand and made a common sacrifice — to involve the Greeks. Dancing and singing Mississippi Bone Spovers, descendant of strikers and others in the labor movement, the right to bear arms; the right to own property. Do all these points sound too radical to you, or do they sound like the future of labor in the modern world?

On Easter Day 1914, Greeks shared their co-op, New York City, and interviewed witnesses. As accounts report, the vast majority of these miners had difficulty speaking with each other, as they were all immigrants from different countries. Still, in their spirit the other miners held a united stand and made a common sacrifice — to involve the Greeks. Dancing and singing Mississippi Bone Spovers, descendant of strikers and others in the labor movement, the right to bear arms; the right to own property. Do all these points sound too radical to you, or do they sound like the future of labor in the modern world?

On Easter Day 1914, Greeks shared their co-op, New York City, and interviewed witnesses. As accounts report, the vast majority of these miners had difficulty speaking with each other, as they were all immigrants from different countries. Still, in their spirit the other miners held a united stand and made a common sacrifice — to involve the Greeks. Dancing and singing Mississippi Bone Spovers, descendant of strikers and others in the labor movement, the right to bear arms; the right to own property. Do all these points sound too radical to you, or do they sound like the future of labor in the modern world?

On Easter Day 1914, Greeks shared their co-op, New York City, and interviewed witnesses. As accounts report, the vast majority of these miners had difficulty speaking with each other, as they were all immigrants from different countries. Still, in their spirit the other miners held a united stand and made a common sacrifice — to involve the Greeks. Dancing and singing Mississippi Bone Spovers, descendant of strikers and others in the labor movement, the right to bear arms; the right to own property. Do all these points sound too radical to you, or do they sound like the future of labor in the modern world?

On Easter Day 1914, Greeks shared their co-op, New York City, and interviewed witnesses. As accounts report, the vast majority of these miners had difficulty speaking with each other, as they were all immigrants from different countries. Still, in their spirit the other miners held a united stand and made a common sacrifice — to involve the Greeks. Dancing and singing Mississippi Bone Spovers, descendant of strikers and others in the labor movement, the right to bear arms; the right to own property. Do all these points sound too radical to you, or do they sound like the future of labor in the modern world?

On Easter Day 1914, Greeks shared their co-op, New York City, and interviewed witnesses. As accounts report, the vast majority of these miners had difficulty speaking with each other, as they were all immigrants from different countries. Still, in their spirit the other miners held a united stand and made a common sacrifice — to involve the Greeks. Dancing and singing Mississippi Bone Spovers, descendant of strikers and others in the labor movement, the right to bear arms; the right to own property. Do all these points sound too radical to you, or do they sound like the future of labor in the modern world?

On Easter Day 1914, Greeks shared their co-op, New York City, and interviewed witnesses. As accounts report, the vast majority of these miners had difficulty speaking with each other, as they were all immigrants from different countries. Still, in their spirit the other miners held a united stand and made a common sacrifice — to involve the Greeks. Dancing and singing Mississippi Bone Spovers, descendant of strikers and others in the labor movement, the right to bear arms; the right to own property. Do all these points sound too radical to you, or do they sound like the future of labor in the modern world?

On Easter Day 1914, Greeks shared their co-op, New York City, and interviewed witnesses. As accounts report, the vast majority of these miners had difficulty speaking with each other, as they were all immigrants from different countries. Still, in their spirit the other miners held a united stand and made a common sacrifice — to involve the Greeks. Dancing and singing Mississippi Bone Spovers, descendant of strikers and others in the labor movement, the right to bear arms; the right to own property. Do all these points sound too radical to you, or do they sound like the future of labor in the modern world?
'Lampri', the brightest day of the year, “The Feast of Feasts” is the most significant and joyous celebration for Hellenes.

The role model of the Crucified Human, Hero and God, is intertwined with Hellenism from antiquity. It is the sacrifice of the spirit descending into matter and purged through the sacrifice.

It symbolizes the triumphant soul emerging from death, the victory of spirit over matter, and the elevation of man to higher levels of consciousness and greater awareness.

These days, we are given the great opportunity for genuine self-knowledge and self-reflection, to overcome the ephemeral material aims in life, and to receive redemption through offering and sacrifice for our fellow man. We are also being reminded that every hardship and uneasiness in life come with the eager expectation and anticipation of great joy and Resurrection.

Let us commune once more in the profound and timeless meaning of the Resurrection and climb the imaginary Calvary with perseverance. Walking in the path of surrender, sacrifice, selflessness, and of unconditional love, together we will overcome the current challenges and build a better tomorrow for future generations.

May the joy of Resurrection remain in us and may lead us to a deeper self-awareness and awakening on a personal and national level. Christ is Risen! Hellas is Risen!
Best wishes for a blessed Easter

Χριστός Ανέστη!

From a friend
Χριστός Ανέστη!

GEORGE & CHRYSA DEMOS

WWW.GEORGEDEMOS.COM

DEMOS FOR CONGRESS
PO BOX 378
RONKONKOMA, NY 11779

PAID FOR BY FRIENDS OF GEORGE DEMOS
Best Wishes
to All Greek-Americans
for
a Joyous and Blessed Easter

ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ
ΚΑΛΟ ΠΑΣΧΑ
Kalo Pascha!

Over $400,000 donated to Apostoli
and to the IOCC for the purchase of Food
for those in need in Greece and Cyprus

Purchased shipping for nearly $6 Million
in medical equipment
and materials to Hospitals in Greece.

Millions in Educational and Charitable funds
in our local communities

AHEPA wishes everyone a Happy Easter

92 Years of Service to the Community

www.ahepa.org • ahepa@ahepa.org
1909 Q St., NW, Suite 500 • Washington, DC 20009
Phone 202.232.6300 • Fax 202.232.2140
To join AHEPA, visit www.ahepa.org

Join us in celebrating our 92nd Anniversary at the
National Convention July 20-26, 2014
Sheraton New Orleans, New Orleans, LA
Χρόνια Πολλά & Καλο Πασχα

Wishing you a happy Easter holiday
From the Board of Trustees and Staff of the National Hellenic Museum

333 South Halsted St. Chicago, IL 60661 312-655-1234 nationalhellenicmuseum.org
A Baby At Last
Building Families since 1987

If you long for a child of your own but you’ve had trouble conceiving, come see us. Learn about the many ways we can help you overcome infertility.

Our doctors and staff provide the most comprehensive fertility treatment in Brooklyn and Staten Island. Experienced, compassionate, and local. Kofinas Fertility Institute. Where dreams are born.

Please call for an introductory consultation

Happy Easter

KOFINAS
FERTILITY INSTITUTE
AT NY METHODIST HOSPITAL

www.kofinasfertility.com

BROOKLYN
NY Methodist Hospital
506 6th Street
Brooklyn, NY 11215
Phone: 718.780.5065
Fax: 718.780.5085

STATEN ISLAND
Staten Island Office
4855 Hylan Blvd.
Staten Island, NY 10312
Phone: 718.356.4000
Fax: 718.356.4779
When it is presented with genuine care, attention, and energy, Byzantine chant, which uses nothing but the human voice as a musical instrument, has an unparalleled majesty and quality in any language. It is a music that can instantaneously transport us to another time and another place. What it lacks in worldly sound, it is designed to lift worshipper’s attention to the very soul of prayer and to open our minds and ears to the voice of God. What “music” it may sound like to us, it is merely the voice of the worshipper, either in unison, in two-part chorus, in three-part harmony, or even in a solo rendition. There is a simplicity, a purity, a directness to the expression of spirituality that is quite rare and that is the essence of Byzantine chant.

The melodies that are sung during Vespers, the Divine Liturgy, and other services are based on Greek text. The melodies were originally written in Greek, and have been translated into Arabic, Slavonic, Romanian, Albanian, English, Byzantine chant, which it was inspired by the monophonic style drawing on the artistic and technical traditions of the musical art of antiquity, as well as that of the Byzantine Empire. It evolved over time to become the monophonic Byzantine chant, which is characterized by a strict adherence to the liturgical language of the Orthodox Church. The chant is performed in a a cappella style, with no instrumental accompaniment, and it is accompanied by the lighting of candles and the use of incense. The chant is also accompanied by the recitation of prayers and the reading of scripture.

The Byzantine chant is performed during the Divine Liturgy, Vespers, and other services, and it is also sung during Holy Week, Pascha, and other significant events. The chant is performed in various regions of the world, including Russia, Greece, and Asia Minor, and it is performed in many different languages, including Greek, Arabic, Slavonic, and Roman.

The Byzantine chant is a unique and timeless art form that has been passed down through generations. It is a music that is both ancient and universal, and it continues to inspire and move people of all ages and cultures. It is a music that is both spiritual and emotional, and it is a music that is both beautiful and powerful. It is a music that is both a mirror of the human soul and a window to the divine.

The Byzantine chant is also a music of the liturgy, and it is performed during the Divine Liturgy, Vespers, and other services. The chant is accompanied by the recitation of prayers and the reading of scripture, and it is also accompanied by the lighting of candles and the use of incense. The chant is performed in various regions of the world, including Russia, Greece, and Asia Minor, and it is performed in many different languages, including Greek, Arabic, Slavonic, and Roman.

The Byzantine chant is a unique and timeless art form that has been passed down through generations. It is a music that is both ancient and universal, and it is a music that is both spiritual and emotional, and it is a music that is both beautiful and powerful. It is a music that is both a mirror of the human soul and a window to the divine.

The Byzantine chant is also a music of the liturgy, and it is performed during the Divine Liturgy, Vespers, and other services. The chant is accompanied by the recitation of prayers and the reading of scripture, and it is also accompanied by the lighting of candles and the use of incense. The chant is performed in various regions of the world, including Russia, Greece, and Asia Minor, and it is performed in many different languages, including Greek, Arabic, Slavonic, and Roman.

The Byzantine chant is a unique and timeless art form that has been passed down through generations. It is a music that is both ancient and universal, and it is a music that is both spiritual and emotional, and it is a music that is both beautiful and powerful. It is a music that is both a mirror of the human soul and a window to the divine.

The Byzantine chant is also a music of the liturgy, and it is performed during the Divine Liturgy, Vespers, and other services. The chant is accompanied by the recitation of prayers and the reading of scripture, and it is also accompanied by the lighting of candles and the use of incense. The chant is performed in various regions of the world, including Russia, Greece, and Asia Minor, and it is performed in many different languages, including Greek, Arabic, Slavonic, and Roman.

The Byzantine chant is a unique and timeless art form that has been passed down through generations. It is a music that is both ancient and universal, and it is a music that is both spiritual and emotional, and it is a music that is both beautiful and powerful. It is a music that is both a mirror of the human soul and a window to the divine.
CHRIST IS RISEN!

HAPPY EASTER
from
the Kourkoumelis Family
Tom, Kathy, Joanna, Aris
Best wishes to all on the glorious and life giving Resurrection of our Lord and Savior Jesus Christ

Happy Easter
Χριστός Ανέστη

Peter, Aphrodite, Constantina and Nicholas Skeadas

Happy Easter
Christ is Risen

William C. Kallinikos
Krisie Kallinikos
George Frangiadakis

Funeral Directors
the families and personnel

Kallinikos Funeral Home, Inc.
Towers Funeral Home, Inc.
2681 Long Beach Road, Oceanside, New York 11572
Tel: (516) 764-5191
Fax: (516) 766-9454

THE ONLY
GREEK ORTHODOX FUNERAL HOME IN NASSAU COUNTY
We also serve the areas of Brooklyn, Queens and Suffolk County

At your service since 1994
RESPECT AND DIGNITY
Best wishes for a blessed and joyous Easter to All

Christ is risen

The Behrakis Foundation
Happy Easter

Orthodox Christianity in America cannot grow divided into separate boxes...

We need you to “hitch your wagon” to ensuring that future generations can grow in a united, autocephalous, all-inclusive American Orthodox Church. Support OCL, the only independent Orthodox ministry actively advocating for a unified autocephalous Orthodox Church in America. The Old World Patriarchates have ordered our North American Bishops to submit a plan by 2016 to unify our Church; but our Hierarchs in America have not made the progress this vital task demands, during the past four years. Please help OCL continue its advocacy for a vibrant, growing, united Orthodox Church in North America, whose administration is distinguished by its transparency, accountability and full clergy and laity participation.

The time is now! Future generations will thank you!

Make your voice known by signing the unity petition at: www.ocl.org

HELLENIC AMERICAN BANKERS ASSOCIATION
wishes all
a Blessed Easter

From the Giannaras Family

In blessed memory of
Alec K. and Viena P. Gianaras
One-Source for Asset Protection Solutions

Our Asset protection solutions enhance the ability of critical infrastructure to comply with safety and environmental regulations, extend their life, increase productivity, minimize repair costs, manage risk, and most importantly, avoid a catastrophic disaster.

- Oil and Gas
- Power Generation and Transmission
- Aerospace and Defense
- Industrial
- Infrastructure
- Research and Engineering
- Process Industries

Happy Easter

DR. SOTIRIOS VAHAVILOLOS
CHAIRMAN AND CEO

1.609.716.4000
www.mistrasgroup.com
Over 100 Locations Worldwide!
A very Blessed Easter
Καλό και Ευλογημένο Πάσχα

Archie D Typadis, Esq.
(617) 243-9455

Best wishes to the entire Greek American Community for a Happy, Healthy Easter

By Appointment
535 E 70th Street, New York, NY 10021
Tel: (212) 606-1728
Fax: (212) 606-1012
www.hss.edu/physicians_kirou-kyriakos.asp

Congressman John Sarbanes and his family extend warm wishes for a peaceful and happy Easter.

HANAC, Inc.
Wishes Everyone
A Joyous Pascha
And All the Blessings
It Brings!

HANAC Executive Offices:
49 W. 46th Street, 4th Floor
New York, NY 10036
Tel: 212-840-6000
Fax: 212-840-8094
www.hanac.org

Serving the Community Since 1972
Continued from page 2

Christos Anesti!

Christos Anesti!

Continued from page 6

The Ludlow Monument on County Road 44 west of Interstate 25, Colorado.

Louis Tikas: Easter Monday Martyr in the Ludlow Massacre

Continued from page 6

“We watched from our rock shelter while the militia dragged up their machine guns and poured a murderous fire into the ranks of the strikers who were huddled on the mesa above the town and near the depot. Then came the firing of the volley from a height by the guards. Shells rained down on the miners and on the town. What followed everybody saw. The entire place looked like a blazing torch as the conflagration swept through the area. What followed is recorded in the New Testament and remains indelibly impressed on the minds of all those who saw it. But also, what followed is not recorded in the New Testament. The militiamen were thick about the northwest corner of the colony where the fire started and the conflagration swept through the area. The militiamen were thick about the northwest corner of the colony where the fire started and the conflagration swept through the area. They were thick as a wall of lead. They were thick as a wall of lead. What followed everybody saw. What followed everybody saw. In 1918, the United Mine Workers of America (UMWA) recorded the Ludlow Massacre in The Ludlow Massacre, which is a comprehensive history of the Ludlow Massacre. It is an important part of American history, and it is important to understand the context in which it occurred. The Ludlow Massacre was a recognized watershed in American labor history, the Ludlow Massacre was a recognized watershed in American labor history, and it is important to understand the context in which it occurred. The Ludlow Massacre was a recognized watershed in American labor history, and it is important to understand the context in which it occurred.

We watched from our rock shelter while the militia dragged up their machine guns and poured a murderous fire into the ranks of the strikers who were huddled on the mesa above the town and near the depot. Then came the firing of the volley from a height by the guards. Shells rained down on the miners and on the town. What followed everybody saw. The entire place looked like a blazing torch as the conflagration swept through the area. What followed is recorded in the New Testament and remains indelibly impressed on the minds of all those who saw it. But also, what followed is not recorded in the New Testament. The militiamen were thick about the northwest corner of the colony where the fire started and the conflagration swept through the area. They were thick as a wall of lead. They were thick as a wall of lead. What followed everybody saw. What followed everybody saw. In 1918, the United Mine Workers of America (UMWA) recorded the Ludlow Massacre in The Ludlow Massacre, which is a comprehensive history of the Ludlow Massacre. It is an important part of American history, and it is important to understand the context in which it occurred. The Ludlow Massacre was a recognized watershed in American labor history, the Ludlow Massacre was a recognized watershed in American labor history, and it is important to understand the context in which it occurred. The Ludlow Massacre was a recognized watershed in American labor history, and it is important to understand the context in which it occurred.

The Ludlow Monument on County Road 44 west of Interstate 25, Colorado.

Louis Tikas: Easter Monday Martyr in the Ludlow Massacre

Continued from page 6

“We watched from our rock shelter while the militia dragged up their machine guns and poured a murderous fire into the ranks of the strikers who were huddled on the mesa above the town and near the depot. Then came the firing of the volley from a height by the guards. Shells rained down on the miners and on the town. What followed everybody saw. The entire place looked like a blazing torch as the conflagration swept through the area. What followed is recorded in the New Testament and remains indelibly impressed on the minds of all those who saw it. But also, what followed is not recorded in the New Testament. The militiamen were thick about the northwest corner of the colony where the fire started and the conflagration swept through the area. They were thick as a wall of lead. They were thick as a wall of lead. What followed everybody saw. What followed everybody saw. In 1918, the United Mine Workers of America (UMWA) recorded the Ludlow Massacre in The Ludlow Massacre, which is a comprehensive history of the Ludlow Massacre. It is an important part of American history, and it is important to understand the context in which it occurred. The Ludlow Massacre was a recognized watershed in American labor history, the Ludlow Massacre was a recognized watershed in American labor history, and it is important to understand the context in which it occurred. The Ludlow Massacre was a recognized watershed in American labor history, and it is important to understand the context in which it occurred.

The Ludlow Monument on County Road 44 west of Interstate 25, Colorado.

Louis Tikas: Easter Monday Martyr in the Ludlow Massacre

Continued from page 6

“We watched from our rock shelter while the militia dragged up their machine guns and poured a murderous fire into the ranks of the strikers who were huddled on the mesa above the town and near the depot. Then came the firing of the volley from a height by the guards. Shells rained down on the miners and on the town. What followed everybody saw. The entire place looked like a blazing torch as the conflagration swept through the area. What followed is recorded in the New Testament and remains indelibly impressed on the minds of all those who saw it. But also, what followed is not recorded in the New Testament. The militiamen were thick about the northwest corner of the colony where the fire started and the conflagration swept through the area. They were thick as a wall of lead. They were thick as a wall of lead. What followed everybody saw. What followed everybody saw. In 1918, the United Mine Workers of America (UMWA) recorded the Ludlow Massacre in The Ludlow Massacre, which is a comprehensive history of the Ludlow Massacre. It is an important part of American history, and it is important to understand the context in which it occurred. The Ludlow Massacre was a recognized watershed in American labor history, the Ludlow Massacre was a recognized watershed in American labor history, and it is important to understand the context in which it occurred. The Ludlow Massacre was a recognized watershed in American labor history, and it is important to understand the context in which it occurred.

The Ludlow Monument on County Road 44 west of Interstate 25, Colorado.

Louis Tikas: Easter Monday Martyr in the Ludlow Massacre

Continued from page 6

“We watched from our rock shelter while the militia dragged up their machine guns and poured a murderous fire into the ranks of the strikers who were huddled on the mesa above the town and near the depot. Then came the firing of the volley from a height by the guards. Shells rained down on the miners and on the town. What followed everybody saw. The entire place looked like a blazing torch as the conflagration swept through the area. What followed is recorded in the New Testament and remains indelibly impressed on the minds of all those who saw it. But also, what followed is not recorded in the New Testament. The militiamen were thick about the northwest corner of the colony where the fire started and the conflagration swept through the area. They were thick as a wall of lead. They were thick as a wall of lead. What followed everybody saw. What followed everybody saw. In 1918, the United Mine Workers of America (UMWA) recorded the Ludlow Massacre in The Ludlow Massacre, which is a comprehensive history of the Ludlow Massacre. It is an important part of American history, and it is important to understand the context in which it occurred. The Ludlow Massacre was a recognized watershed in American labor history, the Ludlow Massacre was a recognized watershed in American labor history, and it is important to understand the context in which it occurred. The Ludlow Massacre was a recognized watershed in American labor history, and it is important to understand the context in which it occurred.

The Ludlow Monument on County Road 44 west of Interstate 25, Colorado.

Louis Tikas: Easter Monday Martyr in the Ludlow Massacre

Continued from page 6

“We watched from our rock shelter while the militia dragged up their machine guns and poured a murderous fire into the ranks of the strikers who were huddled on the mesa above the town and near the depot. Then came the firing of the volley from a height by the guards. Shells rained down on the miners and on the town. What followed everybody saw. The entire place looked like a blazing torch as the conflagration swept through the area. What followed is recorded in the New Testament and remains indelibly impressed on the minds of all those who saw it. But also, what followed is not recorded in the New Testament. The militiamen were thick about the northwest corner of the colony where the fire started and the conflagration swept through the area. They were thick as a wall of lead. They were thick as a wall of lead. What followed everybody saw. What followed everybody saw. In 1918, the United Mine Workers of America (UMWA) recorded the Ludlow Massacre in The Ludlow Massacre, which is a comprehensive history of the Ludlow Massacre. It is an important part of American history, and it is important to understand the context in which it occurred. The Ludlow Massacre was a recognized watershed in American labor history, the Ludlow Massacre was a recognized watershed in American labor history, and it is important to understand the context in which it occurred. The Ludlow Massacre was a recognized watershed in American labor history, and it is important to understand the context in which it occurred.

The Ludlow Monument on County Road 44 west of Interstate 25, Colorado.
Holy Flame!

By The Very Rev. Archimandrite Vasilios Bassakyros

For years, pilgrims have traveled to the Holy Lands, and moreover, Jerusalem, to experience first-hand these wonderful holy places. However, it is during Holy Week that Jerusalem is inundated with tourists and pilgrims in order to witness the miraculous events there. In 1989, some monks from St. Catherine’s Monastery on Mount Sinai, Egypt, made the pilgrimage to Jerusalem to experience and behold the Triumphant Resurrection of our Lord from His Holy Sepulcher.

Even though it is over 2,000 years since His Holy Resurrection, the massive domed building that contains the Holy Sepulcher is filled to capacity and then some, with people fiftharily and patiently waiting for God to act. Everyone there is armed with a handful of candles, 33 to be exact, wrapped in a paper icon of Christ’s Holy Resurrection. When the hour comes they hold their candles above their heads in hopes of having them lit by the miraculous light that descends from heaven and darts around the dome, and then into the Holy Sepulcher.

I arrived at the monastery in mid-May that year, and the monks had just returned from Jerusalem with wonderful stories of what they witnessed. All of us were amazed when they recounted what their eyes had beheld. Could this really be true, or some hoax to deceive naïve pilgrims wishing to see the unbelievable presence of God’s miracle? There have been many books written about what happens at the Tomb of Christ during Holy Week, but could they be believed by us in the 21st century?

The monks assured me that what they saw was real, and not a hoax. What they witnessed a few weeks ago happens every year. What did they see and understand about the events they witnessed? One must go back in time for some enlightenment about the Holy Flame that springs forth from the Tomb of Christ on Holy Saturday afternoon.

This phenomenon was written about as early as the fourth century, and has been happening ever since. However, in 1579 A.D., the Greek Orthodox Patriarch Sophronius IV was ordered by the Turks to relinquish the Patriarchate’s right of ownership of the large portion of the Holy Sepulcher which contains the actual resting place of Christ to the Armenians. Why? Because they wanted to give someone else the opportunity to present the Holy Flame to the world.

The Board of Directors of the Hellenic Relief Foundation wishes you a Happy Easter. This year please consider a gift of giving to the families in need in Greece.

HELLENIC RELIEF FOUNDATION, INC.
P.O.Box 735 MINEOLA, NY 11501
Tel.: (347) 201-1821
www.hellenicrelief.org

This announcement is sponsored by the Board of Directors of the Hellenic Relief Foundation. The donations are used exclusively to purchase foods for the needy in Greece.

What an experience and an adventure. I had not expected it to be possible for me to see the Holy Fire, but I was pleasantly surprised by the sight. The fire was surrounded by a sea of people, all eagerly waiting to see the miracle. The fire was burning brightly, and the flames were rising high into the air. It was a beautiful sight, and it filled me with a sense of wonder and awe.

The Patriarch had set up a small table inside the church of the Holy Sepulcher. Time passed and people became enchanted by the mysterious light emanating from the Holy Flame. Again nothing!

As I stood there, I noticed a group of people standing and looking up at the sky. They were all dressed in black and wore large gloves on their hands. Suddenly, I heard a loud noise coming from the left side of the church door. Patriarch Sophronius IV lit his candle from the Holy Flame flowing out of the crack and passed it to the faithful around him. The people were getting crazed and excitement spread everywhere.

What he witnessed, he says, was incredible. It was hard for him not to feel caught up in all the drama and the pressure from the people around him. He described feeling like electrical discharges in his body and an indiscernible whisper in his ears. The sound of the fire crackling above their heads like electrical discharges and in an indiscernible whisper filled them with great joy. The Very Rev. Archimandrite Vasilios Bassakyros is the proiessos (senior archimandrite) of the Greek Orthodox Church in New York, N.Y.

Furthermore, in 1994, a young man who was attending medical college was visited by a couple from Florina, Greece. The young girl was telling him about the events they witnessed the previous day. Her story was so intriguing that he decided to go to the Holy Lands and experience the Paschal miracle himself.

What he saw, he says, was incredible. It was hard for him not to feel caught up in all the drama and the pressure from the people around him. He described feeling like electrical discharges in his body and an indiscernible whisper in his ears. The sound of the fire crackling above their heads like electrical discharges and in an indiscernible whisper filled them with great joy. The Very Rev. Archimandrite Vasilios Bassakyros is the proiessos (senior archimandrite) of the Greek Orthodox Church in New York, N.Y.

The Holy Flame usually happens around this time, but now nothing. The Patriarch had set up a small table inside the church of the Holy Sepulcher. Time passed and people became enchanted by the mysterious light emanating from the Holy Flame. Again nothing!

Furthermore, in 1994, a young man who was attending medical college was visited by a couple from Florina, Greece. The young girl was telling him about the events they witnessed the previous day. Her story was so intriguing that he decided to go to the Holy Lands and experience the Paschal miracle himself.

What he saw, he says, was incredible. It was hard for him not to feel caught up in all the drama and the pressure from the people around him. He described feeling like electrical discharges in his body and an indiscernible whisper in his ears. The sound of the fire crackling above their heads like electrical discharges and in an indiscernible whisper filled them with great joy. The Very Rev. Archimandrite Vasilios Bassakyros is the proiessos (senior archimandrite) of the Greek Orthodox Church in New York, N.Y.

Furthermore, in 1994, a young man who was attending medical college was visited by a couple from Florina, Greece. The young girl was telling him about the events they witnessed the previous day. Her story was so intriguing that he decided to go to the Holy Lands and experience the Paschal miracle himself.

What he saw, he says, was incredible. It was hard for him not to feel caught up in all the drama and the pressure from the people around him. He described feeling like electrical discharges in his body and an indiscernible whisper in his ears. The sound of the fire crackling above their heads like electrical discharges and in an indiscernible whisper filled them with great joy. The Very Rev. Archimandrite Vasilios Bassakyros is the proiessos (senior archimandrite) of the Greek Orthodox Church in New York, N.Y.

Furthermore, in 1994, a young man who was attending medical college was visited by a couple from Florina, Greece. The young girl was telling him about the events they witnessed the previous day. Her story was so intriguing that he decided to go to the Holy Lands and experience the Paschal miracle himself.

What he saw, he says, was incredible. It was hard for him not to feel caught up in all the drama and the pressure from the people around him. He described feeling like electrical discharges in his body and an indiscernible whisper in his ears. The sound of the fire crackling above their heads like electrical discharges and in an indiscernible whisper filled them with great joy. The Very Rev. Archimandrite Vasilios Bassakyros is the proiessos (senior archimandrite) of the Greek Orthodox Church in New York, N.Y.

Furthermore, in 1994, a young man who was attending medical college was visited by a couple from Florina, Greece. The young girl was telling him about the events they witnessed the previous day. Her story was so intriguing that he decided to go to the Holy Lands and experience the Paschal miracle himself.

What he saw, he says, was incredible. It was hard for him not to feel caught up in all the drama and the pressure from the people around him. He described feeling like electrical discharges in his body and an indiscernible whisper in his ears. The sound of the fire crackling above their heads like electrical discharges and in an indiscernible whisper filled them with great joy. The Very Rev. Archimandrite Vasilios Bassakyros is the proiessos (senior archimandrite) of the Greek Orthodox Church in New York, N.Y.

Furthermore, in 1994, a young man who was attending medical college was visited by a couple from Florina, Greece. The young girl was telling him about the events they witnessed the previous day. Her story was so intriguing that he decided to go to the Holy Lands and experience the Paschal miracle himself.

What he saw, he says, was incredible. It was hard for him not to feel caught up in all the drama and the pressure from the people around him. He described feeling like electrical discharges in his body and an indiscernible whisper in his ears. The sound of the fire crackling above their heads like electrical discharges and in an indiscernible whisper filled them with great joy. The Very Rev. Archimandrite Vasilios Bassakyros is the proiessos (senior archimandrite) of the Greek Orthodox Church in New York, N.Y.
The Paschal Homily of St. John Chrysostom

(Editors’ Note: The Paschal Homily of St. John Chrysostom is read at Easter midnight on Easter morning in all Orthodox churches around the world, and is one of the greatest Christian prayers of all time, read during the 4th and 5th centuries AD. The homily draws heavily on scripture, particularly the letters of the Apostle Paul, and has been used for Easter services for more than 2,000 years.)

If anyone is devoted and a lover of God, let him enjoy the beautiful and radiant festival. If anyone is a wise servant, let him today receive his recompense. If anyone is a lover of God, let him enjoy this beautiful and radiant festival. If anyone has wept over his sins, let him today be glad. The table is rich-laden; let all partake of the feast royally, all of you! The calf was fatted; let no one go forth hungry! Let all partake of the feast! The table is rich-laden; let all partake of the feast! The table is rich-laden; let all partake of the feast! The table is rich-laden; let all partake of the feast!

Christ is Risen - Truly He is Risen

To Him be glory and might unto ages of ages. Amen.

The Saint Louis Greek American Community

wishes the omogenia a blessed and joyous Easter

Hellenic Cultural Foundation
Hellenic Investment Group
Hellenic Spirit Foundation
Karakash Associates
Karakash Family Foundation
UMSL Karakash Chair of Byzantine History and Orthodox Studies
UMSL Karakash Family Foundation for the Advancement of Hellenic Studies

Saint Louis, Missouri

PAN-RHODIAN SOCIETY OF AMERICA

Christ is Risen - Truly He is Risen

The Kraras Family
Reading, PA and Wildwood, NJ

Dr. Nicholas Sarantopoulos, President/CEO

Lynn: One Andrew Street, Lynn, MA 01901 • Tel.: (781) 598-0820
Peabody: 32 Central Street, Peabody, MA 01901 • Tel.: (978) 968-2222
Online: www.mycyc.org

In memory of Stella Kraras

The Kraras Family

www.papadatos.com
Sounds of the Season in a Familiar Tongue

Continued from page 14

...some portion of the CD.

The small group calls itself Holy Cross Church in Arlington, Mass., at St. Athanasios Greek Orthodox Church in Arlington, Mass., and St. Mary's pastor Rev. Antony Kastenas. Learn more through specialty mail order services: www.stromanospress.org. Purchase CD at liturgica.com, where you can chase the CD at liturgica.com, or contact an Orthodox bookstore.

The Williams of Liturgica.com reads, “This recording follows the Orthodox liturgical seasons in a familiar tongue offering their CDs, sheet music, and Byzantine chant training materials. Former Evangelical Protomen who converted to Orthodox Christianity, they are based in Ellensburg, Washington. Their website defines as "a small family business” offering their CDs, chant training materials. Former Evangelical Protomen who converted to Orthodox Christianity, they are based in Ellensburg, Washington. Their website defines as "a small family business” offering their CDs, chant training materials. Former Evangelical Protomen who converted to Orthodox Christianity, they are based in Ellensburg, Washington. Their website defines as "a small family business” offering their CDs, chant training materials. Former Evangelical Protomen who converted to Orthodox Christianity, they are based in Ellensburg, Washington. Their website defines as "a small family business” offering their CDs, chant training materials. Former Evangelical Protomen who converted to Orthodox Christian...
Best Wishes for a Very Blessed and Joyous Easter to all our Greek-American friends

Dr. Ahmed Mohiuddin, MD, FACC
President and CEO

Medical Center of Boston International, Inc.
Contact information:
Medical Center of Boston International, Inc.
411 Waverly Oaks Road, Suite 333, Waltham, MA 02452
Tel.: (781) 894-8858 • Fax: (781) 894-8856
JOHN N. KALLIS, DMD
ORAL AND MAXILLOFACIAL SURGEON

PATRICIA R. MARRONE, DMD, MS
PERIODONTIS

EXCELLENCE
WITH A CARING TOUCH...

Dr. Kallis and Dr. Marrone provide Oral Surgery procedures and Periodontal treatments including:

- Dental implants
- Wisdom teeth removal
- Bone grafting
- Jaw surgery
- Facial trauma treatment
- Periodontal disease prevention
- Gum disease treatment
- Botox

Dr. Kallis and Dr. Marrone are Serving Englewood Cliffs and all the surrounding Bergen County Communities including Hackensack, Englewood, Tenafly, Teaneck, Paramus, and New Milford, NJ.

Drs. John Kallis & Patricia Marrone
617 East Palisades Avenue
Englewood Cliffs, NJ 07632
Tel: (201) 567-7500 Fax: (201) 567-7505
Premieroralsurgerygroup.com
Navios Maritime Holdings Inc.

A Vertically Integrated Global Shipping Company

www.navios.com