



✝ THE SPIRITUAL WATCH



“Stand fast on spiritual watch...”

-St. John Maximovitch

Christ is Risen! Χριστός Ανέστη!



Χριστός воскрес!



Official publication of the
Genuine Orthodox Church
of America

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About *The Spiritual Watch*

The Spiritual Watch is published bimonthly, with the blessing of his Eminence, Metropolitan Demetrius of America.

The Spiritual Watch is mailed to the homes of faithful *by request only*. Please see request form inside.

“Having beheld the Resurrection of Christ let us worship the Holy Lord Jesus Who is alone without sin...”
«Ανάσταση Χριστού θεασάμενοι προσκυνήσωμεν Άγιον Κύριον Ιησού Τον μόνον αναμάρτητον...»

Let us cleanse our senses and see through the gleaming, unapproachable light of Christ's Resurrection.

Now is everything filled-full with light — the heavens, the earth, and the underworld. All is presently bathed in light: Christ is risen from the dead. The heavens make merry, the earth rejoiceth, the underworld exulteth. The Angels in Heaven hymn Thy Resurrection, O Christ-Saviour. Do Thou make us, on earth, also worthy to glorify Thee with a pure heart.

The Angelic Choir, horrified at seeing Its Creator and Master dead, doth now, in joyous song, glorify Him resurrected. Today doth Adam exult, and Eve rejoiceth; and with them do the Prophets and Patriarchs sing worthy songs to the Creator of all and to our Deliverer, Who did descend into the underworld for our sake.

The Giver of Life doth lead men out of hell this day, and up-lifteth them to Heaven; He layeth low the powers of the enemy and breaketh down the gates of hell by the Divine power of His authority.

On earth, the Angels announce the gladsome tidings to men and declare Christ's Resurrection. Attired in gleaming

white robes, the Angels ask the Myrrh-bearing Women: "Why seek ye the Living One amongst the dead? He is risen; He is not here! Come, see the place where the Lord did lie."

The Myrrh-bearing Women rush to the Apostles, bearing to them the joyous news. And through the Apostles and the Gospel is Christ's Resurrection preached unto all the world today.

Not all the Apostles immediately saw the risen Christ through spiritual eyes. Two disciples trav-

Cont'd on p.3

Metropolis House Update



Glory to God, thanks to the kindness of an anonymous donor, the Sacred Metropolis was able to gather most of the amount needed for a down payment on the purchase of space for Church offices. The closing for the purchase of this property is planned for the end of April. If the purchase goes through successfully, God willing, the next step will be to plan and complete renovations to prepare the offices for use. Mortgage payments will also begin at that point. The Metropolis needs the support of the faithful now more than ever, as we

move forward with this important effort for the accomplishment of many Church initia-

tives, including this publication. Please consider providing a monthly or annual pledge to support our Sacred Metropolis, as She works to serve over 40 parishes and the Church as a Whole. Please see the back cover of this issue for more information.

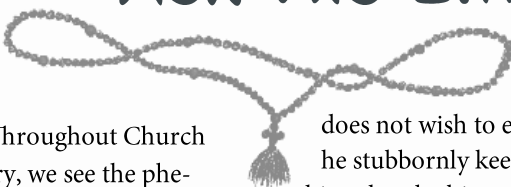
Following is a summary of goals that the Sacred Metropolis would like to bring to fruition through establishing an appropriate space: The Metropolis Center that we are trying to establish at this time will, by God's grace, serve to

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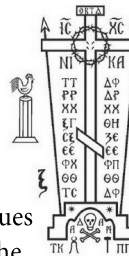


Ask His Eminence



Q: Why do monks leave monasteries?

-Anonymous



A: Throughout Church history, we see the phenomenon of monastics breaking their vows and taking off their Angelic Schema, God forbid! This happens at every monastery. In the lives of the Saints we see this spiritual tragedy play out many times, even in synodeies of Great Elders, such as St. Anthony the Great; even the Holy Apostles dealt with this issue. But how is it possible for a monk, who took an oath before God to deny the world in favor of eternity, to then seemingly forget his Faith and commit such a spiritually dangerous act of rebellion against the same God that he formerly devoted his life to? How is it possible for monks to leave monasteries?

does not wish to expel his demons, and he stubbornly keeps those demons in him, then he himself is expelled, together with the demons. It is not the Abbot who expels the monk; rather, it is the monk himself who is overcome with the desire to leave the monastery and betray his vows; this temptation overcomes him because he is no longer covered by the grace of God, due to his persistent disobedience to the spiritual law. If the monk disconnects himself from God, it is shown by his disconnection with his Elder, his Abbot, who essentially is the voice of his conscience. He does not want to face the voice of his conscience. The same thing can happen even in parishes, when various pa-

hausted because if the monk continues to ignore the voice of God, that is, the voice of his conscience, then these continuous wake-up calls will be to his condemnation; he is pushing God away.

Under these circumstances, after the monk leaves and after Grace has departed from him, the monastery could be the worst place in the world and the abbot could be the worst person in the world, in the monk's perception, depending on how far the monk has drifted spiritually. This perception is fueled by the demons who have entered into him, and by his desperate need to escape the voice of his conscience through escaping his Elder.

Preventing all this is so simple: Just do the ABCs: go to confession, say your prayers. If you do not go to confession as a monk, you will disconnect yourself from your Geronda, or Elder. And you will fall. As the Saints have said, the demons build nests in the unconfessed thoughts of monks. Unconfessed thoughts fester and render even the seemingly greatest monks vulnerable to demonic tricks, whereas the monk who confesses honestly, is protected by obedience, and by his Elder's prayers and guidance.

Why would a monk not confess honestly to his Elder, when doing so is vital to spiritual survival? Pride. As St. John of the Ladder says, pride precedes the fall. The proud monk begins to exalt his own abilities to discern, and to trust his own judgments, eventually telling himself that he needs neither his Elder nor even God.

It says in the Scriptures, "My son... trust not your own understanding..." (Proverbs 3) This is particularly applicable when a person persists in not following the commandments of God. If a monk trusts his own understanding while in a place of disobedience, then he is basically trusting the demons, because they have taken over his heart. Whereas the monastic way of life is for purification of the heart, as is the entire Church. Once the devil enters into the heart of a monk or a hieromonk, he not only forgets everything he has learned, but even everything that he has preached. But if the grace of God finally does come through to the monk's heart once again, by His mercy,

Cont'd on next page

The answer to this question is very simple. A monk enters into the Monastery because he has a calling, and it is the grace of God which calls him to the Monastery. If the grace of God departs from the monk, the monk departs from the monastery. It is not complicated. There are certain "ABCs" to the monastic way of life, which we classify as spiritual law. If the monk follows the spiritual law, he will be covered, and the grace of God will continue to abide with him all the days of his life, and bring him triumphantly into the next life. If he disregards the spiritual law, he will be lost. Following these ABCs is not complicated, and does not require great ascetical feats; it simply involves choosing to do so. Before the fall, God gives the monk many chances to repent; but eventually, if the monk chooses to ignore these chances and continue in disobedience to the spiritual law, then the grace of God abandons the monk. He cannot stay in the monastery because he is, more or less, expelled by the grace of God. For example, sometimes it happens that a monk leaves the monastery during Great Lent. We heard in the Gospel reading that "...this kind can go out only by prayer and fasting..." (Matthew 17:21) In a monastery, there is a community of monks working on expelling their demons. If a monk, however,



rishioners might avoid their confessor because they just do not want to deal with their conscience. But everything in monasteries is much more enhanced, because it is the Christian way of life, focused, in a communal form. Simply put, the grace of God departs from the monk because the monk pushes the Grace away. He is given many chances before it happens; I have seen the process, and I am amazed how it is, to-a-T, exactly what the Holy Fathers tell us: He's given a chance, he disregards the chance, he loses grace. Or, he is given a chance, he corrects himself, he can become even stronger and he can become even greater because some of our greatest Saints were at one time great sinners. After squandering these chances for correction many times, finally the grace of God is ex-

Ask His Eminence *Cont'd from previous page*

because we know that there are prodigal sons, then the confusion subsides, and the monk starts to think more clearly.

A monk cannot leave his monastery without being in grave danger of perdition because he has made vows before God and men. Once tonsured, a monk will not cease being a monk for eternity. On that Day, he will be judged as a monk, either to his glory or to his condemnation. Traditionally, in many Orthodox countries, monastics who had abandoned their Great Schema would not even be buried in the village cemetery after their repose, but rather they were placed, without a church service, in a solitary plot outside of the cemetery gates. This reflects the reality of the seriousness of the monastic vows in the sight of God. Priests and deacons can be deposed or suspended, but a monk can never be de-monasticized.

We have all heard the event that occurred early in the 20th century involving a Mount Athos monk from the Monastery of Gregorion: This monk fell away through the process described herein, and he entered the world. Eventually, he married a young woman and had a child. No one knew about the secret in his past. One day, as they prepared for bedtime, the monk was lying on his bed without a shirt, as his young son played next to him. Glancing at his father, the young boy innocently asked, "What is that, Father?" pointing at the monk's midsection. As there was nothing on the father's skin, the parents were perplexed, and endeavored to understand what



the boy was pointing to. "Can you not see the shapes?" the boy asked, and proceeded to trace the signs of the schema with his finger, on his father's bare chest area. The young mother was greatly alarmed, and demanded to know what was going on, and how it was that the child could see the invisible shapes of a monastic schema on his chest. At that point, the monk confessed all. The Godfearing young woman immediately demanded that he leave the home and return to the monastery, lest God's wrath would fall on her family, the fruit of the monk's betrayal. The monk was suddenly shaken, repented, and in fact returned to the monastery where he lived out the rest of his years. He related that there were three reasons why he repented and returned to the monastery: First, because nothing that he did was blessed; everything he tried was a disaster this whole time, while he was out in

the world. After all, how could he ask the One he betrayed to then bless the betrayal, and who else can provide blessings but God? The second reason for his return was the event retold here, where his son traced the entire schema on his skin, and third, the fact that his Geronda kept communications with him encouraged him to go back.

When a monk departs from the monastery, he is going to latch onto many different reasons why he needed to leave, while at the same time, he seems to completely forget all the extraordinary reasons why he should have stayed: his love for our Savior, for monasticism, his calling which led to his tonsure in the first place, and the grave danger of losing his eternal soul. Such is the darkness into which the enemy places the intellect of the fallen monk. He is in such extreme delusion, that he seems to be a different person, who is now confused not only about spiritual matters, but even about earthly ones. Through witnessing the behaviors of fallen monks, it becomes clear that it is the Grace of God which provides the intellect with light, because we see how dark that same intellect becomes when Grace abandons it. It is exactly as the Holy Fathers have described this process.

The monk knows that he is being abandoned by Grace, even before the abandonment is complete: he knows that he has lost Grace; he will even admit it. But then, once he is abandoned, the monk comes up with excuses, and often plunges himself into self-pity as part of

Cont'd on p.11

Do you have a question for his Eminence, Metropolitan Demetrius of America, that you would like to ask through this column? Questions may be sent to *The Spiritual Watch*, c/o St. John's Monastery, 151 Heron Road Cobleskill, NY 12043, or email it to: KeepSpiritualWatch@gmail.com

Christ is Risen! *Cont'd from cover*

elling to Emmaus did see Jesus walking with them, but did not recognize Him till such time as He had warmed their saddened hearts; and then were their spiritual eyes opened. Mary Magdalene conversed with Christ in the garden, but neither recognized Him nor was cognizant of the mystery of the Resurrection, until the voice of her beloved Teacher touched her heart and illumined her soul, which had been given to thinking in worldly fashion.

It was the Beloved Disciple John, whose heart was pure and undimmed by, timidity, who before all others descried the light of the risen Christ through spiritual eyes; and with his bodily eyes did he behold the manifested Lord.

Scattering and dispersing the dark and gloomy tempest of sin, Christ, the Sun of Righteousness, shone forth, gleaming not in the hearts and souls of the Apostles only, but in those of all who draw near to Him with faith, salvation seeking.

"Blessed are those who have not seen and have believed," Christ sayeth; "blessed are those who have perceived Me not with bodily eyes, but with the eyes of the heart."

It was with his spiritual eyes that Archdeacon Stephan, the Proto-martyr, saw the heavens opened and the Lord Jesus at the right hand of God the Father. It was with eyes of faith that the risen Lord was beheld by Great-martyr George the Trophy-bearer and by all

the other martyrs who laid down their earthly lives for Christ, in order that they might receive from Him life eternal. It was upon Him that spiritual athletes did fix their spiritual gaze; despising earthly pleasures, they were crowned in the heavens with glory unfading.

But neither the scribes nor the pharisees, His enemies, saw the resurrected Christ. Nor did the tormentors of the martyrs see Him, strengthening the martyrs. Neither did, nor do, all those whose spiritual gaze is dimmed by unbelief, whose heart is be-

Cont'd on p.10



KidCorner

Pious Puzzles

Glory to God
for all things,
and for spring!



Down

1. The Lord's Tomb;
2. Ancient form of execution;
3. Our Savior's Death on the Cross and His Resurrection give us the opportunity for ___
4. Feast of feasts!

Across

5. The Apostle who betrayed the Lord;
6. The rising of Our Lord from the dead after 3 days;
7. He asked the Lord to remember him in His Kingdom;
8. Roman procurator who authorized the Lord's Crucifixion.



The Best... Best Friend

A best friend will "have your back," care deeply about you, love you, defend you, and protect you. This Friend will know you very well, and give you wise and beneficial advice. He will rejoice with good things, and be deeply saddened by things that hurt you. Well, you have such a "Best Friend" who is truly standing next to you right at this moment: Your Guardian Angel, who was assigned to you by the Almighty God at the time of your baptism. You hear his voice when your conscience is speaking to you, or when you are receiving sweet consolation in a moment of sadness. He acts on your behalf in a myriad of ways every day. Heed his voice, so that you do not lose the ability

to hear him. Talk to him: He is listening.

Pious Puzzle Answers, Issue 1

ACROSS:

- 2) Church
- 6) Magi
- 9) Joseph
- 10) Twelve Apostles
- 11) Feast
- 12) Infant

DOWN:

(Please note that there was an editor error with the misplacement of #1 Down "Savior" and therefore it did not fit. Please forgive the error.)

- 1) Savior
- 2) Carpenter
- 3) Bethlehem
- 4) Lord
- 5) Theotokos
- 7) Gifts
- 8) Manger



Humble Head-Scratchers & Pious P-U-N-S...

⌘ Prostrations: God answers "knee-mail..."

⌘ Prevent TRUTH decay: Read the Holy Fathers!

⌘ Some people are so "open minded," their brains have fallen out!

QUESTIONS

1. Why is Pascha "the Feast of feasts?" What does St. John Chrysostom mean by, "O Death, where is thy sting?" Contrast the outlook /prospects that the human race had before the first Pascha with the possibilities we have had since. (pp. 1, 3)
2. Why does St. John Chrysostom refer to fasting as "the mother of virtues? Name at least three other benefits of fasting. (p.8)
3. Research St. John Chrysostom and write about or discuss his life: Why was he called "Chrysostom?"
4. Discuss the meaning of our motto: "Stand fast on spiritual watch..." Why is this important? How does it relate to the Parable of the ten virgins (Matthew 25:1-13)?

Think about your Faith

Answer one or more of the above questions and, with your parent's permission, send your responses, along with your name and age to: The Spiritual Watch, c/o St. John's Monastery, 151 Heron Road Cobleskill, NY 12043 or email them to KeepSpiritualWatch@gmail.com Part or all of the responses may be published in the next issue. (Age will be taken into consideration; parents feel free to simplify the questions to support younger children.)

MANY THANKS to MJP who contributed this issue's puzzle. If you have a pious puzzle for the Spiritual Watch, please share it.

ORTHODOX FAMILY LIFE: A *Spiritual Watch* Series

“Begin With the End in Mind” by Fr. Nicodemos Gayle, Presbyter

Great Lent was a good time to struggle and to reflect on our lives. There is an old maxim, made famous recently in life management literature, that when we are starting something important, we should “begin with the end in mind”. This saying has actually been around for centuries and is as true today as in ages past, perhaps even more so.

When we begin with the end in mind, we decide upon a clear direction for our efforts, and we reflect on the destination at which we hope to arrive. If we are careless and haphazard about the way we proceed, we are likely to waste time and maybe even lose our way. And, as Yogi Berra once said, “If you don’t know where you are going, you might end up somewhere else.” So far, we have looked at this issue in a somewhat worldly way. Now, we must hasten to move in a more spiritual direction. Beginning with the end in mind is nowhere more

important than in our spiritual life. What is the end that we want? When the end comes, where to we want to be? If we fail to look at these questions in an honest and straightforward way informed by Holy Tradition, we run the risk of having prepared ourselves for a very sad place in eternity, a place where we would prefer not to be. What a tragedy! To have carelessly lived our lives, basically sleepwalking through this life, and then being lost at the end!

The voice of the Church calls us to wake up, look at where we are going, and to

correct our steps. This is a time to listen to Holy Tradition and renew in our minds where we want to end up in this life and beyond. And where do we want to end up? We want to end up having been like the publican justified by a life of repentance. We want, like the prodigal son, to return from our sinful mistakes and end up in the arms of our Heavenly Father. We want to end up with

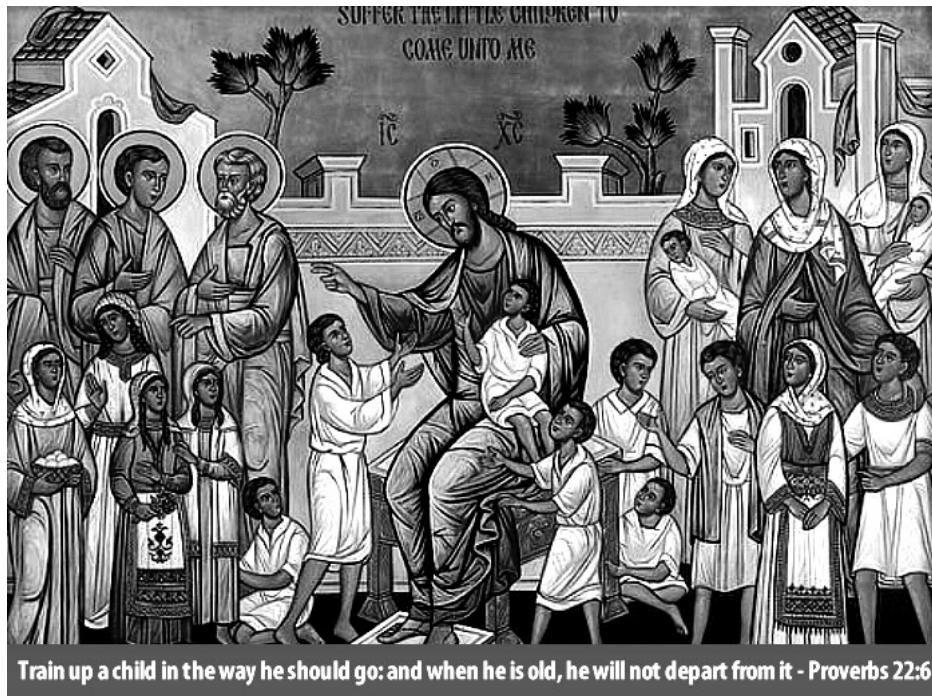
each of us.

If we do not become monastics, we will likely lead our lives as members of a family - as a husband, as a wife, as a son, or as a daughter. Family life rooted in the life of the Church is where we will struggle. How we make our journey as members of a family will lead us to our end. And, because of this, our family life needs focus and direction. In our families, we will begin learning about how to lead a holy life.

The husband and the wife, the king and the queen of the home, will need to provide structure and discipline. A Christian home should not be chaotic. It should be orderly and well-run. In the scripture, we are told that the clergy should be chosen from homes that are well-managed. An Orthodox home has an environment that values discipline. Our overly casual American culture will be at odds with us, but we will need to continue our struggle

without giving up. “Discipline is not the enemy of enthusiasm”. The Church and the home can have joy and liveliness in the midst of healthy discipline.

What we must decide from the start is whether our homes will be lead with the true spirit of the Christian life or be pulled down by the spirit of our modern culture which has lost its way. There are many topics to cover as we educate ourselves about the many aspects of raising a Christian family. We must begin with the end in mind. The “Spiritual Watch” will strive to be an important resource in this process. Stay tuned!



the sheep on our Savior’s right hand having kept His commandments. And we want to unlearn our judgmental ways and become students of forgiveness. This is our path. If we are deceived and allow ourselves to be blinded by worldly pursuits, we “might end up somewhere else”. We must work hard and earnestly pray that we do not end up in a foreign land, far, far away from our heavenly home.

The goal or desired end of our journey as pilgrims on this earth, is to draw near to God and be with Him for all eternity. Once we know this, we must use the spiritual road map provided by the Church to guide our way. This is the path for

The Spiritual Watch

The SW has received support from several Orthodox faithful—THANK YOU. Unfortunately, to date, we have not received enough funds to continue with the printed form of the periodical for the whole year. If we are not able to afford to print all the issues, they will still be available on line, God willing, at HOTCA.org Glory to God, we have raised enough funds to print the next two issues.

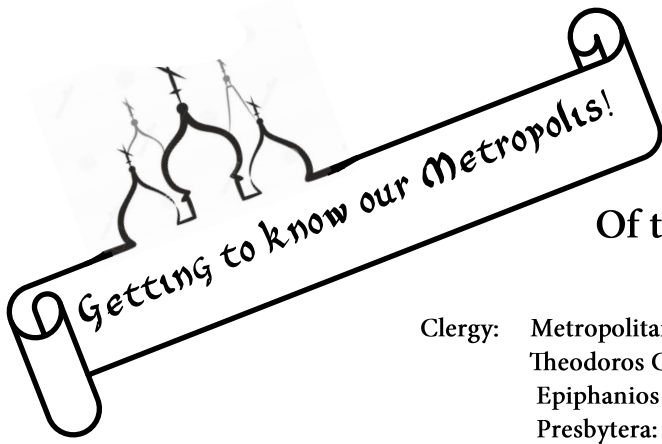
The Spiritual Watch is mailed to the homes of the faithful by request ONLY. Suggested annual donation: \$100
 (Please note: Those making a monthly pledge to support the Sacred Metropolis will automatically also receive the Spiritual Watch—see pledge form on back cover).

If you would like to receive *The Spiritual Watch*, but are unable to give a donation at this time, please send a note with your address, and we will mail it to you.

Please make checks out to *The Metropolis of America*, with *The Spiritual Watch* on the memo line, and mail to:

The Spiritual Watch, c/o St. John’s Monastery, 151 Heron Road Cobleskill, NY 12043

Please include the name and address of the person to whom you want *The SW* to be mailed. Questions? KeepSpiritualWatch@gmail.com



A Recounting of the Founding Of the Cathedral of St. Markella Astoria, New York

Clergy: Metropolitan Demetrius of America
Theodoros Giannakopoulos, Protospesbyter
Epiphanius Antoniou, Archimandrite
Presbytera: Monica Giannakopoulos



The Spiritual Watch thanks the Abbess, Mother Syglitiki, for sharing her precious memories about the history of St. Markella's, and Penelope Spanos for her help. «Η Πνευματική Εγρήγορση» ευχαριστεί την Ηγουμένη, Μητέρα Συγκλητική, που μοιράστηκε μαζί μας τις πολύτιμες αναμνήσεις της για το ιστορικό της Αγίας Μαρκέλλας, καθώς και την Πηνελόπη Σπανού για την βοήθεια της. This article is in Greek and English. Τα Ελληνικά ακολουθούν, μετά τα Αγγλικά.



Fr. Petros pictured here holding his little nephew who grew up to also shepherd St. Markella as Metropolitan Pavlos. Photo taken about 1958.

Holding a bouquet of flowers in his hands, Fr. Petros Astifidis arrived at the airport in New York in 1951, to meet the then Archbishop of the Old-Calendar Orthodox Christians, Arsenios. The Bishop had invited Fr. Petros to come to America and assume liturgical responsibilities in his churches. However, his disappointment was great when he met the Bishop at the airport because his ecclesiastical appearance was completely unorthodox, with no beard, no raso, nor a Kalimafchion. He remained in the jurisdiction of the Archbishop for a short while, but quickly realized that Bishop Arsenios was not a pure Old-Calendar clergyman, as he had thought, because he had churches which followed both the new and the old calendars. Disappointed, he decided to return to Greece, since it was impossible for him to compromise his stand on Church matters.

However, during the time of his stay, he met certain circles of genuine Old-Calendar Orthodox Christians who wanted, in any way possible, to keep him in America. With the financial support of these Faithful, he purchased a small house in Astoria, NY, which slowly, after many labors and struggles, became the Cathedral of St. Markella which adorns Astoria.

The services of Fr. Petros followed the Mount Athos typicon. The faithful were

moved by his fiery sermons, by his resplendence when he served the Divine services, by his venerable appearance, by his wise council, and they began to gather around him, with spiritual thirst. He was the only Greek Orthodox clergyman who kept upright the Orthodox tradition of the Priesthood at that time in America. He restored the mystery of confession, he established the practice of the Epitaphios procession every Holy Friday, and he honored the priestly raso, from which he was never parted. At the same time, he founded a Greek school, which was necessary for the new parish. He made a formal invitation for the teacher nun, Mother Siglitiki, to come from Greece and assume the responsibilities of the school's management and instruction. The school grew and progressed to the point of reaching an enrollment of 250 students.

One of the first and greatest helpers that Fr. Petros had at St. Markella was Isidoros Kalantis, subsequently the hieromonk Fr. Nikodimos. Fr. Petros had also developed a strong relationship with the Russian Church abroad, and in the year 1962, the Bishops Leontios of Chili and Seraphim of Venezuela consecrated him to the episcopate. As a Bishop, he worked with zeal for the consecration of bishops in Greece for the genuine Orthodox Christians, by the same Russian Orthodox Church.

After his consecration, his efforts became more intense. From his See at St. Markella, he cared for all the spiritual needs of the faithful, not only in New York, but even in many distant places in America and Canada. Very shortly thereafter, monks and nuns began to gather in his flock. In 1986 he founded the sacred convent of St. Anna in Montreal. Later, he founded the Holy Church of St. Mark of

Ephesus. His activity extended from Long Island to Florida with churches and monasteries. He also maintained a radio program called, "Voice of Orthodoxy" and he published a bimonthly magazine, "Torch of Orthodoxy."

Over the course of his Episcopacy, he ordained tens of priests, and tonsured monks and nuns. The Faithful of St. Markella embraced every effort that he made because he was always their spiritual support, their lighthouse of Orthodox life. Metropolitan Petros was the worthy founder and first shepherd of the Orthodox Cathedral of St. Markella. He fell asleep on January 22, 1997. Metropolitan Pavlos Stratigeas (the in-the-flesh relative of Metropolitan Petros), who was worthy in all things, took over the Cathedral of St. Markella, while supporting and continuing the labors of the ever-memorable Metropolitan Petros, until the day when our Lord sent him the great cross of his health trials. In February of 2014, the third worthy shepherd of the Cathedral, Metropolitan Demetrius, assumed the See, and so the God-pleasing history of St. Markella's continues, with the blessing of the Lord.

Cont'd w/Greek on next page



Metropolitan Petros with Fr. Pavlos (future Metropolitan Pavlos) on Mount Athos in the summer of 1984.

Μία Εξιστόρηση της ιδρύσεως Του Καθεδρικού Ναού Αγίας Μαρκέλλας

Αστόρια, Νέα Υόρκη

«Με ένα μπουκέτο λουλούδια στα χέρια του, έφτασε στο αεροδρόμιο της Νέας Υόρκης το 1951 ο πατήρ-Πέτρος Αστυφίδης για να συναντήσει τον τότε Αρχιεπίσκοπο των Παλαιοημερολογιτών Αρσένιο, ο οποίος τον είχε προσκαλέσει να έρθει στην Αμερική για να του αναθέσει λειτουργικά καθήκοντα στους Ναούς του. Όμως η απογοήτευση του ήταν μεγάλη μόλις συνάντησε τον επίσκοπο στο αεροδρόμιο, αφού η εκκλησιαστική του εμφάνιση ήταν εντελώς ανορθόδοξη, χωρίς γένια, χωρίς ράσα, χωρίς καλυμμαύχι. Παρέμεινε λίγο καιρό στην δικαιοδοσία του Αρχιεπισκόπου, όμως γρήγορα διαπίστωσε, ότι δεν ήταν ο ακραιφνής Παλαιοημερολογίτης κληρικός που νόμιζε, διότι είχε εκκλησίες με το νέο και με το παλαιό. Απογοητευμένος, αποφάσισε να επιστρέψει στην Ελλάδα διότι του ήταν αδύνατον να συνταυτιστεί με την εκκλησιαστική γραμμή του.

Όμως στο διάστημα της παραμονής του, είχε γνωριστεί με ορισμένους κύκλους γνησίων Παλαιοημερολογιτών που ήθελαν με κάθε τρόπο να τον κρατήσουν στην Αμερική. Με την οικονομική στήριξη αυτών των ανθρώπων, αγόρασε ένα μικρό σπιτάκι στην Αστόρια της Νέας Υόρκης, το οποίο σιγά-σιγά, μετά-κόπων και βασάνων, μετέτρεψε στον Καθεδρικό Ναό της Αγίας Μαρκέλλας που κοσμεί την Αστόρια.

Οι λειτουργίες του Πατρός Πέτρου ακολουθούσαν το Αγιορείτικο τυπικό. Ο κόσμος ενθουσιασμένος με τα φλογερά του κηρύγματα, με την μεγαλοπρέπεια του όταν ιερούργουσε, με την σεβάσμια μορφή του, τις σοφές συμβουλές του, άρχισε να συγκεντρώνεται γύρω του διψασμένος. Ήταν ο μόνος Ελληνορθόδοξος κληρικός που κράτησε σωστή την Ορθόδοξη Παράδοση του Ιερέα εκείνο τον καιρό στην Αμερική. Επανάφερε την εξομολόγηση, καθιέρωσε την περιφορά του Επιτάφιου κάθε Μεγάλη Παρασκευή, και

τίμησε το ράσο του Ιερέα, το οποίο δεν αποχωρίστηκε ποτέ. Συγχρόνως δημιούργησε Ελληνικό Σχολείο που ήταν απαραίτητο για την καινούρια ενορία του. Έκανε την πρόσκληση στην διδασκάλισσα Μοναχή Συγκλητική να έρθει από την Ελλάδα και να αναλάβει τα καθήκοντα της διεύθυνσης και της διδασκαλίας. Το σχολείο προόδευσε πολύ και έφτασε να συγκεντρώνει 250 μαθητές.

Ένας από τους πρώτους και μεγάλους βοηθούς του ήταν ο Ισιδωρος Καλάντης, ο μετέπειτα Ιερομόναχος Πατήρ Νικόδημος. Επίσης, είχε συνάψει άριστες σχέσεις με την Ρωσική Εκκλησία της Διασποράς ο π. Πέτρος, και το έτος 1962, οι Επίσκοποι Λεόντιος Χιλής και Σεραφεΐμ Βενεζουέλας τον χειροτόνησαν Επίσκοπο. Ως Επίσκοπος πλέον φρόντισε με ζήλο να χειροτονηθούν και οι εν Ελλάδι Επίσκοποι των Γνησίων Ορθοδόξων Χριστιανών από την ίδια Ρωσική Ορθόδοξη Εκκλησία.

Μετά την χειροτονία του, η δραστηριότητα του έγινε πιο έντονη. Από την Έδρα του στην Αγία Μαρκέλλα, φρόντιζε τις πνευματικές ανάγκες που των πιστών, όχι μόνο στην Νέα Υόρκη, αλλά και σε πολλά μακρινά μέρη της Αμερικής και του Καναδά. Πολύ γρήγορα μαζεύονται στην ποίμνη του μοναχοί και μοναχές. Το 1986, ιδρύει την γυναικεία Ιερά Μονή της Αγίας Άννας στο Μόντρεαλ. Αργότερα ιδρύει εκεί τον Ιερό Ναό του Αγίου Μάρκου του Ευγενικού. Η δράση του επεκτείνεται από το Λογκ Άιλαντ έως την Φλόριδα με εκκλησίες και μονές. Επίσης διατηρούσε ραδιοφωνικό πρόγραμμα «Η Φωνή της Ορθοδοξίας» και εξέδιδε το 15ημερο περιοδικό «Πυρσός της Ορθοδοξίας».

Στα χρόνια της Αρχιερατείας του, χειροτόνησε δεκάδες Ιερείς και έκειρε μοναχούς και



Ο αείμνηστος Μητροπολίτης Πέτρος, κέντρο, στην χειροτονία του ανιψιού του, μετέπειτα Μητροπολίτη Παύλου, δεξιά, ως διάκονο στην Αγία Μαρκέλλα. Αριστερά είναι ο ιερομόναχος Πατήρ Νήφωνα.

μοναχές. Οι Πιστοί της Αγίας Μαρκέλλας αγκάλιασαν κάθε του προσπάθεια γιατί ήταν πάντοτε το στήριγμα τους, ο φάρος της Ορθόδοξης ζωής. Ο Μητροπολίτης Πέτρος υπήρξε ο άγιος ιδρυτής και πρώτος ποιμένας του Ορθόδοξου Ναού της Αγίας Μαρκέλλας. Κοιμήθηκε στις 22 Ιανουαρίου 1997. Τον Καθεδρικό Ναό της Αγίας Μαρκέλλας, καθώς και το έργο του αείμνηστου Μητροπολίτη Πέτρου, ανέλαβε, στήριξε και συνέχισε ο καθ' όλα επάξιος Μητροπολίτης Παύλος Στρατηγέας (ο κατά-σάρκα συγγενής του) έως την ημέρα που ο Κύριος μας του έστειλε τον μεγάλο σταυρό της δοκιμασίας της υγείας του. Τον Φεβρουάριο του 2014, ανέλαβε τον Καθεδρικό Ναό ο τρίτος άγιος ποιμένας του Ναού, ο Μητροπολίτης Δημήτριος, και η θεάρεστη ιστορία της Αγίας Μαρκέλλας συνεχίζεται, με την ευλογία Του Κυρίου.»

GOT NEWS?? *The Spiritual Watch is looking for articles on Metropolis parishes for this column! Please send in clergy name(s), clergy wives name(s), website, contact information, and a brief history of your parish, parish news, and/or interesting facts to : KeepSpiritualWatch@gmail.com*

Crosses: Olive Wood from the Holy Land!

Great news, if you like beautiful wooden Crosses made from olive wood and stones collected from the Holy Land, by Fr. Barsanuphius and the Fathers at the Hermitage of St. Clement in Georgia: Available are Crosses of various sizes and styles, and prayer ropes made by the Fathers.

From Fr. B.: "I anoint all Prayer Ropes, upon completion, with Holy Oil from a bottle that has many Holy Oils in it from places in the Holy Land, such as the Tombs of our Saviour, the Theotokos, Golgotha, and Greece, such as the Tombs of St. Nektarios, of St. John the Russian, etc.,

and from Russia, such as the Tsar's family Chapel, the tomb of St. Xenia, etc."

The Crosses have the stones in them from the Tombs of our Savior, the Theotokos, Mt. Sinai at the top in the Cleft in the Rock, The Church of the Holy Nativity, St. Savva's Prayer Cave, the Jordan River, etc. For more information, or to order, please contact: St. Clement's Hermitage, 4867 New Hope Rd, Dawson, GA 39842
Tel. (229) 995-3551



Monastic tactics

Out of the Spiritual Battlefield of Monasticism...

Sayings of the Holy Fathers on Fasting:

A Compilation

by St. Nektarios of Pentapolis

Excerpt from the Saint's book, *Know Thyself*



...Concerning fasting, the divine Chrysostom iterates, "Fasting is a gift from God, the sustenance of angels, the companion of virgins, the prosperity of households, the advocate of the repentant, the yoke-mate of prayer, the beginning of wealth, the consolation of the poor, the helper of the wearied. It drives away slumber and brings psalmody. Fasting is that which refreshes us with water and prepares us to partake from the well of immortality."

St. Gregory of Nyssa states the following concerning the fast: "Fasting is common peace of the soul and body without disturbance, a well-established constitution; this is life pleasing to God and grievous to the enemy."

And St. Basil the Great writes, "Fasting shelters the infants, sobers the youth, makes honorable the elderly. The aged white head is made more respectable when adorned with fasting. It is a most befitting ornament of women, a reign on the passionate, the preservation of marriage, the nourishment of virginity." And again, "Fasting is the imitation of angels, the companion of the righteous, the continence in life."

Moreover, St. Cyril of Alexandria states, "Fasting is following the angelic life, the well-spring of sobriety, continence and prudence, the initiation of temperance, the disavowal of lust."

St. John Chrysostom relates the following concerning fasting: "Fasting, if done without its sister, Almsgiving, does not ascend to heaven. It is not only the yoke-mate of fast-

ing but, also its chariot." And the venerable Seberian states, "Fasting has two wings: prayer and almsgiving. Without these it cannot fly."

St. Basil the Great writes concerning the power of fasting: "Fasting begets prophets, strengthens the mighty; fasting makes wise the law-givers, it is the good companion of the soul, the sure support of the body, the weapon of those who strive for excellence; fasting is the training of athletes. It repels temptation, anoints with piety, it is the encourager of watchfulness, the founder of prudence. In war it is courageous, in peace it is calm. Fasting offers prayer to heaven and is like wings that take it to the higher way. Fasting is the mother of health, the educator of the youth, the embellishment of the elderly, the good fellow traveler of wayfarers, the sure companion of co-dwellers."

St. Symeon Metaphrastes states, "Fasting is a great good, it purges the wounds of the sinner, it soothes the inflamed fevers of carnal passions. It is good earth that sprouts forth the fruit of joy; it is the faithful ally that stands against the enemy."

St. John Chrysostom counsels us again concerning fasting when he writes, "Let us befriend fasting since it is the mother of prudence and the fount of all wisdom."

From the 2nd homily on fasting by St. John Chrysostom, we read, "Do not be vexed, my beloved, on account of fasting which is the mother of virtues, the source of good things, the fountain of prudence, the safeguard of piety, and the companion of saints, the co-dweller of angels, the enemy of the devil, the friend of the Holy Spirit, through which the pleasures flee from us and the demons retreat, the passions are calmed and the disturbances of the lusts are quelled. Then the mind, as in a tranquil sea, sails through the winter storms of evil and by means of temperance it anchors the vessel in the harbor of virtue. For what is fasting if not a crown of struggles, the provider of recompense, and a road to salvation? Fasting delivers us from slavery and brings us into freedom, it rescues us from captivity and returns us to our fatherland. Fasting heals the wounds of the soul, fasting renews the soul corrupted by sins. It strengthens the soul and makes courageous the spirit, it introduces the fear of God, it expels the passions and brings tranquility to the thoughts. During the days of fasting the lusts are extinguished, the virtues blossom, the beauty of prudence shows forth brilliantly, the body follows the soul, becoming spiritual and above nature. Rejoice in fasting and do not become downcast as the hypocrites do, who disfigure their faces to be seen by men, thus losing the benefit of fasting. These are the words of our Savior: 'Anoint your head with oil, wash your face with good works, shine with the virtues, to be seen only by Me, Who sees all that is hidden.' Fasting drives away demons and destroys the tyranny of the Devil, especially when joined to prayer. Fasting and prayer raised the prophet Elias to the heavens, it delivered the Ninevites from death. Fasting preserved Daniel unharmed by the lions. Fasting deemed Moses worthy of the unseen glory. Fasting made Elisseus the leader of the prophets."

Pearls from Monastic Fathers...

One should not think about the doings of God when one's stomach is full; on a full stomach there can be no vision of the Divine mysteries.

-St Seraphim of Sarov, "Little Russian Philokalia"

Our achievements must never loom large in our eyes; only our failures. But this must never lead us to despondency - the constant temptation - only to humility....

- Staretz Macarius of Optina, "Russian Letters of Direction"

Remembrance of God is something that God himself grafts upon the soul. But the soul must also force itself to persevere and to toil. Work, making every effort to attain the unceasing remembrance of God. And God, seeing how fervently you desire it, will give you this constant recollection of Himself.

-St. Theophan the Recluse





This summer, St. Xenia Camp will be from Saturday, August 13 to Saturday, August 19, in Fryeburg, Maine, for children ages 8-16. A great variety of fun indoor and outdoor activities is planned, and REGISTRATION IS NOW OPEN!! To register, or for more information, please visit the camp website: SaintXeniaCamp.com

St. Xenia Camp is looking for counselors and volunteer staff, the unsung heroes of the camp. If you can help in this God-pleasing endeavor, please visit the camp website to apply. May St. Xenia bless us with another unforgettable week of Orthodox fellowship and fun!



Having Financial Trouble? Give! *Submitted by an Orthodox mom*

My husband and I had been facing financial challenges, and it got to the point that our home of almost twenty years was put on sale as a foreclosure auction. The sale date was September 7, 2016. The previous night, September 6, we had been making the long drive home from the Monastery of St. John of San Francisco in Cobleskill, NY. Since my husband, who works in construction, was not busy due to a dry spell in work projects, he had decided to go up and spend a week helping the Fathers with construction work at the new church. I admit that I had a brief moment of whining to my husband about his contribution to the monastery, "Are we in a position to give charity now, when we seem to *need* charity?...". But my conscience made me come to my senses; he worked hard that week, and I was even able to make some food offerings for the fathers during our stay.

I was having a million thoughts during the drive home. My husband had submitted mortgage modification requests and reviews and such, trying to stop the auction sale, but nothing seemed to be working; I was holding my breath, waiting to see what was next. Maybe I would put our stuff in storage and move into my sister's basement with my family until we could rent a place. But could we rent a place, given our circumstances? I resisted thinking about it. I had passed the stage of intense worry, and I felt like I was settling into a surreal stage of sad acceptance, trying to trust God's Will in my sinful state.

We arrived home well after midnight. The next morning, I awoke by the ringing of the

phone a little before 9:00 AM. It was a man from a local army base offering my husband a construction project on the base! My husband was elated, and we all felt a sense of relief at the prospect of getting this income. My husband suggested that we go down to our prayer room and read the Akathist to the Theotokos, since the foreclosure auction was set to start at 1:00 PM. However, before we started the prayer, the phone rang again. It was a representative from the construction office of our local school system: they offered my husband the biggest construction project he had received all year, double the value of the previous one! At that moment, my husband and I looked at each other with the realization that something out of the ordinary was happening... Two significant construction jobs upon waking up, the first morning back from helping at the monastery? And this coming out of a period when my husband had not been able to get work? There were tears in our eyes, and not only because of the jobs, but mostly because we felt the immediate presence of God in these occurrences, and clearly saw that Divine Power was interacting with our unworthy, humble family at that moment.

After we finished prayers, came the big news: the foreclosure had been stopped, and mediation would take place to explore remodeling options. The immediate threat of foreclosure was gone. I cannot describe the joy and relief we felt. And as though that was not enough, like it was the cherry on top, we heard the door knock in the midst of our jubilee. A tall man that we had not seen before, nor had expected, stood at the door. He informed us that he was from our home insurance company, and that they had processed a claim for a lightning strike

that had hit our basement the previous month. We had almost forgotten about it, since the damage had been fairly unintrusive, affecting mostly the tiles near our basement sliding door. My husband tried to hide his surprise when the man told him that we would be given about \$3,000 for the damages (which was legitimate, but quite unexpected, especially since we had not aggressively pursued the claim). "And when will we be receiving these funds?" my husband asked. "Here is the check," the man replied, and handed him the check.

In disbelief of all these events which took place the first morning upon returning from making a small sacrifice for the Monastery of St. John's, I called the Monastery and, in an excited jumble of words, told the Father what had happened. He calmly replied, "Yes, it happens all the time... You do a little for the Saint, and he takes care of you...!" Glory to God!

Our Lord knows that the events I describe herein truthfully took place on that September morning. I say this because, had I not lived these events myself, I might have trouble believing them. Since then, whenever things are tight, my husband and I decide where to give: to a church or monastery, or to the poor. And our challenge is immediately resolved, often in unexpected ways. It has never failed. Perhaps if I had the faith that I should have, this would not surprise me. We deeply thank the Theotokos, St. John Maximovitch, St. Nektarios, and all the Saints who mercifully help us and intercede for us sinners.



The Holy Metropolis needs the support of Her faithful in order to successfully meet Her responsibilities and objectives in the administration of the Church as a Whole. May our Savior richly bless all who help His Church, as He has promised.

“Honor the LORD with your wealth, with the first-fruits of all your crops; then your barns will be filled to overflowing, and your vats will brim over with new wine.”
-Proverbs 3:9-10

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For more information on how to be a supporter, sponsor, or benefactor of the Holy Metropolis, please see the back cover. If you have questions, or if there is an error / omission in this list, please forgive us and let us know as soon as possible: The Metropolis of America, 151 Heron Road, Cobleskill, NY 12043
KeepSpiritualWatch@gmail.com

Christ is Risen! *Cont'd from p.3*

fouled with sins and vices, whose will is directed only toward the earthly, ever see the light of the glory of the risen Christ.

Let us cleanse our hearts from all filth and foulness, and our spiritual eyes will be enlightened.

The light of Christ's Resurrection will flood and fill our souls, in like manner as the Church of the Resurrection, yearly, throughout the centuries,



on Great Saturday, is illumined with light when the Orthodox - and only the Orthodox Patriarch receives the Heavenly Fire.

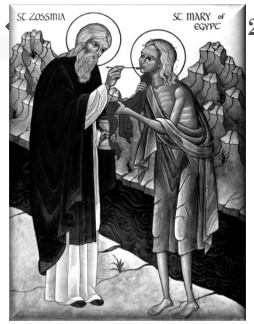
Let us lift up our hearts! Let us forsake everything worldly; let us rejoice in this day and be exceeding glad!

Christ is risen from the dead, having trampled death by death.

Christ is risen!
By St. John of San Francisco
Pascha 1956, Paris

May God defend us from the evil one and from his designs,
for fierce is his struggle against us.

by St. Mary of Egypt



Ask His Eminence

Cont'd from p.3

an effort to excuse his actions; and it is all just a big plan, a big delusion. This is what happens to

the monk: he loses God's Grace, falls into delusion, and leaves the monastery. The same type of abandonment happens with people in the world, as well. We are talking about two different levels, but there are many Orthodox Christians who fall away in the world, as well. It's the same story: they're falling away because they don't want to deal with their conscience. St. John the Evangelist says, "...people love darkness more than light because their deeds are evil... they do not want to come close to the light lest their deeds be exposed." (John 3:19) This happens with people everywhere. And it's so simple. For us, who see it, and watch the whole process, it is very simple, as I said: it is exactly, to-a-T, what the Holy Fathers describe.

St. John of the Ladder tells us, in Step 26, "Someone asked one of those who could see: 'Why does God, who foresees their falls, adorn some with gifts and wonder-working powers?' And he replied: 'In order to make other Spiritual men more careful, and to demonstrate the freedom of the human will, and to cause those who fall to be without any

excuse at the last judgment.'" These are very sobering and fearful words.

But let us never lose hope for the return of our brethren. We must always hope, and always pray that those who fall do not end like Judas, but like St. Peter, in true repentance.

We could write a whole book about how this dark process happens which leads monks



to leave monasteries. Many fathers have addressed the grave danger of this action, as well as the

intense pain that it causes. The holy Apostle Paul, the great God-bearer, said on this subject: "Of all of my griefs, shipwrecks, hunger, prison, beatings, tortures, of all of these, the worst thing—what grieved me the most—was false brethren; those who walked with us on the road, but then left us." This is, in fact, a sadness that is profound for an Elder. However, we should not be demoralized. If we become scandalized easily, this is a sign of weakness of faith. In general, we should not be shaken, because we should remember that the devil is working to plant evil in the Church,

too, as the Fathers of Optina said, "Where is the devil if not in the Church?" But our Savior is more powerful. Let us put our hope in Him and pray fervently that He protects His Church and His sacred monasteries. I will end with the words of St. Peter the Damascene on the use and abuse of the gift of free will:

We all receive God's blessings equally. But some of us, receiving God's fire, that is, His word, become soft like beeswax, while the others like clay become hard as stone. And if we do not want Him, He does not force any of us, but like the sun He sends His rays and illuminates the whole world, and he who wants to see Him, sees Him, whereas the one who does not want to see Him, is not forced by Him. And no one is responsible for this privation of light except the one who does not want to have it. God created the sun and the eye. Man is free to receive the sun's light or not. The same is true here. God sends the light of knowledge like rays to all, but He also gave us faith like an eye. The one who wants to receive knowledge through faith, keeps it by his works, and so God gives him more willingness, knowledge, and power"

—St. Peter the Damascene (Philokalia)

Metropolis House Update

Cont'd from p.1

unify our Metropolis so that the Church can operate as a single unit and not as a mere coalition of scattered parishes. The Metropolis Center will be where the hierarchy convenes for meetings to shape the direction and the activities of the Church. Extensive files will be maintained there, including Certificates of Baptism, Marriage, and Ordination, as well as other Metropolis documents, both historical and contemporary. Through an organized Metropolis Center, the Metropolis will be able to set up departments and funds to help with every aspect of Church life. The Center will plan and publish spiritual literature and periodicals, with the goal of eventually establishing an in-house print shop. An office of communications will also be established to encourage and inform scattered communities, as well as a trav-



el fund to cover the costs of travel for parish visits. We will establish an office of catechism to reach out to and serve the curricular and other needs of current and potential catechumens. Eventually, the Metropolis will also cultivate Metropolis-wide English, Greek, Russian, and Spanish preaching ministries to attract additional qualified clergymen and theologians to support missionary work. A prison ministry will also be organized at the Center to serve the spiritual needs of souls imprisoned throughout America. In short, the Metropolis Center will be a place to organize and coordinate the activities of the Metropolis, ensuring that many more objectives are accomplished.



❖ THE SACRED METROPOLIS NEEDS OUR SUPPORT ❖

Η ΙΕΡΑ ΜΗΤΡΟΠΟΛΗ ΧΡΕΙΑΖΕΤΑΙ ΤΗΝ ΥΠΟΣΤΗΡΙΞΗ ΜΑΣ

“In order for parishes to function well, the Metropolis must function well. Who will support the Metropolis if not Her faithful?”
« Για να λειτουργούν καλά οι ενορίες, πρέπει να λειτουργεί καλά η Μητρόπολη. Ποιος θα υποστηρίξει την Μητρόπολη αν όχι οι πιστοί Της;»



Christ approved the widow's mite, saying that she had given more than anyone else, for the rich cast in a great deal from their abundance, but she gave all she had, all her livelihood. Those alms we give in the name of God are received by God Himself. Spiritually, our alms are laid up in the treasuries of heaven, God's treasuries, from which no one can steal them away.

-St. John Maximovitch, the Wonderworker

Ο Χριστός ενέκρινε την δραχμή της χήρας, λέγοντας πως είχε δώσει περισσότερα από όλους, γιατί οι πλούσιοι είχαν δώσει πολλά από την αφθονία τους, αλλά αυτή έδωσε ότι είχε για να ζήσει. Οι ελεημοσύνες που δίνουμε στο όνομα του Θεού λαμβάνονται από τον Ίδιο τον Θεό. Πνευματικά, οι ελεημοσύνες μας κλείνονται στα θησαυροφυλάκια του ουρανού, του Θεού τα θησαυροφυλάκια, από όπου δεν είναι δυνατόν να τις κλέψει κανείς.

-Άγιος Ιωάννης Μαξιμόβιτς, ο Θαυματουργός



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(Note: the pledge level listings have changed from monthly to annual, for donor convenience, but donations can be monthly or annual. Σημείωση: Οι καταχωρίσεις επιπέδων των δωρεών εμφανίζονται με ετήσια σύνολα, για ευκολία, αλλά οι δωρεές μπορούν να γίνονται μηνιαίες ή ετήσιες.)

Please check one – Μαρκάρετε μία επιλογή:

- Supporter Level** (Annual gift of \$100-\$999 - Ετήσια δωρεά των \$100-\$999)
- Sponsor Level** (Annual gift of \$1,000-\$2,999 - Ετήσια δωρεά των \$1,000-\$2,999)
- Benefactor Level** (Annual gift of \$3,000 or more - Ετήσια δωρεά των \$3,000 ή άνω)

Checks should be mailed to:
The Metropolis of America
151 Heron Road
Cobleskill, NY 12043

My annual pledge amount— το ποσόν της ετήσιας μου δωρεάς : \$ _____ per year/τον χρόνο

or My monthly pledge amount— ή το ποσόν της μηνιαίας μου δωρεάς : \$ _____ per month/ τον μήνα

A list of Supporters, Sponsors, and Benefactors will appear in future issues of the *Spiritual Watch*. Please let us know under which name you want your pledge to be listed (i.e. “The Smith Family,” or “In Memory of...” etc.), or if you prefer to remain anonymous.

All pledgers will receive the *Spiritual Watch*. Όλοι οι δωρητές θα λαβαίνουν το περιοδικό Πνευματική Εγρήγορση.

In the publication, I would like the name for my donation to appear as: Στο περιοδικό, θα ήθελα το όνομα για τη δωρεά μου να εμφανιστεί ως:

Or check here to be anonymous – ή μαρκάρετε εδώ για να είστε ανώνυμος/η.