



**THE MONTHLY BULLETIN OF  
PANAGIA PANTOVASILISSA  
HOLY MOTHER QUEEN OF ALL  
GREEK ORTHODOX CHURCH  
*A COMMUNITY FOR ALL***

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*March 2016*

**MEET YOUR PARISH**

*Beloved faithful,*

*Desiring to come closer and closer to each other until we become one among us and with God, we decided to publish the biography of two of our parishioners in each of our monthly bulletins. We hope that this will help us get to better know each other and, by knowing each other, we will get to love each other. We will start with the biographies of our parish council members:*

*Peter Sawaya - Parish Council President*



I was born in Latakia, Syria, a small town on the Eastern coast of the Mediterranean. I was probably 12-year old when I acquired the nickname "Doc", as I was always trailing my dad carrying his EKG machine while he was doing house calls. He

was so revered and larger than life, that I only dreamed to be like him. During my Internal Medicine residency in Cincinnati, Ohio, a Greek colleague of mine introduced me to Kallie at the Greek Festival (July 12, 1985; 7:30 PM, to be precise). After completing my specialty training as a nephrologist in Ann Arbor, we moved to Whitesburg, KY, to serve in an under-served area. I joined the faculty at UK in 1992. Teaching is something I have been always passionate about. It is very gratifying to see young minds grasping complex concepts and later blossoming as young physicians.

Favorite music: classical, Bach when I am happy, Mozart when I am sad and Beethoven when I am depressed or discouraged.

Favorite hobby: to be with my kids (Maria and Sophia), be it watching Jeopardy, playing tennis or riding the bike (now that they are older and gone, I better find something else!).

Favorite book(s): "The Language of God" by Francis Collins and "The Last Lecture" by Randy Pausch. But I must admit, I don't read as much as I should.

Favorite movie(s): "The Sound of Music" and "Cinema Paradiso"- yes, I am very nostalgic.

I am blessed to be in Lexington and surrounded with wonderful and good-hearted people. "La vie est belle!"

*Peter Sawaya*

## ***Why not Cremation? (3)***

(The Value of the Human Body)

*Delores Minor - Parish Council Vice-President*



I grew up in the south end of Dayton, Ohio – West Carrollton and Kettering where my father had a carpet store!

My grandparents immigrated to the United States by way of Lesbos on my father's side and Asia Minor then Thessaloniki on my

mother's side before settling in Middletown, Ohio.

I am one of five children of Tony and Nina Ellis. My brother, Stephen Ellis, lives in Lexington not far from me. I relocated to Lexington to attend the University of Kentucky. I have a double major in history and political science and a master's degree in secondary education. I worked at Bank of Lexington in the 1980s and 90s on the retail side of banking and then in human resources.

Once I married and began to have children, I switched to education. I was a classroom teacher at Tates Creek High School for fourteen years and have been the International Baccalaureate Diploma Program Coordinator at TCHS for the past five years.

Tom and I have been married for twenty seven years and we have three children – Eleni, Callie and Anthony. Eleni was recently married to Jake Towner this past November.

I grew up in the Greek Orthodox Annunciation Church in Dayton, Ohio and have been a member of Panagia Pantosavisillisa since the mid-1980s. I have served on the parish council for two years and have just been newly re-elected. I love my church and am proud of my Greek heritage!

*Delores Minor*

The incarnation of our Lord Jesus Christ is one of the undeniable proofs that the human body has a special value and that it is not disregarded by God (who assumed a human body at His coming into the world) and, therefore, it should not be disregarded by man.

According to the Bible, God created man's body on the sixth day of Creation (Genesis 1:26-28) and, at the end of the day, "God saw everything that He had made, and, behold, it was very good." (Genesis 1: 31)

It is very true that not too long after this, the first human beings, Adam and Eve, experienced the fall and, when we think about the fall, almost instantly we think about its consequences for our bodies: death, sickness, the tiredness of work and so on; and we forget that the fall was, in fact, the breaking of a spiritual loving relationship between God and man. According to the Bible, the very first result of the fall was that Adam and Eve's eyes "were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons" (Genesis 3:7) and, later on, the Lord God made "coats of skin" for Adam and Eve and "clothed them" (Genesis 3:21). What does this mean? It means that the first result of the fall was that Adam and Eve lost the garment of grace in which they were clothed before the fall, as one of the hymns of the Triodion says: "In my wretchedness I have cast off the robe woven by God, disobeying Thy divine command, O Lord, at the counsel of the enemy; and I am clothed now in fig leaves and in garments of skin."<sup>1</sup>

Talking about our ancestor's fall, we should not forget that "there has been a double fall: first of the angels, and then of man. For Orthodoxy, the fall of the angels is not a picturesque fairytale, but a spiritual truth. Prior to man's creation, there had already occurred a parting of the ways within the spiritual realm: some of the angels remained steadfast in obedience to God, others rejected him. ... The rebellion of the angels makes it abundantly clear that evil originates not from below, but from above, not from matter, but from spirit"<sup>2</sup>. The same idea is sustained by St. Paul when he affirms: "We do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of

wickedness in the heavenly places” (Ephesians 6:12). Our fight is not against the body because “do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?” (1 Corinthians 6:19), but against the lusts of the body (Romans 6:12)<sup>3</sup>.

The above-quoted verse brings to our attention another argument against cremation: many cremation-supporters argue that they do what they want with their body. However, the Bible, through St. Paul’s words, tells us that we are not our own and that our being, body and soul, belongs to God because we “were bought with a price; therefore, glorify God in your body and in your spirit, which are God’s” (1 Corinthians 6:20).

Beyond any theological arguments in supporting the great value of the human body, we have the living proof of the entire earthly life and ministry of our Lord Jesus Christ since His incarnation until His Ascension into heaven. Our salvation is realized in Christ’s body: the eternal Son and Word of God “became flesh and dwelt among us” (John 1: 14) by assuming our human body and our human nature. During His preaching, He taught us that “life is more than food and the body more than clothing” (Matthew 6:25) and He accompanied His preaching with “healing every sickness and every disease among the people” (Matthew 9:35 and 4:23). He did not tell the people: let your body suffer because it’s evil and the sooner you get rid of it, the better for you. On the contrary, He healed the people’s bodies and souls for the restoration of our whole being.

Before His Passion, when a woman anointed His body in Simon the leper’s house, the apostles were indignant about this, but He greatly appreciated the anointing of His body for His burial (Matthew 26: 6-13; Mark 14:3-9; John 12:1-8). He did not consider it a waste, but He considered that the body is valuable and called for holiness and sanctification and this is why, in any mystery of the Church, both body and soul are sanctified. A few days after the anointing of His body, during the Mystical Supper, He gave us His body and His blood to partake of them and, thus, to unite ourselves with Him, to have His body and His blood into our body and into our blood, to become Christ-bearers. At His Crucifixion, none of His bones were broken (John 19: 31-37), fulfilling the Psalter’s prophecy that God will preserve the righteous’ body

whole (Psalm 34:20) and, through His body’s death, He destroyed the power of Death.

One of the most important arguments for the value of the human body is that our Lord Jesus Christ kept His human body even after His Resurrection. He was not a ghost, but He arose with His body: “Behold My hands and My feet”, He told His apostles after the Resurrection, “that it is I Myself. Handle me and see for a spirit does not have flesh and bones as you see I have” (Luke 24:39) and, in order to convince them about the reality of His body, He asked for food and “they gave Him a piece of a broiled fish and some honeycomb. And He took it and ate in their presence” (Luke 24:41-43). The fact that our Savior rose from the dead with His body proves it abundantly that the He did not assume a human body just for the killing of the death in His body, but for much more: the deification of the body.

And He did not keep this resurrected body just for a few days in order to convince His disciples that it was He, but He even ascended into heaven with His human body and He then “sat down at the right hand of God” (Mark 16:19) and, through His mystical body, the Church, He unites us with His real body and with God the Father in the Holy Spirit. Amen.

<sup>1</sup> - Stichera of Vespers of Forgiveness Sunday, The Lenten Triodion, pp. 168

<sup>2</sup> – The Orthodox Way, pp. 74-75

<sup>3</sup> – in his book, “The Orthodox Way”, pp 79, Bishop Kalistos Ware writes that “St. Paul, however, is careful to say: ‘I know that in my flesh dwells nothing good’. (Romans 7:18) Our ascetic warfare is against the flesh, not against the body as such. ‘Flesh’ is not the same as ‘body’. The term flesh, as used in the passage just quoted, signifies whatever within us is sinful and opposed to God; thus it is not only the body but the soul that has become fleshly and carnal. We are to hate the flesh, but we are not to hate the body, which is God’s handiwork and the temple of the Holy Spirit. Ascetic self-denial is thus a fight against the flesh, but it is a fight not against but for the body. As Fr. Sergei Bulgakov used to say, ‘Kill the flesh, in order to acquire a body.’ Asceticism is not self-enslavement, but the way to freedom.”

*Yours in Christ,  
Fr. Cosmin Sicoe*

# Worship and Church Events Schedule

## Wednesday, March 2<sup>nd</sup>

9:00 am – 12:00 pm - Office Hours

## Thursday, March 3<sup>rd</sup>

6:00 pm – 9:00 pm – Office Hours

## Saturday, March 5<sup>th</sup>

11:00 am – French Program

5:00 pm – Great Vespers

6:00 pm – Family Night – Glendi

## Sunday, March 6<sup>th</sup> – Last Judgment Sunday

9:00 am – Matins

10:00 am – Holy Liturgy: Epistle: 1 Corinthians

8:8-13; 9:1-2; Gospel: Matthew 25:31-46;

11:30 am – Sunday School

12:00 pm – Potluck Agape – March Birthday Cake

Philoptochos Board Meeting

1:00 pm – Inquirer's Class

1:00 pm – Greek School

## Monday, March 7<sup>th</sup> – 6:30 pm – OCF Activity

Tuesday, March 8<sup>th</sup> – 7:00 pm – Stewardship  
Committee Meeting

## Wednesday, March 9<sup>th</sup>

9:00 am – 12:00 pm - Office Hours

7:00 pm – Parish Council Meeting

Thursday, March 10<sup>th</sup> - 6:00 pm – 9:00 pm –  
Office Hours

Friday, March 11<sup>th</sup> & Saturday, March 12<sup>th</sup> – Trip  
to visit Frances Stefanis

## Sunday, March 13<sup>th</sup> – Forgiveness Sunday (Daylight Saving Time Begins)

9:00 am – Matins

10:00 am – Holy Liturgy: Epistle: Romans 13:11-  
14; Gospel: Matthew 6:14-21;

11:30 am – Sunday School

Memorial Service for George Patrick Huskey

Oratorical Festival

12:00 pm – Potluck Agape (milk, cheese, eggs and  
fish allowed, **no** meat, please)

1:00 pm – Inquirer's Class

1:00 pm – Greek School

6:00 pm – Vespers of Forgiveness Sunday

## Monday, March 14<sup>th</sup> – Beginning of Great Lent

6:30 pm – OCF Activity

## Wednesday, March 16<sup>th</sup>

9:00 am – 12:00 pm - Office Hours

6:00 pm – Holy Liturgy of the Pre-Sanctified Gifts

7:00 pm – Lenten Potluck and Educational Program

## Thursday, March 17<sup>th</sup>

6:00 pm – 9:00 pm – Office Hours

Friday, March 18<sup>th</sup> – 6:00 pm – Salutations Service

Saturday, March 19<sup>th</sup> – 6:00 pm – Great Vespers;  
Confessions

## Sunday, March 20<sup>th</sup> – Orthodoxy Sunday

9:00 am – Matins

10:00 am – Holy Liturgy: Epistle: Hebrews 11:24-  
26; Gospel: John 1:43-51;

11:30 am – Sunday School

12:00 pm – Lenten Potluck Agape

1:00 pm – Inquirer's Class

1:00 pm – Greek School

5:00 pm – Vespers for the Orthodoxy Sunday at St.  
Athanasius Orthodox Church, Nicholasville

Monday, March 21<sup>st</sup> – 6:30 pm – OCF Activity

## Wednesday, March 23<sup>rd</sup>

9:00 am – 12:00 pm - Office Hours

6:00 pm – Holy Liturgy of the Pre-Sanctified Gifts

7:00 pm – Lenten Potluck and Educational Program

## Thursday, March 24<sup>th</sup>

8:00 am – 6:00 pm – Philoptochos Easter Bake Sale

6:00 pm – 9:00 pm – Office Hours

## Friday, March 25<sup>th</sup> – Annunciation

8:00 am – 5:00 pm – Philoptochos Easter Bake Sale

6:00 pm – Divine Liturgy of Annunciation and  
Akathist at

**St. Andrew Antiochian Orthodox Church** (1136  
Higbee Mill Rd., Lexington, KY)

7:30 pm – 9:00 pm – Retreat for Young Adults (18-  
30 years old) at St. Andrew

**Guest Speaker: Fr. Michael Oleksa of Anchorage, Alaska**

Topic: *Living Orthodoxy - The Ancient Christian Faith in the 21<sup>st</sup> Century*

Cost: Free admission

**Saturday, March 26<sup>th</sup> – Retreat with Fr. Michael Oleksa of Anchorage, Alaska**

(all ages – child care services provided) at **St. Athanasius Orthodox Church** (100 Lime Ln., Nicholasville, KY)

Topic: *Apostles to America – Apostles to Our Families and to Our Neighbors*

9:00 am – Matins followed by registration

10:00 – 11:30 am – First Session

11:45 – 1:00 pm – Second Session

1:00 – 1:45 pm – Lunch (provided)

1:45 – 3:00 pm – Third Session

3:00 – 4:00 pm – Great Vespers

Cost: \$10/person or \$15/couple

11:00 am – French Program at our church

**Sunday, March 27<sup>th</sup> – Second Sunday of Great Lent – St. Gregory Palamas**

9:00 am – Matins

10:00 am – Holy Liturgy: Epistle: Hebrews 1:10-14; 2:1-3; Gospel: 2:1-12;

11:30 am – Sunday School

12:00 pm – Lenten Potluck Agape

1:00 pm – Inquirer's Class

1:00 pm – Greek School

**Monday, March 28<sup>th</sup>** – 6:30 pm – OCF Activity

**Wednesday, March 30<sup>th</sup>**

9:00 am – 12:00 pm - Office Hours

6:00 pm – Holy Liturgy of the Pre-Sanctified Gifts

7:00 pm – Lenten Potluck and Educational Program

**Thursday, March 31<sup>st</sup>**

6:00 pm – 9:00 pm – Office Hours

## UPCOMING EVENTS:

- + **Saturday, March 5<sup>th</sup>** - 5:00 pm – Family Night – Glendi
- + **Friday, March 11<sup>th</sup> & Saturday, March 12<sup>th</sup>** – Trip to visit Frances Stefanis
- + **Sunday, March 13<sup>th</sup>** – Oratorical Festival
- + **Monday, March 14<sup>th</sup>** – **Beginning of Great Lent**
- + **Sunday, March 20<sup>th</sup>** – **Orthodoxy Sunday** - 5:00 pm – Vespers for the Orthodoxy Sunday
- + **Thursday, March 24<sup>th</sup> & Friday, March 25<sup>th</sup>** - Philoptochos Easter Bake Sale
- + **Friday, March 25<sup>th</sup> and Saturday, March 26<sup>th</sup>** – **Retreat with Fr. Michael Oleksa**

## Useful Websites:

[www.goclex.org](http://www.goclex.org)

<http://www.detroit.goarch.org>

<http://www.goarch.org>

<http://www.ancientfaith.com>

## Useful Apps

Ancient Faith Radio APP

GOARCH Daily Readings APP

Pray Always APP

Prayer Book App

# EDUCATIONAL PROGRAM

Every Wednesday evening at 6:00 pm during Great Lent we will celebrate the Holy Liturgy of the Pre-Sanctified Gifts. After the service, we will have a potluck and an educational program. Each evening we will watch and discuss a movie from the "Discovering Orthodox Christianity" Series. Please come to pray together and to learn about God.

## STEWARDSHIP REPORT

As of February 26, 2016, 23 parishioners returned their stewardship pledge forms. We thank you for your commitment to this community and to our Lord. We are now at 24% of our goal. Through prayers and full understanding of the meaning of Stewardship as a way of life and as a way of demonstrating our gratitude to what we have been given, we are confident that not only we will reach our goal, but we will surpass it.

## FINANCIAL REPORT

JANUARY 1-31, 2016

Total inflows: \$ 9,093  
Total outflows: \$ 12,079

**OVERALL TOTAL: \$ -2,986**

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THE COMMUNITIES OF  
**ST. ATHANASIUS, ST. ANDREW and HOLY MOTHER QUEEN OF ALL  
ORTHODOX CHURCHES**

INVITE YOU TO A RETREAT WITH GUEST SPEAKER:  
**Fr. Michael Oleksa of Anchorage, Alaska**

### SCHEDULE OF THE EVENTS

**FRIDAY, MARCH 25<sup>TH</sup>**  
6:00 pm – Divine Liturgy of Annunciation and Akathist  
7:30 pm – 9:00 pm - Session for Young Adults (18-30 years old)  
**ST. ANDREW'S ANTIOCHIAN ORTHODOX CHURCH**  
(1136 Higbee Mill Rd., Lexington, KY)  
**Topic:** *Living Orthodoxy - The Ancient Christian Faith in the 21st Century*  
**Cost:** Free admission

**SATURDAY, MARCH 26<sup>TH</sup>**  
(retreat for all ages – child care services provided)  
**ST. ATHANASIUS ORTHODOX CHURCH**  
(100 Lime Ln., Nicholasville, KY)  
**Topic:** *Apostles to America – Apostles to Our Families and to Our Neighbors*

9:00 am – Matins followed by registration  
10:00 – 11:30 am – First Session  
11:45 – 1:00 pm – Second Session  
1:00 – 1:45 pm – Lunch (provided)  
1:45 – 3:00 pm – Third Session  
3:00 – 4:00 pm – Great Vespers

**Cost:** \$10/person or \$15/couple

**SUNDAY, MARCH 27<sup>TH</sup>**  
10:00 am – Divine Liturgy with Fr. Michael Oleksa giving the sermon  
**HOLY MOTHER QUEEN OF ALL GREEK ORTHODOX CHURCH**  
(3001 Tales Creek Rd., Lexington, KY)

**ABOUT OUR GUEST SPEAKER**  
The Reverend Dr. Michael James Oleksa has spent the last 35 years in Alaska, serving as village priest, university professor, consultant on intercultural relations and communications, and authoring several books on Alaska Native cultures and history. A 1969 graduate of Georgetown University and of St. Vladimir's Orthodox Theological Seminary, Father Oleksa earned his doctoral degree in Presov, Slovakia, in 1988. His four-part PBS television series, *Communicating Across Cultures*, has been widely acclaimed. The recipient of numerous awards from local, state and federal agencies, as well as the Alaska Federation of Natives, Father Michael has taught on all three main campuses of the University of Alaska system and at Alaska Pacific University as well. He currently resides in Anchorage with his Yup'ik wife, Xenia, his daughter Anastasia and one of his three grandsons.

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