

DOWN the ROAD

CrossRoad Alumni Newsletter 2014



Formed by God's Word BY DR. ANN BEZZERIDES, OVM DIRECTOR



For this issue, we asked CrossRoad alumni to write down a beatitude, carry it around in their pocket for a week or so, and mull over its meaning. When I think back on my life as an “emerging adult,” nothing—no single thing—was more formative

for me than my own experience of being formed by God's Word. For me, this process made our liturgical services come alive, and made me relevant to them (rather than them relevant to me). It challenged and complexified my understanding of what it meant to love my neighbor. It humbled me, at a time when I thought I was the center of the universe.

It's hard to realize this when you're in the middle of these years, but they are hugely formational—the little decisions you are making daily are important. They are shaping you into the person you are becoming. Scripture is an incredible gift in helping us become people who, in the words of St.

Paul, should have the mind of Christ. (For more on this, reread Fr. Paul Tarazi's essay in *Christ at Work*.)

It is hard. A million advertisers are trying to get us to listen to their words about what should form us. Even the mesmerizing music from our current favorite artists—we often let those words shape our understanding, without taking a moment to reflect critically on whether or not they should be shaping us. Scripture itself is hard. Much of it is confusing. But trust the reading process; the Bible itself will answer many of its own questions if you keep reading. Seek out good resources to help you understand. Listen to our liturgical services, which are incredible keys to understanding; better even than simply listening to our services, pray them. And if you haven't done so already, take the challenge: choose a beatitude, scribble it down, and ruminate on it for a week.

The Beatitudes can be found in Matthew 5:1-12.



CROSSROAD
HELLENIC COLLEGE HOLY CROSS

Blessed are the Poor in Spirit BY MELANIE THOMAS, CR '13



“Blessed are the poor in spirit, for theirs is the kingdom of heaven.” (Matt 5:3) What does it mean to be poor in spirit? It is to be fully reliant on our Lord, knowing that our souls are weak without Him. Hence, with such a humility, knowing we own no

spiritual possessions on our own, we are able to serve one another with a pure heart.

One afternoon, my family and I were on our way to a wedding banquet, a celebration of newlyweds. I was excited to delight myself in a wonderful meal and to dance the night away in one of my nicest dresses. Sitting in the back seat of the car, looking out the window, I noticed a man holding a cardboard sign pleading for help. I didn’t quite understand at first why I was about to enjoy a lovely evening in the warmth of family and friends with excessively more than what we needed, yet this man did not even manage to obtain basic needs. I was confused, even a little guilty.

In Jesus’ parable of the wedding feast, God our Father is perceived as the King who prepared his Son’s marriage. (Matt 22) The worthy workers and businessmen invited to the banquet were too busy to come and partake of it.

Therefore, the King asked his servants to invite anyone on the streets, including the poor and unworthy. To conclude His parable, Jesus explains that these least of all gladly accepted this honorable invitation. In my case, the course of events occurred differently. I was the rich man who took part in this materialistic feast and the poor man remained there uninvited.

In God’s eyes, it does not matter much how many wedding ceremonies we attend here on earth. He just wants us to be ready, wearing our most fashionable outfits, to enter into our very last wedding invitation: His heavenly Kingdom, where Christ, God’s very own Son, will be the Bridegroom. In this scenario, we are not only guests at the wedding feast but the ones marrying the Bridegroom as a body, the Church. In order to fulfill this destined plan for each of us, we ought to stay faithful to our Lord during this present age.

Until now, you might think that I completely missed the point regarding the topic of being poor in spirit. But let’s look at it from another perspective: God’s people grew up on this very ground from one generation to the next. Yet over the years, peoples’ inner light started fading, and today believers in Christ are just a handful. From our Lord’s point of view, we are poor in number among the many rich men trying to satisfy themselves in earthly happiness and prosperity. Yet our merciful Lord urges us to cling to Him, for we will soon be spiritually exalted. For He once said, “Blessed are the poor in spirit, for theirs is the kingdom of heaven.”

IN THIS ISSUE

- 1 Ann Bezzerides
- 2 Melanie Thomas
- 3 Marianna Diveris
- 4 Danielle Xanthos
- 5 Jonathan Resmini

- 6 Andre Ahee
- 7 John Marshall
- 8 Mike Tishel
- 10 Melissa Likiardopoulos
- 11 Isabella Calpakis

- 12 Anna (Colis) Kallis
- 13 Faculty Updates
- 14 Faculty Updates (cont.)
- 15 Staff Updates



Blessed are Those Who Mourn

BY MARIANNA DIVERIS, CR '07

MATT 5:4



This beatitude always perplexed me. If you're sad about something, you would expect to be comforted, but why are those who mourn blessed? Something interesting to notice in this beatitude is the tense in which the word "mourn" is used: it is present tense. This present tense indicates that the mourning is continual, which makes it even more confusing. God wants us to be sad constantly and in need of comfort? Reflecting on my life, I see that I have times of sorrow and mourning, but I also have many times of happiness and joy. Does this mean that I am not blessed when I experience these happier times? Upon further exploring, it seems that the use of mourn here does not exactly reflect the experience of being sad about earthly things such as the loss of a job, death, injury, disease, etc. Second Corinthians states: "As it is, I rejoice, not because you were grieved, but because you were grieved into repenting; for you felt a godly grief, so that you suffered no loss through us. For godly grief produces a repentance that leads to salvation and

brings no regret, but worldly grief produces death. For see what earnestness this godly grief has produced in you..." (2 Cor 7:9-11). This quote helps us to understand that what is meant by 'mourn' is the mourning of our sin and fallen nature, realizing that we need constant repentance for our salvation. Yet, instead of sorrow, this mourning is supposed to bring us joy and gladness in the hope of the Resurrection and the promise of life in heaven.

When speaking about this beatitude, St. Gregory of Nyssa states, "The underlying sense seems to be that the soul should turn to the true good and not immerse itself in the deceits of this present life." Basically, those who are concerned with and mourning for the earthly and material things will never find the truth that those who are mourning the falseness of this life are seeking to find. For St. Gregory states: "Then it will no longer be difficult to see the meaning of the passage, why those who mourn now are blessed, because they shall be comforted in the world without end." This beatitude reminds us that what we know on this earth is not the true goodness that is meant for us in our next life. Knowing this, we should mourn our current condition and continue seeking the goodness that is the truth of our Lord, and in doing this, we shall be blessed.

Blessed are the Meek

BY DANIELLE XANTHOS, CR STAFF '12, '13



I looked up “meek” in the dictionary. What I found were a few benign words slowly walking me toward a spiral staircase of negativity: quiet, gentle, easily imposed on; submissive.

Now, picture this mission: a convoy stealthily disappearing into the night, packing enough supplies fit for a king, risking everything

they have—notably, their own lives—before an oppressive regime, to carry out an operation they know in their hearts to be truly meet and right.

Quiet? In many ways. Gentle? Yes. Easily imposed on? I would not say so. Submissive? That’s debatable. Perhaps there are better words to describe the myrrh-bearing women. Perhaps there is a more fitting way to understand this beatitude.

The word most often translated as “meek” appears in the Greek New Testament as *πραῦς* (*praos*). However, this word is more accurately illustrated as having the positive moral qualities of forgiveness, humility, and consideration. This beatitude, this blessing, is not to be confused as an endorsement of subordination, captivity, or weakness. Instead, let’s understand “meek” as gentle in spirit.

Words carry much weight. But I am not concerned with lexical semantics. I am concerned with the message of Christ. At the Sermon on the Mount, what is Christ telling the disciples? What is He telling the crowd? What is He telling you and me?

We are called to be gentle in spirit in times of tension as well as ease, in times of sorrow as well as joy, in receiving an acceptance letter as well as a rejection letter, in getting a promotion as well as a pink slip, at a wedding as well as a funeral, in the light of the beaming sun as well as in the dreariness of the pouring rain. Gentleness requires that we put the ego aside. It makes room for us to consider the perspective of others as well as our own. This even-tempered spirit arises when we better understand who we are. It happens when we better know ourselves, when we allow for pause, for breath, for prayer. Remember, in the situation in which we stop being gentle, Christ offers strength. The person with whom we stop being gentle stands before us as Christ Himself. Their words may not

This beatitude, this blessing, is not to be confused as an endorsement of subordination, captivity, or weakness. Instead, let’s understand “meek” as gentle in spirit.

reflect the words of Christ, but those words come from a place of brokenness. It is too easy to recognize this in others. What does it take to recognize this brokenness in ourselves? To be gentle is to have composure born of authenticity—being the authentic [your name here].

Those who are gentle in spirit are blessed, welcoming the loving embrace of Christ. They receive the blessing now as the presence of God, and they will receive the blessing of the coming Kingdom. The earth they inherit is the land of peace, flowing with milk and honey, as God intended.

I leave you with a gentle question, as asked by Johnny Cash: “Will you be one of the meek? Will you turn the other cheek?... What on earth will you do for heaven’s sake?”

Hunger and Thirst After Righteousness

BY JONATHAN RESMINI, CR '04, CR STAFF '09, '10



A few years ago I became quite ill, spending nearly two weeks in the hospital. During that time my digestive system shut down and I was told that eating and drinking would cause more complications; therefore I was asked to refrain from eating until I was better.

Now this was in a controlled environment; I was being monitored by physicians and receiving nutrients intravenously. Nevertheless, by the end of my stay I had never been so desperately hungry and even thirsty, despite the fluids I was receiving.

In preparation for this article, I began to reflect upon my hunger and thirst—the desperation with which I began to desire food and drink. The words of the beatitude, “Blessed are those who hunger and thirst for righteousness” began to have new meaning. Understanding true hunger—albeit not as severe as that of those who daily wonder from where their next meal will come—has afforded me a unique perspective. Jesus’ disciples, poor and starving, living in the Palestinian desert, would understand the true meaning of hunger and thirst. They would understand the desperation with which Christ was calling them to hunger and thirst for righteousness. Christ was calling them to desire righteousness constantly and with unwavering focus. By the end of my stay at the hospital, I could think of little less than my desire for food and drink. Christ is calling us to crave righteousness as if we were starving from lack of it. He asks us to thirst for righteousness as if we had not tasted of its flowing well for our entire lives.

What I have said thus far gives us an understanding of how we should desire righteousness, but we might still be wondering what it is we are to crave. What is righteousness? During the baptism narrative, Christ approaches the forerunner John, asking to be baptized. St. John, knowing who Jesus is, refuses, saying, “I have need to be baptized by you.” Jesus responds by saying that it must be done “to fulfill all righteousness.” In saying this, Jesus reveals what righteousness really is. He might have said instead, “It must be done to fulfill God’s divine plan.” “Righteousness” is God’s divine purpose for all creation. It is His salvific act in the midst of the world. “Righteousness” is God’s very will. To hunger and thirst for righteousness is to desire to do the will of God with every fiber of our being. It is to crave desperately to do his will as a starving person desires food or a parched desert-dweller seeks water.

Christ is calling us to crave righteousness as if we were starving from lack of it.

While we were at CrossRoad, I am sure most of us began to ask ourselves, “What is God’s will for me?” “What is He calling me to do?” “What is my vocation?” However, we might as well have asked, “How can I hunger and thirst for righteousness?” The answer to each of these is to love God with all one’s heart, mind, soul, and strength, and to love one’s neighbor as oneself. When Christ says, “Blessed are those who hunger and thirst for righteousness,” He is saying, “Blessed are those who do my will, blessed are those who love.” We are to crave desperately to do God’s will, to love.

I hope this will be helpful as you begin your own reflection upon the Beatitudes and continue down the road of the Cross.

Blessed are the Pure in Heart

BY ANDRE AHEE, CR '06



We often hear about the growing prevalence of heart disease in the world today—but what about spiritual heart disease? In Orthodox Christianity we place a great emphasis on the heart. For instance, one of the most popular Orthodox traditions is the “prayer of the heart,” otherwise known as the Jesus Prayer. But

how do we achieve and maintain spiritual health of heart? When we have a problem with our physical hearts we often see doctors who make diagnoses and give us instructions to improve our health. But how often do we attempt to heal our spiritual hearts? And how do we know if our hearts are healthy?

Christ tells us in the Gospel of Matthew, “Blessed are the pure in heart, for they shall see God” (Matt 5:8). When

I contemplate this passage, I often think of the saints. And this makes sense, because many of the saints were made worthy to see Christ due to their great purity and holiness. I am reminded that all I have to do to see God is purify my heart. But that is not so easy. Yes, the lives of the saints provide us with countless examples of how to live with purity of heart. But how can I possibly do this? After all, when I compare my own life to the lives of the saints, I am overwhelmed by the vast disparities.

One of the encouraging things about the saints, though, is that whenever I think my own sins are insurmountable, I am reminded that some of the greatest saints were formerly some of the greatest sinners. This means that we all have the opportunity to purify our hearts no matter how great our past sins are. I simply remember the great repentance of saints, such as St. Mary of Egypt, who lived a life of repentance and asceticism for almost fifty years in the desert, constantly asking God for forgiveness.

We must always strive to purify our hearts through repentance. We must ask Christ, the physician of our souls, to heal our spiritual heart disease and blindness. And know that, however great our sins may be, God’s forgiveness is always greater.



Persecuted for Righteousness' Sake

BY JOHN MARSHALL, CR '12



We have a very paradoxical faith. I would think of a blessing as a good thing, which takes the form of a snow day, a good movie, and lots of food. Your particulars may be different, but blessings would seem to be all “good stuff.” How, then, are those who are persecuted

“blessed”? Persecution is chastisement, things being taken away. Persecution is suffering, either from natural forces like the catastrophic storm that recently ravaged the Philippines, or from our fellow inhabitants of this world, as is the case for our Christian brothers and sisters in the Middle East. Whether we think we deserve it or not, persecution is a bad thing. What do we make of that? Do we seek to be persecuted so that we might get stuff in return? Of course not. That is selfish. Neither should we be expected to enjoy our suffering. That is masochistic. I would say this verse requires a different approach.

The point is not that we are ‘better’ for being persecuted, because that ties us up in our own self-worth. You cannot read the verse as simply “Blessed are those who are persecuted” because that is not true; it is incomplete! The answer lies beyond the blessing and persecution: right after “persecuted” comes the word “for.” The cause! This little word takes the hell that is our persecuted state and delivers it back to the One who put us here. It gives our hardship a refuge, a reason. We are saved from meaningless suffering by receiving a purpose. Not an explanation—we cannot know why we are asked to bear the burdens we are asked to bear—but somewhere our hearts can look and know that it’s all

worth it. All things done in righteousness are pleasing to the Lord. We should not idolize good for goodness’ sake, but offer our work, our love, our persecution to the Holy One as a sacrifice of love. By this act God redeems us, He accepts us in our brokenness and transforms our persecution into just another rung on the Ladder of Divine Ascent.

We all are persecuted. We may all feel lost in seemingly meaningless pain, but God does not forget us. Here are the final words of this verse: “For theirs is the Kingdom of Heaven”. In the end, none of the suffering we endure will maintain any authority over us, because no evil can compare in the slightest with the utter joy that will wash over us like desert rain when Our Father brings us home. In the end, the persecution doesn’t matter. The blessing is knowing where we’re going.

ABOUT DOWN THE ROAD

Down the Road is published annually by the Office of Vocation & Ministry at Hellenic College. Publisher’s headquarters is the Office of Vocation & Ministry, 50 Goddard Avenue, Brookline, MA 02445. Phone 617-850-1309; Fax 617-850-1408; Email vocations@hchc.edu. All CrossRoad alumni, alumni parents, alumni parish priests and friends of the OVM receive the newsletter. Hard copies may be requested by contacting the Office of Vocation & Ministry.

Editors

Mike Tishel (CrossRoad Director)

Anna Kallis (CrossRoad Asst. Director)

Layout and Design

Melanie Pappas

Line Editor

Tanya Contos

When Men Revile You

BY MIKE TISHEL, CROSSROAD DIRECTOR



“It’s not fair! Why do I always have to be the one to apologize; I didn’t do anything wrong.” This was probably my favorite line growing up, whenever I had to face the consequences of having done something wrong. In my own eyes, I was always the innocent victim. As I grew older, however, I

started to feel the weight of my brokenness more and more. I realized that I was oftentimes more culpable than not, and that my desire to justify my actions was a way for my ego to defend itself.

Our faith teaches us that Jesus Christ was sinless. He was free from sin, having never deserved any punishment, correction, or discipline. And yet He became the laughing stock, the victim, the object of all the world’s hatred. Think about the purest, most innocent person that you know. Then think about that person receiving the punishment due to a hardened criminal. This is our Jesus. Whereas any other human would have “deserved” punishment even to a small degree, Jesus did nothing to deserve his punishment, but voluntarily accepted it out of love for the world.

If Jesus, therefore, is the only one truly capable of fulfilling this beatitude, how then does He call us to do the same? This verse is completely foreign to me. I can never say that I have been persecuted on account of my faith. Oftentimes, I do feel persecuted, offended, or hurt by someone’s words or actions. When I reflect on why this is the case, however, it almost always comes down to the exaggerated view that I have of myself. How could they speak to me like that? Don’t they know who I am? I’m the great Mike Tishel! It is precisely for this reason that Jesus precedes the final beatitudes

with so many internal be-attitudes; poverty of spirit (a.k.a. humility), mourning (over our sins and over the suffering the world), meekness (in the face of conflict and suffering), a hunger for truth, showing mercy, purity of heart, peace-making.

Wouldn’t it be tricky if Jesus put this final beatitude at the beginning? Then everyone would be tempted to go around thinking they were blessed, simply because someone offended their ego. Self-justification is a great way to protect our ego. If someone does something to offend us, our ego immediately kicks in and claims that we are innocent and they are guilty. It projects the internal hurt that was inflicted on our pride onto the face of our neighbor. Humility, on the other hand, projects the face of Christ onto that of our neighbor, and reveals the truth about our insides: that on our own, by ourselves, left to our own devices, we are not okay. Oftentimes, we tend to turn outwards to judge the actions of others, to blame others, to think that others are to blame for our feelings of hurt. I am certainly not claiming that every wrong that we experience is purely based on our own pride. But true healing will come only when we at least strive to take ownership of the part that we played (however small or insignificant it may seem in the beginning). The real question is why do we so quickly tend to turn outward and blame others in these situations? I think that this has to do, in part, with a fear and apprehension of looking within for the problem. We know that if we do, we will not be happy with what we find and, ultimately, will have to admit defeat—a loss of control.

I love to be in control. I love to think that I can solve my own problems, heal my own wounds, and ultimately save myself from whatever situation I have fallen into. What would happen if I finally came to the conclusion that I am not in control of my life, and that I cannot heal myself and am not my own savior? In many cases, this is where people have claimed that their lives begin. This is

the first step to healing, the first beatitude. In Alcoholics Anonymous, this is the first step in the well-known Twelve-Step Program: “We admitted we were powerless over alcohol—that our lives had become unmanageable” (*Twelve Steps and Twelve Traditions*, p. 21). “Alcohol,” in this case, might just as well be substituted with “anger,” “jealousy,” “pride,” “self-centeredness,” or any of the products of our ego. After we surrender our lives to God, recognizing that we are unable to save ourselves, we go through a process of being recreated in His image (cf. John 3:1-21), and not in the image of our own egos.

Jesus was humble; therefore, we are to share in His humility. Jesus mourned for the sins and suffering of His friends; therefore, we are to do the same. Jesus was meek in the face of His own trials (ex. Garden of Gethsemane) and when He was being persecuted; therefore, we are to do the same. Jesus was hungry to fulfill the will of His Father; therefore, we are to do the same. Jesus showed mercy on the sinners; therefore, we are to do the same. Jesus was more interested in purity of heart than in purity of externals; therefore, we are to do the same. Jesus brought lasting peace while calming the storm of the world around him; therefore, we are to seek, be, and do the same. Once we have run through this proverbial checklist of divine attributes and begin to cultivate these attitudes within us (or at least realize how much we do not have them and desire them), then I think we will begin to see that we have not yet been persecuted.

Our path as Christians is to follow Christ. The closer Christ came to his passion and crucifixion, the lonelier the journey. At first he was thronged by multitudes of people who loved him and adored him. Toward the end, he was abandoned by even his closest friends. The closer we get to the cross of Christ, the lonelier we may feel. This is not the same as a sense of self-righteous “holier than thou” loneliness. This is a loneliness that comes from following Christ, which simultaneously allows our hearts to break for everyone around us. It’s not something easily understood, but can be seen clearly in the lives of the saints.

I think the most important takeaway in this final beatitude is how helpful it is in identifying a false feeling of persecution. So next time we feel insulted, wrongly accused, unjustly treated or scorned, maybe we can run through the following “checklist”:

- *Am I striving to be poor in my own spirit, i.e., in the spirit of my ego? **Lord, help me to be poor in spirit!***
- *Am I mourning over my sins and the suffering of my friends? **Lord, help me to partake of this joy-making sorrow!***
- *Am I meek in the face of suffering and everything that life brings my way? **Lord, give me Your meekness!***
- *Am I hungry and thirsty for righteousness, for doing God’s will, for knowing Him? **Lord, give me this hunger and thirst!***
- *Am I showing mercy to those around me? **Lord, give me a merciful heart!***
- *Am I seeking to be pure of heart? **Lord, give me this internal purity!***
- *Am I creating peace in myself and in the lives and hearts of those around me? **Lord, show me how to make peace!***

If I answer in the affirmative to all of the questions above after feeling unjustly accused, then chances are, my life is being sanctified in a powerful way. If not (and I think that most of us can safely say that we fall short of this everyday), then hopefully I will find myself turning my gaze inward and upward and lovingly outward, and feeling less pressure to justify myself in the face of external “persecution.” There is a sweetness that comes from the realization that most of the injustice that we feel around us is a projection of our ego protesting its ensuing exile by the grace of God.

It’s time for our ego to see who is the rightful King of our heart! Out with the old! In with the new!

Rejoice and Be Glad

BY MELISSA LIKIARDOPOULOS, CR '09



What a difficult commandment! It is much easier to be meek, to be poor in spirit, to mourn, to hunger and thirst, to be pure, to be merciful, to be a peacemaker, to be persecuted than it is to rejoice at these things. For in order to rejoice at these things, we must not only bear

the pain, but also smile. We must rejoice not merely despite our sufferings, but because of them.

How often have we held back harsh words when we have been asked to “turn the other cheek,” (Matt 5:39) but have failed to rejoice? Is it not easy to “be the bigger person” but grumble and feel as though we have lost while doing so? When we mourn at the evil in the world, do we remember that Christ has already saved the world, or do we despair at the impossibility of fixing its problems on our own? When we hunger and thirst for justice, kindness, and love, do we recognize that we are blessed for desiring godly things?

When we try to purify our hearts by not watching certain movies or listening to certain songs with our friends, are we joyful at the thought of seeing God, or do we mope at being cut off from our friends because some “rule” says we should not participate in what they are doing? For when we grumble at having “lost” the pleasure of sharing something with our friends, we destroy the opportunity we had to listen to God. Our restraint from crude pleasures creates a stillness in which we can listen to God and an emptiness in which we can hunger for Christ. And by becoming bitter at the loss, we have chased away the grace.

And what about being merciful? How often do we help or forgive others only to regret it later, especially when they receive credit for our work? As any peacemaker knows, getting two sides to agree is not only a thankless job, but often their anger is directed towards you. Their common anger towards you may result in their reconciliation with each other, but at the expense of you becoming their enemy. How can we rejoice at losing our friends because we tried to help them agree?

Finally, when we are persecuted, do we dance for joy? Do we praise God because we are blessed? Or do we grumble and moan about our troubles? For is not the thought that we are worthless the most common American persecution? We are constantly bombarded with the idea that we could change the world if we so desired, but the reality of our change is significantly smaller than we are promised, often resulting in the common despair that we cannot do anything worthwhile. If we cannot become as famous and influential as Bill Gates, for example, what is the point of trying?

So how can we rejoice when we are told we are not Christian because Christ was all about love and that means accepting people just as they are; when we are the butt of jokes and the recipients of teasing because we fast according to the tradition of the Church? Is it not tempting to complain to God about our troubles? But when we do so, we have lost the point. We have taken people’s pain and hurt directed toward something they do not understand as a personal offense. We begin to think that it is all about us, and not about Christ. But rejoice and be glad, for your reward is great in heaven. Our reward in heaven is what we need to focus on, not the pain, not the hurt, and not the loss. If we do this, God promises to reward us with the same reward He has granted to the prophets: the remembrance of His constant presence in our lives.

CROSSROAD FAMILY ALWAYS IN MY HEART

by Isabella Calpakis, CR '13

Seven different schools and too many different acquaintances that didn't really know me;
These left a small gap in my heart where God-given friendships should be.
When I pulled up to "Bible camp" I'll admit I didn't want to get out of the car
But little did I know how those 10 days would get us so far.

I'll never forget our bustle in the dining hall,
And the prayers we said when we realized the ropes course was exactly HOW tall?
Or Lindsay taking pictures and Theo sneezing and Bridgette always laughing,
And the beautiful day John Miller had the patience to teach us to sing.

The late night devos and constant laughing and closer relationships with God made us start to feel whole.
As long as we had each other, nothing else could take a toll.
But the days went by way too fast,
Even though we tried our hardest to make each minute last.

I just want you all to know I love you with all my heart.
Thank you for being there; your unique kindness is what sets you apart.
Not a day goes by where I don't think about the 10 days that changed our lives.
I wouldn't be who I am today without those best of times.

So when we've become adults and have our own families one day,
Don't forget to look back on our 10-day stay.
Laugh at the memories, cry, and smile that you came
And thank God for the family we became.

With God and each other, we will become who we're meant to be.
So no one can be against us – just wait and see.



Ten Years of CrossRoad

BY ANNA (COLIS) KALLIS, CR '05, CROSSROAD ASSISTANT DIRECTOR



Over the past ten years, 480 high school juniors and seniors have come to the campus of Hellenic College Holy Cross and have left transformed. We were given the opportunity to encounter our faith in a deep way, experience what it truly means to serve

our neighbor, and make friendships of a unique quality. For a decade, Christ has transformed high school students from all across America through CrossRoad. This is an exciting landmark to reach!

Ten is an important number for CrossRoad. It is the number of days that make up a CrossRoad session. This number was not arbitrarily selected. Research shows that it takes ten days to form a new habit. Now we have reached our tenth year of CrossRoad and we pray that this program will become a permanent “habit” of our Church.

For ten years at CrossRoad, quality friendships have been made; for ten years, high school students have

acquainted themselves with their faith in a real way; for ten years, students have sat on the streets of Cambridge and broken bread with the homeless; for ten years, participants have learned, in a tangible way, what it means to serve.

We are excited to celebrate these experiences and we also want to challenge all of you who were profoundly affected by CrossRoad to share its impact. In an effort to work together to help sustain CrossRoad, we are going to be launching the 10-10-10 Campaign this month! This is a campaign that will be led by the alumni. This is a new challenge. We hope that each of you will help us seek support for CrossRoad. We want you to share your stories with the broader community, and encourage them to help shape the future of the Church by supporting CrossRoad. We want to create a network of support, committed to CrossRoad, initiated by our alumni.

We are CrossRoad’s most powerful ambassadors because we have a story to share, we are products of this transformative program, and we have a responsibility to share that with others. God has worked so much good in the past ten years through CrossRoad. Let us do our part in offering Him this vessel for another ten. Stay tuned for more information from the OVM on this exciting endeavor!

CROSSROAD HAS A NEW FACE!

As a part of celebrating ten years, we have given CrossRoad a tenth anniversary “make-over.” We have a refreshed logo and have completely revamped our website! We feel that it is important to have a professional, up-to-date, and easily accessible website to reflect this high-quality program. Check out our new website at www.crossroadinstitute.org and let us know what you think!

10



FACULTY UPDATES

DR. ARISTOTLE PAPANIKOLAOU

Dr. Papanikolaou was recently installed as the Archbishop Demetrios Chair of Orthodox Theology and Culture at Fordham University. He is the inaugural holder, and this endowed chair is the only one of its kind in the country.

REV. DR. THEODORE STYLIANOPOULOS

Fr. Theodore Stylianopoulos, retired New Testament professor now for several years, and Presvytera Faye, enjoyed a September vacation in France and Greece, including a Mediterranean cruise touching in Constantinople, Ephesos and Crete. Recently, they were thrilled with the birth of their sixth grandchild and are expecting their seventh. Fr. Theodore is waiting for the publication of his brief study entitled *The Making of the New Testament* from Holy Cross Press. God's blessings on all of you and your families!

REV. DR. RADU BORDEIANU

Fr. Radu Bordeianu has traveled the last two summers in Jerusalem to study the Jewish tradition at one of Israel's most prestigious institutes, namely Shalom Hartman Institute. This fall, he ended his term as the President of the Orthodox Theological Society. He is now focused on writing his second book on the Church. Next semester, he will be on Sabbatical.

DR. JOHN BARNET

Dr. Barnet continues to teach courses in New Testament and oversee the academic programs at St Vladimir's Seminary. Recently, he resumed teaching introductory classes in New Testament Greek and began coaching his oldest son on his high school entrance exams. Dr. Barnet is looking forward (in a couple of years) to offering his son suggestions for applying to CrossRoad.

DR. DEMETRIOS KATOS

Dean Katos is pleased to announce that Hellenic College is offering its first pre-college summer program for high school students in Byzantine art history. Students can earn college credit and prepare for college entrance exams while living on the HCHC campus in Boston for three weeks during the summer. He is also working on the College's new community engagement course that will give sophomores a service learning experience in the local community. He is excited that HC students will have opportunities for a real CrossRoad experience all year long!

DR. JIM SKEDROS

Dr. Skedros participated in two conferences on the 1300th anniversary of the Edict of Milan (313 AD), the historic event which gave Christians unprecedented freedom to practice their faith in the Roman Empire. He just completed the essay "Byzantium and Islam in the Mediterranean World," which will appear in a volume on world Christianity. Since July 2013, Dr. Skedros has been serving as Interim Dean of Holy Cross.

REV. DR. ALKIVIADIS CALIVAS

Fr. Alkiviadis Calivas was appointed chairman of the Search Committee tasked with the responsibility to review, evaluate, and recommend candidates for the open position of Dean of the School of Theology. His new volume of essays, *Church, Clergy, Laity, and the Spiritual Life*, is being published by Holy Cross Orthodox Press and will appear soon.

REV DR. PAUL TARAZI

Over the past year, Fr. Tarazi published four books in the Chrysostom Bible series: commentaries on Joshua, Isaiah, Jeremiah, and II Corinthians (see www.ocabspress.org). For the twelfth year, he will teach scripture courses to Armenian high school and college students at the St. Nareg Summer Institute for the Armenian Prelacy. Fr. Tarazi has been teaching at St. Vladimir's Orthodox Theological Seminary since 1977, and this year [2014] will mark his last year before retirement in December. He has been teaching scripture courses at seminaries in Lebanon, the United States [both SVS and HC], Finland, Estonia, and Palestine since 1970.

DR. MICHAEL LEGASPI

In 2013, Dr. Legaspi became interim chair of the department of Philosophy and Religious Studies at Phillips Academy. In February, he took part in the Florovsky Symposium at Princeton, and in May, he traveled to Cambridge, England to speak on the concept of wisdom. This past fall, he presented papers at the Society of Biblical Literature Annual Meeting in Baltimore. Dr. Legaspi plans to spend the greater part of 2014 preparing himself for the fact that his oldest child (Josiah) will graduate from high school, God willing, and leave home to attend college. The challenges of letting a son go have given Dr. Legaspi fresh appreciation for the CrossRoad experience.



FR. LUKE VERONIS

Fr. Luke A. Veronis continues as Director for the Missions Institute of Orthodox Christianity at HCHC (www.MissionsInstitute.org) and pastors Sts. Constantine and Helen Greek Orthodox Church in Webster, MA (www.schwebster.org). Through the Missions Institute, he offers one missions course per semester in Holy Cross and another at Hellenic College. He also oversees the The Missiology of Archbishop Anastasios summer class and missions practicum to Albania for 13 seminarians from Holy Cross, St. Vladimir's Seminary, and St. Tikhon's, as well as arranges a spring break mission trip to Guatemala among the Mayan Indians for students at HCHC. This past semester, Fr. Luke also taught the preaching class for seniors at HC.

REV. DR. HARRY PAPPAS

Fr. Harry continues to pastor Archangels Greek Orthodox Church in Stamford, CT, as the parish moves toward refining a Master Plan of renewal of buildings and grounds, staff and ministry in 2014. Bible Study this school year is focused on the book of Genesis, where he is concentrating his research. He was interviewed by GOTELECOM on the Old Testament for the new video series "Back to the Basics" in June, and was a keynote speaker at the Archdiocesan Conference on the Family in Minneapolis (Sept. 2013), among various speaking engagements. Fr. Harry also continues teaching part time in Pastoral Theology and Parish Administration at St. Vladimir's Seminary, serving as spiritual advisor to the Board of Emmaus House in Harlem (an Orthodox Christian, ecumenically sponsored ministry to the homeless and poor in New York City), and is a member of the Board of Trustees of the Institute for Ecumenical & Cultural Research in Collegeville, MN.

STAFF UPDATES

ELIZABETH HAWKINS, Staff '07

Elizabeth continues to work as a pediatric chaplain in Memphis, TN. In 2013 she was endorsed to serve as a chaplain by His Eminence Metropolitan Nicholas of Detroit, and later was Board Certified by the Association of Professional Chaplains.

STELLA HONDROS, Staff '08-'09

Stella graduated from Holy Cross in 2011 with her Master of Divinity. She spent a short time in Charlotte, NC, as a youth director for Holy Trinity Greek Orthodox Church, and now lives in Atlanta, Georgia where she works at the Annunciation Cathedral office. It brightens her day when she has mini reunions with other CrossRoad alumni as they unsuspectingly cross paths! Her prayer is that Christ is fulfilling the lives of CrossRoaders in their journeys of life. She often remembers the words of Mother Gavriilia in contemplating her own spiritual life: "Our destination is to worship God and love our fellow men." May God give us the strength to do so!

FR. MILAD SELIM, Staff '09-'10

Fr. Milad is the Dean of St. George Orthodox Cathedral in Worcester MA. He and Nichole are enjoying their 19 month old daughter, Natalie, and miss their CrossRoad years. Fr. Milad has the following message to all CrossRoad alumni: Always remember to reflect the image of God in all that you do so that you may spread the Gospel through your actions.

NICK LIONAS, CR '05, Staff '12

Nick graduated from Holy Cross in May 2013 and spent the past year serving as the Greek Orthodox Archdiocese Young Adult Ministries Coordinator. More importantly, he and Amanda welcomed their first child, Scott Nicholas Lionas, into the world at the end of January! They recently moved to Michigan, where Nick is now the Pastoral Assistant at St. John Greek Orthodox Church in Sterling Heights.

DANIELLE (HILLAS) BURIKAS, CR '05, Staff '12

Danielle has had some major changes in the last year. Namely, her last name changed to "Burikas" in June when she married her husband, Dimitri. She graduated Westminster College with a Masters of Art in Teaching in December, and she and her husband just recently moved and now call Chicago their home.

FR. TIMOTHY CURREN, Staff '10

Father Timothy Curren was CrossRoad staff in the summer of 2010. After marrying his wife Nijmeh at the Nativity Church in Bethlehem and living abroad for a year, he graduated Holy Cross in May 2013. He was ordained to the diaconate that October, two days before he and Nijmeh welcomed their daughter, Roisin Ireni, into the world. He was then ordained to the priesthood in November and is now serving as the assistant priest at St. Vasilios Greek Orthodox Church in Peabody, MA, where he remembers all CrossRoaders at the Proskomide every Sunday!

MICHAEL AND ANNA KALLIS

Anna: CR '05, Staff '11, Assistant Director '12-'14

Michael: CR'06, Staff '13

Anna graduated with her MDiv from Holy Cross in May 2013 and is now working full time for the OVM as the Assistant Director for Development and the CrossRoad Assistant Director. Michael will be finishing his MDiv this May. The couple got married this past August, and they are enjoying their first year of marriage on the Hellenic College Holy Cross campus!

JONATHAN RESMINI, CR '04, Staff '09-'10

Jonathan Resmini has moved back to Boston after serving as the Pastoral Assistant at the Cathedral of the Annunciation in Atlanta, GA. He will be beginning a Ph.D in Practical Theology at Boston University in the fall.



CROSSROAD
50 Goddard Avenue
Brookline, MA 02445