

Odoiporikon

Orthodox Mission in the East

Quarterly Newsletter of the Patriarchal Foundation of
the Far East Mission - Issue 71 April - June 2020



**Ready to restart school
after COVID-19 quarantine FIJI
(Holy Metropolis of New Zealand)**

EASTER MESSAGE 2020

My dear Brothers and Sisters in the Lord,

The most joyful message that has ever been heard in the world is that Christ has set us free from the bondage of sin, which leads to eternal death. With the Resurrection of Christ, as Paul the Apostle proclaims: **“Death is swallowed up in victory; victory is complete! O Death, where is your sting? O hades, where is your victory?”** (1 Cor. 15:54-55). Christ has “crushed death” by His death and, through His Resurrection, has freed the human race from corruption, bestowing *“life and incorruptibility upon the world, and His great mercy.”* (Saturday Vespers, Stichera, Tone 4)

Disease and death, inherited by Adam and Eve after their Fall, spread rapidly throughout the human race like an “evil and poisonous” virus. Every human being fears sickness and death because “they strike the huts of the poor as well as the palaces of kings,” equalizing us before their terrorizing effects. Christ came to abolish sickness and death through His sacrifice on the Cross and His glorious Resurrection. He abolished them by striking and severing their root, which is nothing other than the virus of sin.

Our era is characterized by a great apostasy. On the one hand, unfortunately, more and more people are claiming to have no religion at all. On the other hand, there are those who, driven by atheism, publicly fight against God. The reason for this phenomenon lies in the fact that people today, more than in any previous era, believe in our own supposed “omnipotence.” Because of new technologies that empower us to do so many things on our own by simply pressing a few buttons, many have been led to believe that they are the source of their own salvation, recklessly dismissing God’s presence and help in life as being no longer necessary.

However, when an unexpected sickness comes, like the coronavirus, which is invisible to the naked eye even as it generates corpses for our viewing, we are reminded that we are not omnipotent; on the contrary, we are weak, fragile, and helpless. In just a few days, a virus has overturned all to the world’s social, political, cultural and economic data, to the point where we may start talking about time and history as “b.c.” (before coronavirus) and “a.c.” (after coronavirus).

The Psalmist is justified when, comparing the omnipotence of God with our human weakness, he writes: **“What are human beings that You are mindful of them, and the sons of man that You care for them?”** (Ps. 8:4)

Yet, because human persons have been created *“a little lower than the angels, and crowned with glory and honor”* (Ps. 8:5), it is possible for us to exceed our weakness and mortality and, once again, to become powerful and immortal, as our Creator created us. This can only be realized, however, if we surrender our lives to the



hands of God through repentance and through faith in the All-Holy Trinity.

After Christ’s Resurrection, though still mortals, we are destined for immortality. We are humanly weak, but at the same time we are powerful because **“all things are possible for the one who believes”** (Mk 9:23). We are weak, but in Christ we are **“strong ... and we have overcome the wicked one”** (1 Jn 2:14). We may be earthly, but, by virtue of God’s grace, we are citizens of heaven!

Our Lord is the “Lord of the Powers.” Therefore, every time the devil tries to shake our faith and our hope in the Almighty God, let us chant with unshakable certainty: **“O Lord of the powers, be with us! For besides You, we have no other helper in adversity; O Lord of powers, have mercy on us.”** In addition, let us dynamically proclaim our faith in the Risen Lord, by reiterating the great prayer of our Church: **O Lord, “You are our God, and we have no other, and we magnify Your name. All you faithful, come: let us adore the holy resurrection of Christ, for, behold, through the cross joy has come to the world! Let us always bless the Lord, let us sing His resurrection.”**

My Beloved,

Please accept the Paschal greetings and love of Metropolitan Soterios of Pisidia, as well as our Clergy and our Associates in the Lord, in the firm hope that the Risen Christ can scatter the excruciating and paralyzing fear of illness and death from our hearts, because **“when God is with us who could be against us?”** (Rm. 8:31)

CHRIST IS RISEN!

With much love and honor in the Risen Christ,

+ Metropolitan Ambrosios of Korea

Announcement of the Holy and Sacred Synod of the Ecumenical Patriarchate (regarding the method of distributing Holy Communion)



Between June 23 – 25 2020, the Holy and Sacred Synod of the Ecumenical Patriarchate was convened for its regular meeting of the current month at the Orthodox Center of the Ecumenical Patriarchate in Chambésy, Geneva.

On the first day, the chairmen of the synodal committees were engaged in their cooperative work. Many of the Hierarchs of the Throne in Europe were present as well.

During this meeting, the Official Letters of Their Beatitü-des the Orthodox Primate that had been received thus far in response to the letter of the Ecumenical Patriarch to them of May 17th of this year, on the issue of the mode of distribution of Holy Communion that emerged after the appearance of the coronavirus pandemic, were read and discussed. It was satisfactorily determined that their opinion coincided with that of the Ecumenical Patriarchate. This consists of the following:

1a) The Mystery of the Divine Eucharist is non-negotiable, because we believe that through it, it is transmitted to the faithful the Body and Blood of the Savior Christ “unto the remission of sins and life eternal” and it is impossible that through this Mystery of Mysteries any disease might be communicated to

those who par-take. For this reason, the Church remains steadfast and immovable in its teaching towards the essence of the Mystery of Holy Communion.

1b) As to the mode of distributing the ineffable Mysteries to the faithful, the Church, respecting Holy Tradition that is interwoven inextricably with the daily ecclesi-astical practice and kenotic experience, and as the guardian and vigilant watchman of those traditions handed down from the Holy Father, finds no need for a change of this mode, especially under pressure from external factors.

At the same time, the Mother Church, mindful of the special needs of Her children in the Diaspora, urges the Chief Shepherds who serve in the Diaspora that with a pastoral sensitivity, responsibility, and consciousness, to temporarily make, by economia, accommodations to problematic situations that arise from local laws of the State for the greater spiritual benefit of the Christian people, always in coordination with the Sacred Center at the Phanar.

In Geneva, 25, June 2020

From the Chief Secretariat of the Holy and Sacred Synod

DECONSTRUCTING MYTHS RELATING TO THE PASSION OF THE ONE AND ONLY SON OF GOD FROM THE "LESSORS OF THE VINE YARD"

Introduction:

Man is perhaps the only mammal thirsty to conquer eter-nity, as he longs for **freedom** from death. That's why, in the end, he disciplines neither his logic nor his morality; but instead

desires descendants, builds buildings and monuments, creates "culture." In a completely paradoxical way, **this eternal life**, which is not life *after death* but life *without* death, **is grasped instantly**, in a few sec-onds, when *Chronos* (Time) is transformed into *Kairos* - opportunity. This is precisely why in the Greco-Roman Era, *Kairos* is portrayed as a young woman's figure in motion with a tuft of hair only in the front, because you either grab it instantly or it escapes permanently. In this respect, the one syllable word "Now" condenses into the 'forever'. It is those seconds that "literally

change our life" but always through the passage – *Pascha* through a "darkness" - an abyss, a desert. **That's why the devil steals our "now" for the price of a "tomorrow" that never comes!**

Holy Week is not called "**Great**" because it lasts longer, but because it can make our lives great

(majestic). It of-fers the unique opportunity to discover at last, in the course of time, the Passing-over (i.e. Pascha) to the light. However, Holy Week may also become *another* extremely *small* and *elusive* week. That is, passing by like all the



other 51 weeks of the year, if we succumb to the temptation to consume our own selves with the absolute consumables: what to eat, what to drink- and if once again we give in to 3 self-loves: love of glory (ambition), love of pleasure(lust), and love of money(avarice), which have transformed us into ungrateful bipeds without true happiness. "Every second is the narrow gate through which the Messiah could pass,"

who is the Coming One, or the one who comes back "as a thief in the night," as the Gospel says. But in order to leave this gate open, we must deconstruct "myths" that prevent us from meeting with Him. We will engage in this deconstruction, using as a companion and helper a beautiful article

by His Eminence Metropolitan John (Zizioulas) of Pergamon, about Dostoyevsky¹.

Myth 1:

One of the great myths that has dominated for centuries and has led some to "atheism" is this: **Christ was sacri-ficed to satisfy divine justice**². God as a police-man/sheriff had accumulated so much anger from the sins of men over the centuries that he absolutely required **the blood** of a victim (a) innocent, (b) immaculate, (c) robust and (d) voluntary in order to pacify his wrath and atone for us. Man himself for centuries struggled with representative bloody animal sacrifices to appease the Higher Power, as sin, which is nowadays advertised as "liberation from taboo" is experienced deep within the human soul as mutiny, divorce, severance, or refusal to "hold a charge" from the generator of life. Because sinful man cannot achieve this "satisfaction," the Son of God who became incarnate mediates for man's sake.

We forget in particular those of us who were born but may have never become authentic *Christians*, that in the case of Jesus, for the first time in world history of reli-gions "God himself proceeded to **reconciliation**, i.e. to reconcile Himself with all humanity hostile to him" (2 Cor. 5:18, cf. John 3:16: **Indeed, God loved the world so much that he offered his one and only Son, so that whoever believes in him would not die, but have eternal life**). This means that through the sacrifice of His only begotten Son, God not only forgives unintentional sins, just as it is found in the Old Testament, but he bears all the guilt upon him, and not just that of some chosen ones but of all mankind. This is how **propitiation – true peace –**

was achieved. Already in the misinterpreted Old or rather *First* Testament, God's justice, particularly in (Second) Isaiah is identified with His love, mercy, and compassion (Hebrew: *rahāmîm*, the root of which is "**womb**"!). Therefore, "Blind Themis," i.e. justice, is not a precondition of grace – of the gift in the case of the Lord of the Testaments.

The Lord Jesus Christ Himself comes to be mocked in the hands of sinners "VOLUNTARILY". He even refus-es to drink the drug, wine laced with myrrh, when he as-cends the Cross, while He tastes the gall. He Himself in saying the polysemous phrase "*it is finished*" gives up the Spirit. He is not led and carried by Fate or Fortune, but He rather fulfills prophecies that reflect God's plan. And he is sacrificed neither for homeland and ideology (such as Alcestis and the Maccabees were) nor for friends, but he is subjected to the most humiliating and painful miracle, even more so, not for the sake of *His own people* but for the sake his enemies! In Romans 8, the Apostle Paul/Saul, the former persecutor of the Church, realizing this, breaks out in glorification as a person in love with Christ: **Who shall separate us from the love of Christ [...]** Neither angels nor rulers, nor things present, nor things to come, nor powers, nor heights!!! (v.35, 39). Already in *Galatians* 2:20 St. Paul has expressed his belief that his law-expert and law-abiding self is no longer alive, but only Christ. Therefore, it is not valid even in the Church: "**I [the man] give, so that you [the unknown God] will give to me.**" **But instead, "I give, because you God, whom I now call Father, have given."** So let's replace the "must" with the "worthy to"... While in the Universe the law of the Powerful seems to apply- -"your death is my life" (which transforms us into beings arrogantly ready to criticize). In the Church it is chanted, "Your death Lord is life and Resurrection."

Professor Sotiris Despotis
(To be continued)

1 Μητρ. Περνάμου Ι. Ζηζιούλας, Ο Ντοστογιεφσκι και Ηθική, <http://www.ideotopos.gr/posts/philosophy/613-%CE%BF%CE%BD%CF%84%CE%BF%CF%83%CF%84%CE%BF%CE%B3%CE%B9%CE%B5%CF%86%CF%83%CE%BA%CE%B9-%CE%BA%CE%B1%CE%B9-%CE%B7%CE%B8%CE%B9%CE%BA%CE%B7.html> All texts of Fyodor Dostoyevsky are from this article.

2 Ο. Hofius, "Ιλασμός και καταλλαγή. Ο σταυρικός θάνατος του Χριστού κατά τον απόστολο Παύλο", ΔΒΜ 4 (1985) 24-42: 36-41.

The Orthodox testimony in the Holy Metropolis of New Zealand during Covid-19

Dear friends of the Mission, rejoice in the name of the Lord. I hope and wish that God will keep you in physical and spiritual health and keep your longing for Him warm and strong in your heart. We are in the midst of an extremely difficult and dangerous period for our physical health and our own lives, due to the pandemic that has broken out all over the world.

What is suspected to be the smallest life form, a virus that is nothing more than molecules of DNA genetic material packed in a box made of some simple biological materials, threatens, attacks, and wins in many cases, hundreds of thousands of battles, fighting daily with people, health systems and technological aids. It does not take into account borders, races, sex, skin colour, education, or economic status. Nor our individual rights and personal desires.

It doesn't recognize extenuating circumstances or excuses. As soon as it finds us available, it



Church of the Holy Trinity during the construction of the new shed. FIJI

acts. There is good reason to reflect and compare the virus with the smallest form of the human species: the zygote, or its development, the human embryo, which has an age of only a few hours, days, or weeks. The virus, which is nothing but genetic material, has the power to spread death and have so much impact on our lives, yet the embryo in its mother's womb which is an organized and complex life form, if left to grow freely, can spread life.

If the virus has a right to death, the zygote has a right to life. Of course, this pandemic also has a practical effect on our daily lives. The restrictive measures imposed by the governments of all countries are confronting us with practical problems in the missionary ranks. We do not have the opportunity to be close with our brothers, with our children in the orphanage, with our priests and nuns, who need our love, our interest, our support, our advice, our example every day. The borders are closed and flights have been suspended. But the life of our brothers is not suspended. Technology is a useful tool but under no circumstances can it replace interpersonal



Pentecost Day at the Church of Holy Trinity with Rev. Fr. Bartholomew. FIJI



New sowing season in the garden of the Holy Monastery of the Dormition of the Theotokos - Laotoka -FIJI
 contact. A smile or a caress at the right time to the tender soul of a child is better than an hour of conversation on the phone. Personal example is more effective and fruitful than a day of teaching. The daily needs for food, living, and education continue to exist.

Children should eat, dress, and read regardless of the circumstances. State aid structures do not exist on the Pacific islands of Fiji, Tonga, and Samoa. They do not expect help from anywhere. Only from God and from those who love him.

I kindly ask from you, dear friends of the mission, not to forget our children and all those who care for them. Remember them in your prayers and entreaties for them. Strengthen them from the excess of your hearts. Show your solidarity and compassion in practice. See in their faces the honest face of our Lord, who told us that if we do anything for the stranger, the sick, the poor, the troubled, who needs our help, we do it to Him our very Lord. Let's not miss this



Common studying time of the children under the new shed of the Orphanage of St. Tabitha – FIJI

us the awareness of His truth and the longing of eternal life with Him.

+ Metropolitan Myron of New Zealand

NCCK STATEMENT ON HAGIA SOPHIA

The members of the NCCK, which represents millions of Christians in Korea, are deeply saddened to learn of the Turkish Government's conversion of Hagia Sophia from a museum to a mosque, and in this statement we strongly protest this unexpected and sad event.

This is in direct violation of the agreement with



UNESCO which designated Hagia Sophia as a "World Heritage Site" in 1985. Hagia Sophia was built, as is well known, by Emperor Justinian I, as a Christian church and was from 537 to 1453 the cathedral of the Ecumenical Patriarchate of Constantinople. Mustafa Kemal Ataturk turned it from a mosque into a museum in 1934. And in this capacity, this Christian monument functioned for 86 years as a point of unity of all people regardless of religion.

However, its transformation into a mosque again is a step back in history, which offends the monument and its mission. If any change were necessary in the status of this monument, it would be to give it back to the Ecumenical Patriarchate, to which it belonged for 916 years!

We fully share the statement of the Ecumenical Patriarch Bartholomew I, which he made

shortly before the recent decision of the Turkish Government, that "Hagia Sophia belongs to humanity" and that "Hagia Sophia as a museum is a place and a symbol of meeting, solidarity, and mutual understanding of Christianity and Islam."

Millions of Korean Christians were deeply disappointed by this recent decision. In addition,

they are very concerned if it is appropriate to visit Turkey any more, since the main purpose of their visit was to go as pilgrims to see and admire the oldest and most beautiful Christian monument in the world.

Joining our voice with the voices of protest of all people from all over the world, we pray and hope that the Government of Turkey will realize the great mistake of its decision and will want to restore Hagia Sophia to its previous legal status.

Seoul, July 14, 2020

NCCK The National Council of Churches in Korea
Rev. Lee Hong-jung, General Secretar
Rev. Suh Ho-Suk, Chairperson of International
Committee

Rich country does not necessarily mean rich Church

Some people ask: Is it worthwhile for an average person to help the mission in areas such as the Far East, which prosper economically and technologically?

I think the answer to this question is simple and clear: Precisely because they have material prosperity, they need more spiritual help from the Church. And I explain: The materialistic spirit usually tends to kill the spiritual status of man. That is why the phenomena of suicide, avoidance of marriage, avoidance of bearing children, abortions, and acute psychological problems are particularly on the rise in developed countries. The continuous hunt for material pleasures is the main cause for the manifestation of stressful and depressed situations.

In a well-developed economic and technological society, the Church is called upon to deal with many and usually unprecedented problems. In order to carry out its salvific work, in order for people to find the lost hope and joy in their lives, not only persons, but also logistical support is needed. How will it be possible to spread her Orthodox testimony if the Church does not have some logistical infrastructure, such as needful church buildings in which Sunday schools and various educational programs will be housed? How will the Orthodox Word also be circulated in brochures, books, magazines, websites, etc.? How will the Church's prospective clergy study without financial assistance and help?

South Korea, for example, may be flourishing economically, but the Orthodox Metropolis of Korea does not have financial resources, as do other Confessions (Roman Catholics and Protestants) in order to develop necessary activities. And because the cost of living

has increased enormously in recent decades, spreading Orthodox testimony on the Korean peninsula is now being done with greater difficulty.

At this point, to make the scale of the problem clearer, let's let the numbers 'speak,' which at most times is more "eloquent" than words: For example, a working daily pay 45 years ago was \$16 USD. Today it's \$140 USD. Another example: In 1976 the Orthodox Church in Korea purchased land of 4,000 sq.m. for \$4,000. In the exact same space five years ago we bought land of 3,000 sq.m. for \$120,000. A third example: An apartment acquired in 1977 for \$12,500 today costs \$350,000. From these examples alone one can understand how difficult it has become to spread the Orthodox testimony in Korea in order for the Church to further expand its work.

It is well known that people are moved to see the living conditions in Africa, India, and other regions with economic problems and low standards of living. However, it is difficult to understand the needs of the Church in developed countries, in order to acquire the necessary infrastructure for the proper organization and smooth operation of the missionary work. A rich country does not necessarily mean a rich Church. For example, there may be luxury skyscrapers around the area in which the Orthodox Church is housed, but those at the missionary level are unable to pay the rent of the building or the electric and heating bills. Remember also that in the famous Manhattan of New York, you can find homeless people trying to find food in the trash...

+ Metropolitan of Korea Ambrosios

Visit to the Construction Site of the Church of the Dormition of the Theotokos in Jeonju

On Sunday, July 26, after the Divine Liturgy, the faithful from the parish of the Dormition of the Theotokos in Jeonju visited the site where the new church and community center are being erected. Everyone was excited by the progress of the work so far. During their visit, the Metropolitan of Korea stated, among other things, that “the construction of this Byzantine church in Korea is a response to what tragically happened these days, with the transformation of Hagia Sophia from a museum into a mosque. The Korean Orthodox Faithful are building, in their homeland, so far away from Istanbul, a new «Hagia Sophia» in miniature form!”

On Tuesday the 28th, a meeting was held between representatives of the Orthodox Metropolis of Korea and the architect at the factory which will



manufacture the molds for the dome, the arches of the Holy Altar, and the arches of the church.

We ask everyone who can financially support this sacred work to assist in its completion to the glory of God.



The Book “Saint Silouan the Athonite” in Braille!!!



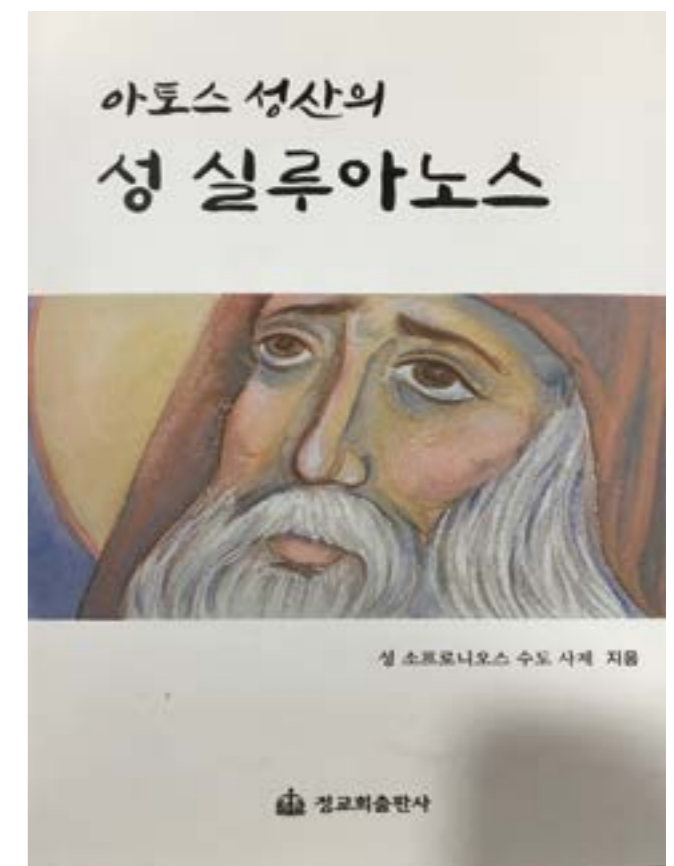
for the book in electronic form and permission in order to proceed with this special edition.

In 2015 we received the same request for the book of our publications “The Mystery of Death” by the late Nikolaos Vassiliadis and later for the book “Wounded by Love: The Life and the Wisdom of Saint Porphyrios,” published by the Holy Monastery of Zoodochos Pegi, Chrysopegi – Chania- Crete.

We praise God because through the publishing of the Orthodox Metropolis of Korea, the Orthodox Word is becoming increasingly known to the Korean society.

Once again, a pleasant surprise awaited those in charge of the publishing house, Korean Orthodox Editions, of the Korean Orthodox Metropolis.

The famous work of St. Sophrony (Sakharov) of Essex, on the life and writings of St. Silouan the Athonite, which was recently published in Korean translation, was selected by the National Library of Korea as one of the best books for translation into the language of the blind (Braille) and for audiobook format for people with disabilities. Officials at the National Library of Korea have asked the Korean Orthodox Metropolis



The Admirable Intervention of St. Porphyrios of Kafsokalyvia for the Church of Korea

Some time ago, the publishing house of the Holy Metropolis of Korea 'Korean Orthodox Editions' published in Korean the well-known book "βίος και λόγοι" (*Vios kai Logoi* – the English translation is titled *Wounded By Love*), with the life and teaching of St. Porphyrios of Kafsokalyvia, a publication of the Holy Monastery of Zoodochos Pigi – Chrysopigi (Crete).

From the beginning of its release, this book was received with great enthusiasm, not only by members of the Korean Orthodox Church, but also by churches and believers of other confessions, even other religions. Orders arrived online every day from various parts of Korea. It was touching to see the effect that the wondrous life and teaching of St. Porphyrios had on the Korean readers. A remarkable case is that of a Protestant pastor who bought 150 copies of the book. When asked what he would do with so many, he replied: "I will offer them to my parishioners, because I believe that they will benefit spiritually from reading it."

In short time the first edition of the book was sold out and a second edition became necessary. But the minimal finances of the publishing house did not allow such an attempt, since printing a book in Korea comes at a great cost. Finally, two weeks later, those responsible decided to proceed with the reissue of the book, believing in and hoping for help from God and St. Porphyrios.

And behold the miraculous intervention of the Saint: At 3:30AM, on the morning of the feast of Evangelist John (8 May 2020), a ring sounded from the phone of His Eminence, Met. Ambrosios. On the other end of the line was a well-known cleric from the United States, Fr. N. K., who asked, "How are you doing? What needs do you have?" After the briefing, he said, "We're going to do something to help you."

When Fr. Nikolaos mentioned the exact amount, which he would offer from the money left by his late wife Mary who had passed away some time ago, His Eminence was speechless! It was



exactly the amount the printing press had asked for to reissue the book two or three days ago! Not a dollar more or less! And one more important thing: because Fr. N. K., because of his age, finds it difficult to get out of the house, he asked for the help of a lady he knew to send the money to Korea. When Mrs. E.S. heard that with her help the book of St. Porphyrios would be published, she was very moved, saying that "He is my beloved saint! I have many icons of him in my house, and I have read all the books that have been published about him". And she expressed her gratitude to His Eminence for the blessing he will receive from Saint Porphyrios!

In the morning, after Liturgy, His Eminence, visibly moved, announced to the congregation the miraculous intervention of St. Porphyrios and together they glorified God. Thus, in a few days, copies of the second edition of the book "Vios kai Logoi" arrived at the publishing house of the Metropolis.

Dear readers, let's pray that the book will have a "good journey" and will touch even more souls, in order to seek – in this ocean of confusion and electronic verbosity and disinformation – the purifying water of Orthodoxy, quenching the thirst of the soul of modern man.

Athanasia D. Kontogiannakopoulou



DONATION DEPOSITS

National Bank of Greece: Account Number: 040-296124-56

IBAN: GR6001100400000004029612456

Alpha Bank of Greece: Account Number: 473-002101-099272

IBAN: GR8901404730473002101099272

Odoiporikon

Orthodox Mission in the East
Quarterly Newsletter of the Patriarchal Foundation
of the Far East Mission - Issue 71 April - June 2020

OWNER
Patriarchal Foundation of Orthodox Mission in the Far East
Gounaropoulou 3, 157-71 Zographou, Greece
Phone: +30 210 771 0732
e-mail: patriarch_idryma@otenet.gr
Internet Site: www.Patriarchikoidryma.gr

PUBLISHER – CHIEF EDITOR
George Demopoulos
Filellinon 4 105 57 ATHENS - GREECE

Board of Directors

- | | |
|---------------------------|---|
| <u>President:</u> | Sotiris Despotis – Professor of Theology, University of Athens |
| <u>Vice President A:</u> | Loukas Karras – Lawyer |
| <u>Vice President B:</u> | George Demopoulos – Economist-Businessman |
| <u>General Secretary:</u> | Vasileios Mpirtsas –NPDD Clerk |
| <u>Treasurer:</u> | Panagiota Drogari – Retired Public Official |
| <u>Members:</u> | Paraskevas Koutsovitis – MD
Nektarios Lavoutas – Retired of HPPC, DEI
Apostolos Mparlos – Theologian
Emmanuel Moustakas – Theologian
Theodore Pittaras - Assistant Professor of Medicine
Maria Fytrou – Project Technician |
| <u>Audit Committee:</u> | Harikleia Roxane – Economist
Alexios Pliakos – Mathematician - Author |