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Archbishop, Holy Synod Begin New Year in Spirit of Unity

NEW YORK – Following the path of the historic meeting at the Ecumenical Patriarchate in mid-January, Archbishop Spyridon and the Holy Eparchial Synod of the Archdiocese held their first meeting of the year Jan. 26 in a spirit of love and cooperation.

His Eminence characterized the meeting of the Holy Eparchial Synod at the Archdiocese as “constructive and productive.”

The Synod, attended by all its members, considered two agenda items: forming a list of candidates to fill the vacant Sees of New Jersey, Atlanta and Detroit, and compiling a list of issues concerning the Archdiocese, among them the revision of the Charter.

At a press conference held at Holy Trinity Archdiocesan Cathedral after their meeting at Archdiocese headquarters, the Archbishop and Metropolitans discussed their desire to cooperate closely in dealing with Church issues and answered a number of questions.

“Although it may be true that in the past we have had different interpretations and perceptions of events...the most important message that we can convey to you is we have a unified and mutually held commitment to the Sacred Center of our Faith, the Ecumenical Patriarchate,” Archbishop Spyridon said in his introductory statement. “We hold in common a filial love and the deepest respect for the sacred person of His All Holiness Ecumenical Patriarchate Bartholomew, and we share a genuine and Christian commitment to the process of mutually discovering the means and the methodology, by which together we may address all issues of concern that affect our Holy Archdiocese.”

The Metropolitans were in agreement as they emphasized in their comments that they were committed to working in unity

Archbishop on First Official Visit to Greece

NEW YORK - Archbishop Spyridon is making his first official visit to Greece Feb. 8-15. Traditionally, the Archbishop of America receives an invitation for an official visit to Greece following his enthronement.

The visit includes meetings with President Constantine Stephanopoulos, Prime Minister Costas Simitis, cabinet ministers and other government officials. His Eminence will also address the parliament's Committee for Orthodoxy.

Archbishop Spyridon will meet with Archbishop Christodoulos of Athens and All Greece, and will celebrate the Divine Liturgy at the Metropolis of Athens on Sunday, Feb. 14.

This Divine Liturgy will be broadcast via television throughout all of Greece.

The invitation to His Eminence was first extended last year by the Greek government. However, the death of then-Archbishop of Athens, Seraphim, caused the trip to be postponed.

Accompanying His Eminence are Bishop Philotheos of Meloa, Bishop Alexios of Troas, Archdiocesan Council Vice Chairman John Catsimatidis, World Council of Hellenes Abroad (SAE) President Andrew Athens and others.



ARCHBISHOP SPYRIDON (center) and members of the Holy Eparchial Synod, from left, Metropolitans Isaiah, Maximos, Iakovos, Anthony and Methodios, and Bishop Philotheos of Meloa, Synod secretary.

D. Panagos

on issues the Church faces.

Metropolitan Anthony of Dardanellion, presiding hierarch of the San Francisco Diocese, commenting on the meeting at the Ecumenical Patriarchate with Patriarch Bartholomew and other members of the Holy Synod, noted that “the Patriarch gave us the opportunity to recommit ourselves to working in a synodical system for the good of our Church. That day was really a blessed Tuesday.”

He stressed that the Hierarchs need to review the existing Archdiocese Charter “so it can best accommodate the Church in this country.”

He also said that “the Mother Church wisely decided the election of the archbishop and this is the archbishop we accept, support and will support. This has always been our position.”

Metropolitan Iakovos of Krinis, presiding hierarch of the Chicago Diocese, said

See HOLY SYNOD page 2



ARCHBISHOP SPYRIDON answers a question from a reporter at the press conference that followed their meeting, as Metropolitans Maximos, Iakovos, Anthony and Bishop Philotheos of Meloa listen.

D. Panagos



DR. JOHN DUFFY receives a standing ovation following his address at the luncheon.

D. Panagos

Luncheon Honors Harvard Professor

NEW YORK — The annual Celebration of Hellenic Letters and Arts Luncheon, held each January in honor of the Three Hierarchs - Sts. Basil the Great, Gregory the Theologian and John Chrysostom - honored Dr. John M. Duffy of Harvard University with its Paideia Award.

About 700 persons representing parishes from throughout the greater New York area attended the event organized by the Archdiocese Department of Greek Education and the Luncheon Committee, which took place at Terrace on the Park in Flushing Meadows, overlooking the site of the 1964 World's Fair and the National Tennis Center.

See LUNCHEON page 28

ARCHDIOCESE NEWS

Our Church at a New Beginning in Spirit of Unity

from page 1

that in their discussions the hierarchs clarified certain issues in which there had been a disagreement over interpretations.

The Metropolitan emphasized that while "there was never a division between the Archbishop and other brothers of the Synod, of course there could be differences of opinion that can be resolved within the Synod. The myth regarding a division should be dispelled."

Metropolitan Maximos of Pittsburgh added that the help of the Mother Church was very beneficial and "helped us look at issues through a new perspective and constructive dialogue. We now feel that things are on the right track."

The Holy Eparchial Synod also issued the following communiqué after their meeting:

Communiqué

Holy Eparchial Synod of the Greek Orthodox Archdiocese of America

In accordance with the Patriarchal and Synodical encouragement of January 12, 1999, which occurred with the Holy Eparchial Synod of the Holy Archdiocese of America at its recent meeting at the Phanar, the Holy Eparchial Synod met today under the presidency of His Eminence Archbishop Spyridon of America.

There were two items on the agenda:

1) the formation of a list of candidates for the episcopacy, as a first step in filling the vacant Sees of New Jersey, Atlanta and Detroit, and 2) the formation of a list of issues that have concerned the Archdiocese in recent months, and whose solution will contribute to greater cooperation among the Hierarchy and to a re-vitalization of the ageless synodical institutional structure of the Church.

A spirit of fraternal cooperation and Christian love prevailed over the meeting, as befits every ecclesiastical gathering.

It is the conviction of the Eparchial



HIS EMINENCE and Metropolitan Anthony at the Cathedral Center following the press conference.

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Synod that a speedy restoration of an atmosphere of confidence, reconciliation and peace would be for everyone, clergy and laity, most edifying to the Body of the Church, and shall pursue the sacred objectives of the Holy Archdiocese, "pressing on toward the mark for the prize of the high calling" (Philippians 3:14) and "running with patience the race that is set before us," "looking unto Jesus the Beginning and Perfection of our faith" (Hebrews 12:1-2).

January 26, 1999

From the Office of the Holy Synod

Inside

Archdiocese News - 2-5
Challenge - 25
Diocese News - 12
Ecumenical News - 19
Ecum. Patriarchate - 6
Greek section - 13-16
HC/HC Report - 18
Missions - 6
Of Special Interest - 27
Opinions - 8
Orthodoxy Worldwide - 21
Parish Profile - 17
People - 17
Religious Education - 9
Retired Clergy - 10
Seminarian Profile - 18
Voice of Philoptochos - 11
Women and Orthodoxy - 7
Youth Activities - 26

WELCOME TO THE

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WORLD WIDE WEB HOME PAGE

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Greek Education Dept. Champions Top Spellers

Speech is one of the basic modes of communication, but there's more to speech than just the words we say. How we speak is a mark of our personality, our character, and our mood. Are you *reticent* or *garrulous*? Is there a *rodomont* in your family? Did you ever stand on a soapbox to launch a *harangue*?

by Eleni Daniels

These and many more words help us to think before we speak and they are typical of the words used in most local spelling bees. But knowing how to spell a word is of limited value if you can't also write it in a sentence, understand it in a book, or use it to articulate your thoughts.

your society," said Fr. Anastasios.

The panel of judges included teachers and principals from all the day schools who were responsible that the spelling bee procedures went accordingly.

The winner of the contest was Peter Gregos, an 8th grade student at Three Hierarchs School in Brooklyn. The winning word was "precise." Peter is the son of Joanne and Steven Gregos of Brooklyn.

When asked how he became such a good speller, Peter was quick to respond. "I just have a great teacher (Mr. John Anderson)," said Peter. "Everybody in school was asking me how to spell this and that. I didn't realize it until then." And there is no doubt about Peter's favorite subject: "It's spelling," he said.



SPELLING BEE participants (above) from each of the New York area Greek day and afternoon schools with Archbishop Spyridon and Maria Makedon and Dr. Nicholas Kladopoulos of the Department of Greek Education. Winner and runner up, Peter Gregos and Zena Post, with His Eminence (below).

(Orthodox Observer)



Therein lies the core of all spelling bees – to encourage students to maximize their educational potential.

Since the 1970s, the Department of Greek Education has upheld its goal in support of *paideia* by participating in an annual Spelling Bee contest sponsored by the *Daily News* newspaper of New York City.

Beginning with a local level spelling bee, the winner then participates in the Citywide Championship finals in March and that winner then moves on to the renowned Scripps Howard National Spelling Bee in Washington, in early June.

"This annual contest gives our students the incentive to improve their literary learning, develop their vocabulary and lend a sense of competition amongst the students," said Maria Makedon, assistant director of the Greek Education Department and coordinator of the local Spelling Bee.

This year, 11 top spellers, representing each Greek American Day school in the New York area, took part in the preliminary local level Archdiocesan Spelling Bee contest which was held at the Archdiocesan headquarters on Jan. 20.

The students were greeted by Fr. Anastasios Bourantas, director of the Youth and Young Adult Ministries department. "I am proud that you have excelled to this level. Once you are educated, you become smarter and more aware of what goes on in

The runner up in the spelling bee was Zena Post, an 8th grade student at Kaloidis School of Holy Cross Church in Brooklyn.

The other students who participated in the contest were: Frandaluz Cuevas, School of Transfiguration, Corona; Stephen Kouvaris, S. Ellenas School, Brooklyn; Katherine Landry, W. Spyropoulos Day School, Flushing; Despina Manoloudas, St. Demetrios School, Astoria; Erica Mercudo, The Greek American Institute, Bronx; Nick Papagapitos, the Cathedral School, NYC; Maria Tampakis, A. Fantis School, Brooklyn; Sean Weeks, St. Spyridon School, Manhattan, and Kalliopi Ziangos, St. Demetrios School, Jamaica.

All participants receive a Certificate of Award and are encouraged to continue studying words and more words.

As for Peter, he is fervently preparing for the Citywide Championship Finals in March and admits to some nervousness. "It feels awesome to represent the Archdiocese. I have learned every word in the (study) pamphlet. I read them over and over," he said.

The Scripps Howard National Spelling Bee is an educational promotion sponsored by the E.W. Scripps Company, in conjunction with approximately 230 newspapers and other authorized sponsors. Its purpose is to help students improve their spelling, increase their vocabularies, learn concepts, and develop correct English usage that will help them all their lives.

ARCHDIOCESE NEWS

LEADERSHIP 100 Convenes under New Corporate Structure

NEW YORK – The Board of Trustees and the Executive Committee of the Archbishop Iakovos Leadership 100 Endowment Fund Incorporated convened their first meeting under the new corporate structure Jan. 29-30 in Phoenix.

Their primary objective was to discuss the search for a clergyman to serve as the Endowment Fund's executive director and finalize plans for its annual conference, which will take place April 21-25 in San Francisco. Additionally, Leadership 100 reconfirmed the Board of Trustees for additional one-, two- and three-year terms as required by the by-laws of the new corporation.

The Executive Committee and Board of Trustees members are George Kokalis – Chairman, Arthur Anton – Vice Chairman, Bert Moyar – Treasurer, Constantine Caras – Secretary, Alexander Anagnos, Andrew Athens, Paul Athens, George Behrakis, Nicholas Bouras, George Cantonis, Michael Cantonis, John Catsimatidis, George Chimples, Dr. John Collis, Eve Condakes, Thomas Demery, Peter Dion, John Georgas, Michael Jaharis, John Kavooras, Judge Yorka Linakis, Jerry Lorant, George Marcus, Dr. Peter Maris, John Marks, James Moshovitis, Louis Nicozisis, William Oldknow, James Pamel, John Pappajohn, Peter Pappas, James Paulos, John Payiavlas, James Regas, George Safiol, Milton Sioles, Gus Stavropoulos, Mark Stavropoulos, Angelo Tsakopoulos, Peter Vlachos, and Basil Yanakakis.

In early January, the Archbishop Iakovos Leadership 100 Endowment Fund Incorporated completed the transfer of the Fund's assets from the Archdiocese to the newly formed corporation.

Originally established in 1984 under the direction of Archbishop Iakovos as a restricted Endowment Fund of the Greek Orthodox Archdiocese of North and South America, Leadership 100 has realized the goal of its founding members and formally established itself as a separate New York non-profit corporation. It is recognized by the Internal Revenue Service as a 501(c)3 organization.

Members commit themselves to offer \$100,000 to the Endowment Fund in order to maintain and enhance the Church's National Ministries and to advance Orthodoxy and the Hellenic heritage. The initial membership goal of 100 was soon surpassed and a new goal of 500 was set in 1986.

The Fund's assets are professionally managed and operated on a fully disclosed basis as to its investments and uses of funds. The Endowment Fund's principal remains restricted, **irrevocable and inviolate** and its distributable net income is used for National Ministries grants.

In its 15 years of operation, the Fund has grown to almost \$40 million and has awarded more than \$3.6 million in grants.

Although His Eminence Archbishop Spyridon was unable to attend due to the Greek Letters celebrations in New York, he sent a formal message to the Board of Trustees that said:

"Now that the transition to the new Archbishop Iakovos Leadership One Hundred Endowment Fund Incorporated is complete, I look forward to the new and exciting initiatives that your vital ministry for the Greek Orthodox Archdiocese will propose, as we journey together to the new millennium. I commend you to the grace and mercy of God, as He enlightens your hearts and minds to do that which is pleasing in His sight, and that which is edifying for the Body of the Church.

Your meeting fortuitously coincides

Consecration and Groundbreaking



D. Panagos

Seals relics AFTER PLACING relics of Sts. Kyrikos, Panteleimon and Holy Fathers martyred at Raitho, in the altar table of Holy Trinity Cathedral in Charlotte, ARCHBISHOP SPYRIDON seals the table during the Consecration Service held Jan. 23.

FUTURE CHURCH His Eminence turns the first shovel-full of dirt at ceremonies held Jan. 23 for the new St. Nektarios Church in Charlotte, N.C. Phenomenal growth in the numbers of Orthodox Christians in the area has created the need for a second church.



One Parish's Approach to Stewardship

WESTFIELD, N.J. – At our parish of Holy Trinity, we devote the entire month of November each year to promoting stewardship. Parishioners submit their pledges for the following year and, in so doing, are asked to present their feelings about the program to the entire congregation.

by James Youlios

This past November, a young adult of the parish, James Gianakis, was asked to give his definition of stewardship.

In his presentation, titled "We are more than a Church...We are a family," Mr. Gianakis noted that, "We know we are called to give: we know that we have to give and we know that giving allows our Church to grow and operate. But sometimes we lose sight of or overlook what our giving really produces."

He said that community members participate in stewardship by giving of their time, ideas, money and skills. "Stewardship is about people pledging to do and give what they want, when they want and in the amount or manner they feel comfortable giving."

The messages to the Holy Trinity parishioners indicate that stewardship has created a very Christian-oriented parish and that it has reached all age groups.

It is comforting to know that the legacy of our parents and grandparents to propagate Greek Orthodoxy will be undertaken by the next generation, a generation that is well oriented to true stewardship.

James Youlios is Archdiocesan Council Stewardship Committee chairman.

with the Feast of the Three Hierarchs: Saint Basil the Great, Saint Gregory the Theologian and Saint John Chrysostom. May their love of our Orthodox Christian Faith and our Hellenic heritage, which we share with all the members of our society, be a constant well-spring of inspiration and commitment to the purposes of Leadership 100.

I believe that we are at a significant turning point in the life of our Church. Therefore, I exhort all of you with the words of the Holy Apostle Paul in his Epistle to the Philippians, so that by "forgetting those things which are behind us, and reaching out to those things which are before us, together we may press on toward the mark of our high calling in Christ Jesus" (Phil. 3:13,14)."

In a letter to Leadership 100 members announcing the transfer, Chairman George Kokalis commented: "Although we have realized our goal of a separate corporation, our work is just beginning. We must now focus all of our efforts on the continued growth of Leadership 100! Now is the time for us to reach out to new faithful Orthodox Christians and increase Leadership 100's participation...It is only with your help that we will realize our dream and make Leadership 100 the driving force that it must be for the next millennium."

In a separate letter to Archbishop Spyridon, Mr. Kokalis personally thanked His Eminence for his assistance and the Archdiocesan Council's Executive Committee's support in the establishment of the new corporation.

While in Phoenix the Leadership members also attended a dinner hosted by the Holy Trinity Cathedral honoring the chairman of the Endowment Fund, George P. Kokalis. Kokalis, who will be 90 in July, was honored for his philanthropy and more than 60 years of service to the Church. Over 400 people attended the event from all over the United States with some traveling from Greece to attend.

Clinic to Open at St. Basil Academy

GARRISON, N.Y. — By the end of this month, St. Basil Academy will be able to tend to the needs of not only its children's spiritual health, but also its physical and dental well-being on the premises.

A \$65,000 gift from Demetrios and Georgia Kaloidis of New York has made it possible to establish a medical/dental clinic at the Academy by March 1. The facility will be open by appointment.

According to St. Basil's Director Fr. Constantine Sitaras, the facility, which will occupy a former cottage on the grounds currently being renovated, will provide medical and dental care by doctors and dentists on a volunteer basis, including Dr. Dean C. Vafiadis and Dr. Nicholas Pitouris, both members of the Hellenic Dental Society of New York who have worked with the Academy and its children for some time. Dr. Vafiadis serves as chairman of the Grounds Utilization Committee.

The facility will allow all children access



Orthodox Observer

Site of new medical and dental clinic on the Academy grounds.

to comprehensive dental care which will eventually reduce the number of emergencies that occur and prolong each patient's dental health.

Medical and dental school students will participate as assistants and technicians as part of their training in becoming doctors and dentists.

All records and x-rays will be stored on the premises, allowing continuous, comprehensive and cooperative treatment.



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ARCHDIOCESE NEWS

Cathedral Assumes Leadership Role in New Ministry Initiatives

NEW YORK—Holy Trinity Archdiocesan Cathedral has taken the initiative under a proposed plan by Archbishop Spyridon for new model ministry programs in areas that include hospital, prison, homebound and campus ministries, among others.

The Archbishop charged the Cathedral dean, the Rev. Robert Stephanopoulos, with the task of spearheading the proposed initiatives. His Eminence met with Fr. Stephanopoulos on Jan. 21 to discuss the ambitious proposals.

Specifically, the initiatives will encompass a coordinated hospital ministry for Manhattan, a similar coordinated prison ministry, a ministry to the homebound (elderly and physically challenged), coordinated college and university ministry, a ministry of premarital counseling, an expanded ministry for social concerns, including the Ronald McDonald House, mental health institutions and, building on the Cathedral's already established Soup Kitchen, aid to the needy.

The Cathedral, founded in 1892, is the See of the Archbishop of America under His Eminence's direct administration.

Existing programs and ministries at the Cathedral include a vibrant Day School, a Greek education program, a soup kitchen

and a renowned choir, under Maestro Dino Anagnost.

Archbishop Spyridon has also broadened the responsibilities of the Archiepiscopal Vicar of the Cathedral, the Very Rev. Archimandrite Gabriel Karambis, to include direct oversight of the administrative and liturgical operation of the Cathedral on behalf of His Eminence.

Archimandrite Karambis was appointed Archiepiscopal Vicar on Jan. 1, 1998.

Previous Vicars have been Bishop Philotheos of Meola and Metropolitan Isaiiah, the Presiding Bishop of Denver, when he served as the Bishop-Chancellor in New York.

Commenting on these developments, the Archbishop said:

"These dreams have been in the minds of many for a long time. I was very gratified indeed to learn that Father Robert has served for many years in anticipation of such a development. Under the coordination of Father Robert, I feel we will be more than equal to the task of expanding the ministry of the Cathedral throughout our city, and provide a leadership model for others to follow. I also look forward to the clergy of the metropolitan area participating in this unique opportunity to bring these new initiatives to fruition."

Meet the Staff

MICHAEL PAPPAS

Position: Director of the Ionian Village Program

Duties: Oversees the program at the Archdiocese throughout the year and on-site at the camp in Greece during the summer.

Years at Archdiocese: 10

Age: 38

Family: Single. Family lives in Modesto, Calif.

Residence: Astoria, Queens

Education: Holy Cross School of Theology (M.Div.); California State Univ. at Stanislas (BA, business admin.)

What he likes best about job: "I like the opportunity to work with teenagers and young adults throughout the United States. I consider it a privilege to be a part of this ministry."



Toughest part of job: Living in New York (he's a native Californian).

How do people benefit from what you do?: "Young people come back with a greater appreciation for their Greek culture and heritage and Orthodox faith, which has a huge impact on the life of the Church."

Hobbies: hiking, reading history

Other interests: Cretan music and dancing

Editor's note: "Meet the Staff" is a new regular feature of the Observer highlighting members of the Archdiocese staff whose behind-the-scenes efforts make for a better Archdiocese.

CLERGY UPDATE

Ordinations

To Priesthood:

Rev. Presbyterian Soterios D. Rousakis, Bishop Alexios of Troas-Holy Trinity Church, Clearwater, FL - 11/01/98

Rev. Presbyterian James Iliou, Bishop Alexios of Troas-St. Katherine Church, Melbourne, FL - 01/10/99

To Diaconate:

Rev. Deacon James Iliou, Bishop Alexios of Troas-Annunciation Cathedral, Atlanta, GA - 12/06/98

Rev. Deacon C. Paul Schroeder, Metropolitan Anthony-St. Gregory of Nyssa Church, El Cajon, CA - 12/27/98

Assignments

Rev. Protopresbyter Demetrios Kyriakakis, Nativity of the Theotokos, Fredericksburg, VA-11/01/98

New Parish Formed

Atlanta Diocese: St. Nektarios Church - Charlotte, NC

ARCHDIOCESE NEWS

Religious Education's Progress on Many Fronts

Since the last Clergy-Laity Congress, the Department of Religious Education has taken several major initiatives in developing new programs and means of promoting religious education throughout the Archdiocese.

Apart from the day-to-day administrative work associated with the development, sale and distribution of instructional resources, the Department of Religious Education, under the leadership of its director, the Rev. Fr. Frank Marangos, is pursuing the following:

Holy Cross School of Theology

At the invitation of the President and Dean, Fr. Frank has been attending School of Theology faculty meetings. He has been assigned to the Distance Learning/Continuing Education Committee and is outlining an agenda of future initiatives.

Internet School of Orthodox Studies

The Internet School of Orthodox Studies (ISOS) for adults interested in learning more about their Orthodox Faith was established in November 1998. The class meets every Tuesday evening (7:30-9 p.m.) at Boston Diocese headquarters.

The class is broadcast in real-time through the Archdiocese Web Server. The fall/winter semester focused on the Nativity and Epiphany of Christ.

The ISOS web site address is: www.goarch.org/webcasts/religious.html

The Holy Cross faculty has voted to give a continuing education certificate to students who participate in the classes. A winter semester is being offered on the topic of Great Lent.

Discussion Forums

Virtual religious education threaded discussion forums and classrooms have been constructed. During this time threaded discussion forums on the Department of Religious Education Web Page have been developed and activated.

The forums provide asynchronous discussion and the exchange of ideas concerning a variety of religious educational issues.

Christmas/Epiphany Catalog

A Christmas Catalog was developed, printed and mailed to over 7,000 homes. The catalog was distributed prior to the 1998 Advent Liturgical Season and has contributed to an increase in orders.

Multimedia Development

An interactive CD-ROM resource on the theological, scriptural and liturgical catechesis of Great Lent for converts and adults is being developed.

The development of an interactive CD-ROM educational curriculum will include a companion workbook for prospective converts and adult members of the Greek Orthodox Church.

The focus of the CD-ROM is on the Great Lenten Cycle of the Church which historically was a period of time when prospective converts (Catechumens) studied the moral teachings and the theology of the Orthodox Church.

When completed, the Church in America will have a resource for those who

are interested in converting to our faith based on both a historic and a current liturgical model.

Diocesan Workshops

Religious Education Teacher Workshops and Adult Leadership Training Seminars are being held throughout the Archdiocese and are based on a five-year curriculum which includes an annual educational theme that is to be extrapolated and taught to Orthodox Christians in every context of parish, diocesan and Archdiocesan life.

Fr. Marangos, over the past four months, has held many workshops across the country, from New Jersey to California.

Upcoming Workshops

The following workshops have been scheduled, thus far:

1. Chicago Diocese: Feb. 5-7, Palatine, Ill.
2. Detroit Diocese: March 5-7, Dayton, Ohio
3. Detroit Diocese: March 12-15, 1999, at Flint, Mich.
4. San Francisco Diocese: March 19-21, Oakland, Calif.
5. Pittsburgh Diocese: April 30-May 2, Pittsburgh

1999 Oratorical Festival

The 1999 St. John Chrysostom Oratorical Festival will take place June 12 in Watertown, Mass.

The Department of Religious Education (DRE) is working with each diocese to schedule and coordinate local festivals.

Meetings are being held with the National Oratorical Committee for the purpose of coordinating the festival throughout each diocese. A special issue of the UPDATE was published to communicate the status of the festival.

Web Page

The interactive Religious Education Web Site has been designed for those interested in on-going religious instruction. Educational articles, DOXA, diocesan news, and curriculum updates are posted on a regular basis.

The Religious Education Web Site is the most active site on the Archdiocesan Access Web Page.

Weekly Planner

Fr. Marangos has developed a weekly Homeschooling Planner for homeschooling families and religious educators. It appears on the Internet each week and discusses daily celebration of saints and liturgical feastdays. A special section of patristic quotes is also provided.

Database

The Religious Education Department has been updating its database of names (7,000) and addresses of religious educators.

Re-Prints

To keep up with steady demand, the DRE has been evaluating and re-printing a number of materials to maintain an adequate supply of books and religious items.

See EDUCATION REPORT page 24

Global Cruises

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ECUMENICAL PATRIARCHATE

Patriarch Bartholomew Asks Davos Summit to Reconsider Moral Values

DAVOS, SWITZERLAND - (Based on ANA reports) The ongoing World Economic Forum in Davos was offered some spiritual food for thought on Feb. 2 by Ecumenical Patriarch Bartholomew, who called on participants to reconsider the role of moral values in the pursuit of economic globalization.

In an address, the first-ranking leader of the world's 300 million

Orthodox Christians warned global economic leaders that "man shall not live by bread alone."

He contrasted the globalization promoted by "multinational economic giants" with Orthodoxy's concept of "spiritual ecumenicity, a form of globalization that all human beings of every race and language and of all cultures should be united by bonds of love, brotherhood and cooperation."

In particular, Ecumenical Patriarch Bartholomew emphasized the increasing chasm between haves and have-nots in a rapidly shrinking global village. "Economic development in itself and the globalization that serves it lose their value when they cause privation among the many and an excessive concentration of wealth in the hands of the few," he said.

"Economic progress is morally justifi-

able and successful only when all members of the global community participate in it," he added.

Peppered with quotes from Euripides to Aristotle, Ecumenical Patriarch Bartholomew's speech presented a historical view of the problems of economic inequality since antiquity. But he especially underlined the danger of economic globalization erasing local cultural particularity in favor of a homogeneous world culture. "Our desire is to safeguard the possibility for the members of the Orthodox minority and of every other cultural minority to maintain their distinctiveness and the particularity of their culture... Globalization as a means of making humanity homogeneous, of influencing the masses and causing a single, unified and unique mode of thought to prevail, finds us opposed," he said.

Having warned about the dangers of a clone-like, global "homo economicus," Patriarch Bartholomew also recognized the material advantages of economic globalization.

"The achievements of international cooperation in the sectors of economy, commerce, telecommunications and trade in general, to which the phenomenon of globalization is primarily attributed, are wonderful," he concluded.

Archbishop Puts Renewed Focus on Halki

Halki: "an island no more"

Over the years, the Theological School of Halki, closed in 1971 by the Turks, has become a symbol for the struggle of Orthodoxy to rise above the tyranny of oppressive regimes.

The school has also become the bulwark of Orthodoxy, the cradle of deep theological thought and the nurse of great personalities in the life of the Orthodox Church.

They became patriarchs, archbishops, priests and professors, all grounded in the spiritual and theological tradition of the Great Church of Constantinople. Efforts to reopen the school have intensified over the past two years, with Archbishop Spyridon, himself a Halki graduate, spearheading the effort. His most recent success on this front was the reinstatement of the Board of Trustees of the institution after they were dismissed in early November by the Turkish government.

In January, the Archbishop took the initiative to renew efforts to bring about the re-opening of Halki. He announced the formation of an independent foundation to advance the cause of Halki's re-opening. "Now is the time to engage the resources that lie within our great American society to come to the forefront on behalf of the cause of Halki," His Eminence said.

"We need to bring this righteous and just cause to the attention of the political, religious and academic community in a new and invigorated way. We need to engage our own Orthodox family, the ecumenical community, the inter-faith community, the associations of fellow theological schools, and the general conscience of our society at large."

He explained that the new foundation's mission will be to focus the world's academic and social consciousness on the cause of Halki.



MISSIONS

Join the '99 Orthodox Christian Mission Teams

ST. AUGUSTINE, Fla. — Make a difference offering the witness of your Orthodox faith, providing physical labor, and being a visible expression of love, unity, and support to Orthodox communities in Galilee, Guatemala, Haiti, India, and Kenya.

All persons seeking this opportunity to the Holy Orthodox Faith in action and to fulfill the mandate of our Lord are urged to apply today.

Galilee

In 1995, the Orthodox Christian Mission Center sent its first Mission Team to the Patriarchate of Jerusalem to work in northern Galilee and assist the Orthodox community in the village of Kuffer-Yassif. Team members helped with the construction of a church hall, restoration of church properties, and offered catechism and encouragement.

The 1999 Galilee Mission Team will continue working with the Orthodox community of Kuffer-Yassif, in northern Galilee, with its ongoing projects.

The 1999 Team has been invited to the Holy Land to teach, to participate in vacation Bible schools, and to continue the effort of encouraging the Orthodox faithful in this region. These church school seminars and adult catechisms will take place in Kuffer-Yassif, Beena, and other Orthodox communities in nearby villages.

This catechism team will help in the recruitment and training of catechists and youth workers for the Church.

Location: Kuffer-Yassif, Israel,

Dates: July 26-Aug. 20, 1999

Team size: Eight

Team cost: \$2,400

Travel: New York - Tel Aviv, Israel

Guatemala

In response to a plea for assistance, the OCMC sent its first teams to Guatemala in 1998 with the blessing of Metropolitan Antonio of Mexico and the Caribbean.

The 1999 Guatemala Mission Teams will assist at the Hogar Rafael Ayau orphanage in Guatemala City, and work with the nuns of the Monasterio Ortodoxo Lavra Mambre. They will participate in youth outreach and interact with the 150 children at the orphanage. Work will also include assisting with numerous repairs, renovations, and maintenance at the orphanage.

Spanish-speaking applicants are encouraged to apply.

Location: Guatemala City, Guatemala

Dates: Team-I: June 28-July 19; Team-II: August 2-21, 1999

Team size: 12

Team cost: \$1,125

Travel: Florida - Guatemala City

Haiti

Missionary efforts began in 1986 to help develop the Orthodox Church in the Caribbean. Since the start of the work, and with the support of the OCMC, the Church in Haiti has been able to establish two Orthodox parishes, two parochial schools, several medical clinics, and a number of income-generating industries.

With the blessing of Metropolitan Athenagoras of Panama, Mexico, Central America and the Caribbean, the 1999 Haiti Mission Team will assist at Orthodox communities in Petion-Ville and Metivier.

Work will include medical care, teaching, and restoration at St. George Church and School in Petion-Ville, and at Holy Resurrection Church and School in Metivier.

In addition to restoration work at the Churches and schools, the medical team is needed to assist the medical clinics; and the teaching team will offer English and religious instruction.

Medical personnel are needed. Creole

and French are the official languages. French-speaking applicants are encouraged to apply.

Location: Petion-Ville, Haiti

Dates: June 28-July 19, 1999

Team size: 10

Team cost: \$1,325

Travel: Florida - Port-A-Prince, Haiti

India

Since the OCMC sent its first team to India in 1995, efforts have continued each year to support the ongoing missionary outreach and development of the Orthodox Church in Calcutta.

Working in Calcutta with missionary priest, V. Rev. Ignatios Sennis, under the guidance of Metropolitan Nikitas of Hong Kong and Southeast Asia, teams helped organize seminars, presented teachings on the Faith and health issues, and supported the ongoing mission outreach to the needy offered by the Church each day.

The 1999 India Mission Team will continue offering catechism, seminars, and assist with the ongoing mission outreach. The team will organize seminars for converts and potential converts at the Church of the Holy Transfiguration in Calcutta, focusing on catechism on the Orthodox faith.

Topics will vary, and participants' knowledge of the Faith will range from elementary to intermediate levels, and will include medical and health issues. Also, there will be daily outreach to needy children and adults.

Because of the harsh environment (i.e. heat, pollution, and poverty), participants need to be mature and in good physical health. Medical personnel are needed to assist at the clinic and for medical/health instruction.

Location: Calcutta, India

Dates: Aug. 30-Sept. 23, 1999

Team size: Six

Team cost: \$2,800

Travel: New York-Calcutta

Kenya

The Orthodox Mission Team efforts began in the summer of 1987, with the first project being the construction of an Orthodox Church in Kenya. A stone church, the Nativity of our Lord, was built in a remote area of Kenya where there are fifteen communities of Orthodox faithful. It was the first church building in the area.

The Mission Team will assist with the completion of the construction of the St. Nectarios Church in the village of Chepgundi. The team will offer their labor as they work with members of the local Orthodox communities to construct this church.

Medical personnel are needed to assist at the Orthodox Medical Unit (clinic) at Kisarech, which is within walking distance of the Church construction site.

Location: Chepgundi, Kenya

Dates: July 26-Aug. 27, 1999

Team size: 15

Team cost: \$3,400

Travel: New York - Nairobi, Kenya

To receive an application, contact the project coordinator, Andy Lekos, at the OCMC and additional information on the 1999 Teams:

Orthodox Christian Mission Center
P.O. Box 4319

St. Augustine, FL 32085-4319

Tel: (904) 829-5132

Fax: (904) 829-1635

E-mail: ocmc@aug.com

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Note, costs are estimates and may be subject to increase or decrease according to changes in airfare, currency valuations, length of stay, and other circumstances. Specific dates have not been confirmed.

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WOMEN & ORTHODOXY

ZOE for Life!

A Crisis Pregnancy Outreach for Women

"...Blessed art thou among women, and blessed is the fruit of thy womb." Luke 1:42

Many Orthodox Christian women are fortunate to have the love and support structure in place to lead them to marriage, children, and a meaningful life. Others, however, are not as fortunate. Due to many reasons, they find themselves in a crisis pregnancy. They have made the wrong choices and are in turmoil. The overwhelming concern is where and to whom do they turn to?

by Eleni Daniels

A small percentage of women avail themselves to the various service and support groups that exist. Many wrestle with abortion, some with adoption, some with suicide.

It is disturbing that most Orthodox women who are in trouble do not turn to their church for guidance. Perhaps, there are so few places to turn to within the Orthodox community.

A Pan-Orthodox Initiative

In May 1997, Philoptochos President Paula Kappos of the Sts. Constantine and Helen Church in Cleveland, and a group of women began meeting to explore ways of involving themselves in social issues. A community survey was mailed to every woman 18 and over in the parish to help establish which issues parishioners were mostly likely to support. Surprisingly, at the top of the list were: creating an Orthodox adoption agency, providing aid to battered women and children, and providing assistance to women in crisis pregnancies.

As a result of numerous meetings with professionals and specialists in the field of Human Resources and Crisis Pregnancy Centers, ZOE for Life! was born.

As a pan-Orthodox outreach effort, its mission is to help Orthodox Christian women who need emotional and spiritual support during crisis pregnancies; to provide confidential access to existing professional agencies, and to connect interested women with potential adoptive Orthodox Christian families.

ZOE for Life! serves as a conduit guiding women to a wider range of support organizations and hopefully a more promising outlook on their situation. It also provides access to financial assistance, housing, clothing, medical assistance, and prenatal care.

"It is a two-fold effort," said Mrs. Kappos, co-founder of ZOE for Life! "We offer women the opportunity to get the support and care they need for crisis pregnancies and we want to assure women that there is an avenue to continue their pregnancy. If a woman carries the baby through her term, we want to help her network with other Orthodox women who want to adopt."

Our hope is to make ZOE more well-known in the community at large."

Guatemalan Adoptions

Upon hearing about ZOE for Life!, Mother Ines, Abbess of the only Orthodox Christian orphanage in Guatemala, has asked them to expedite legal adoptions to Orthodox Christian homes for the 130 children in residence with her. The children range in age from infants to 11 years. To that end, ZOE has developed an Adoptive Parents' Questionnaire for prospective families to complete if they were interested in having ZOE assist in coordinating their adoption efforts.

She urges all those who are interested in adopting one of these children to contact ZOE for Life!

Decision in Debate

January 22 marked the 26th year of the landmark decision Roe v. Wade. The U.S. Supreme Court ruling which gave women the legal right to have an abortion. But the ruling did not end there. Over the last quarter century, abortion rights have been on a roller coaster. With state restrictions on the rise and the Partial-Birth Abortion Ban Act currently making its way through Congress, the Roe v. Wade decision is continually in debate.

Whether people debate if abortion should be addressed at the state or federal level or, if whether it is a political or religion issue – one thing is for sure – thousands of abortions occur each day. Regardless of where one stands on the abortion issue, most would like to see the need for abortion reduced.

A study by the Alan Guttmacher Institute* found that the U.S. has the highest rate of teen pregnancy in most of the industrialized world. It also reports that 50 percent of the pregnancies among American women are unintended – half of these are terminated by abortion. And that the majority of women obtaining abortions are young: 56 percent are under age 25, including about 23 percent who are teenagers; only 22 percent are aged 30 and older.

We need to realize that the environment in which our children are raised – the quality of housing, child care, education, understanding and acceptance – are all factors which affect how they feel about themselves and their ability to cope with the pressures of life. For many people today, sexual expression is often the only way to feel loved. Becoming pregnant, or causing pregnancy, is an outcome of that quest for intimacy.

While researching her book, *Real Choices: Listening to Women, Looking for Alternatives to Abortion*, writer Frederica Mathewes-Green came across a recurring theme. "As I traveled the country holding "listening groups" with women who had had abortions, I always asked, 'What situation caused you to make this decision?' I expected to hear tales of financial woe, yet nearly 90 per cent of the women told me they had had their abortion because of a relationship – because someone they loved, a boyfriend or a parent, told them to. When asked what anyone could have done to help them complete the pregnancy, over and over the answer was: Just stand by me. "If only I had one person to stand by me," writes Mrs. Mathewes Green.

The bottom line: whether you consider yourself pro-choice or pro-life, it is essential to acknowledge the feelings of women in need and provide Orthodox Christian support and understanding for alternate solutions. ZOE for Life! provides this haven of support. If you would like further information on ZOE for Life!, call (440) 893-9990.

*A not-for profit corporation for Reproductive Health Research, Policy Analysis and Public Education based in New York and Washington, D.C..

This column highlights women and the Orthodox faith and how their faith has changed their lives and those around them. If you would like to share your story or recommend a woman for a future highlight, please write to: Editor, Orthodox Observer, 8 East 79th St., NYC 10021 or fax to: (212) 774-0239.



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OPINIONS

EDITORIAL

It Is Time to Become One

"...Holy Father, keep through Your name those whom You have given Me, that they may be one as We are."

These words of Jesus in John 17:11 speak to our Church at the end of the 20th century.

For the past two-and-a-half years, certain groups and individuals have sought to disrupt its unity by being at odds with her leadership over the Church's direction.

It is time to put aside these differences and do all we can help our Church move forward.

The recent meetings in January at the Phanar between Archbishop Spyridon and the Holy Eparchial Synod with Ecumenical Patriarch Bartholomew and the Holy Synod of the Patriarchate - the blessed Tuesday, as one hierarch termed it - and in New York of the Eparchial Synod at the end of the month, have clearly demonstrated the unity and solidarity of the Archdiocese and its leadership.

Certainly, in the past, there have been disagreements over various issues, and interpretations and understanding of canons and procedures, and there may be others in the future. But, just as there are disagreements in any family, the basic unity of the Church family cannot be shaken and difficulties can and will be resolved under the leadership and loving direction of our spiritual father, Archbishop Spyridon.

Already His Eminence and the Metropolitans of each diocese have taken steps to address important issues facing the Church, such as beginning the process of filling the vacancies of the dioceses of Detroit, New Jersey and Atlanta.

And the Church has been moving forward on other fronts as well: including innovations at St. Basil Academy, administrative improvements at Holy Cross and Hellenic College and the establishment of several monasteries in the United States.

But those who continuously seek to undermine with the Archbishop over various issues and problems facing the Church

and who feel the solution is either to replace him or seek autonomy, weaken the Church in the long-run. And this is definitely not characteristic of the Christian behavior we must strive for.

As St. Paul advised in his second letter to Timothy (v. 16-17), we should "shun profane and idle babblings, for they will increase to more ungodliness. And their message will spread like cancer."

Another unseemly practice, the withhold funds from the Archdiocese by a small number of communities, will not hurt the Church, but will damage the spiritual health of these parishes.

This is also not the kind of example we should be setting for our children, the future of the Church.

As Jesus said, "the gates of hell will not prevail" against His Church. Neither will the loss of a few dollars.

Like the wicked servant who buried his coin in the ground, rather than investing it for beneficial purposes for his Master, they do so to their discredit. They cannot fool God. He sees where their hearts are.

Regarding Archbishop Spyridon's leadership and his view of certain issues, the secular, political tone that some of the discussion has taken, whether it be in the media or elsewhere, has no place in the Church.

Unlike elected officials, leaders of the Church are not and can not be subject to whims and opinions of the moment or of an elite few. The Church is eternal and Her head is Jesus Christ and we are called to obedience to His will and the teachings of the Church.

We should set forth in this new year by rallying behind His Eminence and do all that we can to move the Church forward in a spirit of unity, so that we may all be one.

But let us do so in a spirit of love, forgiveness and reconciliation, for such is the essence of being an Orthodox Christian.

ing their homeland against the fascists. They also did more. They taught themselves and their families to love and respect the United States, and have proved their allegiance to their adopted land in all respects.

The Greek immigrants who came to America were a hardy lot, as are their offspring. All of us should continue to remember, honor, and pass on those solid values of hard work, love of family, deep devotion and respect for our church and its leaders, and above all remember that although we are proud to be native Americans, we still have roots in a culture many thousands of years old.

Let us never forget those first Greek immigrants who did so much for the present generations. They were true pioneers.

**John A. Micklos
Baltimore, Md.**

Mr. Micklos is a retired history teacher and Chairman Emeritus of the War Memorial Commission for the State of Maryland.

Internet Bible study

Editor,

I would like to publicly thank Father Frank Marangos, Director of the Department of Religious Education for the Greek Orthodox Archdiocese for the lessons provided last December through the Internet School for Orthodox Studies.

The lessons on the winter Pascha were a wonderful addition to my preparation for the Christmas feast.

Reflections on Greek Letters



Following is His Eminence's exhortation to the audience at the Celebration of Greek Letters and Arts Luncheon held Jan. 31 in Flushing Meadows, N.Y.

I want to thank Dr. Duffy for his excellent presentation and for the dedicated scholarship that he has invested in his work. It is obvious, Professor Duffy, that your research is a labor of love, and all of us thank you for sharing your work with us today.

Dr. Duffy has told us of many books that traveled far and wide, books that enjoyed attention in countries far removed from their place of origin. Which of the authors of these wondrous works could have foreseen that their writings would have such a rich and extensive life?

Not one of them anticipated this result, I'm sure. And yet these books which we discuss today prove once again the truth of the saying of St. Basil—that in human affairs, the real nature of things is revealed by their *end*, by their destiny and conclusion.

The true value of these books could not be determined at the time of their writing. The full impact of these authors could not be reckoned in their own day and age.

Indeed, even today we cannot say that we have fully comprehended the value of the literature that Dr. Duffy discussed.

This is the power of ideas! This is the power of the human imagination! There is an inherent restlessness in the intellectual and spiritual life of man, and the journeys of those medieval Greek books are an icon—if I may be so bold to say—an icon of the vitality of the human soul, formed in the image of God. Our humanity cannot find true satisfaction in the accomplishments of the past, cannot find true rest on the laurels of our ancestors.

So it is the works of the Three Hierarchs, whose accomplishments and writings we still celebrate today. These Fathers of the Church were not content to rest on the achievements of their predecessors. They faithfully received the Tradition of the Apostles from their own teachers. But then, using the intellectual tools and vocabulary of Greek philosophy and rhetoric, they proclaimed and defended the truth to their own generation.

They were not content simply to repeat the *kerygma* of the saints who had gone before them; they declared afresh the unchanging truth of God in new ways, with new words and images and arguments. And today we *still* harvest the fruits of their spiritual labors, we are *still* blessed by their genius.

The words that they spoke and wrote were neither static sayings nor dead letters. They were, and are, and will continue to be . . . living, dynamic, powerful voices, whose "sound has gone out through all the earth, and their utterances to the end of the world" (Psalm 19:4).

Their spiritual restlessness, their yearning to know the ultimate end and goal of things, their thirst to realize the divine destiny of Hellenic letters and learning—these characteristics of the Three Hierarchs are the legacy of all Greek Orthodox Christians.

And yet we as Hellenes and Phil-hellenes of the 21st century cannot remain satisfied simply to receive this legacy from the past. We cannot be content to rest on the laurels of our forerunners in the faith.

On Jan. 29, I addressed some of our Greek School children at the Liturgy. In their faces, I saw the future of our Church and our society. Our children are our living books.

We need to fill them with the best of our Hellenic tradition.

We need to instill in them the spiritual and intellectual restlessness of their ancestors.

We need to send them abroad, so to speak, as ambassadors for the future of our faith and our heritage.

Just as their grandparents and great-grandparents crossed the sea and traveled far and wide, bearing with them the seeds of their faith and culture, so we too should seek to enrich our children with the language and letters of their ancestry, that they too may continue to build on the timeless Hellenic heritage.

Let us not be content with the past. Let us not be content with what we have done already for the cause of Greek education. Let us never be satisfied with the mileage that our books, our ideas, our aspirations, have already achieved.

Imagine what our children will achieve!

Imagine the scholars and theologians and philosophers that they will become!

Imagine the influence of their achievements in history

All because of the seed we plant in them today, all because of the legacy of Hellenic letters and learning that we bestow on them today.

For our children, for our heritage, and for our future, let us press ahead with the task of disseminating Greek Letters, as God gives us time and opportunity.

For those who are not aware, Father Frank used the power of the Internet to allow his teaching of our faith to reach people around the country. I understand the Internet School of Orthodox studies will resume shortly.

I encourage others to listen and participate, but realized that not everyone has access to a computer with an Internet connection. I plan to invite people to my home to listen with me and hope that others with computers can do the same so that we can give more people the opportunity to gain a greater understanding of Orthodoxy.

Please join me in praying for the success of Father Frank's educational ministry, making the Word of our Lord and Savior Jesus Christ come alive in all of us.

**Theo Jenetopulos
Guilford, Conn.**

Editor,

I want to thank the Greek Orthodox Archdiocese for providing a Bible Study class (School of Orthodox Studies) over the Internet.

Many of our churches, including St. Mark's of Boca Raton, have excellent Bible study classes however, for one reason or another, it is difficult for people to attend classes at a prescribed time. The use of the Internet allows the faithful to maintain a curriculum while allowing us to fulfill other family obligations.

In our situation, my mother-in-law was diagnosed with pancreatic cancer and we spend a great deal of time taking care of her. By using the Internet School of Orthodox Studies, we are still in a position to learn

See LETTERS page 24

LETTERS

The Greek Odyssey in America

Editor,

Since the beginning of this century and before Greeks have been coming in large numbers to these shores, to the land of the free and brave. We have now entered the final decade of this century, and perhaps some comments on these immigrants are in order.

Every Greek American of the present generation whose parents or grandparents were immigrants to these shores should be proud of the saga our ancestors have blazed in America. The early Greek immigrants came with nothing but their strong constitution and their religion to keep them intact. They asked for little from their adopted land except work. As long as it was honest they did not complain. They demanded a fair wage for a fair day's work.

In less than a century, they established permanent roots in their adopted country, and using the Greek Orthodox religion as their beacon brought forth communities of Greek Americans in every village and city of America. They saw to it that their families retained the faith, customs, and language of their native Greece, whose citizens, some 2,500 years ago, taught the world how to live, and as recently as the 1940's taught the world how to die with honor by defend-

RELIGIOUS EDUCATION

Theological Implications of Religious Education

The word "catechesis" refers to much more than religious instruction, apologetics or ecclesiastical initiation.

Catechesis is a way of life, the very praxis of the Orthodox Christian parish and not a special or limited activity of it.

by Fr. Frank Marangos

While catechesis includes the methods of instruction, it should not be understood as limited to their effective use.

Catechesis has the power to nurture and develop every church member's image and likeness (theosis) and to shape the local community's very fabric.

Early church practice

In the early Church, the bishop, who was considered the Apostolic heir of the "ministry of the word," had responsibility for teaching the faith.

Due to their ever-expanding geographical responsibilities, however, bishops entrusted the catechetical ministry to the clergy as part of their respective liturgical prerogatives.

This combination is significant, as it implies that between catechesis and worship there is an essential unity and that catechism cannot be understood apart from the Church's liturgical context.

Herein lies the fundamental difference between Orthodox and other Christian traditions. Catechesis must be understood as an expression of worship, as worship must be a ministry of catechesis.

It is not an intellectual enterprise but rather a sacramental transaction between God and man.

While entrusting the catechetical ministry to the clergy, however, the bishop's role should not be understood as abdicating its Apostolic responsibility. The bishop remains the expression of, and the one ultimately responsible for, the successful and proper operation of the Church's catechetical ministry.

The Orthodox liturgical tradition must reacquire this catechetical mood and expression. This is an immediate concern for the Department of Religious Education as well as the contemporary parish catechist. Catechetical initiatives must, of necessity, assist the faithful of all ages to develop the proper posture whereby the liturgical expressions of the Church may once again "catechize" (transform) believers into the image and likeness of the God towards which all liturgical acts incline.

Such a liturgical catechesis is a matter of active participation in the sacramental life of the Church and is a primary component of religious instruction.

While it should not be understood or intended to diminish the importance and responsibility of the teaching component, liturgical catechesis is the primary vehicle for the Orthodox faithful's maturation.

It would be erroneous to consider the role of the Sunday school or adult Bible program as the sole means of catechetical instruction, and equally tragic to consider liturgical participation as something that exhausts the Church's pedagogical role.

Since the Eucharist is sacramentalized in all areas of our existence, so, too, is the catechetical aspect of the Church's liturgical life.

Catechesis and liturgy

Christ united catechesis and liturgy. Speaking to His disciples, Jesus commanded them to go and make disciples of all nations. This evangelical initiative, however, was the result of a "baptism" in Jesus' Name as well as a "catechism" that exhorts the faithful to observe all that Jesus commanded.

If Jesus Himself united liturgy with catechesis, who are we to compartmentalize and disjoint them? To do so would be erroneous, narrow-minded and a travesty of catechesis that involves an "orienting" of the total person . . . mind, heart as well as body, towards God.

As we shall see in the final section of this study, one of the problems with the current curriculum of the Greek Orthodox Church of America is its independence from the liturgical cycles of the Church. Care should be taken to reintegrate all of our formal catechetical resources, programs, materials, retreats, workshops, and lectures to coincide with the liturgical rhythm of the Church's sacramental life. Catechesis cannot be truly sacramental if it is independent from the liturgical context of the Church. To do so would be to overemphasize its rational qualities.

Care should be taken to reweave and to graft our catechetical initiatives into worship services.

Catechesis implies life-long spiritual maturation within the context of a faithful Eucharistic community. This is the most important, yet most trivialized aspect of the contemporary Church's catechetical praxis.

Broad process

Catechism should not be reduced to narrow intellectual formulations or pedagogical initiatives. Rather, catechesis should be conceived as a broad process whereby the faithful mature in their knowledge union, and vision of God.

Every aspect of ecclesiastical life is tempered and affected by a catechesis that is based on Scripture (Holy Tradition), theologically informed, liturgically nurtured and expressed in the day-to-day praxis of the Apostolic Church.

When understood in such a dynamic fashion, catechesis is of great consequence to the administrative health and spiritual well-being of the local Orthodox parish.

The entire church community as well as the individual must be catechized. How can we catechize one portion of the Body of the Church, the children, and neglect the others?

Perhaps this may help explain the unhealthy conduct that often characterizes parish council meetings and community general assemblies.

Perhaps this is why our stewardship campaigns have not been as successful as we would have wanted them to be, and why so many parishioners neglect to frequent the Eucharist Cup.

This may tell us why so many young adults are leaving the Church. We have focused our efforts on educating the young according to un-Orthodox models and, for the most part, have neglected the spiritual maturation of adults, most especially our parish leaders.

If we are to effectively deal with these issues we must all insist that the future of Orthodox Catechesis in America must extend to all areas of Church life.

Responsible flight attendants strongly suggest that in case of atmospheric decompression in an aircraft, parents should place oxygen masks over their own faces before attempting to place them over their children's faces.

Likewise, adult Orthodox Christians should take heed to fully breathe-in the life-sustaining Word of God that our liturgical and formal catechetical atmosphere provides.

Orthodox liturgical life is the starting point, the life-line and focus, of such a catechetical in-breathing. It is both the con-

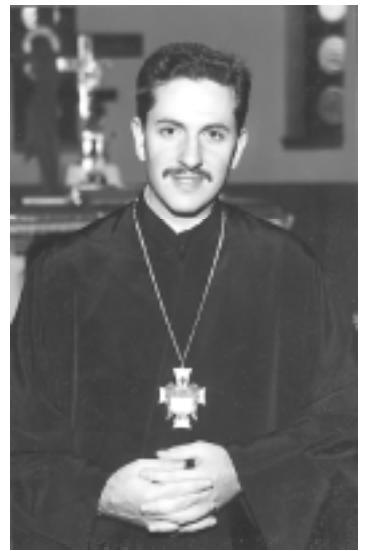
See RELIGIOUS EDUCATION page 24

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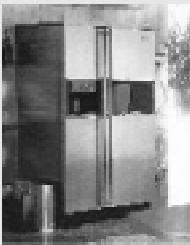
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RETIRED CLERGY

Enjoying the Life of Retirement

We think the following "Decalogue" for the "Science of Laziness" is a bit funny. At least I find it entertaining. I hope you do also.

By Fr Nicholas L. Vieron

1. Love thy bed as you love yourself.
2. Rest during the day so that you may enjoy your sleep at night.
3. When you see someone resting, go near him and help him.
4. Every work is an effort which should be avoided.
5. Don't do today anything that can be postponed for tomorrow.
6. Make as less movements as you can.
7. Everything you must do, let someone else do it.
8. No one has died from resting too much.
9. If you feel the urge to work, lie down and rest until it the urge passes.
10. Remember: We live to rest and relax.

After the first commandment, "Love your bed as you love yourself," my other two favorites are numbers 2 and 9 - "Rest during the day so that you can enjoy your sleep at night" and "If you feel the urge to work, lie down and rest until it the urge passes."

That is one "science" - laziness - for which most of our old timers never qualified. The majority of us were the exact opposite to anything that smacked of laziness. Thank God for that!

However, what is important is that we exercise this energy during our retirement years also, if for no other reason than to avoid depression and to continue enjoying life.

Just because we are old (rather, older) does not mean that we are sole "heirs" of certain ailments. Here are certain myths and facts about depression as reported by Jane Brody, personal health columnist for The New York Times.

Myth: Depression is a normal part of aging.

Fact: Dr. Barry Leibowitz, an expert on the emotional disorders of aging, said, "Depression is not the outcome of natural processes of aging and should not be considered normal." Advancing age per se does not cause depression.

Myth: Older people cannot benefit from therapy.

Fact: Depression is treatable at any age. Older people also respond well to short-

term psychotherapy.

Myth: People could control their depression if they just had the right attitude.

Fact: The causes of depression are complex. However, a depression is not a condition people can simply will or wish away or "pull themselves together" and get better. While some people can manage their depression through self-help, others need professional assistance.

However, another inhibiting factor in effective treatment of depression is the belief by even some doctors and family members that depression is the least of an older person's problem and not worth treating. Yet, Dr. George Alexopoulos, a psychiatrist at Cornell University, reports that treating depression in a patient, even with Alzheimer's, for example, improves both depression and the symptoms of dementia.

One of the causes - classic symptoms - of depression is lack of pleasure in people and activities they once enjoyed.

Here is where the Retired Clergy Association and the Epistle come to the rescue! They are not a cure-all. They are, however, a potent dose of "depression therapy!" Whereas, before our retirement, we were active in the church office, we are now active in a fellowship created by the RCA and the sharing of it through the Epistle.

There are activities we must pursue on our own. And when we say "we," we don't mean just the "young at heart" but all age groups can benefit from certain activities.

For one thing, we should try to forget ourselves as the "center of the universe!" But rather strive to place others in our thoughts - others who need our support and comfort, our encouragement and our guidance.

I imagine we just have to continue being imitators of Him Who came "not to be served but to serve!" In a way, it's what we did best all our lives. The same principal applies for all people in whatever profession, and in whatever age. To strive to "serve and please both God and man."

That's true "leadership!"

Write to RCA Epistle editor, Fr Nicholas L. Vieron, Pastor Emeritus of The Annunciation Church, 573 N. Highbland - Memphis, TN 38122, or leave a message at (901) 323-9530 nlvieron@memphisonline.com



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The Voice of Philoptochos

Boston Charities Benefit Luncheon a Grand Success

Record funds were raised for the many charities of the Boston Diocese Philoptochos Board at the elegant Philoptochos Charities Benefit Luncheon, Gift Basket Silent Auction and Musicales on Dec. 3 in Waltham, Mass.

More than 340 members and guests from all parts of New England joined in the lighthearted and festive party mood at this beautiful and well-planned event.

Invited guests seated at the head table with honorary chairman Metropolitan Methodios, were National Philoptochos President Eve Condakes, Co-chairpersons Margarita Gianakouras and Christine Karavites, Diocese President Bessie Papigiotes, and their spouses; Consul General of Greece and Mrs. George Chatzichalakis, and musicians Tom Topalis, vocalist from Chicago; Paul Sampsonis and Nick Zallas of the Odyssey Orchestra Ensemble, who later provided lively musical entertainment, encouraging audience participation.

Most gratefully acknowledged is the \$20,000 contribution of Mr. and Mrs. George Behrakis, matching the proceeds of the afternoon and given in memory of his late sister Ourania Behrakis who served on both the National and Boston Diocese Philoptochos boards.

Also, many thanks to Mr. George Danis for donating the grand drawing gift, which along with many other

beautiful gifts in the drawing were acquired by Committee Chairpersons Janice Argyros, Christine Cokkinias and Maria Fragnis.

Donations ranging from \$25 to \$2,000 were solicited from numerous sponsors by Chairpersons Dr. Calliope Galatis, Effie Lagardinis and Sophie Poulos.



BOSTON PHILOPTOCHOS Benefit Luncheon dignitaries included First Vice President and co-chairman Christine Karavites, reservations chairman Francesca Calles, National President Eve Condakes, Boston Diocese President Bessie Papigiotes and luncheon co-chairman Margarita Gianakouas.

Lakis Andriotis, Oscar Papanastasiou and Orestes Demetriades contributed complimentary radio announcements.

More than 35 Philoptochos chapters of the Boston Diocese made monetary contributions and donated the exquisite gift baskets, which were arranged in a gorgeous display by Committee Chairpersons Elaine Zetes, Merope Kapetanakis and Katherine Mpelkas.

The Boston Diocese Philoptochos thanks all the above, and the Philoptochos members and friends of Philoptochos who attended this benefit, making it a great so-

cial and financial success.

Also acknowledged are the praiseworthy efforts of the chairpersons and Co-chairpersons of the event already mentioned, Diocese President Bessie Papigiotes in her assistance in all committees, and Chairpersons Dr. Calliope Galatis, Effie Lagardinis, Sophie Poulos; Chairpersons responsible for invitations, program book, publicity and decorations, Francesca Callas assisted by Lisa Belanus, Helen Sampsonis, Elaine Melahouris, Joanne Hologgitas with the assistance of Helen Nayer, Olivia Sintros and Susan Pappas assisted by Kallie Micalizzi and Stephanie Glezellis. Treasurer; Protocol, Products and Printing, Dimitra Kalambokis, Olivia Sintros, Presbyteria Anastasia Georgiadis.

St. Basil Academy: Long-Term Plans

NEW YORK — At the Dec. 11 meeting of the Archdiocesan Council Executive Committee, Archbishop Spyridon led extensive discussion on possibilities and plans for the valuable expansion of programs at St. Basil Academy in Garrison, N.Y.

Among these are a national retreat center, a youth camp, a nursing facility for retired priests who are in need, and a Greek Orthodox Convention Center.

These plans are timely and expeditious considering that retreats and conferences are regularly held at the Academy, and its facilities are used by parish priests, the Philoptochos, YAL, GOYA, the Scouts, AHEPA chapters, church groups and schools of higher learning.

The Executive Committee voiced unanimous approval of the recent appointment of Protopresbyter Constantine Sitaras as new director of the Academy.

The Archbishop expressed his wish that the increasing potential of the Academy, whose philanthropic goal is to provide orphaned and needy children with education and a safe, nurturing Christian environment will function within five years with a projected number of 250 children.

The exemplary efforts of the Philoptochos in fund-raising for the Academy is one indication of the very special place the children of St. Basil Academy have in the hearts of the members of the Philoptochos.

The program is working toward goals to implement this outreach, developing and enlarging its service greatly, such as recruiting and training counselors, creating news releases, newsletters and a website, obtaining a facility to house ZOE for Life! with maternity and child care items and possibly to house expectant mothers.

Stories by
Vicki James Yiannias

Detroit Diocese Welcomes New Chancellor

DETROIT — Diocese Philoptochos and Diocesan Council members recently sponsored a welcoming reception for the Very Rev. Archimandrite John A. Heropoulos, former executive director of the Office of the Archbishop and newly assigned Diocese chancellor.

Although it was a classically cold and wintry Michigan day, 200 people from the Diocese attended the Jan. 10 event. Even a bus with Fr. John Paul and 40 parishioners from St. Nicholas Church in Ann Arbor, more than an hour away, had plowed through the deep fresh snowfall of over two feet to welcome the new chancellor.

Fr. Nick Harbatis, newly retired priest of St. Nicholas in Troy, Mich., and Fr. George Matsis from Holy Trinity Cathedral in Toledo, Ohio, welcomed Fr. John on behalf of the Diocese Clergy Brotherhood.

National Board members Maria Stavropoulos and Ann Feles, co-chairpersons of the reception, and Despina Nichols, Diocese Philoptochos president, prepared the Diocese residence in all aspects.

The new Chancellor cut the Vasilopita and called for the singing of kalanta and the Diocese Philoptochos and Diocesan Council presented Fr. John with a new laptop computer.

Helen Lavorata, National Philoptochos Office director, read a letter from National Philoptochos President Eve Condakes expressing heartfelt congratulations from the National Philoptochos on Fr. John's new assignment, acknowledging the wonderful



DIocese PRESIDENT Despina Nicholas welcomes Fr. Heropoulos to Detroit.

help, guidance and inspiration he has given the Philoptochos. "We are grateful for all the ways in which you have helped us and we will miss having you nearby...Still, we know that we will always have a champion for the cause of the Philoptochos in Detroit."

Fr. John said of this warm welcome to his new Diocese residence, "the Ladies of the Diocese of Detroit Philoptochos truly outdid themselves once again in their preparation for the 'open house' which welcomed me to the beautiful Diocese of Detroit. Their warmth, sincerity, and love was felt by me personally and by all who entered the Diocese Home that Sunday afternoon. "I was humbled by the expressions of welcome and hospitality of the Ladies of the Philoptochos, the Diocesan Council, the Clergy Brotherhood and all the lay-people who were in attendance. In short, it is an honor to serve the people of the Diocese of Detroit."

The Importance of Chapter Commitments

The fulfillment of commitments is of leading importance in bringing to life the time-proven philanthropies of the Greek Orthodox Ladies Philoptochos Society.

A list of chapter commitments established by unified vote at Biennial National Philoptochos Conventions has been instituted and provided to every chapter of our organization.

Yearly commitments begin with all proceeds from every chapter's January Vasilopita celebration, this being the primary fund-raiser for St. Basil Academy. Generating about \$300,000, the Vasilopita celebrations make possible the \$25,000 monthly donation to the school.

Also in January is a chapter commitment of \$350.00 for the National Philoptochos Social Services, which in 1998 assisted 282 clients, residents of the Metropolitan Diocese and other dioceses and Greek nationals temporarily in the United States for medical care.

The Social Services office offered assistance in the areas of finance, health/mental health, housing/homelessness, aging, family services and domestic violence, and information on adoptions, immigration, employment, legal services, transportation and on-going assistance.

The inestimable value of the Ladies Philoptochos Society's works depends on the vitally important wholehearted support of each chapter member. This arm of our Church comprises the largest Christian women's philanthropic organization in America.

Every chapter is very strongly encouraged to send delegates to the Biennial National Philoptochos convention for discussion, analysis and decision-making regarding the National Budget and commitments for the ensuing two years.

Any chapter wanting to discuss these commitments or needing more information should contact the National Office or Diocesan president.

Exciting New Philoptochos Video

The talents at GOTelecom will go into high gear sometime around Feb. 9 at St. Basil Academy, shooting the beginning of "Voices of Philoptochos," an exciting and informative view of the Greek Orthodox Ladies Philoptochos Society from two perspectives — those of Philoptochos members and of the recipients of the organization's charitable work and philanthropies.

Through this presentation of the multifaceted aspects of Philoptochos, young women, those in interfaith marriages, individuals new to the faith and non-members will have an opportunity to see and

hear the positive results of the important works of the Philoptochos and of the fulfillment members experience in helping others.

Most fitting and appropriate is the dedication of this video to those who preceded us - mothers, grandmothers, and great-grandmothers whose sensibility and dedication to family and to the Church were the foundation upon which Philoptochos was built and which continue to provide strength. A filming schedule of programs by Dioceses will be published in an upcoming issue.

Send Your News

All local chapters are encouraged to submit their news of major events and activities directly to the National Philoptochos Office for inclusion on this page.

DIOCESE *news*

Children's Agency Expands Facilities, Education Services

COLTON, Calif. — Trinity Children and Family Services (formerly known as Guadalupe Homes for Children) has expanded its services following its name change Jan. 1.

Increased requests from child advocates throughout the country has prompted the nation's largest non-profit childcare organization to reach even more abandoned, abused and neglected children.

In 1966, Fr. Leon Pachis founded Guadalupe Homes for Boys in Yucaipa, Calif., with six boys.

Over the years, the need for their programs grew. By 1984 Guadalupe Homes for Boys also cared for girls, infants and toddlers.

The organization's name changed to Guadalupe Homes for Children. Today Guadalupe Homes provides additional services from residential treatment to also include Foster Family and Adoption, Day Treatment, Education, Early Intervention and more.

In 1998, under the leadership of CEO Fr. Tom Avramis, Guadalupe Homes opened a residential treatment program and a foster family agency in Houston.

Relics of Saints Stolen from Arizona Church

CHANDLER, Ariz. — Relics of saints dating from the third and fourth centuries have disappeared from St. Katherine Church.

"These are very highly venerated," said the Rev. Philip Armstrong, priest of St. Katherine Church. "The relics of saints are considered to be sources for healings, for answered prayers and for the blessing of premises. It is really a grave loss spiritually to us."

The Saints' relics were gifts from monasteries and other Orthodox Church sources.

The oldest relic is of St. Gerasimos, who lived in the third century. Others were from fourth century saints, including St. Demetrios, St. Paraskevi, St. Rafael and St. Haralambos.

Modern Greek Program Given Grant

ANN ARBOR, MICH. - The Foundation for Modern Greek Studies, a group of Ann Arbor and Detroit area Greek community leaders, recently presented the University of Michigan with a \$170,000 grant.

Along with funds already raised, the grant completes the first of three annual payments of \$250,000 to support the growth of the modern Greek studies program at the University.

The Foundation's contribution when combined with funds the College of Literature, Science, and the Arts (LSA) already has available will establish a chair in modern Greek studies within the Department of Classical Studies.

Patricia Gurin, interim dean of LSA, said

AHEPA Chapter Opens New Senior Residence

WATERFORD, Conn. — Dedication ceremonies recently took place for a new residence consisting of 48 apartments of elderly housing in Groton, Conn., cosponsored by the Order Of Ahepa -New London, Conn., Chapter 250.

According to information from Dimitri



NEW AHEPA residence dedication

"The College is enormously grateful for the gift and pledge of support from the Foundation for Modern Greek Studies. By helping the University expand its program in modern Greek, this gift will offer new opportunities to our students and enhance our already stellar Department of Classical Studies. We appreciate the generosity of the Greek community that is making a reality of our hope for a professorship in Greek studies."

According to Michael Fotiadis, visiting assistant professor of modern Greek, the Foundation's funding will expand the program begun in 1990 to include a third year of language study and courses in literature and cultural studies.

Tasoulas of the Ahepa chapter, the funding, approximately \$4.2 million, was provided by the U.S. Department of Housing and Urban Development and is the third housing project completed this decade by the AHEPA chapters' "250 initiative."

The Niantic, Waterford and Groton homes are managed by Ahepa Management, under the auspices of Ahepa National Housing Corporation. The apartments are available to qualified citizens of the United States.

Groundbreaking Held for Virginia Church

FREDERICKSBURG, Va. — Groundbreaking for the first church building of Nativity of the Theotokos parish took place recently, nearly a century after the first Greeks settled here in George Washington's hometown, according to information from parish council member Eva Catafygiotu Topping.

The first liturgy of this congregation was celebrated April 9, 1989 at St. George Episcopal Church. Later that year, the parish rented a small building in which services have since been held.

In 1991 the parish selected its name and received a charter. In 1992 it purchased six acres a few miles west of Fredericksburg as the site of the new church. Fr. Panayotis Papageorgiou, the first priest, was succeeded in 1994 by Fr. L. Elias Mentis, who retired soon after the groundbreaking. Father James Kyriakakis now shepherds this small parish.

Baltimore Youth Wins EOCS Scholarship

FREEMPORT, N.Y. — The Eastern Orthodox Committee on Scouting (EOCS) has bestowed its sixth annual National EOCS Scholarship upon Eagle Scout Marios J. Monopolis of Baltimore.

He was selected from a large pool of applicants from throughout the United States.

The EOCS Scholarship program is open to all Boy and Girl Scouts of the Eastern Orthodox Faith, who have earned the Eagle Scout or Gold Award rank. The committee evaluates the candidates on their involvement in their church, school, Scouting, community, and scholastic achievements.

Marios is extremely active in his religious community, St. Nicholas Greek Orthodox Church, where he sang in the church choir for several years, served as an altar boy for four years of which he was captain for two years. He served as a leader in the church youth programs and assisted with church festivals and various church projects.

He held a number of positions in the Boy Scouts, such as: patrol leader, senior

Telethon to Benefit Greek Children's Fund

NEW YORK. -- Antenna Satellite/USA and the Greek Children's Fund at Memorial Sloan Kettering Cancer Center have joined together for the "Telethon of Hope 1999."

The 8-hour event will air live from New York on Feb. 21, 4 p.m.-midnight EST. The telethon will be broadcast simultaneously via EchoStar Satellite systems throughout the United States and Canada; in Australia through Antenna/Pacific; and the International Channel on US cable systems.

"Everyone from Antenna is very happy to be donating their services to such a worthy cause," said Terrence Quick, executive producer and host of the telethon. "The Greek Children's Fund serves the children of our community and their families in difficult times and deserves all the help it can get."

"We hope that our community will respond to our efforts and that everyone will contribute to 'The Telethon of Hope' for the Greek Children's Fund," said Mary Politis, Director of Antenna Satellite and Associate Producer of the telethon.

The telethon will consist of pre-recorded interviews, musical performances, messages and donation presentations. A special feature of the telethon will be the "Celebrity Auction" which will have various autographed items from celebrities in Greece and the United States.

"The telethon will be full of surprises from here and from Greece. There will be something for everyone," said Evans Kotsis, associate producer.

The Greek Children's Fund at Sloan Kettering Cancer Center also assists with non-medical needs for Greek nationals and Greek Americans of all ages.

Manhattan Church Has Wheelchair Access

NEW YORK — St. John the Baptist Church in Manhattan recently held a dedication ceremony for the installation of a ramp that has made the church wheelchair accessible.

The ramp was a gift from parishioner Phaedra V. Damianakos and her family in memory of her parents, Chris and Mary Paplakis.

The church is located at 143 E. 17th St.



HELPING COALITION — From left, Ann Tischer, executive director of the NCS; Norma Samame, director of Volunteer Services; Tina Pappas, event organizer; and Lilly Georgopoulos, co-organizer.

Young Adults Raise Funds for Organization That Helps Homeless

NEW YORK — Many young adults of the Greek American community recently attended the second annual Greek Night fund-raiser to benefit the Neighborhood Coalition for Shelter (NCS), a non-profit organization located on Manhattan's Upper East Side.

Holy Trinity Cathedral's young adult Fellowship is among the groups that pro-

vide strong support to the Neighborhood Coalition, who purpose is to help cure the city's homeless problem.

Tina Pappas of the Cathedral Fellowship, organized the event, along with co-organizers Lilly Georgopoulos and Virginia Araozos.

The event raised well over \$1,000, surpassing last year's total.

Στα βήματα της ευλογημένης Τρίτης

Ταχεία πλήρωση των κενών Επισκοπών



Δημ. Πανάγος

Η Ιερά Επαρχιακή Σύνοδος της Ι. Αρχιεπισκοπής Αμερικής την ώρα της συνεδρίασης.

Στα βήματα της ιστορικής συνάντησης της Ιεραρχίας στο Οικουμενικό Πατριαρχείο στις αρχές του περασμένου Ιανουαρίου, συνήλθε και συνεδρίασε στην Νέα Υόρκη την Τρίτη 26 Ιανουαρίου η Ιερά Επαρχιακή Σύνοδος υπό την προεδρία του Σεβ. Αρχιεπισκόπου Αμερικής κ. Σπυριδώνα.

Ο Αρχιεπίσκοπος χαρακτήρισε την πρώτη αυτή Συνοδική Συνεδρίαση του χρόνου ως «εποικοδομητική και παραγωγική σύσκεψη». Η Σύνοδος με την συμμετοχή όλων των μελών της ασχολήθηκε με δύο κυρίως θέματα. Πρώτον, την κατάρ-

τιση καταλόγου εκλογίμων για Ιεραρχία για τις χηρεύουσες Επισκοπές Νέας Ιερσέης, Ατλάντας και Ντιτρόιτ και δεύτερον, την συγκρότηση και καταγραφή των θεμάτων που απασχολούν άμεσα την Ιερά Αρχιεπισκοπή, κυρίως των οποίων είναι η αναθεώρηση του Καταστατικού Χάρτη.

Την πολύωρη συνεδρία της Συνόδου ακολούθησε Συνέντευξη Τύπου του Αρχιεπισκόπου και των Συνοδικών Αρχιερέων στο κοινοτικό κέντρο του Καθεδρικού Ναού της Αγίας Τριάδος στο Μανχάταν.

Την Συνέντευξη Τύπου ξεκίνησε ο Αρχιεπίσκοπος με εισαγωγική του δήλωση την οποία και παραθέτουμε εξ' ολοκλήρου.

Δήλωση του Σεβασμιότατου Αρχιεπισκόπου Σπυριδώνος

Χαίρετε. Σας ευχαριστώ που ήρθατε. Θα είμαι σύντομος, γιατί θα ήθελα να δώσω την ευκαιρία στους αγαπητούς συνοδικούς Αδελφούς να προβούν και αυτοί σε σχόλια.

Κατ' αρχάς, επιτρέψτε μου να εκφράσω την ευγνωμοσύνη και την εκτίμησή μου προς τους προσφιλέστατους Αδελφούς - μέλη της Ιεράς Επαρχιακής Συνόδου της Ιερής Αρχιεπισκοπής μας. Εκπληρώνοντας το έργο που πατρικά μας ανέθεσε η Α.Θ.Π. ο Οικουμενικός Πατριάρχης κ.κ. Βαρθολομαίος, συνεδριάσαμε ως Σύνοδος και είχαμε μια εποικοδομητική και παραγωγική σύσκεψη για το καλό της Εκκλησίας.

Αν και μπορεί να αληθεύει, ότι στο παρελθόν ορισμένα γεγονότα ερμηνεύθηκαν και κατανοήθηκαν με διαφορετικούς τρόπους, αν και μπορεί να υπάρχουν ακόμη διαφορετικές αντιλήψεις για συγκεκριμένα ζητήματα, το πιο σημαντικό μήνυμα που μπορούμε να σας μεταφέρουμε σήμερα είναι το εξής: η ενιαία και από κοινού εκδηλούμενη αφοσίωση στο ιερό Κέντρο της Πίστης μας, το Οικουμενικό Πατριαρχείο· τρέφουμε όλοι μας αισθήματα υϊκής αγάπης και βαθύτατου σεβασμού προς το ιερό πρόσωπο του Παναγιωτάτου Οικουμενικού Πατριάρχη κ.κ. Βαρθολομαίου και διακατεχόμεθα

⇒ σελ. 14

Επίσημη επίσκεψη του Αρχιεπισκόπου στην Ελλάδα

Με μεγάλο ενδιαφέρον αναμένεται η πρώτη επίσημη επίσκεψη του Σεβ. Αρχιεπισκόπου Αμερικής κ. Σπυριδώνα στην Ελλάδα που θα πραγματοποιηθεί από 9 έως 15 Φεβρουαρίου 1999.

Τον Σεβ. Αρχιεπίσκοπο Αμερικής κ. Σπυριδώνα θα υποδεχθεί στο αεροδρόμιο του Ελληνικού, ο Αναπληρωτής Υπουργός Εξωτερικών κ. Γ. Παπανδρέου. Ο Σεβασμιότατος ανταποκρινόμενος σε επίσημη πρόσκληση των Εκκλησιαστικών και πολιτικών αρχών της Ελλάδος θα έχει ξεχωριστές συναντήσεις με τον Πρόεδρο της Ελληνικής Δημοκρατίας κ. Κωστή Στεφανόπουλο, τον Πρωθυπουργό κ. Κώστα Σημίτη, τον Πρόεδρο της Βουλής των Ελλήνων κ. Απόστολο Κακλαμάνη, υπουργούς και αρχηγούς κομμάτων.

Την ημέρα άφιξης του στην Ελλάδα ο Αρχιεπίσκοπος θα συναντηθεί με τον Μακαριότατο Αρχιεπίσκοπο Αθηνών και Πάσης Ελλάδας κ. Χριστόδουλο και θα συλλειτουργήσει μαζί του στον Μητροπολιτικό Ναό την Κυριακή 14 Φεβρουαρίου. Η πανηγυρική Αρχιερατική Θεία Λειτουργία θα μεταδοθεί τηλεοπτικά από την Μητρόπολη Αθηνών σε όλη την Ελλάδα.

Το πρόγραμμα περιλαμβάνει επίσης επίσκεψη και ομιλία του Σεβασμιότατου στη Βουλή, σύσκεψη με την Διακομματική Επιτροπή Ορθοδοξίας της Ελληνικής

⇒ σελ. 15

Η Ελληνική Παιδεία διά μέσου των αιώνων

Με την παρουσία του Σεβ. Αρχιεπισκόπου Αμερικής κ. Σπυριδώνα και σε πανηγυρικό κλίμα το τμήμα Ελληνικής Παιδείας της Ιεράς Αρχιεπισκοπής Αμερικής παρέθεσε την καθιερωμένη ετήσια συνεστίαση, την Κυριακή 31 Ιανουαρίου με την ευκαιρία της γιορτής των Τριών Ιεραρχών και της ημέρας των Ελληνικών Γραμμάτων και Τεχνών.

του Σταύρου Παπαγερμανού

Οι εκδηλώσεις άρχισαν την Παρασκευή 29 Ιανουαρίου με Θεία Λειτουργία, στον Καθεδρικό Αρχιεπισκοπικό Ναό της Αγίας Τριάδος, προεξάρχοντος του Σεβασμιότατου Αρχιεπισκόπου Αμερικής κ. Σπυριδώνος και με τη συμμετοχή μαθητών και μαθητριών απ' όλα τα κοινοτικά σχολεία της Μητροπολιτικής περιοχής της Νέας Υόρκης.

Ο Σεβασμιότατος προέτρεψε τους νέους να αγκαλιάσουν την πολιτιστική μας κληρονομιά και να συνεχίσουν το αγώνα τους «προς επίτευξη του Αιείν Αριστεύειν». Σε τελετή που ακολούθησε, ο Σεβασμιότατος βράβευσε τους αριστούχους μαθητές και μαθήτριες. Την Ελληνική πολιτεία εκπροσώπησε ο Γενικός Πρόξενος της Ελλάδος στη Νέα Υόρκη κ. Χαράλαμπος Μάνεσης.

Αργότερα την ίδια μέρα, στη έδρα της

Γιορτή των Τριών Ιεραρχών και Ημέρα των Ελληνικών Γραμμάτων και Τεχνών



Ο Αρχιεπίσκοπος και ο τιμώμενος καθ. Τζον Ντάφι, με τα μέλη της διοργανωτικής επιτροπής της φετεινής γιορτής των Ελληνικών Γραμμάτων. (Δημ. Πανάγος)

Ιεράς Αρχιεπισκοπής ο Σεβασμιότατος δεξιώθηκε τους ακούραστους εργατές της Ελληνικής παιδείας, τους δασκάλους και τις δασκάλες των κοινοτικών μας σχολείων, κόνοντας την παραδοσιακή βασιλόπιτα. Το βράδυ ο Αρχιεπίσκοπος χορο-

στάτησε στον μέγα αρχιερατικό εσπερινό στον Ιερό Ναό των Τριών Ιεραρχών, στο Μπρούκλιν της Νέας Υόρκης.

Το πρωί της Κυριακής, στον Καθεδρικό Αρχιεπισκοπικό Ναό της Αγίας Τριάδος στο Μανχάταν ο Αρχιεπίσκοπος

Αμερικής κ. Σπυριδών χοροστάτησε στη Θεία Λειτουργία, παρουσία πολιτειακών και πολιτικών αρχών αλλά και πλήθους κόσμου.

Οι εκδηλώσεις κορυφώθηκαν με το ετήσιο επίσημο γεύμα που οργανώνει για 11η συνεχή φορά με επιτυχία το Τμήμα Ελληνικής Παιδείας της Ι. Αρχιεπισκοπής, με επικεφαλής τον Δρ. Νικόλαο Κλαδόπουλο (διευθυντή του Γραφείου Παιδείας) και την κ. Μαρία Μακεδών (υποδιευθύντρια). Στη κατάμεστη αίθουσα συνεστιάσεων, Terrace on the Park που δεσπόζει του πάρκου Flushing Meadows, προσήλθαν εκατοντάδες ομογενείς, δάσκαλοι, ιερείς, γονείς και μαθητές απ' όλες τις κοινότητες της ευρύτερης περιφέρειας της Νέας Υόρκης, υποδηλώνοντας έτσι το ενδιαφέρον τους για την προαγωγή της Ελληνικής Παιδείας στο κοινοτικό εκπαιδευτικό μας σύστημα.

Συνυπεύθυνοι της εκδήλωσης ήταν ο πρωτοπρεσβύτερος του Οικουμενικού Θρόνου Δημήτριος Ρεκατσίνος, ο Άρχων Δημήτριος Καλοϊδής, ο κ. Τσάρλς Μαραγκουδάκης, ο Άρχων Πανίκος Παπανικολάου, ο κ. Νίκος Μούγιαρης και ο κ. Γεώργιος Αλμυρούδης. Παρέστησαν και απηύθυναν χαιρετισμούς, ο Γενικός Πρόξενος της Ελλάδος στη Νέα Υόρκη κ. Χαράλαμπος Μάνεσης και ο Γενικός Πρόξενος της Κύπρου στη Νέα Υόρκη κ.

⇒ σελ. 15

Patrologia Greca: Κορυφαίο Εκδοτικό Γεγονός

Εκδίδεται στην Ελλάδα και θα ολοκληρωθεί η «Patrologia Greca» του J. P. Migne από το Κέντρο Πατερικών Εκδόσεων, που ίδρυσε και διευθύνει ο πρωτοπρεσβύτερος Ιωάννης Κ. Διώτης, εφημέριος του Ι. Ναού Αγίου Παντελεήμονα Αχαρνών, στην Αθήνα.

Στην κολοσσιαία αυτή εκδοτική σειρά είναι ταξινομημένα, κατά αιώνες και συγγραφείς, τα έργα των αγίων Πατέρων και τα άλλα κείμενα των Εκκλησιαστικών και Βυζαντινών συγγραφέων. Τα κείμενα αυτά δεν είναι μόνο αριστουργήματα λόγου της Ορθοδοξίας, αλλά και του Ελληνικού Έθνους και ο αριθμός τους υπερβαίνει τις δέκα χιλιάδες.

Η «Ελληνική Πατρολογία» του J. P. Migne χρησιμοποιείται ως πηγή σε όλο τον κόσμο για θεολογικές, βυζαντινολογικές, ιστορικές, φιλοσοφικές, φιλολογικές,

ψυχολογικές, νομικές, νομοκανονικές, ηθικολογικές, κοινωνιολογικές, παιδαγωγικές, οικολογικές και άλλες μελέτες καθώς και για εποικοδομητικές πατερικές εκδόσεις, μελέτη ψυχικής ωφέλειας και πνευματικής καλλιέργειας.

Το πρωτότυπο ελληνικό κείμενο συνοδεύεται και από λατινική μετάφραση, η οποία είναι πολύ χρήσιμη για τις διεθνείς κλασικές σπουδές και πατερικές μελέτες, διότι διευκολύνει το μεταφραστικό έργο των Πατερικών κειμένων. Υπάρχουν δε, στα λατινικά, στην Πατρολογία του Migne και αξιόλογες εισαγωγές και κριτικές σημειώσεις. Η λατινική γλώσσα, μετά την ελληνική, είναι η πρώτη σε αξία για τον παγκόσμιο πνευματικό πολιτισμό.

Η ελληνική έκδοση γίνεται με επιστημονικά συμπλη-

ρώματα. Εισαγωγικά σημειώματα, βιβλιογραφία και πίνακες χωρίων της Αγίας Γραφής σε κάθε τόμο. Με τους πίνακες αυτούς, οι οποίοι χαρακτηρίστηκαν ως διεθνή πρωτοτυπία, θα είναι δυνατόν να γνωρίζουμε πως ερμήνευσαν, ανά τους αιώνες, οι Άγιοι Πατέρες και οι άλλοι εκκλησιαστικοί συγγραφείς κάθε χωρίο της Αγίας Γραφής.

Εκδόθηκαν ήδη 50 τόμοι και συνεχίζεται η έκδοση με ένα τόμο ανά 20 ημέρες.

Για περισσότερες πληροφορίες: ΚΕ.Π.Ε. Πατησίων 5, Α' όροφος, 104 31 Αθήνα, HELLAS, τηλ. (011 301) 524 3400

Συνεδρίασε η Ι. Σύνοδος

⇨ σελ. 13

από γνήσια χριστιανική προσήλωση στη διαδικασία της από κοινού ανακάλυψης των μέσων και των μεθόδων, με τις οποίες θα μπορέσουμε να αντιμετωπίσουμε από κοινού όλα τα ζητήματα που απασχολούν την Ιερή Αρχιεπισκοπή μας.

Νομίζω, ότι εκφράζω τη σκέψη όλων μας, όταν λέγω ότι ελπίζω να μην σας απογοητεύει η αλληλεγγύη των μελών της Συνόδου και η αδελφική μας αγάπη. Φαίνεται να υπάρχει στην κοινωνία μας μία τάση διαρκούς αναζήτησης του «σημείου διχασμού», όπως ονομάζεται, νομίζω, στην πολιτική. Πράγματι, δόθηκαν διάφορες ερμηνείες στα ίδια και τα αυτά γεγονότα κατά τα δύο τελευταία χρόνια. Ορισμένες από τις ερμηνείες αυτές είναι κατ' άνθρωπο ασυμφιλίωτες ή μία με την άλλη. Ωστόσο, βρισκόμαστε εδώ μπροστά σας σήμερα, με την πληρότητα της εύθραυστης ανθρωπίνης μας φύσης, αλλά συγχρόνως με απόλυτη πίστη στην επαγγελία του Θεού που είπε: «Αυτά που είναι αδύνατα για τον άνθρωπο είναι δυνατά για τον Θεό». Πιστεύουμε, ότι η ενότητα της Εκκλησίας και η ενότητα αυτής της Αρχιεπισκοπής, τόσο εσωτερικά, ως λειτουργούσα εκκλησιαστική οντότητα, όσο -και αυτό είναι το σημαντικότερο- απ' την πλευρά της ενότητάς της με τη Μητέρα Εκκλησία, την Αγία Μεγάλη του Χριστού Εκκλησία, το Οικουμενικό Πατριαρχείο, είναι κατά πάντα ανώτερη από οιαδήποτε διαφορά που μπορεί να υπάρχει ή και να μην υπάρχει μεταξύ μας.

Επομένως, καλώντας τους αγαπητούς Αδελφούς Αρχιερείς να σας εμπιστευθούν ορισμένες σκέψεις τους, επιτρέψτε μου να ολοκληρώσω υπενθυμίζοντας σε όλους ότι η Ιερή Επαρχιακή Σύνοδος είναι ενωμένη όσον αφορά την πιο σημαντική πτυχή της Ιερής Ορθόδοξης Πίστης μας: την αγάπη. Την αγάπη για τον Κύριο και Θεό μας, την αγάπη για τη Μητέρα Εκκλησία μας, την αγάπη για την Αρχιεπισκοπή μας και την αγάπη που, με τη χάρη και το έλεος του Θεού, έχουμε ο ένας για τον άλλο.

Κοινή ήταν η έκφραση των Αρχιερέων για το ευεργετικό αποτέλεσμα της συνάντησης στο Πατριαρχείο. «Ευλογημένη Τρίτη» χαρακτήρισε τη μέρα εκείνη ο Μητροπολίτης Δαρδανελίων Αντώνιος, απαντώντας σε ερώτηση δημοσιογράφου και πρόσθεσε ότι «...απέδειξε το ενδιαφέρον της Μητρός Εκκλησίας για την Εκκλησία μας στην Αμερική... ήταν πραγματικά μια ευλογημένη Τρίτη». Αναφερόμενος στην συνεδρίαση εκείνη στην Κωνσταντινούπολη ο Μητροπολίτης Αίνου Μάξιμος είπε πως συμφωνεί με τον Άγιο Δαρδανελίων και πρόσθεσε «η απάντηση της Μητρός Εκκλησίας ήταν πολύ ευεργετική. Μας βοήθησε να αποκαταστήσουμε έναν διάλογο... τα πράγματα τώρα βρίσκονται στο σωστό δρόμο».

Ο Μητροπολίτης Δαρδανελίων Αντώνιος ανταποκρινόμενος σε άλλη ερώτηση τόνισε την ανάγκη εναρμόνισης του Συντάγματος στα δεδομένα του εκκλησιαστικού βίου στην Αμερική, λαμβάνοντας υπ' όψιν όπως είπε, τις ειδικές συνθήκες καθώς και τον σοβαρό ρόλο των λαϊκών και συνέχισε: «η Μητήρ Εκκλησία σοφώς αποφάσισε την εκλογή του Αρχιεπισκόπου. Αυτόν εξέλεξε η Μητήρ Εκκλησία, αυτόν δεχόμεθα, αυτόν στηρίξαμε κι αυτόν θα στηρίξουμε. Και αυτή ήταν πάντοτε η θέση μας παρά τις φημολογίες που κυκλοφόρησαν και στον Τύπο».

Εξάλλου ο Μητροπολίτης Κρήνης Ιάκωβος αντικρούοντας φημολογίες που κυκλοφόρησαν τελευταία, είπε: «δεν υπήρξε ποτέ διάσταση μεταξύ Αρχιεπισκόπου και αδελφών συνεπισκόπων. Ηκούσθησαν και εγράφησαν ανεύθυνα δημοσιεύματα... ίσως από άγνοια για να μην πω από κακότητα... επομένως αυτός ο μύθος περί διαχωρισμού πρέπει να εκλείψει», τόνισε.

Ο ΤΕΤΑΡΤΟΣ ΙΕΡΑΡΧΗΣ

«Ο Άγιος Γρηγόριος ο Νύσσης. Ο Πατήρ Πατέρων παρά πάντων ονομαζόμενος...»

Το 787 η 7η Οικουμενική Σύνοδος ανακήρυξε τον άγιο Γρηγόριο τον Νύσσης, ως τον κατ' εξοχήν «Πατέρα των Πατέρων» της Εκκλησίας μας. Παρά ταύτα «ο κράτιστος» αυτός θεολόγος, ο λαμπρός «εκκλησιαστικός διδάσκαλος» της Εκκλησίας είναι άγνωστος στην πλήθους εκκλησιαστική κοινότητα. Η Εκκλησία μας τον τιμά και τον γεραίρει στις 10 Ιανουαρίου και η Δυτική Εκκλησία στις 9 Μαρτίου. Υπήρξε ο αδελφός του Μεγάλου Βασιλείου, φίλος με τον Γρηγόριο τον Θεολόγο και άμεσος συνεργάτης και συλλειτουργός και συναγωνιστής του στην Β' Οικουμενική Σύνοδο στην Κωνσταντινούπολη, το 381.

του καθ. Γεωργίου Μπεμπή

Εν τούτοις ο πλέον παραγωγικός χριστιανός συγγραφέας του 4ου αιώνα αγνοείται από τους πιστούς μας και εν πολλοίς δεν μελετούνται τα συγγράμματά του. Και όμως, είναι ο «Πλάτων» του Χριστιανισμού, ένα από τα πιο λαμπρά και φωτεινά πνεύματα της παγκοσμίου ιστορίας. Το δεύτερο μισό του αιώνα, την κριτική έκδοση των περιφημων έργων του ανέλαβε ο διάσημος Γερμανό-αμερικανός καθηγητής του Χάρβαρντ ο Δρ. Ουέρνερ Τζάγκερ μαζί με τον δικό μας Ελληνοαμερικανό καθηγητή Δρ. Ιωάννη Καβαρνό. Στην Γαλλία ο πασίγνωστος καθηγητής Ντανιέλου δημοσίευσε το εξαιρετικό έργο του «Από δόξαν εις δόξαν», το οποίο αποτελεί μια συλλογή των καλύτερων πνευματικών έργων του αγίου Γρηγορίου του Νύσσης. (From Glory to Glory).

Η Αποστολική Διακονία της Εκκλησίας της Ελλάδος εξέδωσε, ήδη, τα συγγράμματά του αγίου Γρηγορίου του Νύσσης με μια λαμπρή Εισαγωγή στον Βίο, τα Συγγράμματα και την Διδασκαλία του, από τον εξαιρετικό καθηγητή του Πανεπιστημίου Αθηνών Δρ. Ηλία Μουτσούλα. Είναι δε πράγματι άξια παντός επαίνου και θαυμασμού η έκδοση και μετάφραση των έργων του αγίου Γρηγορίου του Νύσσης από τον Αρχιμανδρίτη Παγκρατίο Μπρούσαλη. Δέον να σημειωθεί, ότι ο μαθητής μας της Θεολογικής Σχολής του Τιμίου Σταυρού π. Δημήτριος Γκαβρίλος ενθουσιάστηκε τόσο από τα διδασκόμενα για τον άγιο Γρηγόριο τον Νύσσης, και πληροφόρησε τον γράφοντα ότι στο El Cajon της Καλιφόρνιας έδωσε στο νέο Ναό το όνομα του αγίου Γρηγορίου του Νύσσης. Γράφονται όλα αυτά για να καταδειχθεί, ότι ο άγνωστος και λησμονημένος σχεδόν άγιος Γρηγόριος ο Νύσσης απασχολεί σήμερα σοφούς μελετητές σε όλο τον κόσμο.

Αλλά γιατί άραγε, αυτή η επιφυλακτική στάση έναντι ενός μεγάλου Πατέρα της Εκκλησίας; Πρώτον, ίσως τον επεσκίαζε η φήμη του μεγαλύτερου αδελφού του, του Μεγάλου Βασιλείου. Άλλωστε, η Τρίτη Οικουμενική Σύνοδος στην Έφεσο το 431 αποκαλεί τον άγιο Γρηγόριο τον Νύσσης, «άνδρα μετά τον αδελφόν (δηλαδή τον Μέγα Βασίλειο) δεύτερο εν τε λόγοις και τρόποις». Δεύτερο, διότι ο άγιος Γρηγόριος ο Νύσσης θεωρείται εν πολλοίς, «φιλόσοφος» λόγω των υψηλών φιλοσοφικών και θεολογικών του απόψεων. Τρίτον, ίσως επειδή ελέγχε, ότι είχε νυμφευθεί, γεγονός το οποίο αμφισβητούν πολλοί νέοι επιστήμονες. Τέταρτον, διότι σε ορισμένα συγγράμματά του, διαβλέπονται, σαφώς οι επιδράσεις των κακοδοξιών του Ωριγένους και κυρίως η κακοδοξία της αποκαταστάσεως των πάντων. Όλα αυτά όμως δεν μπορούν να μειώσουν την αξία, τον λαμπρό του, την ένθερμη πίστη του και την έντονη πνευματική του θεώρηση.

Ο άγιος Γρηγόριος ο Νύσσης γεννήθηκε στον Πόντο μεταξύ 335 και 340 και έτυχε της βασικής παιδείας από την αδελφή του αγία Μακρίνα και από τον αδελφό του τον Μέγα Βασίλειο, τον οποίο αποκαλεί «πατέρα και διδάσκαλον». Πρέπει να λεχθεί, πάντως, ότι η παιδεία, την οποία έλαβε υπήρξε εξαιρετική. Ανέπτυξε πρωτοφανή φιλοσοφική αναλυτικότητα, ένθεη θεολογική διορατικότητα, αξιοθαύμαστη ρητορική κατάρτιση και διδακτική μεταδοτικότητα, και υπερδραστήρια συγγραφικότητα. Αν προσθέσουμε και την απλότητά του, την ταπεινοφροσύνη του, την πίστη και την εμπνευσμένη αγάπη του προς το Θεό και τον άνθρωπο, έχουμε την εικόνα του πλέον χαρισματικού Πατέρα της Εκκλησίας.

Η είσοδος του στην εκκλησιαστική ζωή ήταν διστακτική και με επίμονη πίεση του Μεγάλου Βασιλείου χειροτονήθηκε από τον αδελφό του σε Επίσκοπο Νύσσης μιας άσημης πόλης στην Καππαδοκία. Δεν παρουσίασε τις διοικητικές και οργανωτικές ικανότητες του μεγάλου αδελφού του, κατηγορήθηκε, μάλιστα από τους αιρετικούς εχθρούς του, για κακή μεταχείριση των εκκλησιαστικών χρημάτων. Το ποιμνίο του, παρά ταύτα δεν πίστεψε σε αυτές τις κατηγορίες και ο άγιος Γρηγόριος επέστρεψε στην Επισκοπή του εν μέσω συγκινητικών εκδηλώσεων λατρείας και αγάπης. Συμμετείχε, ενεργά στις διεργασίες της Β' Οικουμενικής Συνόδου στην Κωνσταντινούπολη το 381. Προφανώς, εξεφώνησε την εναρκτήρια ομιλία της Συνόδου, διατύπωσε την τελική μορφή του Συμβόλου Κωνσταντινούπολεως και στάθηκε στο πλευρό του φίλου του Γρηγορίου του Θεολόγου, ακολουθώντας, αμφότεροι, την γραμμή του Μεγάλου Βασιλείου. Χαίρων άκρας τιμής και στοργής και αγάπης από τον λαό του Θεού παρέδωσε το πνεύμα του το 395.

Βεβαίως, στο μικρό αυτό σημείωμα είναι αδύνατο να περιγράψει κανείς, ή έστω και να αριθμήσει τα συγγράμματά του. Ο Μέγας Κατηχητικός του Λόγος, οι εργασίες του εναντίον των μεγάλων αιρετικών της εποχής του και κυρίως εναντίον του Ευνομίου, Απολιναρίου και των Πνευματομάχων αποτελούν διαμάντια της Πατερικής δογματικής διδασκαλίας. Τα εξηγητικά του έργα και κυρίως στους Ψαλμούς και στο Άσμα Ασμάτων θεωρούνται μοναδικά στο είδος τους. Τα ασκητικά του έργα περί Παρθενίας, στον Βίο του Μωϋσέως και στον Βίο της οσίας Μακρίνης αποτελούν πηγές έμπνευσης και φωτισμού. Όλα τα συγγράμματά του περικλείουν έντονη πνευματική εσωτερικότητα, «θειόν έρωτα» προς τον Θεό, καθημερινή βίωση της Γεννήσεως και της Αναστάσεως του Χριστού.

Τα πάντα ο Χριστός. «Αυτός είναι ο αγιασμός και η καθαρότητα κι η αφθαρσία και το φως και η αλήθεια...» Για να φτάσει ο Χριστιανός στην αγία αυτή κατάσταση, πρέπει συνεχώς, μα συνεχώς να ανεβαίνει τον ανηφορικό δρόμο της τελειότητας για να γευθεί και να ζήσει «την νηφάλια μέθη» της αγίας παρουσίας του Θεού. Γι' αυτό και ο μυνωδός της Εκκλησίας μας αποκαλεί στα στιχηρά του Εσπερινού τον άγιο Γρηγόριο τον Νύσσης, «γλώσσα τρανοτάτη της ευσεβείας, λύχνον πολύφωτον της θείας αυγής, κήρυκα της αληθείας...».

Ο κ. Γεώργιος Σ. Μπεμπής είναι καθηγητής Πατρολογίας, στην Θεολογική Σχολή του Τιμίου Σταυρού, της Ι. Αρχιεπισκοπής Αμερικής.

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Ημέρα των Ελληνικών Γραμμάτων και Τεχνών

⇒ σελ. 13

Παντελής Ηλιάδης. Θερμό επίσης χαιρετισμό απηύθυνε και ο νεοεκλεγής γερουσιαστής της Αμερικανικής Γερουσίας κ. Τσάρλς Σούμερ, ο οποίος τόνισε την σημαντική συμβολή του ελληνικού στοιχείου στο χώρο της παιδείας, των επιχειρήσεων και γενικά στην πρόοδο όχι μόνο της Ελληνικής κοινότητας, αλλά και της Αμερικανικής κοινωνίας στην ολόκληρη της.

Τα έσοδα της συνεστίασης θα διατεθούν για την ενίσχυση του ταμείου υποτροφιών που ίδρυσε ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Σπυριδών, ώστε να δοθεί η δυνατότητα σε περισσότερους

Ο Δρ. Duffy ανέπτυξε το θέμα της συμβολής των Μεσαιωνικών Ελληνικών και Βυζαντινών βιβλίων στη διάδοση της έννοιας «Παιδεία» ανά τον κόσμο και τη συμβολή τους στο σύγχρονο πολιτισμό. Εξήρε επίσης τη συμβολή των Τριών Μεγάλων Πατέρων και Ιεραρχών στη μεταλαμπάδευση των αρχαίων ελληνικών ιδεωδών στο Χριστιανικό Βυζαντινό κόσμο και επακόλουθα σε όλο τον κόσμο.

Ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Σπυριδών σε βαρυσήμαντη ομιλία του για το παρόν και το μέλλον της ελληνικής παιδείας στην Αμερική, έθεσε το καυτό



Εντυπωσιάσαν με τη παρουσία τους και τις άψογες εκτελέσεις παραδοσιακών χορών οι χορευτές της χορευτικής ομάδας Hellenic Dancers of New Jersey

φωτ. Δημ. Πανάγος

νέους να φοιτήσουν στη Θεολογική Σχολή του Τιμίου Σταυρού, του Μπρούκλαϊν της Μασσαχουσέτης.

Το τιμώμενο πρόσωπο της φετινής χρονιάς ήταν ο φιλέλληνας Δρ. John M. Duffy, καθηγητής Βυζαντινής Φιλολογίας και Λογοτεχνίας του τμήματος Κλασικών Σπουδών του Πανεπιστημίου Χάρβαρντ.

Ο Αρχ/πος στην Ελλάδα

⇒ σελ. 13

Βουλής, επίσκεψη στην Ακρόπολη, κατάθεση στεφάνων στο μνημείο του Αγνώστου Στρατιώτη, συνεντεύξεις με τον Τύπο και διάφορα τηλεοπτικά προγράμματα και συναντήσεις με παράγοντες της Ελληνοαμερικανικής κοινότητας στην Αθήνα. Χαρακτηριστική είναι η επίσκεψη του Αρχιεπισκόπου στο σπίτι φιλοξενίας «Το Χαμόγελο του Παιδιού» στη Νίκαια που φιλοξενεί και περιθάλπει εγκαταλελειμμένα, ορφανά, άρρωστα και άστεγα παιδιά καθώς και η αδελφοποίηση του με την Ακαδημία του Αγίου Βασιλείου.

Τον Αρχιεπίσκοπο θα δεχθεί και θα δεξιωθεί στην Αμερικανική Πρεσβεία ο Αμερικανός Πρέσβης κ. Νίκολας Μπέρνς.

Τον Σεβασμιότατο θα συνοδεύουν ο Θεοφ. Επίσκοπος Μελόης κ. Φιλόθεος και ο Θεοφ. Επίσκοπος Τρωάδος κ. Αλέξιος, ο πρόεδρος του Αρχιεπισκοπικού Συμβουλίου κ. Τζον Κατσιματίδης, ο πρόεδρος του ΣΑΕ κ. Άντριου Άθως, και πολλοί άλλοι.

ερώτημα: «Τι μόνρφωση δίνουμε στα παιδιά μας και πως τα προετοιμάζουμε για τη ζωή;» και μίλησε για την βαθύτερη έννοια της γιορτής τονίζοντας: «Ο υπαρκτός και καθημερινά βιούμενος πολιτισμός του Ελληνισμού είναι το σώμα της εκκλησιαστικής μας Ορθοδοξίας. Η αρχαιοελληνική μας κληρονομιά θα παρέμενε υτοπικό ιδεολόγημα ή στην καλύτερη των περιπτώσεων θεωρία των σπουδαστηρίων έξω από την ιστορική της μετεξέλιξη στην εκκλησιαστική δραματουργία της Θείας Λειτουργίας, την ποίηση/υμνολογία, ζωγραφική, μουσική και φιλόμουση και φιλόσοφη πατερική σκέψη. Αυτό το θρησκευτικό-πολιτισμικό μας αγαθό είναι πλούσιο, συνάμα δε ανθεκτικό και ευεργετικό ιδιαίτερα σε εποχές σύγχυσης και ηθικού χάους».

Εκθέτοντας με αριθμούς τη σημερινή πραγματικότητα της παιδείας ανά τον κόσμο αλλά και ιδιαίτερα στον χώρο της Ελληνικής Ομογένειας και του εκπαιδευτικού συστήματός της Ι. Αρχιεπισκοπής, δήλωσε ότι παρά τα ως τώρα επιτεύγματα δεν μπορούμε να επαναπαυθούμε και «ο αριθμός των Σχολείων και των μαθητών που παρακολουθεί τα Ελληνικά Γράμματα δεν μπορεί να μας ικανοποιεί». Και συνέχισε: «...αντί να κλείνουμε Σχολεία, θα έπρεπε να προβληματιζόμαστε πώς ν' ανοίξουμε κι άλλα ώστε σε κάθε κοινότητά μας να λειτουργεί κι ένα απογευματινό ελληνικό σχολείο».



φωτ. Δημ. Πανάγος

Η υπουργός Ανάπτυξης κ. Βάσω Παπανδρέου επισκέφθηκε, στην έδρα της Ι. Αρχιεπισκοπής τον Σεβ. Αρχιεπίσκοπο Αμερικής κ. Σπυριδών, στα πλαίσια της επίσκεψής της στις ΗΠΑ.



φωτ. Δημ. Πανάγος

Ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Σπυριδών δεξιώθηκε τους δασκάλους και δασκάλες των κοινοτικών μας σχολείων, στις 29 Ιανουαρίου, στην έδρα της Ι. Αρχιεπισκοπής και σε μια ζεστή και φιλική ατμόσφαιρα έκοψε την βασιλόπιτά τους για την νέα χρονιά.

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ΣΥΝΤΟΝΙΣΤΕΙΤΕ ΜΑΖΙ ΜΑΣ

Συμπόσιο για τη σωτηρία του Δούναβη

Ο Παναγιότατος Οικουμενικός Πατριάρχης Βαρθολομαίος θα μεταβεί τον ερχόμενο Ιούνιο στη Βιέννη, κατά την περιοδεία του σε παραδουνάβιες χώρες στο πλαίσιο ενός πολυήμερου επιστημονικού Συμποσίου.

Ο Οικουμενικός Πατριάρχης και ο πρόεδρος της Ευρωπαϊκής Επιτροπής Ζακ Σαντέρ θα προεδρεύσουν του επιστημονικού συμποσίου, το οποίο θα είναι αφιερωμένο στη σωτηρία του οικολογικού συστήματος του μεγαλύτερου ποταμού της Ευρώπης - του Δούναβη - και το οποίο θα πραγματοποιηθεί «εν πλω» σε ειδικό ποταμόπλοιο, που θα ξεκινήσει στις 26 Ιουνίου από το Πασάου της Γερμανίας και θα καταλήξει στο ρουμανικό λιμάνι Σουλίνα της Μαύρης Θάλασσας.

Το πλοίο με τον Οικουμενικό Πατριάρχη θα αγκυροβολήσει στις 30 Ιουνίου για δύο ημέρες στο λιμάνι του Δούναβη στη Βιέννη, για να συνεχίσει με επόμενους σταθμούς την Μπρατισλάβα, τη Βουδαπέστη και το Βελιγράδι. Στο «πλωτό» επιστημονικό Συμπόσιο θα συμμετέχουν και άλλοι αρχηγοί εκκλησιών, με στόχο την αναζήτηση λύσεων για τα οικολογικά προβλήματα του μεγάλου ποταμού και των περιοχών που διασχίζει και τούτο τόσο στο πλαίσιο «οικουμενικής συνεργασίας των εκκλησιών» όσο και σε συνεργασία εκκλησίας και επιστήμης.

Ένα πρώτο παρόμοιο «πλωτό» περιβαλλοντικό Συμπόσιο, με προεδρεύοντες τον Οικουμενικό Πατριάρχη και τον πρόεδρο της Ευρωπαϊκής Επιτροπής, είχε πραγματοποιηθεί το Σεπτέμβριο του 1997 στη Μαύρη Θάλασσα στο ελληνικό πλοίο «Βενιζελος».

Οι αγιογραφίες της Πόλης

Η ζωγραφική των βυζαντινών εκκλησιών της Κωνσταντινούπολης θα αποτελέσει το θέμα της έκθεσης του καθηγητή της Κρατικής Σχολής Καλών Τεχνών του Bourges, Christian Babou, που προγραμματίζει για το διάστημα από τις 24 Μαρτίου ως τις 23 Απριλίου το Γαλλικό Ινστιτούτο Θεσσαλονίκης.

Ο καθηγητής Babou τον Απρίλιο και τον Μάιο του 1997 διέμεινε στην Κωνσταντινούπολη σε έναν σπίτι στην καρδιά της περιοχής Σουλτάν Αχμέτ. Εκεί του δόθηκε η ευκαιρία να ασχοληθεί με 15 βυζαντινές εκκλησίες, κάποιες από τις οποίες είναι πλέον τζαμιά. Έτσι περιέλαβε στη δουλειά του την περίφημη Αγία Σοφία αλλά και τις εκκλησίες της Παναγίας των Μογγόλων, του Χριστού Παντεπόπτη και της Θεοτόκου της Παναχράντου.

Πέρα από την αρχιτεκτονική αποτύπωση, που αποτελεί προϊόν μιας σχολαστικής σχεδιαστικής και φωτογραφικής καταγραφής για κάθε κτίριο, τα ζωγραφικά αυτά έργα μαρτυρούν μια εντατική δουλειά πάνω στο χρώμα, απόλυτα εγγεγραμμένη στην εικαστική έρευνα που διεξάγει ο Christian Babou εδώ και τριάντα χρόνια.

Για τα μάρμαρα του Παρθενώνα

Σεμινάριο με τον τίτλο «Τα Γλυπτά του Παρθενώνα, η ιστορία τους και η προοπτική τους» διοργανώνεται στα μέσα Φεβρουαρίου, από τον σύνδεσμο διατηρήσεως της Ελληνικής Κληρονομιάς και τη Γκαλερί «Corcoran Gallery of Art».

Η ιστορία, και ο τελικός προορισμός των Ελγινείων Μαρμάρων θα εξετασθεί από διακεκριμένους συμμετέχοντες όπως ο Ουίλλιαμ Σίντ Κλαίρ (ειδικός στο θέμα και συγγραφέας του βιβλίου «Λόθος Ελγιν και τα μάρμαρα»), ο Τζον Η. Μέρριμαν (καθηγητής νομικής και βοηθός καθηγητού τέχνης, στο Πανεπιστήμιο Στάνφορντ), ο Στήβεν Γ. Μίλλερ (καθηγητής αρχαιολογίας στο Πανεπιστήμιο Καλιφορνίας στο Βέρκλεϊ και μέλος της Συμβουλευτικής Επιτροπής του Ελληνικού Υπουργείου Οικονομικών), ο Ντέβιντ Α. Ουάλντεν (πρόεδρος της Διακυβερνητικής Επιτροπής της Ουνέσκο, αρμοδίας για την επιστροφή πολιτιστικών αντικειμένων), ο Ζυλ Ντασσέν (πρόεδρος του ιδρύματος Μελίνα Μερκούρη) και ο Σωτήρης Μουσούρης (πρόεδρος του Οργανισμού για την κατασκευή του νέου Μουσείου της Ακροπόλεως).

Το σεμινάριο θα διευθύνει ο Κάρλ Ε. Μπίερ, συντάκτης των Νιου Γιορκ Τάιμς.

Η Βυζαντινή Θεσσαλονίκη

Τρεις ακόμη ναούς της μεσοβυζαντινής περιόδου έφεραν στο φως οι ανασκαφές της 9ης Εφορείας Βυζαντινών Αρχαιοτήτων σε οικόπεδα της οδού Σοφοκλέους στη Θεσσαλονίκη.

Στη περιοχή της μονής του Προφήτη Ηλία, βρέθηκαν τα «οικοδομικά λείψανα» ενός παρεκκλησιού, από το οποίο σώζεται το υπόγειο, το μαρμαρίνο δάπεδο και η κόγχη. Το παρεκκλήσι, όπως προκύπτει από την σωζόμενη κάτοψη, έχει διαστάσεις 4x9 μέτρα, και κατά πάσα πιθανότητα είναι της εποχής των Παλαιολόγων.

Δίπλα στο παρεκκλήσι βρέθηκε η κόγχη ενός μεγάλου ναού που θα πρέπει να ανήκε στο καθολικό της μονής που βρισκόταν στον ίδιο χώρο. Στο ίδιο οικόπεδο βρέθηκαν ακόμη λαξευτοί τάφοι καθώς επίσης και τρεις χάλκινες κανδήλες, ενώ ένας ακόμη τρίκοχχος ναός, του οποίου σώζεται το διακοσμητικό τμήμα, αποκαλύφτηκε σε γειτονικό οικόπεδο.

Η περιοχή, στην οποία βρέθηκαν οι ναοί, κατά τα βυζαντινά χρόνια ήταν γεμάτη με μοναστήρια, ενώ πολλοί από τους ναούς, όπως προκύπτει από τα πρακτικά της Αθωνικής Πολιτείας, ήταν μετόχια των μονών του Αγίου Όρους.

Εκοιμήθη ο Μητροπολίτης Νότιας Αφρικής, Παύλος

Σε ηλικία 87 χρονών, εκοιμήθη εις Κύριον ο μητροπολίτης Καλής Ελπίδος, Νότιας Αφρικής, Παύλος.

Ο Μητροπολίτης Παύλος, κατά κόσμο Ιωάννης Βαρνάβας, γεννήθηκε το 1912 στο χωριό Πανακυβίδες της επαρχίας Λεμεσού της Κύπρου. Χειροτονήθηκε διάκονος το 1929, και το 1931 πρεσβύτερος. Αποφοίτησε από τη Θεολογική Σχολή Αθηνών, το 1942. Το 1956 εντάχθηκε στην δύναμη του Αλεξανδρινού Θρόνου, και διορίστηκε εφημέριος στον Ιερό Ναό του Ευαγγελισμού της Ελληνικής Κοινότητας Πρετορίας. Το 1968 εκλέχθηκε από την Ιερά Σύνοδο του Πατριαρχείου Αλεξανδρείας πρώτος Μητροπολίτης της νεοσυσταθείσης Ιεράς Μητροπόλεως Καλής Ελπίδος και πάσης Νατάλης. Ο Πατριάρχης Αλεξανδρείας Πέτρος ο Ζ' μετέβη στο Κέιπ Τάουν για να παραστεί στη νεκρώσιμη ακολουθία.

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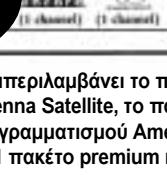
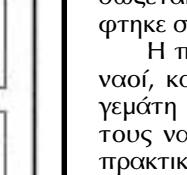
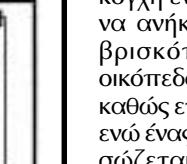
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PEOPLE

Receives award

National Philoptochos board member Sophia Altin, recently was presented with the "National Philoptochos Merit Award." Mrs. Altin has been a Philoptochos member 48 years, a National Advisory Council member of the U.S. Committee for UNICEF and was chapter and diocese Philoptochos president. Her home chapter is St. John the Theologian in Tenafly, N.J. She was also honored with a "Sophia Altin Day" proclaimed by National Philoptochos President Evanthea Condakes at her chapter's recent Christmas dinner.

AHEPA man

Ocean County Chapter 467 of AHEPA recently honored the Rev. Dr. Milton Efthimiou, pastor of St. Barbara Church in Toms River, N.J., with its "Man of the Year" award.

Congratulations

Fr. George and Presbyteria Christina Poulos of Stamford, Conn., recently celebrated their 50th wedding anniversary. Fr. George is pastor of Archangels Church and the author of the "Orthodox Saints" series.

Receives scholarship

Dr. Rosalie Elenitsas, staff member of the University of Pennsylvania Medical School Department of Dermatology, and a member of Annunciation Church in Elkins Park, Pa., recently was chosen by the Medical School committee to receive the Sandra Lazarus Scholarship Award for her academic expertise, commitment to compassionate patient care and to her teaching and selfless devotion. The daughter of Mrs. Mary Elenitsas and the late Nicholas G. Elenitsas of Monessen, Pa., Dr. Elenitsas is a Phi Beta Kappa and Summa Cum Laude graduate of Washington and Jefferson College and the University of Pittsburgh Medical School.

Holds successful workshop

Evangeline Gouletas, co-founder and co-chairman of American Invsco Corp., of Chicago, held her 10th annual workshop titled "Being the Best You Can Be and Open the World to You" at Baruch College in New York, which drew the largest enrollment ever with more than 1,000 students.

Earns award

Christiana Moore, a member of Sts. Peter and Paul Church in Frederick, Md., recently earned the highest achievement in Girl Scouting, the Girl Scout Gold Award, for her project in establishing a nursery for children ages three and under at her parish. The project involved soliciting donations of carpet, supplies and toys from the community, and painting a wall mural of Noah's Ark. Christiana is a history and secondary education major at Salisbury State University and the daughter of Tim and donna Moore of Ijamsville, Md.



A Byzantine Jewel in the Nevada Desert

PARISH profile

Name: St. John the Baptist Greek Orthodox Church
Location: Las Vegas, Nevada
Size: About 400 families
Founded: 1959
Diocese: San Francisco
Clergy: Rev. Ilia Katre (Holy Cross '61)
Noteworthy: Parishioners noted for their spirit of cooperation.



ST. JOHN THE BAPTIST GREEK ORTHODOX CHURCH

The arrival of Greek Orthodox Christians to southern Nevada predates the founding of St. John the Baptist parish by several decades.

Greek immigrants originally came to this desert community as railroad workers and to help build Hoover Dam on the nearby Colorado River in the 1930s. Others worked in ranching. For the most part, they were single men with ties to Greece or other parts of this country.

The AHEPA and Philoptochos chapters even predate the establishment of the church, an unusual situation among the parishes of the Archdiocese. But they helped serve as catalysts for its founding. By late 1958, several families had settled in Las Vegas, with a number of them working in the gaming industry of the city's famed casinos and hotels, or in food service and related businesses.

According to a parish history by Dr. Alexander Sparkuhl, by late October of that year, the Philoptochos, under the leadership of Venea Poulos, held organized church services at a local hotel conducted by a visiting priest from San Bernardino, Calif., Fr. Arcadios Arcadiou.

Dr. Ernest Searles, a newly appointed faculty member of Southern Nevada University (later renamed University of Nevada-Las Vegas), passing some slot machines on his way to Liturgy, expressed the need for a Greek Orthodox church in the city.

Church established

A community meeting with 27 persons took place later that day and the seeds for the new parish were planted.

Nearly six months later, April 9, 1959, the Eastern Greek Orthodox Community of Las Vegas received its charter.

Initially, services took place at Christ Episcopal Church, following the Anglican services earlier on Sunday.

A retired Russian Orthodox priest, the Rt. Rev. Sugman Sergie Irtel, celebrated liturgy in the Russian language, with Professor Searles chanting in Greek.

In June of that year, Fr. Arcadiou re-

turned to the parish as its first Greek priest, and served on a "temporary" assignment that was to last until 1962.

Community members decided in 1961 to purchase a former synagogue for \$60,000. It was rededicated as a Greek Orthodox church.

The Building Committee chairman, John Pappas, considered to be the first Greek to have settled in Las Vegas, named the church St. John the Baptist in honor of his son's patron saint.

A community hall, the Panos Hellenic Community Center, was built in 1963.

By then, the parish had a new priest, Fr. James Adams, who served until 1970.

Greek festival established

Philoptochos established the annual Greek Food Festival on March 25, 1972. It took place at the Stardust Hotel. Along with the stewardship program, it is the parish's most important revenue source. According to Fr. Katre the festival has grown to become a leading cultural event in the city.

Membership began to increase in the 1970s under Fr. Steve Prodromides and his successor, Fr. Apostolos Andrews.

By the end of the decade, a new, larger church was needed.

Two parcels of land consisting of 10 acres in the southwest part of the city were purchased for a new church complex.

Fr. Andrews retired due to illness in 1982. A year later Fr. Jim Karagas arrived and served until 1987. During this period, the parish developed plans for a new church which were completed by the end of the decade. Fr. Karagas left in 1987 and was replaced by a temporary priest, Fr. Nicholas Soriach, a Serbian Orthodox.

In 1988, Fr. Katre assumed the pastorate of St. John the Baptist. A native of Sault Ste. Marie, Mich. (pronounced Soo Saint Maree), on the Upper Peninsula across the river from Canada, he had been serving as pastor of Holy Trinity Albanian Orthodox Church in South Boston for more than 20 years, and as Dean of Students at Holy Cross/Hellenic College. Fr. Ilia Katre is a

member of SCOBA, as Vicar General for the Albanian Orthodox Diocese of America.

New church

The parish selected architect Christ Kamages of San Francisco in 1989 to design the new church complex, a 33,000-square-foot facility that included the church proper, a fellowship hall, educational and administrative rooms, recreational area and housing complex.

The inspiration for the edifice with its distinctive hexagonal design was the Church of St. Ephemina of the Hippodrome, built in 6th century Constantinople a few years before St. Sophia. The six sides reflect the six days of the week of creation. The dome represents the seventh, or Lord's Day.

The church's exterior is white stucco, with marble imported from Greece and light clay roof tiles. The white gold dome rises 65 feet over the main floor.

Groundbreaking took place in September 1990 and phase I, the church building, was completed two years later. The remaining project has continued through the decade and is nearing completion.

Diversity of membership

Unlike St. John's sister community in the East Coast resort of Atlantic City, the Las Vegas parish is not comprised predominantly of Greek immigrants and descendants, but includes a variety of backgrounds in addition to Greek: Romanian, Serbian, Russian, Bulgarian, Albanian, Ethiopian, and others. In recent years, there has been an influx of new arrivals from Eastern Europe.

There are two Greek societies, the Pan Cretans and Pan Arcadians, reflecting the ancestral roots of those parishioners of Greek heritage.

St. John may be the only Greek Orthodox church that also serves as the spiritual home for another group, the Armenian Apostolic Church, part of the Oriental Orthodox community, holds its services on days other than Sunday.

See PARISH PROFILE on page 24



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Seminarian PROFILE:

NAME: DAMON MICHAEL SMITH

Hometown and Parish: Lincoln, Neb.;
Annunciation Greek Orthodox Church.

Age: 30

Previous Education: Lincoln School of
Commerce Associates - degree in busi-
ness administration-1996 graduate.

Graduating Class: 2001

Previous work experience: Store-
keeper in U.S. Navy, self-employed
truck unloader and business entrepre-
neur.

**• What is your family back-
ground?**

One brother who is an announcer
for a heavy metal radio station. My
mother works for a nursing home.

**• In what ways were you involved
in your home parish?**

Served four years as head acolyte
and two years as a Sunday school
teacher.

**• What are some of your most
memorable moments growing up?**

As a child I loved entertaining oth-
ers with my singing and dancing per-
formances.

**• What prompted you to go to the
seminary?**

I became chrismated as an Ortho-
dox Christian on April 12, 1993. I
wanted to learn more about the Greek
Orthodox faith and traditions. I grew
to love the Church and the parishioners
so dearly that I wanted to devote my
entire life to the Church.

**• Who influenced you most to as-
pire to the priesthood?**

The person who inspired me to-
ward the priesthood is my grand-
mother. She has always been support-
ive in my interests. She has expressed
how proud of me she is in everything
I've done.

**• How has attending Hellenic
College affected you?**

Being in Hellenic College has chal-
lenged me to become more spiritual. I
am learning how to be more disciplined
and how to submit to what God wills
for me.

• What are your favorite courses?

Greek and Byzantine chant classes.

**• What are your campus activi-
ties?**

I have been involved in the school's
annual talent show.

**• What is your favorite recre-
ational activity?**

A good game of chess. I also enjoy
karate sparring.

**• What has been the toughest
part of being a seminarian?**

The toughest part is constantly pri-
oritizing my time. Sometimes I have to
sacrifice one thing for another. Time
management is the most difficult to
handle.

**• What gifts do you hope to bring
to your service to the Church?**

The gift I would most want to give
is giving heart to the words spoken in
the services (in English as well as
Greek). I really want the parishioners
to feel and understand what's being
said in the services.



**• What are your major strengths
and weaknesses?**

My strengths are that I'm amiable
and kind to people and my weaknesses
are that I spend much of my time think-
ing about what I must do instead of
just doing them.

**• Who is your favorite saint and
why?**

St. Polycarp. I like him because
when he was arrested by the Romans
he requested an hour to pray silently.
They respected his wishes and he sil-
ently prayed and worshipped God
which gave him the confidence to face
death without fear.

**• What is your most noteworthy
memory as a seminarian?**

The most memorable experience
has been getting to know my diocesan
bishop, His Eminence Isaiah, who was
the acting president of the school in
1997-98. I feel comforted that he
knows what kind of person I am, so
(God willing) when I become ordained
he will know where I best belong.

**• How can the Church reach out
to the unchurched?**

The best way to reach the un-
churched is by living God's Word. In-
stead of saying "we are Orthodox" let
us show it by our actions of love, hu-
mility, and compassion toward others.
This way people will want to learn of
our faith because we are living exam-
ples of it.

**• Suggest one way of keeping
young people in Church?**

To keep the young people in the
church is to invite them with open arms
like the prodigal son. To reassure our
young people that despite anything they
do, that the church will help them and
love them as Christ loves us all. I also
believe they should be shown that their
presents are needed and that they are
important to the Church community.

**• How do you view the increas-
ing use of computers in the Church?**

The computer is too convenient.
Society has put too much emphasis on
the uses of computers. Computers have
alienated us from true communion with
each other. The Church should avoid
complete reliance on the many (good
intended) things a computer can do.
God said "let there be no other god be-
fore me." Let us rely on one another,
person to person, not modem to mo-
dem. Even though computers are a
great medium for the missions of the
Church, however, I think it's best to be
living examples of the Word in our day
to day lives.

HC / HC REPORT



D.Panagos

HIS EMINENCE talks to students of Holy Cross School of Theology at Brookline, Mass.

Archbishop Interacts with HC/HC Students

BROOKLINE, Mass. — Archbishop
Spyridon traveled to Holy Cross-Hellenic
College to celebrate the Feast of the Pre-
sentation of Our Lord and for a regular meet-
ing with trustees.

His Eminence arrived late in the evening
Feb. 1 and participated in a 10 p.m. Orthros
service.

He stayed on campus overnight and
presided at the Feast Day Liturgy that began
at 7 a.m.

Afterward, he had breakfast with the en-
tire HC/HC student body and visited two
classes in the School of Theology.

The Archbishop next met with the Semi-
nary students at their Tuesday Synaxis, at

which they listen to inspirational and infor-
mational talks in the chapel.

His Eminence spoke for 25 minutes on
the importance of the students' calling at
the school and answered questions.

After having lunch with all the students,
Archbishop Spyridon chaired a meeting of
the accreditation committee, which includes
representatives from the board of trustees,
administration, faculty, and student body.
The two-hour meeting focused on accredi-
tation issues facing the school.

Following Vespers at 5 p.m., the Arch-
bishop then held a productive meeting with
the trustees' executive committee that lasted
3 1/2 hours.

Dr. Bebis Elected to 'Who's Who' for Outstanding Teachers

BROOKLINE, Mass. — Dr. George S. Bebis, pro-
fessor of Patristics at Holy Cross School of Theology,
was elected into the 1988 edition of "Who's Who
Among America's Teachers." Every year, this presti-
gious volume features "the best teachers in America,
selected by the best students."

Dr. Bebis is the senior Professor of Patristics (the
study of the Fathers of the Church) at Holy Cross.

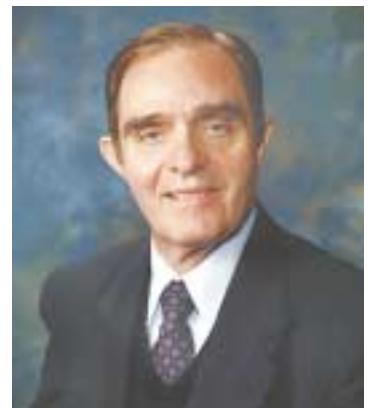
In addition, he is also currently the chairman of
the Master of Theology (Th.M.) Committee at Holy
Cross. He is a graduate of Holy Cross (Dipl. Theol.,
B.A., B.D.), and is also a graduate of Harvard Divinity
School (S.T.M.).

He holds a License of Theology and doctor's
degree from the University of Athens. His doctoral
thesis on Nestorius has been published already in Greek. He also studied ecumenics un-
der the famous, late Professor Nicos Nissiotis at the Ecumenical Institute of Bossey, Geneva,
Switzerland. In 1989, he received the Archbishop Iakovos Faculty Award for his distin-
guished services as a professor and scholar respectively.

Professor Bebis is a member of the American Association of University Professors,
the American Academy of Religion, the American Society of Church History, the Medical
Academy of America, the North American Patristics Society, the International Associa-
tion of Patristic Studies, and the Orthodox Theological Society of America.

Dr. Bebis was a major contributor in the book St. Nicodemus of the Holy Mountain,
published by the Paulist Press in 1989. He wrote the scholarly introduction on St. Nicodemus.

His most recent book is "The Mind of the Fathers: Essays in Patristic Studies," pub-
lished in 1994, by Holy Cross Orthodox Press. Articles and book reviews of Professor
Bebis have been published in collective volumes and periodicals, in Greece and this coun-
try. Most recently Professor Bebis has been a major contributor to the "Orthodox Ob-
server," writing articles on the Fathers of the Church and related material.



Professor to Speak on Genetic Determinism

BROOKLINE, Mass. — Professor Ted
Peters, professor of systematic theology at
Pacific Lutheran Theological Seminary in
Berkeley, Calif., will speak on "Genetic De-
terminism and Human Freedom: A Theo-
logical Inquiry" at Maliotis Cultural Center,

7 p.m., Feb. 11.

A response will be given by the Rev. Dr.
Demetrios Demopoulos of the HC/HC faculty.

In addition to Holy Cross, sponsors are
the Templeton Foundation and American
Scientific Affiliation.

ECUMENICAL NEWS

Orthodox-Lutheran Dialogue in the USA

A Recent "Common Statement on Faith in the Holy Trinity"

In the beginning of November another meeting of Orthodox and Lutheran theologians took place at the Lutheran Retreat Center "Spirit in the Desert" in Carefree, Ariz., which ended with the acceptance of a "Common Statement of Faith in the Holy Trinity."

by Rev. Dr. George Dion Dragas

This statement was the result of a series of theological conversations that took place in the 1990s. The purpose of the present article is to supply general information on this dialogue and to present in published form the original English text of this new "Common Statement."

The theological dialogue between Orthodox and Lutherans in the USA has so far gone through three main stages. The first official contacts between the two sides were undertaken in the 1960s, following the initiative of the Lutherans. As a matter of fact, the invitation to dialogue came from the American Lutheran National Committee of the World Lutheran Federation (WLF) and was addressed to the Committee of the Standing Conference of Orthodox Bishops in the Americas (SCOBA).

As a result of this initiative joint meetings were held in 1965, 1967 and 1969. The topics of this dialogue were introductory and general, and had to do with the peculiarities of the two Churches and with the ways they understood the relation of Holy Scripture to Holy Tradition. This dialogue was continued into the 1970s, but became trilateral, because Reformed theologians were added to it. On this occasion discussions concentrated on the relation of the Gospel to Society. During this first stage of the dialogue, however, no texts of common agreement were issued but only general press releases and particular communications.

A second stage in the dialogue of Orthodox and Lutherans began in 1983 and was concluded in 1989 with the publication of a "Common Statement on Salvation," which was published in 1992. Meetings were held in 1983, 1985, 1987, 1988 and finally in 1989, when the above mentioned Common Statement was accepted.

The third stage of the dialogue included the meetings of the 1990s (i.e., of 1994, 1996, 1997 and 1998) and is concluded with the "Common Statement in the Holy Trinity" which is given below.

The Common Statement of Faith in the Holy Trinity

1. Our theological dialogue as Orthodox and Lutherans has made clear to us that each of our Churches believes in the Father, the Son and the Holy Spirit, one God. We recognize one another's churches as churches believing in the Holy Trinity. We also recognize that our churches do not simply believe in, but worship the Holy Trinity. In our worship we do not only confess our faith in the Trinity, but also we encounter each of the persons of the Holy Trinity in their distinction from one another and their unity with each other as the one God.

2. In our worship, Orthodox and Lutherans both explicitly confess faith in the Holy Trinity in the words of the Nicene Creed. Our Churches are both committed to the Nicene Creed as ecumenically binding dogma, that is, as a statement of the apostolic faith in the Holy Trinity which is permanently normative for all Christians. We may, therefore, briefly summarize our shared faith in the Trinity by reference to the Nicene Creed.

3. As Orthodox and Lutherans we both confess faith in "one God, the Father almighty, maker of heaven and earth." Con-

fessing faith in God the Father, we together believe in the monarchy of the Father. The Father is the supreme principle, origin, source, and cause of all that exists and has life. He alone is unoriginate, and all that is, uncreated and created, originates from him. The Son and the Spirit are from his very being, whereas everything else is made by him from nothing, through his Son and by his Spirit.

4. As Orthodox and Lutherans we confess together faith in "one Lord Jesus Christ, the only-begotten Son of God." This eternal Son of God is "begotten, not made." Unlike any creature, he does not come to be out of nothing by an act of God's will. He is eternally generated or begotten by the Father, receiving from the Father the Father's own divine nature or essence (*ousia*) which is undivided. He is, therefore, "one in essence (*homoousios*) with the Father." Although he is other than the Father, a hypostasis or person distinct from the Father, the Son is fully God, just as the Father is. Therefore, as Orthodox and Lutherans we reject any form of Arianism, according to which the Son of God is less than fully God, and entitled to less than fully divine honor and worship.

5. As Orthodox and Lutherans we confess together that this same eternal Son of God, "for us and for our salvation came down from heaven, was incarnate by the Holy Spirit and the Virgin Mary, and was made man." Fully God from all eternity, the Father's only-begotten Son became fully human in time, accepting the whole reality of human life and death. We, therefore, confess together that in Christ two natures, divine and human are inseparably united in one person, so that there is one Lord Jesus Christ, true God and true human being. The eternal Son of God himself was truly born, suffered, was crucified and died in the flesh; this same Son was buried in the flesh, rose from the dead the third day, and ascended to the Father's right hand in heaven. The only-begotten and incarnate Son reveals the Father to us, and sends the Holy Spirit into the world.

6. As Orthodox and Lutherans we confess together faith in "the Holy Spirit, the Lord, the giver of life." Like the Son, the Holy Spirit receives his existence from the Father, though the Spirit "proceeds from the Father," while the Son is "begotten of the Father." Like the Son, he receives from the Father the Father's own divine nature, and so he is one in essence with the Father and the Son. He is other than the Father and the Son, a hypostasis or person distinct from both, yet fully the one God, just as the Father and the Son are. The Creed attests this not only calling him "the Lord, the giver of life," attributing to him divine names and actions, which belong to God alone, but also by saying that "with the Father and the Son is worshipped and glorified." Because He is true God, to Him belongs that honor and worship which are due to God alone.

7. Our dialogue has discussed extensively the historical and theological issues surrounding the one point in the Creed on which Lutherans and Orthodox have traditionally disagreed with regard to faith in the Holy Trinity: the procession of the Holy Spirit. Together with other churches rooted in the Latin-speaking Christianity, Lutherans have traditionally confessed the creedal faith in the Holy Trinity by saying that the Holy Spirit "proceeds from the Father and the Son *Filioque*," and Lutheran theologians have traditionally defended both the addition of the phrase "and the Son" and the truth of the teaching embodied in that addition. Orthodox have traditionally opposed both the addition of the *Filioque* clause to the Creed

and the teaching that the Spirit proceeds from the Son. Our dialogue has progressed to the point that we can make the following statements regarding this historic dispute.

8. Lutherans, together with many other Western Christians, now widely recognize that the addition of the *Filioque* to the Nicene Creed, which took place locally by a unilateral action of the Latin Church and without the action of an Ecumenical Council, was illegitimate and contributed to disunity among Christians. Moreover, many Lutherans are now convinced that the original Creed without the *Filioque* addition could and should be restored in their worship. This need not contradict the Lutheran Confessions, which commit Lutherans to the "decree of the Council of Nicaea" (CA I). It is especially important to note that this article commits Lutherans not simply to the teaching of "the synod of Nicaea," but to the decree—that is, the text—of Nicaea, and to the specific doctrinal decisions embodied in that text. But the text "of the Synod of Nicaea", that is the text of AD 325, amplified by the First Council of Constantinople of AD 381, as reported in the Acts of the Council of Chalcedon (AD 451), does not include the *Filioque*. It simply says that the Holy Spirit is "the one proceeding from the Father" in line with the Gospel of St. John (John 15:26). On this basis, Lutherans can now acknowledge that the *Filioque* is not ecumenical dogma, but has the status of a local tradition, which is not binding, on the universal church.

9. For this reason the Lutheran members of this dialogue are prepared to recommend to their church that it publicly recognize that the permanently normative and universally binding form of the Nicene Creed is the Greek text of AD 381, and that it undertake steps to reflect this recognition in its worship and teaching. This would be a way of enacting in the Evangelical Lutheran Church in America the Lutheran World Federation resolution of 1990, which found it "appropriate" that member churches "which already use the Nicene Creed in their liturgies may use the version of 381, for example in ecumenical services," and further found it appropriate that Lutherans preparing common vernacular texts of the Nicene Creed together with Orthodox churches "may agree to a version without the 'western' *Filioque*."

10. At the same time Lutherans are not prepared to regard the teaching that the Holy Spirit proceeds from the Father and the Son as a heresy—a teaching against faith in the

Holy Trinity. It is part of their confessional documents, and many of their chief teachers of the Lutheran tradition, including Luther himself, taught it vigorously. Lutheran recognition that the *Filioque* is not part of the Nicene Creed in its original and ecumenically binding form is not, therefore, to be equated with Lutheran rejection of all theological teaching which ascribes to the Son a role in the procession of the Holy Spirit, still less with an acknowledgment that all such teaching is heretical. Nevertheless, Lutherans are open to further exploration of the relation of the Spirit to the Son in conversation with Orthodox and in careful dialogue with Orthodox concerns.

11. Orthodox very warmly agree with the Lutherans that the *Filioque* does not belong to the normative Creed as recognized by the Council of Constantinople of AD 879/880,¹ which was accepted unanimously by both East and West. At the same time, Orthodox do not regard the teaching that the Holy Spirit proceeds from the Son as well as from the Father to be one which they can accept. This teaching is opposed to the monarchy of the Father and to the equality of the Spirit to the Father and the Son as a hypostasis or person distinct from both, as expressed by the original Creed. On the other hand, Orthodox may accept the teaching of the "double procession" of the Spirit from the Father and the Son in the patristic sense that the Spirit is sent from the Father through/and the Son in the mystery of our salvation in Christ. The relation of the Son to the Spirit in the context of salvation (*oikonomia*) is not the same with their relation in the eternal Trinity (*theologia*). Thus for Orthodox, the dispute over the *Filioque* can be narrowed down to accepting or rejecting the distinction between how the Trinity is eternally in themselves and how they appear in Christ. That the Holy Spirit eternally comes forth from the Son, so as to depend for his being and his possession of the one divine nature on the Son as well as on the Father, is the teaching which Orthodox uniformly oppose.

12. Despite our differences in theological perspective, Orthodox and Lutherans agree on certain basic theological commitments, which constitute criteria of acceptable Trinitarian teaching. In particular they agree that any acceptable Trinitarian teaching: a) must affirm the monarchy of the Father b) must affirm that the divine essence exists only in the three distinct, equal and

See DIALOGUE page 24



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The Memory: The Ecumenical Decade

Following is an address to the World Council of Churches Assembly held in Zimbabwe in December by a representative of the Ecumenical Patriarchate from the United States, Despina D. Prassas, who was named to the WCC's Central Committee.

I greet you in the name of the Father, Son and Holy Spirit. Amen.

Good morning. I would like to express thanks to our Lord God for the opportunity to be here during this Advent season and to celebrate together the closing of the World Council of Churches' Ecumenical Decade of Churches in Solidarity with Women. We are thankful for the many ways in which we have been able to celebrate our talents and gifts; gifts which have been offered to the Church. The courageous effort and commitment of the women who have taken part in the Decade have benefited many. Our love for one another and the work of the Holy Spirit are the hope which keeps the churches alive and carrying out the mission of Jesus Christ.

Women from around the world joined in worship to celebrate the beginning of the Decade: throughout Africa, national and regional gatherings took place in more than a dozen countries; Decade launchings in Asia including Easter morning sunrise services in Pakistan and the Philippines; in the United Kingdom, many people gathered for a service at Westminster Abbey and, in Methodist churches, women preached at the Easter services; in Costa Rica, an ecumenical group of over 150 women gathered to launch the Decade; Orthodox women from around the world met on Crete to celebrate; and throughout the United States, officials of programs and councils organized to coordinate Decade materials while other churches adopted specific resolutions to encourage Decade participation.

Midway through the Decade, ecumenical teams visited almost all the member churches to acknowledge and affirm what had taken place during the first half of the Decade, and to encourage the churches to move ahead in their commitments to their members. The 1997 report of the ecumenical teams, entitled *Living Letters*, documents the determination and endurance of women to overcome the difficulties of oppression which include violence, lack of participation in the life of the church, racism and economic injustice. These difficulties plague many of our churches, in many regions, and are addressed in a variety of ways. Some difficulties are being addressed by women helping each other, and others have been approached as church organizations work together with secular groups to achieve their goals. The teams encountered the cultural, ecclesiastical and local realities of the churches and responded by asking for concrete signs of the churches' solidarity with women.

Difficulties still exist from all sides. However, one of the greatest signs of hope was the realization on the part of many that most gender and community issues are not simply women's issues but belong to the entire church. Both difficulties and hopes have been documented in the letter which emerged from the Ecumenical Decade Festival: *Visions Beyond 1998*, held here last week.

Many participants of the Festival, coming from different cultures and ecclesiastical communities, arrived with the hope of growing in deeper fellowship with one another. There were varying opinions and experiences expressed throughout the proceedings. We heard many voices, both of

pain and of joy. While the letter in many, but not all, ways represents the diversity of opinions, the proceedings did not produce for all participants the hoped-for sense of growing unity. Some women saw the diversity of opinion as an opportunity to expand upon their discussions, and other women felt the dialogue, as it is now structured, should be discontinued. Through all this, though, we are still here to Turn to God and Rejoice in Hope.

I have also been asked to speak for a moment on the symbol of the Decade Festival, which is water. Water has been carried from around the world to the Festival and is being presented here today. Church women from each geographical region have offered their water as a sign of solidarity with and commitment to one another and to the preservation of life.

Water has given rise to great civilizations and, sometimes, has been responsible for their destruction. Over hundreds of millions of years, it has been one of the most powerful instruments in shaping and reshaping the face of the earth, as frozen glaciers, flowing rivers and oceans. Water regulates the climate, forms the soil in which crops and forests take root and, as steam or hydroelectric power, drives the mechanisms of modern technology. It is an indispensable ingredient in nearly all manufacturing processes, from the baking of bread to the production of microchips for computers.

Water plays a vital role in the affairs of the world, being essential for economic growth and development. In many countries, it is women who are responsible for the collecting and managing of water. Not having access to clean drinking water, they must travel long distances, taking many hours out of their day, in search of water to sustain the health and well-being of their families.

Yet water is a paradox. It is scarce in some regions and overly abundant in others. It is a commodity which divides people and areas of the world, yet as a valuable and scarce resource has brought countries together for the development and management of transboundary water sources. It is known for its destructive capabilities, which have shown themselves clearly in the onslaughts of El Nino and, most recently, Hurricane Mitch, which have taken the lives of thousands. Yet, at the same time, these natural disasters revitalize the ecosystem, helping to detoxify inland and coastal waters.

However, there is one type of water for which no paradox exists: the living water offered by Jesus to St. Fotini, the woman at the well (Jn 4). Our Lord and Savior, looking into the heart of St. Fotini, realizes that she is in need of healing and offers the genuine healing, the truly vivifying experience, he offers her life everlasting. Through the water of baptism, Jesus, "washes us with his own water from the filth of sin, which has disfigured the beauty of the image." (St. Gregory of Nyssa, *Sermon on the Beatitudes*, 1, pg 44. 1195.)

Water, therefore, is not only a symbol of our solidarity with one another, but, most importantly, a symbol of the renewal of our love for and faith in the Lord, Jesus Christ. "For the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes." (Rev. 7:17, RSV).

Despina Prassis of Cranford, N.J., a 1994 graduate of Holy Cross and the daughter of Fr. George Prassas, pastor of Holy Trinity Church in Binghamton, N.Y.

WCC: 'Russian Orthodox Church' Has Not Quit

(RNS) — The World Council of Churches says news reports that the Russian Orthodox Church — the largest denomination in the 338-member international body — has "suspended or withdrawn" its membership in the WCC are untrue.

"The Russian Orthodox Church has not suspended or withdrawn its membership in the World Council of Churches," the Geneva-based WCC said in a brief, four paragraph statement issued Thursday (Jan. 14).

It said the Russian Orthodox representatives in Geneva confirmed that the church had not quit the council.

The reports were based on actions taken by the Holy Synod of the Russian church in late December in response to a report on the Eighth Assembly of the WCC held in Harare, Zimbabwe earlier in December.

At the synod, the Orthodox Church said its members on the WCC's executive and central committees would not actively participate in general discussions or vote on issues but would continue to attend meetings.

The Russian church has long been unhappy with what it perceives to be a liberal and Protestant bias in the World Council and it sent a scaled-back delegation to the Harare assembly.

At the Harare meeting, the WCC agreed to set up a special commission, including Orthodox leaders and theologians, to examine Orthodox concerns and the Holy Synod of the Russian church agreed it would fully participate in the work of that panel even while maintaining its scaled-back presence in other WCC activities.

German Youth Union Publishes First Circular Letter

BOCHUM, Germany — The newly founded Orthodox Youth Union -Germany has addressed its first circular letter to the public and invites all Orthodox young people to participate in the work of the new movement.

The Youth Union was founded in November by the Commission of the Orthodox Church in Germany (COCiG), the forum of co-operation for all canonical Orthodox dioceses in the country.

The circular letter is signed by the present speaker of the Youth Movement, the University student Elisabeth Danou; it stresses, that not only one single national church takes part, but the whole Ortho-

doxy in Germany.

The letter states that, "Eventually we, the youth, have a voice in the Church. ... Now, we are able to create a space, where we can realize and develop ourselves. It will be a space of our own in this God-created world. As an eminent task for the future the circular letter mentions in first place the ecology: We all know, that we have a negative influence on the ecological system. So it is our duty as Christians to strengthen the right balance in this world: If we honor the world, we honor the creation of God!"

The full text can be found at <http://www.orthodoxe-kirche.notrix.de>

Plight of St. Spyridon Church in Egypt

Kantara is situated between Port Said and Ismailia, near to the Suez Canal. On the Sinai side of the canal, stands the Church of St. Spyridon, Bishop of Trimithousa, the Miraculous.

The church was a place of worship for Orthodox Christians, of Greek and other nationalities, until the 1967 war in the Suez.

During the Egyptian-Israeli war, the church was bombed by Israeli forces and destroyed, as can be seen from the photographs at <http://www.greece.org/gopatalex/kantara.html>

The Hellenic Community of Kantara dispersed. The Greek school and all the church buildings were abandoned and fell into disrepair. These days, animals and vagrants live within the holy buildings, and the church itself is used as a rubbish dump!

The renovation of the Church of Saint Spyridon, is just one of the many projects which Petros VII, Pope and Patriarch of Alexandria and all Africa, is developing. The buildings, including the Church of St. Spyridon itself, are in danger of collapsing, and being lost to us forever.

Metropolitan of Cape Town Passes Away

CAPE TOWN, South Africa — Metropolitan Paul of Cape Town died Jan. 18 at age 87.

Paul was born Ioannis Varnavas in 1912 in the village of Panakyvides, near Lemesos, Cyprus.

In 1929, at the age of 17, he was ordained deacon, and in 1931 became Presbyter. He graduated from the Theological School of Athens in 1942.

In 1956 he joined the clergy of the Throne of Alexandria and was appointed

rector of the Annunciation Church in the Hellenic Community of Pretoria, South Africa, where he served until 1968.

In the same year, he was elected by the Patriarchate of Alexandria's Holy Synod as the first Metropolitan of the newly established Holy Diocese of Cape Town and all Natal, a post which he held faithfully until his death.

Pope and Patriarch Petros VII of Alexandria and all Africa officiated at the funeral held in St. George Church, Cape Town.

Romanian, Russian Churches Fail to Agree on Bessarabian Church

Representatives of the Russian and Romanian Orthodox Churches, meeting in Chisinau on Jan. 15-16, failed to reach an understanding over the status of the Bucharest-subordinated Bessarabian Metropolitan Church, Mediafax reported. This was the fourth meeting held to discuss the conflict, but the first one to be held in Moldova itself. Earlier talks took place in Switzerland and Austria.

Sources close to the Bessarabian Church cited by Mediafax on Jan. 17 said the Russian delegation, headed by Smolensk and Kaliningrad Metropolitan Kiril, has proposed that the Bessarabian Church be subordinated to Moscow, like the Moldovan Orthodox Church. The Romanian delegation, led by Metropolitan Daniel, rejected that proposal.

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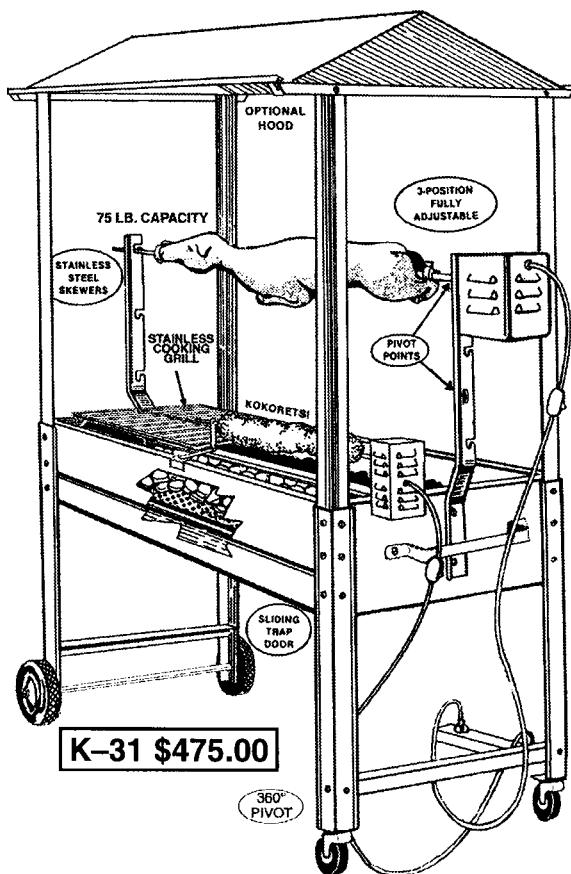
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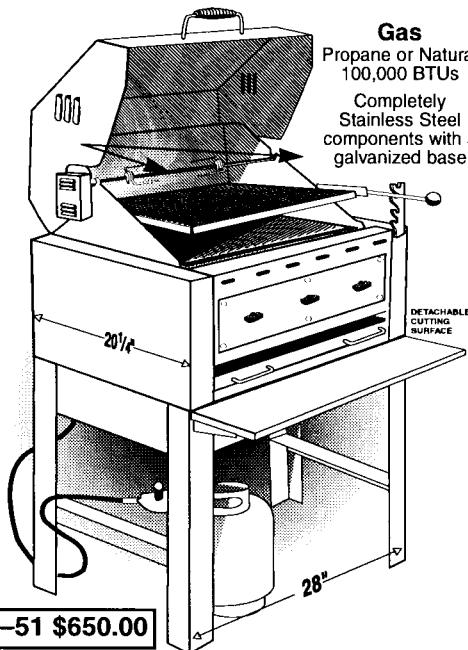
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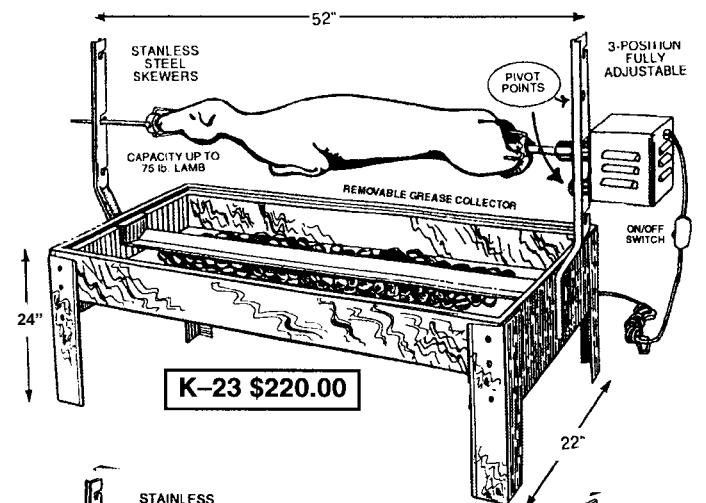


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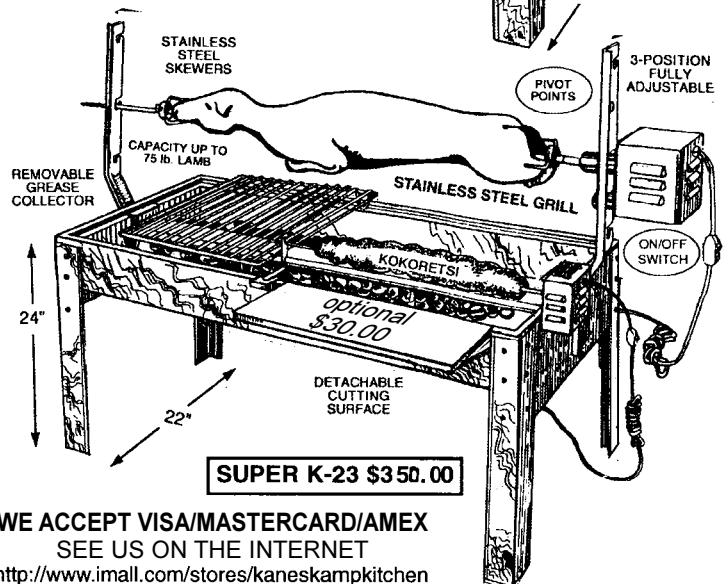
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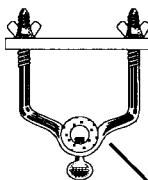
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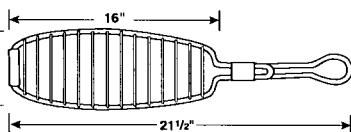
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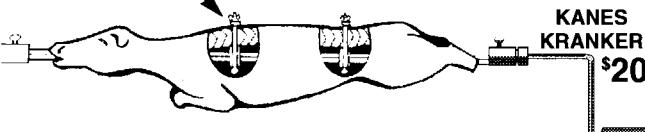
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EDUCATION REPORT

from page 5

Uniform DRE Iconography

The DRE is developing a uniform icon series for its religious education programs, projects and publications.

An iconographer (Tom Clark) has been selected to serve as the official iconographer for the DRE. Mr. Clark has graciously consented to allow the DRE to use his icons at no charge.

UPDATE: Monthly Periodical

A monthly religious education newsletter (UPDATE) has been developed. The newsletter will serve as the temporary publication of the DRE until the monthly magazine (authorized by the Clergy Laity Congress) begins.

The proposed magazine (Praxis) will include material on total parish religious education and resource materials for all Greek Orthodox Christians (Archons, Leadership 100 members, Philoptochos chapters, Sunday School teachers, parish council members, interfaith couples, senior citizens, young adults, Goyans, YAL members, parents, etc.). A generous financial gift (\$10,000) has been received for the purpose of developing and mailing the religious education magazine.

Diocesan Religious Education Climate Surveys

Religious Education climate instruments are being developed to survey the religious education environment of each diocese every two years.

Data from the questionnaires will be compiled and provided to each Metropolitan or Bishop, Diocesan Council and at every Clergy Laity Congress.

An outside professional research company will be employed to tabulate the data. By compiling such bi-annual benchmarks, religious education programs, initiatives and material can be assessed and evaluated in an ongoing professional fashion.

Request for ARC from Patriarchate

At the request of His All Holiness Patriarch Bartholomew, the DRE has mailed several copies of the Annual Resource Companion (ARC) and the Oratorical Festival Video with speeches to the Patriarchate.

Clergy Laity Education Videos

The Clergy Laity Congress education workshops were professionally videotaped.

The DRE is editing and developing workbooks for each workshop held at the Clergy-Laity Congress which were recorded on videotape. The tapes will be made available to parishes for adult education programming.

Annual Conference

Plans are under way for the 1999 Religious Education Conference, planned for late July on the Holy Cross campus.

PARISH PROFILE

from page 17

Religious education receives great emphasis and the Sunday school has about 100 students in grades 1 to 12.

There is Greek school for adolescents and adults with an enrollment of 25.

Young people are also ministered to through GOYA and two award-winning Greek dance troupes — Argonaftes and Megas Alexandros - that participate each February in the San Francisco Diocese Folk Dance Festival.

Outreach and mission

Fr. Katre takes part in local interfaith activities, including the Clark County Ministerial Association and occasionally time delivers religious messages on a local Greek radio program.

Conference theme will coincide with the second year focus of the 5-Year Catechetical Plan (Holy Tradition).

Web Page Hyperlinks - Question/Answer

Two professional web page designers have offered their assistance to the DRE at no charge. The web page for the DRE is being evaluated for future re-development.

A hyperlink site (<http://www.frfrank.addr.com>) has been established with a number of multimedia educational resources.

National Religious Education

Commission Meeting

A meeting of the NREC (diocesan directors of religious education) took place in January and included a discussion of the Clergy-Laity directives and the creation of a better infrastructure to advance Archdiocesan educational initiatives on the district and local levels.

Adult/Teen Curriculum Development

A meeting representatives from Standard Publishing Company in Denver took place recently for the adoption and editing of existing curricula for Orthodox Christians. (More info will follow after National Religious Education Commission Meeting)

LETTERS

from page 8

our faith without sacrificing our parental responsibilities.

The three sessions which have been broadcast by Fr. Frank Marangos have been outstanding. The reception is clear but I would like to recommend a few enhancements which are available in the marketplace today.

Firstly, the use of a live minicam would be a magnificent improvement. Secondly, the use of the live minicam will allow us to reference the appropriate materials referred to by Fr. Frank. The weekly handout materials can also be made available, over the Internet, prior to a broadcast. Also, providing additional microphones for the participants at the lecture would help.

I also think it would be great to have replays of the Tuesday evening SOS classes. The technology is available to rebroadcast these excellent lectures. The Internet is here to stay and we need to understand and utilize the tremendous opportunities that are available to us through our church, home and office computers. We should make every effort to assist the faithful, especially in cold weather cities during the winter, to be able to participate with the School of Orthodox Studies.

The church, as a whole, has the opportunity to have the children, and grandchildren, of their yayias and pappous participate in Bible study classes as a family, on a regular basis.

Paul J. Panagos
Miami Lakes, Fla.

He also serves as the Vicar General of the Ecumenical Patriarchate for the Albanian Orthodox parishes in the United States under their jurisdiction.

But perhaps his greatest outreach takes the form of traveling 250 miles north once a month to two tiny parishes in a remote part of eastern Nevada about 50 miles from Utah.

The communities of McGill (St. Barbara Chapel) and Ely (St. Alexios Chapel) were once active parishes deep in the remote Nevada mining country.

Founded in 1906, St. Barbara is one of the oldest communities in the United States. Fr. Katre conducts liturgy one Saturday a month, alternating between the two. They have about 30 families, with all but two of retirement age.

RELIGIOUS EDUCATION

from page 9

text as well as the content of the Church's life-transforming activity.

Not just any methods

No matter how effective they may appear, we should guard against the indiscriminate introduction of teaching methods and theories that neglect liturgical participation.

All instructional models should first be examined, then carefully integrated to maintain the ecclesiastical character of the Orthodox liturgical calendar.

The Church Fathers used two terms in developing their liturgical catechetical ethic: to guide, and to form. Both words were understood as complementary: one as cause and the other as consequence.

It is clear that such a paradigm of the educational effort of the Church cannot be restricted to children alone but to all people until the end of their existence.

Understood in this fashion the goal of catechesis is the continual process of the edifying and improving of our being. It is a holy harmony, a liturgical movement of all our faculties towards God.

Catechesis is the theoretical as well as the practical initiation into the Will of God as revealed in Jesus and lived out in the community of Faith.

It is both intellectual as well as mystical. It corresponds to our longing to understand

the world and ourselves and to discover the way to do justice to our essential being.

Consequently, catechesis is both instruction and sacrament, rational as well as mystical, act and prayer. It includes the mind as well as the heart and body.

The early Church developed the adult catechumenate as a means of providing the opportunity to share the catechetical journey, an experience of knowledge, union and vision of God, with others.

The archetypes for its creation were the journey to Emmaus and the Ethiopian encounter of Philip. While liturgical catechesis emphasizes the work of the mystical Catechist (Jesus), the didactic process underscores the local catechist whose ministry finds its root in the bishop.

Religious education should not be reduced to solving enigmatic, moral or social issues through memorization of theological propositions or phrases.

Education, which is catechesis, is a most sacred task. It is to inspire the faithful, to unveil every prophetic truth, every mystical and divine word, to help understand in the true sense, to believe and consequently to worship God. In the end it should be understood that the real goal of catechesis is proper doxology.

The Rev. Dr. Frank Marangos is director of the Department of Religious Education.

LUTHERAN DIALOGUE

from page 19

undivided persons of the Trinity, without confusion of their personal properties; and c) must affirm the consistent Christian teaching of the intimate relation of the Son and the Spirit in the economy of salvation.

13. In our dialogue, we have prayed and worked for fuller and more widely acknowledged unity between the churches in the Trinitarian faith. In many areas of faith in the Holy Trinity, our dialogue has reached substantial agreement. We look forward to a time when our churches will affirm the Nicene faith through common liturgical usage of the unaltered creed of AD 381. We trust that such common affirmation of faith will lead to the resolution of those theological differences, which are still before us.

Epilogue

The co-chairmen of the Dialogue, His Eminence Maximos Metropolitan of Ainos and President of Pittsburgh and the Right Rev. Bishop Donald McCoid signed this Common Statement at the Spirit in the Desert Lutheran Retreat Center in Carefree Ariz., on Nov. 4, 1998. It is obvious that this text does not conclude the theological dialogue between the two Churches on the Trinitarian dogma, since it leaves open the issue of the "Filioque." Yet, it has laid sound foundations for further progress, inasmuch

as it recognizes beyond dispute, a) the faith in the Holy Trinity, b) the monarchy of the Father in the Trinity, c) that the "Filioque" has no place in the Ecumenical Symbol of the Faith and d) that the relation of the Son to the Spirit and *vice versa* needs to be further explored. This last point has also emerged in other bilateral dialogues of the Orthodox Church with Western Churches and highlights, on the one hand the difficulty of the Western Christians to accept the view that the procession of the Spirit from the Son ("Filioque") is a heresy and, on the other hand the need of further and more thorough investigation of the presuppositions of Eastern and Western theology that render difficult the delivery of common decisions on the subject of the relation of Christology to Pneumatology. In spite of this, however, the realization that there is good disposition and determination from both Lutherans and Orthodox for the continuation of the dialogue constitutes a guarantee of future progress and agreement.

This Synod is called ecumenical in its own minutes and is enumerated as 8th by many Orthodox, since it constitutes the basis for the recognition of the ecumenicity of the 7th Synod which took place at Nicaea and was connected with the restoration of the sacred Icons (i.e. of Orthodoxy) in the worship of the Church. This Synod annulled the condemnation of St. Photius, the Great Ecumenical Patriarch of the 9th century, who had been condemned at another earlier Synod at Constantinople in 860/870—known as the Ignatian Synod. It is this Ignatian Synod that Roman Catholics name as 8th Ecumenical, in spite of the fact that it was overturned by the Synod of 879/880, which was accepted by the Popes of Rome until the 11th century. The significance of this so-called "Photian" Synod is connected with its common (ecumenical) acceptance in East and West of the unaltered Ecumenical Symbol of the Faith—the Nicene-Constantinopolitan Creed—and its vigorous condemnation of any attempt at altering this Faith, made at a time when the Western (Frankish) political powers openly and synodically adopted the "Filioque" which had been exposed in the East as a dubious, and even heretical doctrine.

— compiled by Jim Golding

challenge

Email: youthoffice@goarch.org

THE TRIODION

The Orthodox Church begins its preparation for the Great Lent of Pascha with the Triodion period, which begins Jan. 31. The Triodion in itself is the liturgical book and hymnal that prescribes the liturgical cycle of the three-week period that precedes Lent, the 40 days of Great Lent and Holy Week. The following are the themes of the three pre-Lenten Sundays:

Sunday, January 31 - The Publican and the Pharisee (Luke 18:10-14)

This Gospel reading (Luke 18:10-14) teaches us the importance of humility. We learn of a man who is always pleased with himself and who thinks that he follows all the requirements of his religion. However, he forgets to be humble and thankful for all that he has.

Sunday, February 7 - The Prodigal Son (Luke 15: 11-32)

The lesson of this Gospel passage demonstrates to us God's unconditional love and ultimate forgiveness that He holds for each of us.

Sunday, February 14 - The Last Judgment-Meat-Fare Sunday(Matthew 25: 31-46)

The message of this Gospel instructs us on the end times and the return of Christ's second coming. When Christ returns, we will be judged on how much we have loved one another. Loving not only those who love us, but also those who have wronged us and have unfortunately become our enemies.

What Do You Think?



to **kidflix.com**, an Internet video store, who sponsors the **Starlight Children's Foundation**.

The Foundation helps seriously ill children by enhancing their ability to cope with the stress of illness through programs offered both in the hospital and on an outpatient basis, including entertainment and recreational activities. Starlight enriches the lives of some 57,000 children each month by helping parents and children persevere through their hospitalization and make the most out of the child's day in the hospital.



to **"The Orthodox Spring Break"**, an option for college students. The purpose is to provide opportunities for spiritual growth through meaningful service. Along with assisting Habitat for Humanity, students will help build or renovate suburban housing in the Miami, San Francisco and Houston areas. All dates are in March. Call 401-334-2465 for further information.

Challenge is the youth supplement to the Orthodox Observer a service of the Department of Youth & Young Adult Ministries.

Articles reflect the opinion of the writers. Write to: Youth & Young Adult Ministries, Greek Orthodox Archdiocese of America; 8 East 79th Street, New York, N.Y. 10021

Contributors for this issue
 Father Mark Leondis
 Natalie Kulukundis
 Fr. Anastasios Bourantas

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 ↪ In the BODY of the e-mail, type in: **subscribe youth**

SAINTS AND FEASTS

St. Simeon the Elder

St. Simeon was a simple, righteous and devout old man who was privileged to cradle the infant Jesus in his arms when He was presented at the Temple in Jerusalem.

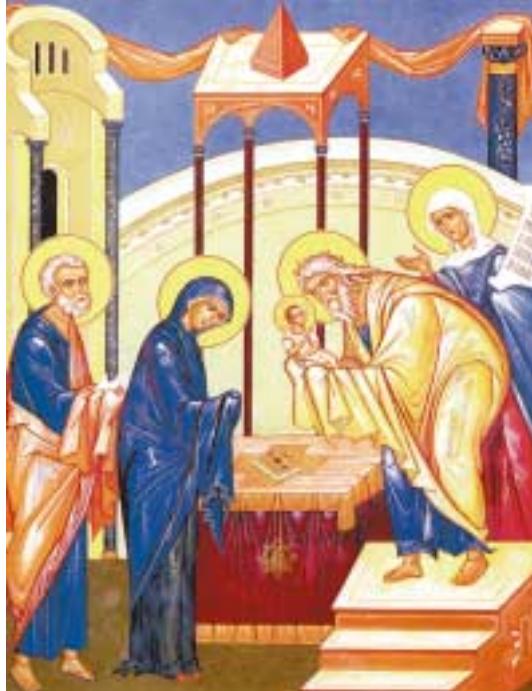
According to tradition, Simeon was one of the famous 70 scholars who translated the Old Testament from Hebrew to Greek. Thus he was familiar from his interpretation of the Old Testament that the Messiah was to be born. Simeon had been preparing himself his whole life to see the Messiah.

"And it has been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ." (Luke 2:26) The Virgin Mary brought the baby Jesus to the Temple in Jerusalem to be consecrated and to purify herself as was required by the law.(Leviticus 12:2-7) Guided by the Holy Spirit, Simeon, who was a very old man by this time, recognized the baby Jesus as the Christ child and took Him up in his arms and recited the following prayer:

"Lord, now let Your servant depart in peace, according to Your word; for my eyes have seen Your salvation which you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel." (Luke 2:29-32)

This prayer recited by St. Simeon is read daily in the vespers services.

St. Simeon died shortly after his encounter with the Lord at the Temple. He is usually called *Theotochos*, which means "the one who received God."



Let Us Give to Our Youth

Young people remember the times and efforts of caring and committed adults who have shared and opened their lives with them. They remember the adults who, through their actions and attitudes, told them that they mattered and that they were special. Personal relationships are the key to cultivating and fostering a Christian lifestyle in young people that will carry through to their adult years.

by Fr. Anastasios Bourantas

What can adults offer to a youth program? Primarily they instill the knowledge to make better choices. Young people who are involved in a guided relationship with a positive adult role model are far more likely to make positive life choices. Programs such as the Big Brothers-Big Sisters of America show that with a positive role-model, young people will be more likely to stay in school, to attend classes, to go to college, and be more hopeful about their future.

In today's society we are slowly being isolated from that inherent need of one-to-one human contact. We have e-mail, voice mail, faxes, and many other ingenious ways that we avoid association with mere mortals. We can now interact with people without actually seeing or even talking to them. Especially for teenagers this lack of personal contact is significantly dangerous. During their growing years, young people are in desperate need of adults to encourage them as they develop emotionally, physically, and spiritually.

Adults role-models teach accountability and responsibility as young people interact with their peers and with adults. Adults provide the example that will generate lasting impressions that will be of importance as they make critical and fundamental decisions throughout their lives.

In the parable of the Samaritan woman, Jesus went out of His way to speak to the sinful woman at the well. He made the extra effort to go 'out of the way', and to 'even' speak to a woman. He crossed the boundaries so that He could show her the road to salvation. We, as adults and youth workers, must also cross the boundary and reach out to our young people, by entering their lives and showing them, through our positive example, that there is a right and wrong, good and evil, truth and falsehood. Jesus did not push the Samaritan woman away because of her sinfulness, but He showed her the way of righteousness. So too, we as adults should follow in Jesus' example.

Let us not estrange our youth from our communities and our youth program, but let us stimulate and enlighten them with the teachings of our Orthodox Church, that will be their springboard in becoming faithful Orthodox Christian throughout their lifetime.

FROM THE CHURCH FATHERS to Us!

"When the spirit dwells in a person, from the moment in which that person has become prayer, he never leaves him. For the Spirit Himself never ceases to pray in him. Whether the person is asleep or awake, prayer never from then on departs from his soul. Whether he is eating or drinking or sleeping or whatever else he is doing, even in deepest sleep, the fragrance of prayer rises without effort in his heart. Prayer never again deserts him. At every moment of his life, even when it appears to stop, it is secretly at work in him continuously."
St. Isaac of Ninevah

Challenging

(All answers can be found in the Gospel of Luke 2:22-40, or somewhere in this issue of *The Challenge*.)

1. The "purification" was according to the law of whom?

12 9

2. What was the offering from the Virgin Mary?

Two

6 10 13
 or Two 1 8

3. In what city did this related event take place?

2 7 11

4. Who was the prophetess that was present at the temple?

5

5. At what liturgical service is the prayer of St. Simeon recited?

3 4

• Which feast is celebrated on February 2?

Fill in blanks with corresponding numbers to find the answer.

1 2 3 4 3 5 6 7 6 8 9 5

F 9 9 10 2

H 11 9 2 13 6 9 6 3

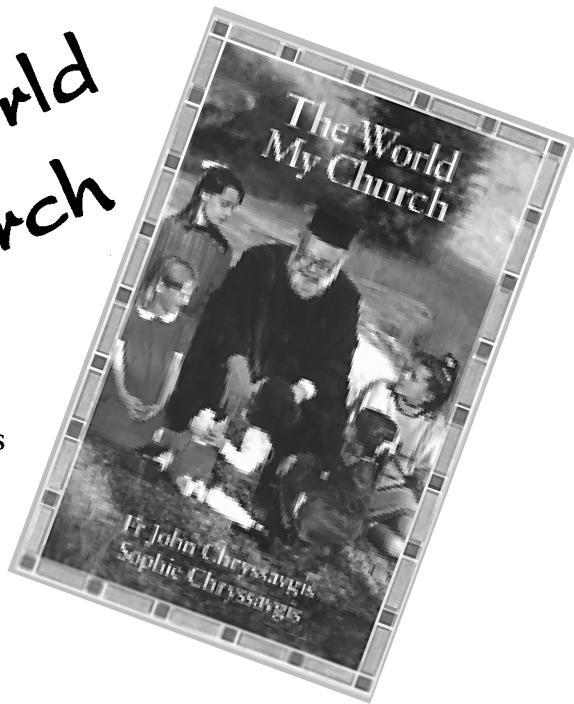
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20 Ways to Teach Your Kids by Example

1. Talk about relationships
2. Go to church together
3. Talk about credit cards
4. Visit a music store together
5. Go to a movie together
6. Go for a hike
7. Exercise together
8. Visit a sick friend
9. Share funny stories about your childhood
10. Talk about things that you've learned when you failed.
11. Talk about balancing a checkbook
12. Talk about dying
13. Visit a monastery
14. Spend a day at a homeless shelter
15. Visit a museum
16. Talk about career options
17. Go to a ball game
18. Visit a bookstore
19. Change the oil in your car
20. Pray together

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Fr. John Chryssavgis
Sophie Chryssavgis



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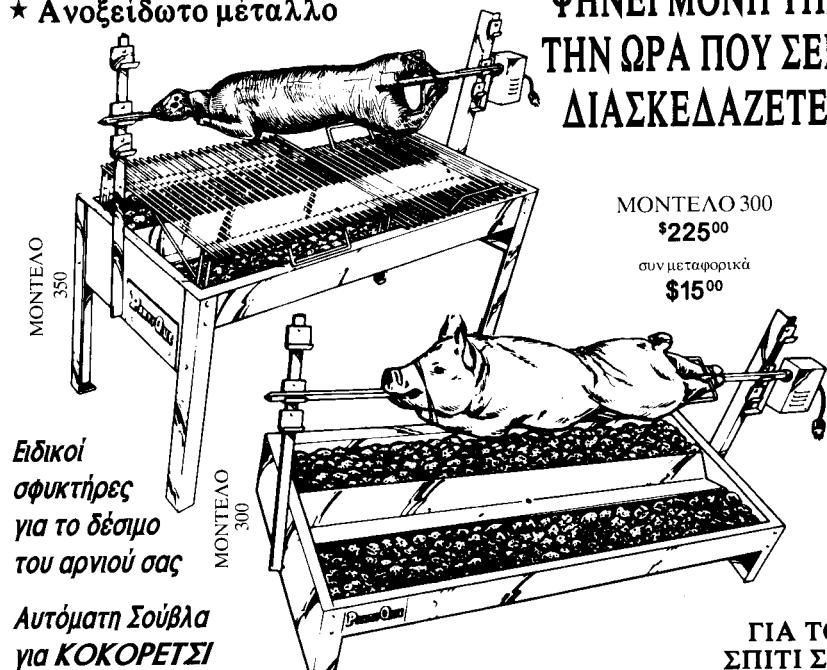
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YOUTH ACTIVITIES



Season under way

(Orthodox Observer photo)

For Goyans of Long Island's parish volleyball teams, a new season has begun with boys and girls from Astoria to Port Jefferson and Blue Point fielding teams. Here, the boys of Archangel Michael parish in Roslyn and St. Demetrios of Merrick play at the St. Paraskevi community center in Greenlawn.

JOY Teams Compete in Tournament

Some 155 members of New York area Junior Orthodox Youth basketball teams competed in a major tournament on Jan. 22.

The games began promptly at 9 a.m. at the St. Demetrios-Astoria gym and end by 6 p.m.

With well over 200 spectators (parents, relatives and friends), St. Demetrios officials noted that this was one of the largest, if not the largest, crowds to witness a sports event at St. Demetrios.

The games were well played and both the youth athletes and spectators behaved very well. At the beginning of the game a prayer was recited by players and Archdiocese Youth Director George Hazlaris. At the end of the games teams congratulated each other at mid-court.

The Division I boys and girls completed their games by 1:30 p.m. An awards ceremony was conducted on the court and each team member received a trophy commemorating the tournament.

Division II games began with both Holy Cross-Whitestone and St. Nicholas-Flushing receiving a "bye" for the first round.

After winning their first round games Archangel Michael-Roslyn, faced off against favored St. Demetrios-Astoria.

In a very physical and well-played game, Archangel Michael defeated Astoria 33-30.

After Holy Cross-Whitestone easily defeated Resurrection-Glen Cove the championship round was set.

Holy Cross came out scoring and built a 10-4 lead. Archangel Michael closed the gap by the half. The lead changed hands in the third and mid fourth quarters.

Finally, with 20 seconds left in the game, sharp shooter Tommy Papain drilled a long shot to put Archangel Michael in the lead 20-19.

With 12 seconds left, Coach Tom Katakalis of Holy Cross called a time out and urged his team on. Holy Cross came on the court confident and scored a quick basket on a fast break causing fans to erupt in apparent victory. However, it wasn't Holy Cross' day.

Archangel Michael's Coach Peter Christofer called his last time out. Chris Marangoudakis, his tallest player hadn't scored all game and in fact left the game earlier with an ankle injury.

Coach Christofer called for the last play

of the game to go inside to Chris and pleaded with Chris not to bounce the ball but just turn around and shoot.

The ball was thrown to half court and immediately gunned to Chris under the basket. Chris whirled around and sank the winning basket with 4 seconds left in the game.

The Roslyn fans jumped for joy. Both teams were exhausted and congratulated each other for a valiant effort.

Trophies were given to all the Division II players.

Special thanks to St. Demetrios and its representatives Gary Sideris and Jimmy Hartofilis for providing the site, preparing the gym, providing first aid kits for the injured players and cleaning the gym.

Participating communities and their representatives included:

Archangel Michael-Roslyn, three teams, Peter Christofer; Holy Cross-Whitestone, one team, George Katsijiannis and Tom Katakalis;

Resurrection-Glen Cove, one team, Vivian Cassel and Nick Allen; St. Nicholas-Flushing, three teams, John Gavras and Chris Pantazis;

St. Demetrios-Astoria, three teams, Gary Sideris and James N. Hartofilis;

St. Paul's-Hempstead, three teams, George Papazicos.

Tournament organizer was Nicholas Kokinakis.

January 22 JOY Basketball Tournament Division Standings

Division I- Boys ages 7-9.

St. Paul-Hempstead 2-0
St. Demetrios-Astoria 1-1
Archangel Michael-Roslyn 1-1
St. Nicholas-Flushing 0-2

Division II Girls ages 10-12

St. Paul-Hempstead 2-0
St. Demetrios-Astoria 1-1
Archangel Michael-Roslyn 1-1
St. Nicholas-Flushing 0-2

Division II Boys ages 10-12

Archangel Michael-Roslyn 3-0
Holy Cross-Whitestone 1-1 (bye)
St. Paul-Hempstead 2-1
St. Demetrios-Astoria 1-1
Resurrection-Glen Cove 0-2
St. Nicholas-Flushing 0-2 (bye)



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VACARESTI MONASTERY: a Phanariot Heritage and Its Tragedy

PAGES IN HISTORY

In the 17th century, the Ottoman empire expanded over a considerable amount of European territory. The two Romanian Principalities, Wallachia and Moldavia (situated at the crossroads between the three great empires: Ottoman, Russian and Austro-Hungarian) had enjoyed special status as buffer states.

The Romanian Principalities preserved political neutrality while they were under the Ottoman sphere of influence. The Ottomans recognized and appointed local rulers of Romanian origin.

by Marian Simion

When the Russian empire declared war against the Ottoman empire in January 1711, Prince of Moldavia Dimitrie Cantemir took the side of the Russians and betrayed the Ottomans who had appointed him.

Consequently, the Ottomans no longer trusted the Moldavian local rulers and appointed new ones from the Phanar in Constantinople.

Enter the Phanariots

The Phanariot Princes (most of whom were Greek) then dominated the stage of the Romanian history for over a century (since 1711 in Moldavia; 1715 in Wallachia; until 1821). Among the Phanariots, the Mavrocordat Dynasty (Nicholas and his son Constantine) was the most famous one. The Mavrocordates improved the legislative system of Moldavia and Wallachia and helped the indigenous Romanian culture to progress. They also gave more prestige to the principalities and even built churches.

On Dec. 25, 1715, Nicholas Mavrocordat (Mavrocordatos) became the ruler of Wallachia after succeeding to the throne of Moldavia. He was more a scholar than politician, however.

Restrained by Ottoman political maneuvers, Nicholas Mavrocordat was appointed ruler over Wallachia twice between 1715 and 1730. Nicholas' son and successor, Constantine was appointed in 1730 and ruled over Wallachia six times between 1730 and 1763.

Enlightened ruler

Constantine Mavrocordat was an even greater scholar than his father. He studied in famous schools, being fluent in Italian, French, Turkish, Persian and Romanian, as well as modern and classical Greek. He was one of the most remarkable figures of the Phanariot epoch and was well known in Western Europe.

He corresponded with the Archbishop of Canterbury, as well as with the Patriarchs of Jerusalem, Alexandria, Antioch and Constantinople.

In the early 18th century, Nicholas Mavrocordat established a monastery near Bucharest, at Vacaresti.

In 1716 he started building a small church; the abbot's residence; the princely house; and a part of the outer wall that surrounds the monastic complex.

In 1723 the ruler established a Greek school where many Greeks came to study. In the same complex, he also established a printing house.

In 1721 when the big church was ready, the founder dedicated it to the Church of the Holy Sepulcher in Jerusalem. On this occasion, Constantine Mavrocordat made a special request to the Patriarch of Jerusalem to send an abbot from Jerusalem to Vacaresti, "but someone who is raised to the rank of bishop."

The consecration of the monastery oc-

curred in 1724 and was dedicated to the Holy Trinity.

Cultural apex

This monastery represented the apex of the Phanariot culture in Wallachia, being one of the most exquisite examples of Byzantine art of the 18th. Artistically, it belonged to the Romanian Brancoveanu Style. This was the last, and perhaps, the largest princely establishment in the Balkans in terms of proportions, originality, architecture, etc. (A western traveler coming to this monastery in 1740, said that this monastery "gave the air of a fortress" and that the church was the most beautiful he had ever seen in his travels).

On the porch, there were two octagonal towers with square bases. The frescos presented images of the Last Judgment from the Book of Revelation, as well as an impressive painting representing the Decapitation of St. John the Baptist.

Apart from the religious images, they painted inside the church the portraits of those who established the monastery. One votive image represented the ruler Nicholas Mavrocordat holding the church in his left hand, while another one represented the Lady Smaranda (the ruler's third spouse) and all his children from his three marriages.

Vacaresti Monastery had a famous library that was quite known in Western Europe, especially in France. This library held an impressive number of rare books and old manuscripts collected by the Mavrocordates. It also contained the personal library of the High Steward Constantine Cantacuzino from Margineni (Romania), as well as the great collection of documents of Nicholas Mavrocordat. These documents were extremely important for the history of the Ecumenical Patriarchate under Turkocracy; for the history of the Phanariotes; for the birth of the nation states; and also for the history of Romania.

Inside the Vacaresti Monastery, some of the greatest scholars and politicians of the early 19th century, held meetings that became crucial for the future of the Eastern Europe.

Tragic history

Nevertheless, Vacaresti Monastery encountered a tragic destiny. From the highest cultural stage that it enjoyed, it was diminished to the status of a prison, and in 1987, it was completely destroyed. The unfortunate history of this monastery goes as it follows:

In the early 19th century, during the Russo-Turkish wars, the monastery successively came under the domination of Ottomans and Russians.

Following the earthquakes in 1802 and 1838, both the church and the princely house were badly damaged.

The tragedy started immediately after the Revolution in 1848, when the monastery lost its spiritual aim and started being used for different purposes.

Thus, the representative of the Russian army, General Luders decided to turn it into a prison for the leaders of the Romanian revolution like Heliade Radulescu, the Golescus, the Bratianus, C.A. Rosetti, Jon Ghica, Popa Sapca, Col. Magheru, Cristian Tell, and Nicholae Balcescu.

Until 1850, the monastery had suffered a systematic degradation. Many treasures of the church disappeared forever. Systematic modifications distorted the sacred general aspect of the monastery. Due to some damage caused by a storm, it was not renovated properly and the original expression

of this fine masterpiece was mutilated.

In 1867, the basement of the princely house had been turned into a state warehouse for tobacco.

Converted to prison

In 1868, the monastery became the property of the Department of National Police and converted to a permanent prison. The image became more distorted because of new adjustments to the prison.

In 1871, the chapel of the monastery was so severely damaged that it needed pillars to support the roof from collapsing.

In 1940 after a strong earthquake, the tower at the top of the nave collapsed.

From 1954 until 1965, the National Comity for Architecture and Development had unsuccessful dialogues with the National Department of Internal Affairs in an effort to preserve this fine monument from total destruction.

It was in 1973 that Vacaresti Monastery was spared from the shame of being a prison, because the Romanian government began a project of restoration - a very unusual action for a communist regime. Moreover, the government intended to establish a museum of traditional art and architecture and laboratories for artistic restoration and conversation, as well as workshops for artifact reproductions. Thus, the chapel along with eastern porch were restored, but it was an expensive project.

Beginning of the end

Another disastrous earthquake on March 4, 1977, had affected the church and the surrounding buildings. In the same year the communist dictator, Nicolae Ceausescu decided to dissolve the Romanian Department of Historic Monuments because this institution had always opposed Ceausescu's agenda of demolishing churches.

Soon, the Museum of Romanian Art became the owner of this monastery. This institution intended to turn the monastery into a Museum of feudal art, and from 1981 until 1984, the Museum of Romanian art argued with the government over this issue.

Some scholars pledged to turn the complex either into a Museum of Church Art; a "Brancoveanu Cultural Complex;" or to establish an Ecumenical Center, if not to turn it back into a monastery.

In 1984, the people started protesting against the action of demolishing churches.

On Dec. 14, 1984, three Romanian scholars sent a letter of protest to one of the largest Romanian newspapers, "Scanteia" (The Spark) and to the Department of Propaganda of the Romanian Com-

munist Party, but they received no response.

A second letter that referred to Vacaresti Monastery was sent to the Department of Propaganda of the Romanian Communist Part, yet without results. This time, four more scholars added their names.

These scholars were all members of the National Committee for the National Cultural Patrimony. It seems, however, that Ceausescu did not acknowledge those protests.

Ceausescu decided to demolish the monastic complex of Vacaresti in November 1985. Some scholars, at the risk of their lives, sent another protest letter to the Central Committee of the Romanian Communist Party, taking action against Ceausescu's decision.

Unfortunately, by January 1987, nothing from Vacaresti monastery remained on the surface of the earth, leaving behind nothing more than years of nostalgic glory and tears.

Ceausescu had in mind an idea stemming from his visit to China and North Korea in the 1980's when he saw how far communism had advanced there (advancement by way of abolishing all forms of religion and worship).

Thus, he felt he could be the "great architect" of Romania, and soon thereafter, decided to send specialists to China to learn about the "great achievements" of the Chinese people.

Mega-project

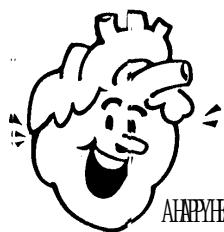
Upon their return, they started building a giant house called "The House of the People" (today the Parliament House), over the ruins of a demolished church.

However, this is a magnificent building. The building is considered the largest in Europe, and second only to the Pentagon. Its cost soon sent a country of 23 million people into starvation.

In 1989 on the site of Vacaresti Monastery, the "great architect" started building a Congress House, called The Center of the National Council of Workers Democracy. This building was supposed to have a giant conference hall with a capacity of 50,000 seats and four large restaurants with 15,000 seats each.

In conclusion, it is not only the Vacaresti Monastery that died. With the upheaval of the Romanian people against the communism (on Dec. 22, 1989), Ceausescu himself disappeared along with his mad projects.

Marian Simion is a seminarian at Holy Cross School of Theology and a native of Romania, where his father is an Orthodox priest.



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Greek Letters Luncheon Honors Harvard Professor

from page 1

Classics scholar

Dr. Duffy, Dumbarton Oaks Professor of Byzantine Philology and Literature in the Department of Classics, is one of Harvard's most eminent Hellenists, having taught a wide array of classical subjects.

A native of Ireland, he holds a master's degree in classics from the National University of Ireland, and a Ph.D. in classics from the State University of New York in Buffalo.

Dr. Duffy spoke on the theme of "Medieval Greek Books and Their Foreign Travels" in which he reflected on the significance of Hellenic letters abroad. He credited the work of Byzantine scholars and writers for preserving the heritage of ancient Hellenism which has been passed down through the centuries, calling it "an eloquent testimony to the achievements of Hellenism of all ages."

The Harvard professor cited numerous examples of books and manuscripts available to scholars and on public display at several prominent museums and libraries in the



ARCHBISHOP SPYRIDON with U.S. Sen. Charles Schumer and, from left, Dr. Duffy, Cyprus Consul General Eliades, John Catsimatidis and Greek Consul General Manessis. D. Panagos

their thirst to realize the divine destiny of Hellenic letters and learning — these characteristics of the Three Hierarchs are the legacy of all Greek Orthodox Christians."

Special guests

The program also included special guests Charalambos Manessis, consul general of Greece; Pantelis Eliades, consul general of Cyprus; and Queens Borough President Claire Shulman.

Other dignitaries attending included Hellenic College-Holy Cross President, the Very Rev. Archimandrite Damaskinos V. Ganas. Proceeds from the luncheon will go to support the Archbishop Spyridon Scholarship Fund at HC/HC.

Making an unannounced surprise visit was newly elected U.S. Sen. Charles "Chuck" Schumer, who came to thank the Greek community for its support in his election, to express his continuing support for freedom for Cyprus, and to honor Archbishop Spyridon.

Honorary chairman of the luncheon was Archbishop Spyridon. Honorary co-



United States, saying they serve as "a reminder of the gift of Paideia to the modern world." He added that "had it not been for the Byzantine scribes, copies of ancient manuscripts would not be in existence today."

Dr. Duffy also noted the contributions of the Three Hierarchs and said they "merit the title of cultural heroes" for their introduction of Christian Paideia, upon which they grafted concepts from Hellenic culture.

His Eminence's remarks

After Archbishop Spyridon presented the medal to Dr. Duffy, His Eminence gave exhortations in Greek and English.

He called Professor Duffy's research "a labor of love" and expressed gratitude for the presentation.

Commenting further on Greek Paideia, His Eminence said that "we should not be content to rest on the laurels of the past, nor be satisfied with the achievements of our forbears, but we should always look to the future for satisfaction..."

He said that the value and full impact of the ancient books is revealed by their "destiny and conclusion," and could not be determined at the time of their writing.

Referring to the works of the Three Hierarchs whose writings have had profound impact on Orthodox Christianity, Archbishop Spyridon noted that "these Fathers of the Church were not content to rest on the achievements of their predecessors. They faithfully received the Tradition of the Apostles from their own teachers. But then, using the intellectual tools and vocabulary of Greek philosophy and rhetoric, they formulated, proclaimed and defended the truth to their own generation."

He further stated that the Three Hierarchs' "spiritual restlessness, their yearning to know the ultimate end and goal of things,

HIS EMINENCE addresses the luncheon guests at Terrace-on-the-Park.



Lively performance Members of the Hellenic Dancers of New Jersey perform one of a series of dances at the Greek Letters luncheon.

Top Regents Exam Students Honored



ARCHBISHOP SPYRIDON with the 1998 Greek Regents Exams award recipients following church services on Jan. 29 at Holy Trinity Cathedral. Assisting were Frs. Robert Stephanopoulos and Michael Kontogiorgis. Also attending were Dr. Nicholas Kladoopoulos and Maria Makedon-Fountas of the Department of Greek Education.

NEW YORK — As part of the Greek Letters Week celebration, Archbishop Spyridon recognized students of parochial and afternoon Greek schools who received scores of 100 on the New York State Regents Exams held last June. A Divine Liturgy and awards ceremony took place Jan. 29 at Holy Trinity Archdiocesan Cathedral.

The honored students and their parishes are:

Irene Dovas, St. Nicholas Afternoon School, Flushing; Panagiotis Peikidis, Holy Trinity School, Hicksville; Chrisavgi

Sourgoutsis, St. Demetrios School, Merrick; Michael Prodromou, St. John's School, Blue Point; Vasiliki Georgakopoulos, A. Fantis School, Brooklyn; and Vasiliki Sideris, Metamorphosis School, Corona.

Also scoring 100 but unable to attend the cathedral ceremony were: Vasiliki Harisis, Annunciation School, Rochester; Peter Christodoulou, Cathedral Afternoon School, New York; and Chara Protopoulos, Annunciation School, Stamford, Conn.

chairmen were Fr. Demetrios A. Recachinas, president of the clergy syndesmos of St. John the Chrysostom; Archdiocesan Council member Dimitrios Kaloidis; Cultural Center Executive Board Chairman Charles Maragoudakis; Archon Panikos Papanikolaou; Mana Productions Chairman Nikos Mouyiaris; and Cultural Center Executive Board member George Almyroudiss.

Master of ceremonies was the Very Rev. Archimandrite J. Gabriel Karambis.

From the Department of Greek Education and Culture were Dr. Nicholas Kladoopoulos, director; Maria Makedon-Fountas, assistant director; and Dimitra Colovos.

Luncheon Committee members included: the Very Rev. Archimandrite Pavlos Papalexioy, spiritual advisor; the Very Rev. Archimandrite Cleopas M. Strongylis, Aliko Dourakis, Andreas Floratos, James N. Hartofilis, Markella Kavvadas, Stella Kokolis, Mema Kourtis, Maria Makrinos, Dr. George Melikokis, Tina Molfetas, Maria Parikas, Kyriaki Parikas, Joanne Sarris, Betsy Sideris, Stamatia Valiotis and James Yeannakopoulos.

Luncheon sponsors included: (patrons) National Philoptochos, Maria and Kyriaki Parikas, and Uncle George's Greek Tavern; (friends) Ladies Philoptochos of Holy Cross, Brooklyn; and a friend of His Eminence; (contributors) the Tenedios family, Despina Delegianis, Panagiota Trigonis, Mr. and Mrs. Stephen G. Angelides, Alex Demoleas, Vallas Realty Co., Inc.; Dr. Michael Gabriel, Sts. Constantine and Helen Philoptochos, Brooklyn; Chiaki Adelphotis, Agia Markella, Markos and Mary Hatgipetros, Holy Cross School PTO, Brooklyn; Seven Stars Bakery; Angela Roufakis, Spiros and Evgenia Drosos, Nicholas and Maria Skarvelis, John Rodias, and Dimitri and Maria Nickolaris.

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