



# ORTHODOX OBSERVER

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## Ecumenical Patriarch to Spend 3 Days in U.S.

Prior to his official visit to Canada at the end of May, Ecumenical Patriarch Bartholomew will spend three days in New York and Connecticut where he will receive an honorary degree at Yale University on May 25, Memorial Day.

His All Holiness will arrive at the airport in White Plains, N.Y., late in the afternoon on Friday, May 22. The following day, he will preside at a Patriarchal Great Vespers at St. Irene Chrysovalantou monastery in Astoria, beginning at 3:30 p.m. A reception in his honor will take place at 7 p.m. in the Great Hall of the Castle in Tarrytown, N.Y., followed by a dinner.

Sunday morning, the Patriarch will travel to Bridgeport, Conn., for Orthros and Patriarchal Divine Liturgy at Holy Trinity Church. A reception and luncheon will follow.

He will depart for Yale University Monday morning for the 10:30 a.m. honorary degree ceremony at Woodbridge Hall.

Yale President Richard C. Levin will host a luncheon in honor of the Patriarch and other honorees at the University Commons at noon.

His All Holiness will depart for Ottawa, Canada from the New Haven airport at 2:30 pm.

According to a press release from Fr. Demetrios A. Recachinas, pastor of Holy Trinity Church, a statewide Orthodox celebration has been declared with Archbishop Spyridon issuing an invitation to all Orthodox churches in Connecticut to participate.

## One of Largest Classes Graduates at May 16 Commencement

BROOKLINE, Mass. — For the 56th time, smiling-faced graduates of Holy Cross School of Theology passed into another phase of their lives as they collected their diplomas at the Holy Cross commencement on May 16.

Archbishop Spyridon greeted each of the 39 seminarians and 19 Hellenic College students of the Class of 1998 as they crossed the stage in Pappas Gymnasium.

By Jim Golding

In his address during the ceremony, he exhorted them “to proclaim the Christian gospel, as proclaimed by the community of saints throughout the centuries, each within the context of your own walks of life,” and to “apply what you have learned to today’s context in a way that brings salvation to others.” (see full text and list of graduates on page 8)

### Honorary degrees

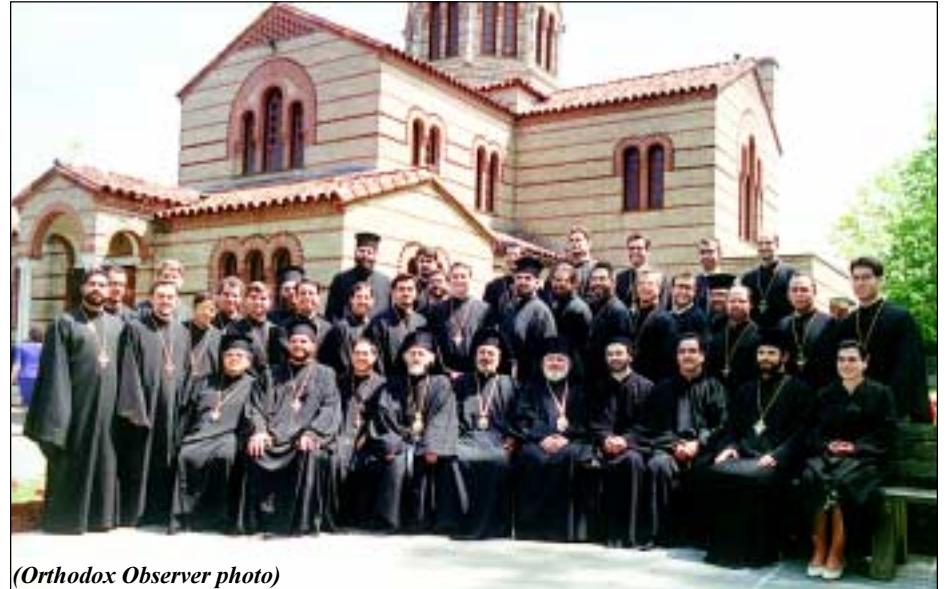
Among the commencement highlights was the conferral of honorary degrees to Michael G. Cantonis, who recently endowed the Michael G. Cantonis Chair of Greek Studies at the school, and to Metropolitan Nicholas of Amissos, head of the Carpatho-Russian Orthodox Diocese.

Mr. Cantonis is an Archon, a member of the Archdiocesan Council and Holy Cross board, and also is a strong supporter of the University of Florida.

Metropolitan Nicholas also delivered the commencement address. He told the graduates that they have a responsibility to serve Christ and His Church. “...You have not received this blessing that comes with your graduation from Holy Cross or Hellenic College only for yourselves. We were not born only for ourselves, but for others.”

He said their diploma and course work cannot define their success at the school, but the proof of their achievements will be found “in the testimony of words which proceed out of your hearts. For the heart is the most compelling witness of all.”

The Metropolitan also told them that the standards by which they will be measured consist of “love, joy, peace, patience,



(Orthodox Observer photo)

ARCHBISHOP SPYRIDON, flanked by Metropolitans Isaiah and Nicholas of Amissos, and other Holy Cross School of Theology officials, with graduates of the seminary.

gentleness, faith, meekness and self-control. These are test scores that prove you have passed the examinations in this holy place.”

### President's comments

In his address to the audience, Metropolitan Isaiah, who is nearing completion of his first year as HC/HC president, reflected on the school’s progress since its founding in 1937 and over the past year of transition.

“Much has changed in the composition of the student body from 1937,” he said. “More and more students who study here are from different backgrounds, ethnicities and cultures. Even the cradle Orthodox reflect the fact that most of the marriages of our Archdiocese today include spouses of diverse ethnic backgrounds....we are witnessing the realization of the prophetic words of the Holy Saturday morning Divine Liturgy, when we joyfully cry out, “Arise of God, and judge the earth; for You shall take an inheritance from all the nations.”

He continued, “This past year could have been most disturbing, if not truly devastating, for our students due to undue influences from within and from without; but

the students kept their focus on why they came to study here. They did not allow any negative publicity to interrupt that focus. They accepted the reality as a challenge, and they prevailed.”

Valedictorians Athina Kokkori for Hellenic College, and Brian Sietsema for Holy Cross, spoke in both Greek and English, challenging their fellow students to take their newly acquired knowledge and use it to spread the Orthodox faith.

Other speakers included the Rev. Dean N. Paleologos, dean of St. Spyridon Cathedral in Worcester, Mass., representing the school trustees. Fr. Paleologos is the son of one of the first graduates of Holy Cross in 1943, Fr. Nicholas Paleologos. His own son, also named Nicholas, is one of this year’s Hellenic College graduates.

### Philoptochos gift

Mimi Skandalakis, National Philoptochos president, presented a gift of \$50,000 from the women’s organization for the school’s scholarship fund.

Professor Antonios Danassis-Aftenakis, vice chancellor of the University of Athens, speaking in Greek, praised the role of the Greek language in spreading Christian learning. A representative of the Greek Consulate in Boston presented two scholarships from the Greek government.

The Rev. Deacon John Chryssavgis, acting dean of Hellenic College and Holy Cross, also offered greetings to the audience and praised Metropolitan Isaiah’s service in his first year as president, saying that he “set the tone for the peace and progress of our community over the past year.”

Earlier in the day, Archbishop Spyridon celebrated the Divine Liturgy at Holy Cross Chapel, where he also ordained Deacon Dimitri Moraitis to the priesthood, and elevated Fr. Joachim Cotsonis, director of the school library, to the rank of archimandrite.

On Sunday, His Eminence ordained Brian Sietsma to the priesthood at St. Nectarios Church in Roslindale.

### Emphasizes Eucharist

At Deacon Moraitis ordination, the Archbishop emphasized the central role of

## Archbishop Christodoulos of Athens and All Greece Installed



(N. Manginas photo)

ATHENS.— Archbishop Christodoulos of Athens and All Greece was installed on May 9, 1998 in a formal ceremony in Athens in the presence of Parliament president Apostolos Kaklamanis, the prelates of the Holy Synod and representatives of the Ecumenical Patriarchate and other Orthodox Churches.

After the ceremony, Archbishop Christodoulos thanked the prelates for the trust they showed in him by electing him head of the Church of Greece and added that the Church will continue its course with unity for the good of the country.

The new Archbishop also spoke on the relations with the Mother Church, the Ecumenical Patriarchate, and on his plans to greatly improve them. His visit to the Patriarchate has been scheduled for June 12-15.

(Full coverage on page 11)

See COMMENCEMENT on page 2

# ARCHDIOCESE NEWS



HIS EMINENCE with Metropolitans Isaiah and Nicholas, other school officials and Hellenic College graduates. (Orthodox Observer photo)

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## Hellenic College Holy Cross 1998 Commencement

from page 1

the Eucharist in Orthodox worship. "Without the Eucharist, there is no Church," His Eminence said after Fr. Moraitis' ordination speech. "The faith is not emotionalism, it is not a church of moralistic teaching, it is a church of essence and substance. People come to church to be transformed, not to feel well."

Commencement weekend began May 15 with Vespers, presided over by Archbishop Spyridon. In a brief ceremony after the service, he presented each seminarian with the Cross of the School. He called the cross "the essence of our Orthodox Christian faith" and also told them "your ministry will bring other crosses...wear this cross with humility, wear it with love."

His Eminence also held a trisagion prayer service for the mother of Metropolitan Methodios, Stavroula Tournas, who died on May 14.

In conjunction with the graduation weekend, the Class of 1948 held its 50-year reunion at the school. One of its graduates, Fr. George Poulos of Stamford, Conn., addressed the congregation at the Holy Cross Chapel after the vespers. He recalled the early history of the school, from its beginnings at Pomfret, Conn., and of the role of its founder, Bishop Athenagoras Cavadas.

"For over 60 years Holy Cross has produced some of the most brilliant theologians in the Orthodox faith," Fr. Poulos said. He called the seminary Bishop Athenagoras' "legacy to Orthodoxy."

At the conclusion of commencement activities at the school, Metropolitan Isaiah, reflecting on the event to the Observer, commented that "it was a day blessed by the Lord. The joy and exhilaration is something I don't recall too often. It was magnificent."

## WELCOME TO THE GREEK ORTHODOX ARCHDIOCESE OF AMERICA

WORLD WIDE WEB HOME PAGE

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Ecumenical Patriarchate of Constantinople:

<http://www.patriarchate.org>

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## A Reminder about the Clergy-Laity Congress

Registration for 34<sup>th</sup> Clergy Laity Congress in Orlando, Fla., is still being accepted but should be sent in as soon as possible, as a little more than a month remains until the conclave, Congress organizers request.

Some 3,000 delegates, observers and guests from the 450 parishes of the Archdiocese are expected to attend.

By Jim Golding

The \$475 fee must accompany the registration form which should be sent to: 34<sup>th</sup> Biennial Clergy-Laity Congress at the Greek Orthodox Archdiocese, 8 East 79<sup>th</sup> St., New York, NY 10021.

This year's general theme, "One Faith, One Family, One Future: Together the New Millennium," will be reflected in a religious education program in 15 workshops.

The workshops will cover three "catechetical portfolios" corresponding to the congress theme and will address the following topics: The spirituality of the Pentecostarion, Understanding the Sacrament of Marriage, Liturgical participation and its implications for faith development, Renewing the local parish, The marriage life cycle, Orthodox spirituality, An examination of Orthodox ecclesiology, The eternal mes-

sage of Orthodoxy, The future role of Orthodox religious education, The interfaith marriage challenge, The growth of monasticism, Youth ministry, Environmentalism, Church and society and Emerging technology and the Church.

Speakers will include Fr. Frank Marangos, director of the Archdiocese Department of Religious Education; Fr. John Chryssavgis, acting dean of Holy Cross School of Theology; Fr. George Economou, pastor of Assumption Church, Pawtucket, R.I.; Fr. Nick Krommydas, chancellor of the Boston Diocese; and Fr. Charles Joanides, pastor of Assumption Church, Waterloo, Iowa; and Mr. Theo Nikolakis director of the Archdiocese Department of Internet Ministries.

Delegates will be able to attend teaching seminars to learn about programs and procedures for stewardship, parish finances, legal matters and other issues.

A youth rally will take place on Wednesday, July 8. Archbishop Spyridon will speak with the youth at that time. The rally will include a day trip to Sea World.

Other special events at the Congress

See CLERGY-LAITY on page 21

## St. John Chrysostom Festival Finals June 6

In these last remaining weeks prior to the 15th annual St. John Chrysostom National Oratorical Festival Finals, diocesan-level festivals have been under way throughout the United States and the Metropolitanate of Canada.

By Presbytera Margaret Orfanakos

The 20 finalists to be selected will participate in the 1998 finals at St. Nicholas Church in Northridge, Calif., Saturday, June 6.

Weekend activities will begin June 5 when participants and their families will be welcomed by host committee members, who have spent the past few months planning the three-day event.

Everyone will have the opportunity to get to know one another at a welcoming reception and orientation session hosted by St. Anthony Church of Pasadena.

A Vespers service will immediately follow and a social hosted by the Junior GOYA of Greater Los Angeles will take place afterward.

On Saturday morning, the speakers will assemble at St. Nicholas Church for the final level of the festival. An awards luncheon will follow where each finalist will receive a plaque and certificate personally signed by Archbishop Spyridon who will attend the entire weekend.

Scholarships will be awarded to the top three speakers in each division. The remaining 14 participants will receive honorable mention ranking and a \$200 U.S. Savings Bond.

The diocese finalists and their families will spend the remainder of the day at Universal Studios.

A hierarchical Divine Liturgy will take place on Pentecost Sunday at St. Sophia Cathedral in Los Angeles followed by a farewell luncheon where the finalists will be the honored guests.

The host committee is headed by the Revs. Constantine Valantasis of St. Nicholas Church, Paul Paris of St. Sophia Cathedral, and Efstathios Mylonas of St. Anthony Church.

## Public Schedule of Archbishop Spyridon

**May 15-16** Hellenic College/Holy Cross School of Theology Commencement Exercises.

— Ordination to the Priesthood of Deacon Stavros Akrotirianakis and Deacon Dimitrios Moraitis and ordination to the Diaconate of Demetrios Tonia and Brian Sietsema.

**May 17** Divine Liturgy, St. Nectarios Church, Boston— Ordination to the Diaconate of Brian Sietsema and Memorial Service commemorating the victims of the Pontian Genocide.

**May 20** Received at the Archdiocese: a delegation of Orthodox, Catholic, Islamic and Jewish Religious leaders of Bosnia and Herzegovina; the Roman Catholic Archbishop of Bridgeport (CT) Edward Eegan

— Great Vespers, Sts. Constantine and Helen Church, Orange, NJ

**May 21** Divine Liturgy, Sts. Constantine and Helen Church, Jackson Heights, NY

— Doxology, Reception and Dinner at the Archdiocese in honor of His Holiness Illia II, Catholicos Patriarch of Georgia

**May 22-25** Visit of His All Holiness Ecumenical Patriarch Bartholomew

**May 23** Great Vespers at Saint Irene

Chrysovalantou Monastery; Astoria, NY

**May 24** Patriarchal Liturgy, Holy Trinity Church, Bridgeport, CT

**May 25** Conferral of Honorary Degree on His All Holiness at Yale University.

**May 25-29** Accompanied Ecumenical Patriarch on Pastoral Visit to Canada..

**May 29** Delivered the "Constantinos Papparrigopoulos Lecture: *Byzantine Legacy and Orthodox Christians Today*, at the Queens College Center for Byzantine and Modern Greek Studies Commencement Exercises.

**May 30-31** Participated in events celebrating the 175<sup>th</sup> anniversary of the building housing St. George Cathedral of Philadelphia.

**June 6** Attended the St. John Chrysostom National Oratorical Finals Festival at St. Nicholas Church, Northridge, CA.

**June 7** Sunday of Pentecost Liturgy at Saint Sophia Cathedral, Los Angeles, CA

**June 13-14** Consecration of St. George Church, Bethesda, MD

**June 20** Saint Basil Academy Commencement Exercises, Garrison, NY

## ARCHDIOCESE NEWS



ARCHBISHOP SPYRIDON and Metropolitan Nicholas at the elevation service at the Carpatho-Russian Orthodox Cathedral of Our Savior in Johnstown, Pa. (D. Panagos photo)

## Metropolitan Nicholas Installed at Carpatho-Russian Diocese

JOHNSTOWN, Pa. – Archbishop Spyridon, Exarch of the Ecumenical Patriarch and other hierarchs representing the Standing Conference of Canonical Orthodox Bishops in America participated in the May 6-7 elevation of Bishop Nicholas of Amissos, head of the Carpatho-Russian Orthodox Diocese, to the rank of Metropolitan.

By Jim Golding

A Resurrection Matins on May 6 began the ceremonial activities as more than 1,000 persons, including ecumenical guests, crowded into Christ the Savior Cathedral.

In addition to Archbishop Spyridon, other Orthodox hierarchs who participated included Metropolitan Maximos of Pittsburgh, Metropolitan Constantine of the Ukrainian Orthodox Church of the USA, Metropolitan Joseph of the Bulgarian Eastern Orthodox Church of the USA and Canada, Archbishop Herman of the OCA Diocese of Philadelphia, Archbishop Kyrill of the OCA's Pittsburgh Diocese, Archbishop Anthony and Bishop Vsevolod, both of the Ukrainian Orthodox Church of the USA, and Fr. John Addallah, who represented Metropolitan Philip of the Antiochian Orthodox Christian Archdiocese. More than 80 priests and 15 deacons of the Diocese also were in attendance.

Archbishop Spyridon presided over the festivities on this his third official visit to Johnstown. Commenting on the newly enthroned Metropolitan His Eminence stated, "... each one of us who is here has been touched in some way by the ministry of love that you have demonstrated in your four decades of priestly and high-pastoral ministry to Christ and His Holy Orthodox Church. And it is in response to your love for us, that we have come here today. Not simply to honor you, for we know that you will not accept worldly glories, but to ask you to accept our love. We know that for love to be perfect it must be both given and received. And this is a grace through the Cross and Resurrection our Lord has made it possible for us to receive His perfect love for us. We can receive His love and be empowered by it through the glory of the Resurrection.

"As Exarch of the Ecumenical Throne, I know that I speak for the Mother Church, the Great Church of the Ecumenical Patriarchate of Constantinople and as one who has the benefit of your fraternal counsel, love and fellowship. I would be so bold as to speak on behalf of all who have come here to pay tribute from far and near.

"We have come to your installation

Metropolitan Nicholas, because we have been moved by God and in the spirit of that love we cry out: Axios! Axios! Axios!"

Archbishop Spyridon later announced that Metropolitan Nicholas would deliver the commencement address at Hellenic College-Holy Cross School of Theology, where he was to receive an honorary doctorate.

His Eminence also presented the Metropolitan with a silver reliquary adorned with the Cross of the Church of Hagia Sophia in Constantinople.

"I am truly humbled and honored by the words of Your Eminence," Metropolitan Nicholas responded, "and the presence of so many friends and representatives from not only our own Orthodox Church, but our fellow Christians – and, indeed, from every corner of public life."

An installation banquet followed the impressive ceremony and, the next morning, a Hierarchical Divine Liturgy took place with Archbishop Spyridon, Metropolitan Nicholas and the other Orthodoxy hierarchs and clergy participating.

Metropolitan Nicholas also marked the 15<sup>th</sup> anniversary of his elevation to the episcopacy.

## An Opportunity to Revive and Spread Faith in the U.S.

Speaking recently with the Macedonian Press Agency in an exclusive interview, Archbishop Spyridon stated that for the first time in the history of Orthodoxy there is an opportunity to spread its message to more people.

The 54-year-old prelate, with the impressive pastorate in the churches of Italy, Switzerland, Austria and the successful representation of the Ecumenical Patriarchate to the World Council of Churches, since Sept. 21, 1996, when he was enthroned Archbishop of America, has tried to inspire a new wind of creativity and revival in Orthodoxy at the United States.

According to His Eminence, American society thirsts for something new, more authentic, more spiritual having grown tired of the propagandist social and political messages.

Archbishop Spyridon stated that the American culture provides the church with singular opportunities to conduct a successful mission, which truly provides the Orthodox church the opportunity to expand and reach a greater amount of people.

## Ecumenical Patriarchate Elects Two New Auxiliary Bishops

New York, NY - As the Orthodox Observer went to press, it was announced that the Holy and Sacred Synod of the Ecumenical Patriarchate convened on Monday, May 18 and unanimously elected two auxiliary bishops for the Archdiocese of America.

Named as auxiliary bishops to Archbishop Spyridon were Bishop-elect George (Papaioannou) of Komanon and Bishop-elect Dimitrios (Couchell) of Xanthos.

The Rev. Protospyrider Papaioannou (65), a native of Prodromos, Thebes (Greece), has been a priest of the Greek Orthodox Archdiocese since 1958, the last 27 years at St. George Church, Bethesda, MD. A 1957 graduate of the Theological School of Halki, he pursued graduate studies in Church His-

tory at Boston University and received his Doctor of Theology Degree in 1976. His dissertation was entitled: *Patriarch Athenagoras and the Greek Orthodox Church of America*. A widower, Father George and his late Presvytera Maria have three married daughters and six grandchildren.

The Very Rev. Archimandrite Couchell (60), a native of Spartanburg, SC, attended Northwestern University and graduated from Holy Cross Greek Orthodox School of Theology in 1963. He has been executive director of the St. Photios Foundation in St. Augustine, FL since 1981 and executive director of the Orthodox Christian Mission

See AUXILIARY BISHOPS on page 23

### 1997 Stewardship Commitment Update

The following is a listing of those churches which have also met their 1997 stewardship obligations:

St. Demetrios Church, Merrick, NY  
St. John The Theologian Cathedral, Tenafly, NJ  
St. Demetrios Church, Chicago, IL  
St. Nectarios Church, Palatine, IL  
Assumption Church, Pawtucket, RI  
St. Demetrios Church, Ft. Lauderdale, FL

All Saints Church, Canonsburg, PA  
Annunciation Church, Rochester, NY  
St. Constantine & Helen Church, Middletown, OH  
Assumption Cathedral, Denver, CO  
St. Catherine Church, Greenwood Village, CO  
Holy Trinity Church, Tulsa, OK  
Annunciation Cathedral, Houston, TX  
St. Nicholas Church, Waco, TX  
Assumption Church, Price, UT

### 1998 SUMMER SPECIALS

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\*599 applies to returns from Athens on June 12 & 28 and departures from New York on September 5 & 12 return by Sept. 30, 1998. Add an additional \$50 for returns between August 15 to September 15.

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JUN	01, 02, 03, 04, 05, 06, 07, 08, 09, 10, 11, 13, 14, 15, 16, 17, 18, 19, 20, 27, 28	JUL	05, 11, 19, 27, 31
JUL	02, 04, 09, 10, 13, 18, 26, 30	AUG	02, 08, 09, 13, 16, 21, 23, 26, 28
AUG	01, 03, 07, 08, 15, 22, 27	SEP	01, 06, 08, 09, 10, 11, 13, 14, 15, 16, 17, 18, 21, 23, 24, 25, 28
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# Seminarian PROFILES

**NAME: BRIAN SIETSEMA**  
(Orthodox name—Mark)

**AGE: 35**

**GRADUATING CLASS: 1998**

**PREVIOUS EDUCATION:**

Ph.D., Linguistics, MIT, 1989; BA with highest distinction, Studies in Religion, University of Michigan, Ann Arbor, May 1985; coursework in Semitic philology, Harvard University, 1987-1988.

**HOMETOWN & PARISH:** Grand Rapids, Mich.; currently reside in West Springfield, Mass., attend Greek Orthodox Cathedral of St. George, Springfield.

**PREVIOUS WORK EXPERIENCE:**

Pronunciation editor, Merriam-Webster Inc., August 1990-present; assistant visiting professor in English, Westfield State College, Westfield, Mass., June 1992-present; assistant visiting professor in Linguistics, University of Michigan, Ann Arbor, September 1989-June 1990.

**FAMILY BACKGROUND:**

The second of four children of John and Dorothy Sietsema; raised in Grand Rapids; my father's parents immigrated from the Netherlands and my mother's parents came from Sweden and Denmark. I was raised in the Christian Reformed Church.

**HOME PARISH INVOLVEMENT:**

After being received by Chrismation into the Orthodox Church in 1991, I became a member of the choir, an assistant chanter, and my wife and I supervised the Sunday School for a year.

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

I went to seminary to discover whether I was called to the priesthood and in any case to develop the gifts which God has given me for service.

**• Who was the most influential person in your decision to aspire to the priesthood?**

Fr. Peter Atsales, the priest who catechized and chrismated me into the Orthodox Church.

**• How has attending HC affected you?**

I have found my classmates to be inspirations, each one the epitome of another virtue. Their love and acceptance has really helped me to have a better understanding of myself.

**• What is your favorite course?**

Byzantine music.

**• What activities are you involved in on campus?**

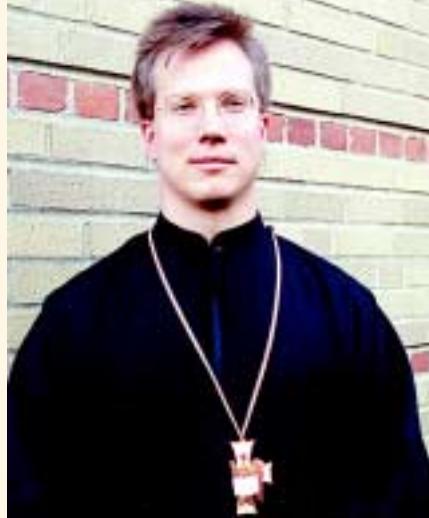
I have twice taught a course in Introductory Linguistics at Hellenic College.

**• What is your favorite recreational activity?**

I love to hike and will head out and hit the trails whenever I can.

**• What is the toughest part of being a seminarian?**

Because of financial need I have had to work all through seminary at the dictionary company. My home and job are 90 miles away from the school, which means



I have had to commute some 540 miles every week for the past four years.

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

I have some abilities as a teacher. I also have musical abilities and linguistic skills which I hope will be useful in bringing the treasures of Byzantine hymnody to the faithful of America.

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

I love the Lord and His people, I am well organized and dependable, and I cherish intellectual honesty; I am rather impatient, I am too shy, and I have trouble remembering names.

**• Who is your favorite saint?**

St. Basil the Great. He had the heart of a shepherd, the mind of a scholar, the eloquence of a poet, and the steely self-discipline of a champion athlete. He contributed immensely to the philanthropic, dogmatic, liturgical, and ascetical life of the Church.

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

The Paraclesis service at the end of my first week of classes. The beauty of the service and the sound of all my brother seminarians chanting so joyously in unison gave me a "spiritual high." As I drove back to Springfield I must have been 10 feet off the ground!

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

I believe that the single greatest need for parishes today is a revitalization of the teaching and preaching ministry of the Church. In this time of moral and cultural anomie, our people—young and old—and those outside the Church are hungry for basic truths about God and His commandments, spoken in language that they can understand.

**• How can the Church keep its young people?**

With the gift of our time and attention. In this age when the world around can so powerfully project its message of false identities on young people, we need to give them the time and attention which will strengthen them to discover for themselves their true identity in Christ.

**• How do you view the increasing use of computers in the Church?**

I have started to make use of scholarly resources on CD-ROM and the Internet and find them to be wonderful aids. The computer could become one of the best teachings tools of the Church.

## H C / H C R E P O R T

### New Courses Planned at Holy Cross

BROOKLINE, Mass. — Students at Hellenic College and at Holy Cross School of Theology will be introduced to several new teachers and new courses in the fall, according to Fr. John Chryssavgis, acting dean.

**By Dr. Brant Pelphey**

In the College, Fr. Constantine Newman will teach a new elective course in the Classics Program entitled "Greek and Roman Comedy." A new course in general chemistry will be taught by Adam Metropoulos.

In Religious Studies, a new elective on Baptism and Eucharist will be taught by Dr. John Klentos. And Dr. Ellen Lanzano will offer an English Honors seminar for the first time.

New at Holy Cross in a part-time capacity will be Fr. Anthony Coniaris, Dr. Elizabeth Theokritoff, and Rev. Dr. Eugen Pentiu.

Fr. Coniaris will be co-teaching the preaching course with Fr. Chryssavgis. Fr. Coniaris served St. Mary's Greek Orthodox Church in Minneapolis, from 1948 to 1993. He is currently president of Light and Life Publishing, and a member of the Archdiocesan Standing Committee of Liturgical Translations. Fr. Anthony is the author of numerous books which have served pastors and preachers for decades.

He is a graduate of Holy Cross School of Theology and Northwestern Theological Seminary (Minneapolis), and pursued post-graduate studies at the University of Minnesota and at St. John's University, Collegeville.

Dr. Elizabeth Theokritoff will teach a course in "Worship as Theology," concentrating on the great feasts of the Church. Dr. Theokritoff studied Classics and Medieval and Modern Greek at Oxford, and has trans-

lated into English a number of Greek theological works.

From 1983-90 she served as general secretary of the Fellowship of St. Alban and St. Sergius, a London-based organization promoting contact between Orthodox and Western Christians.

She was Orthodox Tutor for the 1988-89 Graduate School at the Ecumenical Institute in Bossey, Switzerland, and before coming to America, was for several years part of a diocesan study group on translating liturgical texts.

Fr. Eugen Pentiu is parish priest of St. Michael's Church in Southbridge, MA. He holds a Th.M. from Bucharest Orthodox School of Theology, an M.A. in Biblical Studies and Archeology from the Ecole Biblique et Archeologique Francaise in Jerusalem, a Ph.D. in Hebrew and other Semitic languages from Harvard University, and is a candidate for the Th.D. in Old Testament from Bucharest Orthodox School of Theology. He served as representative of the Romanian Patriarchate in Jerusalem and to the Holy sites. He will be teaching "Elementary Classical Hebrew" at Holy Cross.

Additional electives in the School of Theology will be: "Unity of the Apostolic Church," by Dr. Nektarios Papadopoulos (visiting professor in New Testament, from the University of Athens); "Contemporary Orthodox Theologians" by Dr. George Bebis; and "Readings in Canonical Literature" by Dr. Lewis Patsavos. Fr. George Dragas is offering two new elective courses, one on "Patristic Interpretation of the Old Testament" and one on "the Doctrine of Justification."

Finally, Fr. Nicholas Kastanas will teach the Teleturgics class, replacing Fr. Alkiviadis Calivas who has applied for a year's sabbatical leave.

### Mission Studies Offered

On April 6 and 7 the class in Orthodox Christian Missions and Evangelism at Holy Cross School of Theology received an unusual blessing through the visits of Fr. Dimitrios Couchell and Fr. Alexander and Presbytera Pearl Veronis.

The class, which is taught by the Rev. Dr. George Liacopoulos, studies aspects of Orthodox mission. On April 6 Fr. Couchell, director of the Orthodox Christian Mission Center in St. Augustine, Fla., addressed the class on the history of the mission program of the Archdiocese and the development of the OCMC. Fr. Couchell presented material dating to the 1930's, speaking of the role of the School of Theology and its students,

both from America and abroad, in mission development.

On April 7, Fr. Alexander Veronis, of Annunciation Greek Orthodox Church in Lancaster, Pa., spoke on "The Parish as a Base for Mission." Fr. Veronis is well known for his work in support of Orthodox mission worldwide. The congregation at Annunciation formed an endowment fund for missions in 1981, a part of which will be used to support a new chair for missions studies at Holy Cross. Fr. Veronis reported that Annunciation has grown through its involvement in mission. Current chairperson of the Endowment Fund for Orthodox Missions at Annunciation is Mrs. Helen Nicozisis.

### Abbot of Iveron Monastery Visits

BROOKLINE, Mass. — On May 1, one of the great pioneers in the revival of Orthodox monasticism on Mt. Athos in recent years spoke to the faculty at Holy Cross School of Theology.

Archimandrite Vasileios, author of *Hymn of Entry* and numerous articles on Orthodox theology, liturgy, and spirituality, is abbot of Iveron Monastery, one of the largest monasteries on the Holy Mountain, which he revived in 1990 from an idiorhythmic to a cenobitic monastery.

Fr. Vasileios addressed the faculty about the universal message of Orthodoxy and the Greek Fathers, which he called a "message of beauty and aristocracy"—a message which should "infect the whole world."

In his unique way, he described the local experience as it unites with the universal expression of Orthodoxy. Each local place, Fr. Vasileios said, whether Holy

Cross School of Theology or Mt. Athos, serves the same message and is united through the same mystery of the Divine Liturgy.

Fr. Vasileios also spoke very inspiringly and anecdotally about monasticism on Mt. Athos, both present and past. He is considered the pioneer of a movement of renewal in monastic life at Mt. Athos, which started in the late 1960's at Stavronikita where Fr. Vasileios was abbot. Deeply experienced in the neptic tradition, he had come from a hermitage elsewhere on the Mountain to Stavronikita. The renewal movement, which is typified by an "intensity of stillness and watchfulness" (in the words of Bishop Kallistos of Diokleia) has since spread to most of the monasteries on the Mountain, and elsewhere. Before going to the Holy Mountain, Archimandrite Vasileios studied theology at Athens and

See ABBOT on page 21



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Father Dean Gigicos

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*Wednesday- "Walk with the Armor of God"*

Father Paul Costopoulos

Holy Trinity-Holy Cross Greek Orthodox Church-Birmingham, Alabama

*Thursday- "Walk in the Footsteps of the Lord"*

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## Clergy Laity Youth Rally Wednesday, July 8<sup>th</sup>

The 34th Biennial Clergy-Laity Congress in Orlando may come to be remembered as the "Family" Clergy-Laity for as Jesus said:

*"Let the little children come to me to such as these belongs the kingdom of heaven" (Matthew 19:14)*

Join Orthodox youth from across our nation for the Clergy-Laity Youth Rally and celebrate the joy of Orthodox Christian spiritual and social fellowship. The Rally will begin at the Marriott at 9:30 a.m. with a Doxology and special time with Archbishop Spyridon. A program will be highlighted with youth speakers and performances by talented Orthodox Musicians. The Rally then moves on to Orlando's SeaWorld Adventure Park for lunch at the Shamu Pavillion. YAL Counselors and SeaWorld guides are available throughout the day. Early bus will leave the park at 6 p.m. for those wanting a shorter day. SeaWorld will be open for our group until 10 p.m. A spectacular fireworks show will delight guests staying on into the evening.

*Register early for this fun filled day!*

**Cost** \$35.00 Includes: Rally, Lunch, Transportation, SeaWorld Admission, and a Commemorative T- Shirt.  
\$15.00 For parents joining their children at SeaWorld from 6-10 p.m. with dinner on their own as a family.  
Please Note, regular SeaWorld admission is \$42.50.

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# ORTHODOXY WORLDWIDE

## Cyprus Church Treasures Desecrated in the North

KALOGREA, Cyprus — More than 20,000 religious artifacts, consisting mainly of frescoes and icons, have been stolen from Cypriot churches and monasteries following the Turkish invasion of northern Cyprus in 1974. Some of the world's finest Orthodox frescoes have been sold on the international art market for several million dollars.

This was the subject of an extensive story in *The New York Times* last month which focused on the looting of Greek Orthodox churches in Turkish occupied northern Cyprus, namely in the villages of Kalogrea and Lythrangomi.

The article, titled "Greek Orthodox Church Icons Ravaged in the Turkish Part of Cyprus," by Judith Miller and Stephen Kinzer, delved into the violent and destructive acts aimed at the demise of the Greek Orthodox monasteries in northern Cyprus.

Near the ancient village of Kalogrea, the Monastery of Antiphonitis once held the world's finest Orthodox frescoes and icons. Today it is deserted and there is no trace of the masterpieces that once graced its walls.

To the northeast, at the Church of the Virgin of Kanakaria in the village of Lythrangomi, the scene is even worse. At one time this site possessed some of the most important and beautiful works of early Christian art. It is one of the most heavily looted churches in northern Cyprus. The Orthodox faithful worshipped there for centuries amid works of mystic beauty. Today the building stands with broken windows, open to rain and dust, and home to pigeons and rodents.

These scenes focus on what European police investigators say is one of the most systematic art looting operations since the Nazis plundered the countries they occupied during the World War. The article largely reports on a single suspect, Aydin Dikman, described as a Turkish citizen whom Bavarian police arrested for allegedly stealing from Orthodox churches in Cyprus. This is the extent of The Times' monthlong investigation of Cypriot art thefts while mentioning that the case being built against Dikman by the German police sheds new light on the lucrative trade. Hundreds of artworks were brought into the international art market and, in recent months, led to a series of raids by the police in Germany.

The whereabouts of the many stolen

artifacts from northern Cyprus has been a subject of rumor and speculation. The article states that the answer to some of these mysteries may now be found in a locked room behind the antique statuary and Renaissance paintings that fill the salons of the Bayerischer Landesmuseum in Munich.

This collection was recovered in October 1997 by the Bavarian police in the course of arresting art smuggler Aydin Dikman, a 60-year-old living in Germany since 1961. The German authorities say he is one of Europe's most prolific art thieves. The trove includes more than 140 icons as well as 10 fragments of Byzantine frescoes depicting Jesus' disciples, carved wooden portals, silver crosses, prayer books and 250 other treasures surrounding churches. Appraisers have told police that the fresco fragments alone would bring several million dollars a piece on the open market. The icon collection has been appraised at \$3 million.

"This is the most spectacular case we have seen in Germany or perhaps all of Europe in many years," said Peter Kitschler, chief of the art-theft unit of the Bavarian police. And Greek Cypriots accuse Turkish Cypriot officials who rule the north of aiding and abetting Mr. Dikman's thefts.

"The Turks are waging a war against our cultural patrimony," said Demetrios Michaelides, associate professor of the University of Cyprus and head of its archeological research unit. "They are trying to erase Greek and Christian heritage from the now largely Turkish, Muslim north."

The article went on to say that the art dispute comes at a time when membership talks recently opened between Greek Cypriots and the European Union. Turkish Cypriots adamantly oppose the talks. Leaders of the Turkish Cypriot enclave threatened to merge with Turkey, a move that Greece has vowed to block at all costs.

The Times also reports on the historical significance of Cyprus calling it a prize sought by contesting nations, empires and religions. It was a center of early Christianity, and Ottoman Turks captured it from the Venetians in 1572 after a series of bloody sieges and mass killings.

Cyprus later became a British colony and remained so until 1960. The article notes

See CYPRUS on page 21

## Orthodox Consider Partial Boycott of World Council Assembly

THESSALONIKI, Greece (RNS) — A meeting of high-level representatives of 15 Orthodox churches to plan for a synod in the year 2000 has recommended their churches boycott worship services, common prayers and some votes taken during the World Council of Churches assembly in Zimbabwe in December.

The recommendation came out of an April 29-May 2 inter-Orthodox conference of all Autocephalous Orthodox Churches, held at the Holy Metropolis of Thessaloniki, as a means for Eastern Orthodoxy to "express ... concerns" about the direction and positions of the World Council, the international ecumenical agency with 322 Protestant, Orthodox and Anglican members.

The conference was organized by the Ecumenical Patriarchate and chaired by Metropolitan Chrysostomos of Efesos.

Among those attending the meeting were representatives of the Ecumenical Patriarchate and the Russian Orthodox Church, which is the largest member church in the WCC. One denomination, the Georgian Orthodox Church, has dropped its membership and retains only "observer" status with the WCC.

"The grievance is mainly not against the WCC itself, it is against some Protestant members of the WCC which bring to the council some elements or issues regarded by the Orthodox as unacceptable," the Rev. George Tsetsis, the Ecumenical Patriarchate's representative in Geneva - headquarters of the WCC told Ecumenical News International, the Geneva-based religious news agency.

Tsetsis said the recommendation not to worship and to boycott votes other than those in which Orthodoxy has a "particular interest" was a compromise "because there was pressure within some churches to send only observers to the assembly."

Even a partial boycott would be an embarrassment to the WCC, which will be celebrating its 50th anniversary in Zimbabwe. A major event at the assembly is expected to be a "re-commitment" service during which the 322 members are expected to pledge their support for ecumenism.

The Patriarchal delegation consisted of Metropolitan Chrysostomos, and Metropolitans Athanasios of Ilioupolis and Theiron, Meliton of Philadelphia and Yennadios of Sassinon.

## Turks Convert Church into Casino

NICOSIA, Cyprus (CNA) — The Greek Orthodox church of Aghia Anastasia in the Turkish-occupied areas of Cyprus will be converted into a casino as reported by the Turkish Cypriot newspaper "Avrupa" (Europe).

The newspaper, considered outspoken for its criticism to the occupation regime, says that the conversion of the church, on the northern coast of Lapithos, has already begun.

Some 500 churches in the areas of Cyprus occupied by Turkey since it invaded in 1974, have been destroyed, looted or used for other purposes, such as warehouses, stables or public lavatories.

The Aghia Anastasia church itself is not old, but its icons belonged to an older church. Some of the churches that have been destroyed date back to the 12th century, while most of their priceless relics have been sold on the international black market.

## Russian Patriarch's First-Ever Visit to Japan

MOSCOW — Patriarch Alexy II of Moscow and All Russia made his first visit to Japan in mid-May. He held talks with government officials, sanctified the renovated Resurrection Cathedral in Tokyo, better known as the St. Nicholas Cathedral. The Orthodox Church in Japan has about 30,000 faithful.

The travel itinerary was approved during the patriarch's meeting recent with Japa-

nese Ambassador Takehiro Togo.

"It is important for me to see with my own eyes how these people live and how the process of spiritual revival is progressing there," the patriarch said.

Alexy combined his trip to Japan with a tour of the Russian Far East where he visited Barnaul, Chita, Khabarovsk, Yuzhno-Sakhalinsk and Vladivostok.

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# MISSIONS

## A Priest in the Military?

An Orthodox priest in the military is nothing new. Perhaps it is unusual for a Greek Orthodox priest in America, but certainly not so in Greece, where there is a long-standing tradition of military priests. Romania and Russia, to name but two other countries in which the Orthodox Church is the majority faith, also have re-instituted chaplaincies from previous and long-standing traditions of priests serving the military. It is nothing new and unusual in the Orthodox tradition.

**By Fr. Milton Gianulis**

The United States also has a long tradition of military chaplains. The first, not surprisingly, were Protestant. During the American Revolution, much of the revolutionary fervor was stirred up in churches, in Congregationalist chapels in New England, Anglican churches in Virginia, and others

### First were minister-soldiers

The first ministers to serve the military were not assigned as chaplains per se, but were ministers who took up arms to fight in the "just and noble" cause.

William Emerson was a Congregationalist pastor from Concord, Mass. He was an officer in the Minutemen when the very first shots that sparked the war were fired in Lexington.

John Cleveland was a pastor who incited his entire parish to take up arms with him. James Caldwell, a Presbyterian minister from Elizabethtown, N. J., lost his life, as did his wife, because of his unrelenting revolutionary zeal. In total, 179 ministers served as officers in Washington's army. Three died in battle, two were wounded, and eight died from illnesses contracted in the field. They are among our decorated heroes of the American Revolution.

These men were at the same time both chaplains and officers. They ministered to the troops as they fought the enemy. They also provided a moral conscience for the command; for example, the practice of flogging was discontinued in the Navy due to the moral outrage and relentless efforts of one chaplain, Charles Stewart.

This is our American heritage. It is ours, too, as Greek Orthodox Americans. America is that beautiful mosaic of many people, the land of freedom and liberty. As citizens of the United States, we share that proud legacy.

### Orthodox beginnings

At the beginning of the 20<sup>th</sup> century, our Church in America was young. She was struggling to establish herself. Priests were brought from the old country by our immigrant forebears, the "protoporoi" who were proud to be here and proud of the citizenship they would eventually earn.

Our first priests were the noble fathers of an immigrant community, nurturing them spiritually and sacramentally, serving as teachers and pastors. Their hands were full. Their responsibilities great.

The responsibilities of our priests today are still great. Yet, some of us—perhaps representative of all of us—feel compelled to give something back to this country, not only for ourselves, but also for our proud grandparents and great-grandparents.

The first Greek Orthodox priest to recognize this call was Fr. George Paulson. In 1952, he received his commission in the United States Navy as a lieutenant. Twenty-eight years later, he would retire a well-respected captain. He now serves as the Endorsing Agent for the Standing Conference of Canonical Orthodox Bishops in America (SCOBA) to the Armed Forces Chaplain Board.

### An opportunity to witness

Others would follow from all jurisdictions. In the Greek Orthodox Archdiocese, our bishops were reticent to release priests to active duty. They were needed, and still are, in the parishes.

Over the years, though, our hierarchy recognized the challenging and unique opportunity for witness that priests could provide by serving in uniform; witness to the American public at large, witness to those who serve in the military, both Orthodox and non-Orthodox alike, and witness to our communities, to the Greek Orthodox faithful. Few would feel called to this kind of ministry, and it is not for everyone. However, those who did would find greater ease in obtaining release to the Armed Forces from their bishop.

We are grateful to His Eminence Archbishop Spyridon for continuing to endorse priests in the Armed Forces. Today there are over 24 priests from five Orthodox jurisdictions on active duty in the Army, Air Force or Navy (Navy Chaplains serve the Marine Corps and Coast Guard). Still not enough, but providing a strong witness nonetheless.

Perhaps the best way to characterize the mission of military priests is with one word - witness. For the priest to serve only the Orthodox service members would be parochial in scope, and is not the case.

### An Orthodox chaplain's role

To overtly attempt to convert the non-Orthodox would be unwelcome proselytizing of the worst kind (and a quick way to get released from one's commission).

Instead, the mission of the Orthodox chaplain is one of witness, summed up in three words: provide, facilitate and care.

The most important and obvious witness is to provide a sacramental life and spiritual formation for our Orthodox men and women in service. This is especially needed in times of combat and war. Chaplains are trained specifically for that very real contingency. Even if there were but one Orthodox Christian sailor on one ship in the middle of the ocean, or one Orthodox Christian soldier left standing in the field of combat, that individual should be afforded the sacraments. Even there, when two or three are gathered in his name, Christ is present as well. When the Eucharist is celebrated, the fullness of the Body of Christ, the whole Church, is present. Our men and women in uniform need the Church.

The second witness is to facilitate. The government certainly cannot provide a chaplain for every faith group represented in each branch of the Armed Forces. Any Greek Orthodox Christian who has served in the Armed Forces can attest to that. Most did not have access to an Orthodox chaplain. There were and are just too few. At best, they may have met just "one" somewhere along the way in their entire military career.

### Cooperation without compromise

So, all chaplains of all denominations including the Orthodox are trained to facilitate the religious needs of those of other faith groups. This can range from leading some form of worship to finding and training a "lay reader." However, this is always done with sensitivity and never in a manner that would be in violation of Orthodox principles. Cooperation without compromise is the keystone.

Finally, is care. Love has no bounds. It is caring for all that the greatest witness for Christ and His Church is made. This is the most fulfilling aspect of this ministry. We care for any that need God's love and some pastoral guidance. Most of the service members are in the 18-21 year-old age group.

See MISSIONS on page 21

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## O P I N I O N S

## EDITORIAL

## A Reminder of Cyprus' Tragedy

The consequences of the invasion of Cyprus in 1974 by Turkish forces continue to be felt 24 years after the tragedy.

On May 14, Archbishop Spyridon held a memorial service in Washington for a young Greek Cypriot who was one of five missing Americans of Cypriot background captured by Turkish troops, having been taken from his family's home at the age of 17 and never accounted for. How many of the others have suffered the same fate?

We're not any closer to the answer, despite the ongoing talks between the two sides and the participation of U.S. State Department envoys.

Along with the human factor, there is the cultural element that has further complicated any foreseeable solution to this tragic issue.

A little more than a month after our editorial on the plundering of Greek Orthodox churches in Turkish-occupied northern Cyprus, the New York Times published a page-long story exposing the extent of this massive crime that has been on-going for more than 20 years.

The story in the April 1 issue by Judith Miller and Stephen Kinzer confirmed what many individuals and groups have been saying for years about the looting of icons and frescoes from the churches and their subsequent smuggling out of the country for sale in the international art market.

A large-scale investigation by Euro-

pean police and a recent series of raids by police in Germany that resulted in the recovery of hundreds of stolen art works, also resulted in the arrest of a 60-year-old Turkish citizen living in Germany since 1961, who has been described as "one of Europe's most prolific art thieves." The trail has also led to a Greek citizen who is an art dealer in Munich and who apparently had hidden some of the stolen icons the accused art thief had been selling.

The Times reported that the trail of this stolen art also leads to the United States. In 1988 an Indianapolis art dealer acquired four stolen mosaics which he, in turn, tried to sell to the Getty Museum in Los Angeles. The mosaics were recovered.

It is welcome news that such a major break has occurred in this "cultural war" that has been taking place for nearly 25 years in northern Cyprus.

We hope that the successful police investigation and the level of international exposure it has generated will serve notice on public officials throughout the world and those in the business of art that the law must be obeyed and such thievery will not be tolerated.

Political differences should not destroy a culture, nor should they perpetuate human suffering and misery. The families of the missing Cypriot youth, whether or not they were American citizens, should not continue to live in uncertainty. They must know the fate of their loved ones.

## Archbishop Spyridon's Address to Graduates

*Following is the text of His Eminence exhortation to the graduates at the May 16 HC/HC commencement.*

Christos Anesti! Ha Massiah Kam! Christ is Risen!

Today we celebrate an annual rite of passage, the graduation of college and graduate students from our beloved and hallowed institutions, Hellenic College and Holy Cross Seminary.

For the graduates, this marks the commencement of another phase in the ever-unfolding adventure that is life. For the families, it marks another achievement in you loved one's lives of which you can be proud.

For the professors, it marks the successful formation of another generation of men and women seeking wisdom and spiritual understanding. And, for the Church, it marks the sending forth of another generation of voices to proclaim the saving message of Jesus Christ.

This, indeed, is a momentous occasion.

Now that you have completed your studies here at Hellenic College and Holy Cross Seminary, your Church, your professors, your families, and you are asking the same question: What is it you are to do, now that you have your degrees in hand?

The answer, quite simply, is to proclaim the Christian Gospel, as proclaimed by the community of saints through the centuries. Each within the context of your own walks of life.

In one sense, this may sound like a simple task, since the context of the Gospel is, to borrow the words of the Paschal troparion: "Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life." However, as you know from the last several years of study, it is not so simple a task. Indeed, it can be quite difficult, not just because of the theology involved, but also because of the praxis it requires.

Let us first consider the theology. You have spent many ours of exegeting the scriptures, drawing forth from them the exact meaning of the words and learning to identify the original intent of the authors. Likewise, you have spent many hours contemplating the interpretation of the Fathers, and analyzing how these interpretations have informed the Tradition of the Church.

In addition, during your years here, for countless hours you have worshipped according to the Church's liturgical order. And, hopefully, for an equal number of hours you have studied the theology underlying our liturgical practice, not to mention the fundamentals of dogmatic theology that bring us together as the Church in the first place. At the same time, in the stillness of your own rooms — and in the stillness of your hearts — you have experienced the peace that comes with prayer.

Considering this, you are now, if we borrow St. Paul's image of the soldier, armed with knowledge — knowledge you must now use for the benefit of all. And you must use it wisely. In other words, you must apply what you have learned to today's context in a way that brings salvation to others.

According to the canons of our Holy Church, no one may interpret the Holy Scriptures apart from the teachings of the Church as they have been handed down to us from the Fathers of the Church. These Fathers saw the sacred scriptures as part of the One Holy Catholic Divine Liturgical experience which ontologically transfigures the faithful into a Holy Eucharistic branch of the Vine of Christ. It is only in this context that the Priesthood becomes a vehicle which leads the faithful to trust not in their own human and worldly rationalizations, but rather to humbly and gratefully accept and adopt as the way of

life, the dogmatic understanding of God becoming man so that man could become as God.

What I have said just now is — and as your spiritual father, I want to impress this upon you — an approach that is basic to Orthodoxy. In fact, we can look to the spiritual father of us all, His All Holiness Ecumenical Patriarch Bartholomew, as one who exemplifies this rule.

When His All Holiness came to America last year, he inspired the Greek Orthodox faithful of this country to rediscover their Byzantine roots. This was my prayer before his arrival, and I am most thankful to God that this prayer was fulfilled. For, as I often said before his visit, our Church in America would not grow to become all it was destined to become if it let slip from memory the Church of Constantinople which first planted the seed of Greek Orthodoxy in this country. And so, with his visit came the re-discovery of our Byzantine heritage.

However, His All Holiness was not content to allow his pastoral visit to America to become a mere pilgrimage to the past. Instead, he used every opportunity to show how we Greek Orthodox Christians, the bearers of the Byzantine legacy, have something important to say to today's society.

We need to look at but one example: the environment. Orthodox theology has always taught the importance of environmental stewardship. At the same time, it is only now, after decades of environmental abuse at the hands of modern man, that the issue of environmental awareness has emerged at the forefront of the world's consciousness. His All Holiness has raised his voice in this discussion, knowing that it is his obligation to bring the truth of our Faith to bear upon this very important contemporary issue.

Again, this is only one example among many. But the point is this: as bearers of the Byzantine Legacy, we are obligated, especially as leaders and future leaders of the Church, to present our legacy to this and future generations of Orthodox believers precisely as the living legacy that it is.

In other words, we have to present our legacy in such a way that it addresses people's very real concerns. We have to apply the Tradition in such a way that it addresses the real needs of the soul. And we have to offer our Faith in such a way that it brings illumination to the situations in which we live.

A wise person looks first to see from whence he came, so that he may better understand where and who he is, and then may be illumined with the knowledge of where he should be going, and who he should be emulating.

In this sense, therefore, I will be seeking to fill three academic chairs at our Holy School. The first Chair has been endowed by Mr. Michael Cantonis and family. Its purpose is to ensure and promote the study of Hellenism in its fullness, first at the level of the Holy Cross School of Theology and, if possible, to all at Hellenic College.

The second Chair is the Archbishop Iakovos Chair of Theology. It has been inactive from the time Fr. Stanley Harakas retired. It will be reactivated in September and consideration will be given to special theological matters which immediately affect the faithful of the Church.

The third Chair is dedicated to the study of Patristics and Patrology. Together with the other two chairs, my desire is that our graduates understand the full spectrum of their heritage, both from a spiritual and practical point of view.

So you see, proclaiming the message

See ADDRESS on p. 23

## Graduates in the Class of 1998

**BROOKLINE, Mass.** — One of the largest graduating classes received diplomas at the 56th annual Holy Cross School of Theology-Hellenic College commencement. This included 39 students in Holy Cross and 19 in Hellenic College, who earned bachelor's degrees.

Following is the list of graduates, their majors and hometowns.

**Bachelor of Arts**

Eleni Alexopoulou, elementary education, Neo Irakleion, Athens, Greece; Catherine Daniel, human development, Zografou, Corinth, Greece; Tasos Angelo Douglas, religious studies, Charlotte, N.C.; Francisco J. Galindo Acuna, religious studies, Santiago, Chile; Mario Grimanis, elementary education, Athens, Greece; Kariofillis Vassilios Grozoudis, elementary education, Thessaloniki, Greece; Stylianos Kalampalikis, classics, Katerini, Greece; Artes Christina Khitiri, elementary education, Los Alamitos, Calif.; George Khitiri, religious studies, Tbilisi, Republic of Georgia; Athina Kokkori, classics, Athens, Greece; Nicholas Michael Paleologos, religious studies, Worcester, Mass.; Antonios Athanasios Papathanasiou, human development, Yannina, Greece; John Popis, religious studies, Piraeus, Greece; John Sanidopoulos, religious studies, Belmont, Mass.; Antonios Stylianos Sarigiannis, religious studies, Hyde Park, N.Y.; Marian Simion, religious studies, Valcea, Romania; Fotini Fotiou-Streett, elementary education, Bronx, N.Y.; James W. Theos, religious studies, N. Easton, Mass.; Gerta Aspasia Zhebo, classics, Athens, Greece.

**Master of Theology**

Theodoros Anastasopoulos, Greece; Romulus Barr, Sibiu Romania; Stylianos George Vayanos, Athens, Greece.

**Master of Arts in Church Service**

Maria J. Georgiades, Clinton, Ohio

**Master of Theological Studies**

Carolyn Kay Crossley, Torrance, Calif.; Evangelos Constandinos Lambrou, Ithaca, N.Y.; Deacon Michael Monos, Madison, N.J.

**Master of Divinity**

Rev. Stavros Nicholas Akrotirianakis, Whittier, Calif.; Deacon Stephanos Panagiotou Alexopoulos, Neo Irakleion, Athens, Greece; Chris Avramopoulos, Rockford, Ill.; Earl James Cantos Jr., San Diego; John Coroneus, Glendale, Calif.; Theologos Drakos, Toronto, Canada; Bill Tom Flegas, Denver; George Nicholas Hazlaris, Daytona Beach, Fla.; Deacon Methodios Vasilios Kalis, Patras, Greece; Deacon John Clark Katsoulis, St. Louis; Deacon Paul William Keriotis, Warren, Ohio; Panteleimon P. Klostri, New York; Joshua Michael Makoul, Allentown, Pa. (Antiochian Archdiocese); John Andrew Mefrige, Montreal, Canada (Antiochian Archdiocese); Rev. Dimitrios Georgios Moraitis, Elmhurst, N.Y.; Ioannis Anastasios Nassis, Elmwood Park, Ill.; Glen Earl Nugent, Beaumont, Texas (Antiochian Archdiocese); V. Rev. Antonios Christos Papathanasiou, Nea Smyrni, Athens, Greece; Dimitrios Alex Pappas, Denver; James Pavlow, Brooklyn, N.Y.; Panagiotis Psillos, Harrare, Zimbabwe; Soterios Demetrios Rousakis, Clearwater, Fla.; Raymond Christopher Salamy, Toluca Lake, Calif. (Antiochian Archdiocese); Brian Mark Sietsema, W. Springfield, Mass.; Constantine D. Simeonides, Strongsville, Ohio; Michael Spiros Sintros, Andover, Mass.; Rev. Christopher H. Stamas, Newton, Mass.; Deacon Mathew James Streett, Bellevue, Neb. (Antiochian Archdiocese); William Nicholas Tragus, Torrance, Calif.; Deacon Petros Vithoulkas, Manhasset, N.Y.; Deacon Jeffrey Alan Waynick, Nashville; Deacon Tewolde Gebre Yohannes, Addis Ababa, Ethiopia.

# RELIGIOUS EDUCATION

## The Irrationality of Violence

On Tuesday, March 24, two assassins in camouflage lay in wait in the woods behind their school, then opened fire with rifles on children and teachers when they filed out during a false fire alarm in Jonesboro, Ark. As a result, four young girls and a teacher were killed and 11 other people were wounded. The boys were 11 and 13 years of age!

The Jonesboro rampage is at least the fourth school shooting in the United States in the past five months.

**By Rev. Dr. Frank Marangos**

On Dec. 1, a young boy opened fire on a student prayer circle in a hallway at Heath High School in Paducah, Ky., killing three and wounding five other children. The killer was 14! On Dec. 15th an angry sniper wounded two students in the town of Stamps, Ark. The sniper was arrested after a manhunt. He was 14. Finally, on Oct. 1, a 16-year-old boy killed his own mother after shooting nine other students including his former girl friend at his high school. The suspect admits committing the crimes as part of a satanic ritual of initiation!

I am certain that we would all agree that the aforementioned examples illustrate the precarious degree to which our society is plagued with violence. As news stories of mail bombings, child pornography, spousal abuse, casual abortion, youth suicide and teen violence continue to increase, modernity must pause from its smug sense of ethical neutrality and reflect on its possible moral culpability. The time has come for society's elite to answer important questions. Why is there such an increase in violent crimes committed by youth? What is the source of such irrationality? And, how can we stop it!

Sociologists have recently begun to refer to the increase of fatherless homes as one of the reasons for the rise of teenage violence. Psychiatrists insist that without the positive benefits of a complete family unit children from single parent homes often express their anger and confusion with violence. While this may indeed be an im-

portant psychological component, I would suggest that the root cause of irrational violence is spiritual and not the result of sociological phenomena. Although fatherless homes have had negative psychological consequences, the exiling of our Heavenly Father from the spiritual fabric of mankind has had a more devastating effect!

As a result of such a self-appointed spiritual divorce, society has become increasing lost and confused. It should not come as a great surprised, therefore, to learn that children as well as adults have begun to exhibit irrational behavior for in the final analysis immorality is always preceded by impiety! Consequently, the irrationality of violence will never be curbed until we repair society's spiritual relationship with its Father. Immorality will never be adequately controlled by political initiatives, educational reforms or societal reengineering alone. While such measures are indeed beneficial, they can never replace the need for spiritual revival!

Holy Scripture describes numerous occasions when national decay was alleviated by spiritual revival. The 29th chapter of II Chronicles, outlines the spiritual initiatives of a young king who inherited the rule of a morally deprived society. King Hezekiah turned to religious rather than political or socioeconomic solutions for his nation's problems! As such, his initial energy was focused on the reconstruction, and re-sanctification of the most important religious symbol of his people . . . the Temple of Jerusalem. This most important Judaic building had been tragically closed, desecrated and forsaken by one of Israel's most sinful leaders, King Ahaz, Hezekiah's own father! During his self-centered reign, this temple, the symbol of Israel's covenant with God, had been ignored and abandoned for over 16 years!

According to the 29th chapter of II Chronicles, when King Ahaz died, his son, Prince Hezekiah, assumed the throne. Hezekiah was only 25 years old when he became king of Judah, and yet, we are told that King Hezekiah was one of the best leaders in all of Israel's history. He is described in this way: "he did what was right in the sight of the Lord!" Chapter 29 of II Chronicles outlines the activities of this young king during the first 16 days of his reign.

Chapter 29 of II Chronicles is important, therefore, as it provides us with a description of King Hezekiah's most successful building program, a three-phase paradigm that coincides with our own spiritual rebuilding process known as theosis. It is a lifelong process that transforms the ugliness of violence into the beauty of holiness.

This was the purpose of the Eternal King's ministry as well. Like Hezekiah, Jesus came to reconstruct the ruined remains of the kingdom within mankind's heart. Jesus came to redeem the temple of the Holy Spirit within man's heart, to repair and recreate it into the loveliness of paradise! As such, Jesus is our heavenly Father. He is the Redeemer, the master re-builder, the One who was prophesied to come to repair the ugliness of mankind's sinful condition! Only He is able to supplant the spirit of violence with the spirit of peace and joy!

*The Rev. Dr. Frank Marangos is director of the Archdiocese. Depart. of Religious Education, e-mail [frfrank@omaccess.com](mailto:frfrank@omaccess.com)*

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### HOLY SCRIPTURE READINGS

#### JUNE .....

- 1 M ..... Acts 21:8-14; Jn. 14:27-15:7
- 2 T ..... Heb. 8:1-8; Lk. 12:8-12
- 3 W ..... Acts 23:1-11; Jn. 16:15-23
- 4 Th ..... Heb. 7:26-8:2; Jn. 10:1-9
- 5 F ..... Acts 27:1-28:1; Jn. 17:18-26
- 6 S ..... 1 Thes. 4:13-17; Jn. 10:27-38
- 7 SUN ..... Acts 2:1-11; Jn. 7:37-52
- 8 M ..... Eph. 5:8-19; Mt. 18:10-20
- 9 T ..... Heb. 7:26-8:2; Mt. 5:14-19
- 10 W ..... Rom. 1:18-27; Mt. 5:20-26
- 11 Th ..... Acts 11:19-30; Lk. 10:16-21
- 12 F ..... Rom. 8:14-21; Mt. 5:33-41
- 13 S ..... Rom. 1:7-13; Mt. 5:42-48
- 14 SUN Heb. 11:43-12:2; Mt. 10:32-33, 37-38, 19:27-30
- 15 M Rom. 2:28-3:18; Mt. 6:31-34, 7:9-11
- 16 T ..... Rom. 4:4-12; Mt. 7:15-21
- 17 W ..... Eph. 6:10-17; Mt. 7:21-23
- 18 Th ..... Rom. 5:10-16; Mt. 8:23-27
- 19 F ..... Jude 1-25; Jn. 14:21-24
- 20 S ..... Rom. 3:19-24; Mt. 7:1-8
- 21 SUN ..... Rom. 2:10-16; Mt. 4:18-23
- 22 M ..... Rom. 7:1-13; Mt. 9:36-10:6
- 23 T ..... Rom. 7:14-8:2; Mt. 10:9-15
- 24 W Rom. 13:11-14:4; Lk. 1:1-25, 57-68, 76, 80
- 25 Th ..... Heb. 10:32-38; Mt. 10:23-31
- 26 F ..... Gal. 5:22-6:2; Lk. 6:17-23
- 27 S ..... 2 Cor. 9:6-11; Lk. 12:32-40
- 28 SUN ..... Rom. 5:1-10; Mt. 6:22-33
- 29 M ..2 Cor. 11:21-12:9; Mt. 16:13-19
- 30 T ..... 1 Cor. 4:9-16; Mt. 9:36, 10:1-8

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- Spiritual Odyssey, Young Adults, Ages 19 and above – July 12-27**

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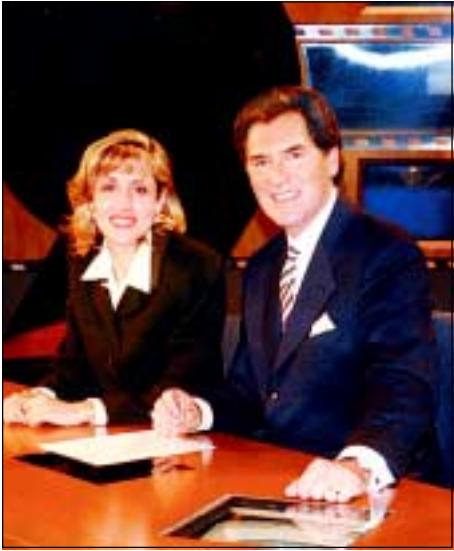
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# DIOCESE *news*



**ERNIE ANASTOS** of New York's Channel 9 will host a career fair with **Aphrodite Daniel** of Citibank, who organized the event.

## Cathedral Site of Citibank Career Fair on May 30

NEW YORK – Citibank's newly developed Hellenic Business Development office will hold the first-ever Citibank-sponsored Greek American Career Fair on May 30, with Archon Ernie Anastos, anchor for Channel 9 News, as event host.

According to information from Aphrodite Daniel, Citibank's Hellenic Relations manager, the fair begins at 12:30 p.m. at the Holy Trinity Cathedral Community Center on East 74<sup>th</sup> Street and is open to high school and college age students ages 15 to 20.

Archbishop Spyridon has blessed the event. In a letter from his office he has rallied the community's participation and invited churches schools and youth organizations to attend the fair.

His Eminence will attend the event to present a \$2,500 scholarship to a college-bound student.

They will have the opportunity to speak with prominent Greek American professionals about career choices in more than 20 professions and vocations.

Among those participating will be attorney James Armenakis, TV anchorwoman Alexis Christoforos, psychologist and publicist Aphrodite Clamar-Cohen, Ph.D., airline co-pilot Paul T. Daniel, fashion designer "Demetrios," TV meteorologist Nick Gregory, Temple University Pharmacy School Dean Peter H. Doukas, Ph.D., textile stylist Diane George, surgeon Dr. Panos Manolas, psychologist Spyros Orfanos, Ph.D., Cooke County, Ill., Commissioner Maria Pappas, magazine editor Greg Pappas, architect Steve Papadatos, Presbytera Nikki Stephanopoulos, Archdiocese News and Information Department director, advertising agency head William Tragos, and musical conductor Constantinos Yiannoudes.

Students planning to attend should make reservations with the business office, or stop by a Hellenic banking center in Astoria, Whitestone, Bayside or Bay Ridge.

## Condolences

The Orthodox Observer extends its sympathy and condolences to Metropolitan Methodios for the passing of his mother, Stavroula Tournas, on May 14, to Rev. Dr. Stanley Harakas for the passing of his daughter, Katherine DeFilippo on April 18, and to Mr. Elias Kulukundis, president of Holy Trinity Archdiocesan Cathedral, for the recent passing of his wife, Cleopatra. May their memories be eternal.

## Alpha Omega Council to Honor Metropolitan Methodios

BOSTON — Metropolitan Methodios, the spiritual leader to over 200,000 Greek Orthodox faithful throughout New England, will be honored Oct. 10 as this year's Alpha Omega Council "Person of the Year." The much-anticipated event will take place at the Westin Copley in Boston.

The Alpha Omega Council was unanimous in its selection of Metropolitan Methodios as this year's award recipient. "We chose His Eminence in grateful recognition of not only his significant contributions and guidance to his Diocese and individual parishes, but for his boundless efforts in helping all those in New England who are hungry and needy," explained James Lemonias, General Chairman of this year's event.

Former Massachusetts Governor Michael S. Dukakis will be Master of Ceremonies at this year's awards banquet. Well-known local and national dignitaries from throughout the ecclesiastical and political worlds will pay tribute to His Eminence.

Recently elevated to the position of Metropolitan by Patriarch Bartholomew in November 1997, His Eminence came to New England as Bishop of Boston in 1984. Through his inspiring vision, Metropolitan Methodios was the driving force behind the construction of the Diocesan Center located at 162 Goddard Avenue in Brookline, Massachusetts. This focal point of the Diocese of New England was completed in 1986. His Eminence has since instituted countless programs which serve and enlighten the faithful and share Orthodoxy with the outside public.

Metropolitan Methodios is responsible for creating such highly successful programs within the Diocese as the Marriage Preparation Seminars, as well as the establishment of the Philoxenia House, which offers hospitality to patients and their families who come to Boston for medical reasons and



**Metropolitan Methodios** (A. Bratis photo)

who cannot afford hotel accommodations.

Metropolitan Methodios served as President of Hellenic College and Holy Cross Greek Orthodox School of Theology in Brookline, Mass. from 1989 to 1995.

"This year's Person of the Year event is extremely special given both the recipient's position as our spiritual leader and his major efforts and contributions to helping his fellow man," stated Alpha Omega Council President Ernest Sofis. Working with Mr. Sofis, Vice President Nicholas Cockinos, the entire Board of Trustees, and Banquet Chairman James Lemonias, are Committee Chairs George Behrakis, John Dallas, George Danis, Arthur Dukakis, Gregory Filias, John Gianakouris, John Halachis, Luke Tsokanis, and Nicholas Xanthaky.

The Alpha Omega Council is a preeminent Greek American organization known here and in Greece for its ideals in promoting Hellenic culture and fellowship, and for generous philanthropy.



### CELEBRATE HERITAGE

Greek School students of St. George Church in Bloomfield Hills, Mich., celebrated the Feast of the Annunciation and Greek Independence Day with poems, songs and dancing. The kids are shown with their teachers and Fr. Nicholas Pathenos.

## Phoenix to Host Church Music Conference

PHOENIX – Holy Trinity Cathedral will be the site of the 1998 San Francisco Diocese Church Music Federation Conference June 18-21.

Registration deadline is May 29. Adult and youth choristers are invited.

The adult program begins Thursday, June 18 with a golf tournament and a trip to St. Anthony Monastery.

Rehearsals begin Friday morning, followed by a workshop by the renowned Anna Gallos.

A Federation Awards Luncheon and an

evening at the Scottsdale Center for the Arts for a Mexican fiesta will highlight Saturday's activities.

Sunday will feature the Hierarchical Divine Liturgy with Bishop Anthony, assisted by local clergy, along with the participation of the adult and youth choirs.

More information: call Chairman Kristen Bruskas (602) 838-4583; registration chairman Georgia Tripsas (602) 953-3873; visit the official website at <http://members.aol.com/singaz98>; or e-mail [singaz98@aol.com](mailto:singaz98@aol.com)

## Sunday School's 60<sup>th</sup> Reunion Planned

SEATTLE – St. Demetrios Church will hold the 60-year reunion of its Sunday School on Aug. 16, following Liturgy.

It is open to students from the 1930s and early 40s onward, according to information from Vicky Carras Kangles of Seattle.

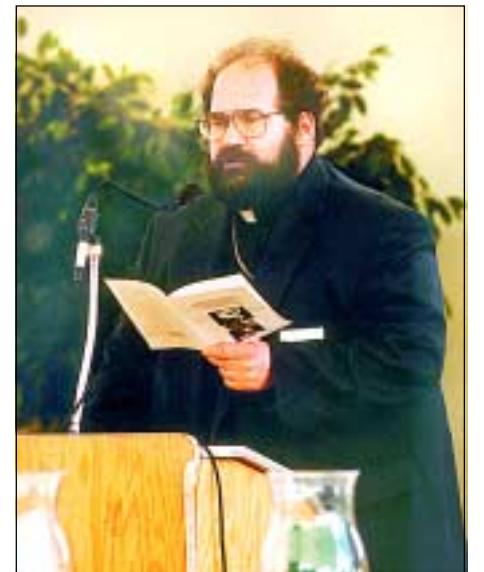
Those wanting to attend should contact Mrs. G. Iles (Catherine Nekas) at (206) 323-8454, or Alice Dwyer (Plumis) at (206) 283-4890. Anyone unable to attend is invited to send a biography bringing everyone up to date on their life, for a reunion booklet to be published.

## Illinois Church Marks Feast Day

PALOS HILLS, Ill. – Sts. Constantine and Helen Church celebrated its feast day beginning the evening of May 20 with a Great Vespers service with Metropolitan Iakovos and other clergy participating.

A reception took place after the service.

On the morning of the feast day, Orthros and a Hierarchical Divine Liturgy officiated by Metropolitan Iakovos began at 8:30 a.m. Fr. Byron Papanikolaou, protopresbyter, and Fr. Nicholas Jonas, assistant priest, also participated in the service.



### HOLOCAUST OBSERVANCE

The Rev. Andrew Koufopoulos, pastor of St. George Church in Knoxville, Tenn., offers a reading at a community Holocaust observance held at the city's World's Fair Park in conjunction with the Knoxville Museum of Art's exhibition "Witness and Legacy: Contemporary Art about the Holocaust." (Photo courtesy of Harry Moskos)

## Flushing Church PTAs Hold Fund-raiser, and Dinner

FLUSHING, N.Y. – St. Nicholas Church Greek Afternoon School held a "breakfast of love" May 3 attended by more than 300 persons that raised more than \$10,000 for the Ronald McDonald House.

"We have a holy purpose to help the Ronald McDonald House, not only economically, but spiritually," said the Rev. Paul Palesty. "A sick person with a serious illness feels isolated and cut off from society. They need people with a positive attitude around them."

PTA President Hari Kalogiannis explained that contributions go toward maintaining the facility for families of children with cancer who come from Greece for treatment.

## Ενθρονίστηκε ο νέος Αρχιεπίσκοπος Αθηνών και Πάσης Ελλάδος

ΑΘΗΝΑ.— Με βυζαντινή μεγαλοπρέπεια έγινε στη Μητρόπολη Αθηνών η τελετή ενθρόνισης του Αρχιεπισκόπου Αθηνών και Πάσης Ελλάδος, κ. Χριστόδουλου, παρουσία του προέδρου της Ελληνικής Βουλής, Απόστολου Κακλαμάνη, των ιεραρχών της Ιεράς Συνόδου της Εκκλησίας της Ελλάδος, εκπροσώπων του Οικουμενικού Πατριαρχείου και άλλων ορθόδοξων εκκλησιών. Δεν παρέστησαν ο πρόεδρος της Δημοκρατίας και ο πρωθυπουργός και την κυβέρνηση εκπροσώπησε ο υπουργός Παιδείας Γεράσιμος Αρσένης.

Στη συνέχεια, συνοδευόμενος από πομπή αρχιερέων, ιερέων και λαού, μετέβη στο Αρχιεπισκοπικό Μέγαρο, όπου δέχτηκε τα συγχαρητήρια κλήρου και πιστών. Την επομένη, ο νέος Αρχιεπίσκοπος έδωσε ενώπιον του προέδρου της

**Του Νικ. Μαγγίνα**

Δημοκρατίας τη νενομισμένη διαβεβαίωση, ότι θα τηρεί τους κανόνες της εκκλησίας, το σύνταγμα και τους νόμους του κράτους.

Στον ενθρονιστήριο λόγο του ο Αρχιεπίσκοπος Χριστόδουλος ευχαρίστησε τους ιεράρχες για την εμπιστοσύνη που του έδειξαν, αναδεικνύοντάς τον στην ηγεσία της Εκκλησίας της Ελλάδος. Οι εκπρόσωποι της πολιτικής ηγεσίας ευχήθηκαν στον Μακαριότατο μακροήμερευση και εξέφρασαν την ελπίδα για καλή συνεργασία μεταξύ Εκκλησίας και Πολιτείας, ώστε να αντιμετωπιστούν τα δυσεπίλυτα προβλήματα που αντιμετωπίζει η Ελλάδα.

Τον κ. Χριστόδουλο προσφώνησε και ο αντιπρόσωπος του Οικουμενικού Πατριάρχη κ. Βαρθολομαίου, Σεβ. Μητροπολίτης Γέρων Χαλκηδόνας κ. Ιωακείμ, ο οποίος χαρακτήρισε ελπιδοφόρα την εκλογή του και μετέφερε τις ευχές του Πατριάρχη για στενή συνεργασία. Στην τελετή ενθρόνισης του νέου Αρχιεπισκόπου Αθηνών, το Οικουμενικό Πατριαρχείο και τον Πατριάρχη Βαρθολομαίο εκπροσώπησαν οι Μητροπολίτες Γέρων Χαλκηδόνας Ιωακείμ και Πέργης Ευάγγελος.

Ο Μητροπολίτης Γέρων Χαλκηδόνας Ιωακείμ στην προσφώνησή του προς τον νέο Αρχιεπίσκοπο είπε μεταξύ άλλων:

«Άπαντες ημείς εν Φαναρίω, ομού μεθ' εκατομμυρίων Ορθοδόξων, και δη ουχί μόνον των εν Ελλάδι, μετ' ευφροσύνης και αγαλλιάσεως εδέχθημεν το χαρμόσυνο άγγελμα της πανηγυρικής υμών εκλογής ως Προκαθημένου της αγιωτάτης Αυτοκεφάλου καθ' Ελλάδα Εκκλησίας, προσφιλους θυγατρός και τετιμημένης αδελφής της Πρωτοθρόνου Εκκλησίας Κωνσταντινουπόλεως.

»Και τούτο όχι μόνον εκ λόγων συναισθηματικών, ήτοι διά την συνδέουσαν την υμετέραν Μακαριότητα μετά του Πατριάρχου υμών και των περί αυτόν αγίων αδελφών φιλιάν και αγάπην εν Χριστώ από πολλών ήδη ετών, αλλά και διότι η εγλωσμένη και παγκοίνως ομολογούμενη αξία και ισχυρά προσωπικότης υμών είχαν από μακρού επιβληθή εις την συνειδησιν πολλών, πλειστών, ενταύθα τε και απανταχού του Ορθοδόξου κόσμου, και ούτοι πάντες προσέβλεπον προς αυτήν, ως δυναμένην να αναλάβη μείζοντα, υψηλότερα, ηγετικάς ευθύναν εν



ΑΘΗΝΑ.—Κορυφαίες προσωπικότητες της Ελληνικής κοινωνίας παραβρέθηκαν στην ενθρόνιση του νέου Αρχιεπισκόπου Αθηνών και Πάσης Ελλάδος κ. Χριστόδουλου (Ανω). Το Οικουμενικό Πατριαρχείο εκπροσώπησαν ο Μητροπολίτης Γέρων Χαλκηδόνας κ. Ιωακείμ και Μητροπολίτης Πέργης Ευάγγελος (Δεξιά). (φωτ. Νικ. Μαγγίνας)



τη Εκκλησία, επ' αγαθώ αυτής και εις δόξαν Θεού.

»Και η διαμορφωθείσα αυτή συνείδησις ήτο οιοιεί ερμηνεία της βουλής του Θεού, ήτις και εξεδηλώθη διά της εν αγίω Πνεύματι εκλογής και προκρίσεως υμών μεταξύ πλειόνων εκλεκτών αδελφών».

Στο τέλος της προσφωνήσεώς του, ο Μητροπολίτης Χαλκηδόνας πρόσφερε, εκ μέρους του Οικουμενικού Πατριάρχη, αρχιερατική ράβδο στο νέο Αρχιεπίσκοπο.

### Το χρέος προς το Φανάρι

Το χρέος της Εκκλησίας της Ελλάδος για την συνέχιση των στενών δεσμών αγάπης και αλληλοπεριχωρήσεως, επεσήμανε ο νέος Αρχιεπίσκοπος Αθηνών και Πάσης Ελλάδος Χριστόδουλος, κατά τον ενθρονιστήριο λόγο του που εκφώνησε στον Καθεδρικό Ναό των Αθηνών.

Στην ενθρονιστήρια ομιλία του ο νέος Προκαθημένος της Ελλαδικής Εκκλησίας

τόνισε ότι: «Συνεχόμαστε από βαθιά συναίσθηση της επείγουσας ανάγκης που έχει ο λαός μας να δει τις προσδοκίες που στηρίζει στην Εκκλησία του να δικαιώνονται πλήρως».

Ειδικότερα, για τις σχέσεις Εκκλησίας και Οικουμενικού Πατριαρχείου τόνισε τα παρακάτω, που αφήνουν να διαφανεί η έναρξη μιας νέας περιόδου στις σχέσεις των δύο Εκκλησιών.

«Με ιδιαίτερο σεβασμό προς την πολιότητα του θεσμού και με γλυκιά ανάμνηση των από τα νεανικά μας χρόνια προσωπικών μου σχέσεων με τον Παναγιότατο Οικουμενικό Πατριάρχη κ. Βαρθολομαίο, στρέφω νοσταλγικά τη σκέψη μου προς το ταπεινό Φανάρι, τη θεοφύλακτη Πόλη, όπου σύμφρονες οι εκλεκτοί των ακοιμητών, συναρμόζονται με τα ύψιστα, συμμαρτυρούν τα «προσταχθέντα μυστικώς» και συμβιώνουν με τη γοητεία της

ιστορίας των.

»Στρέφω το στοχασμό μου προς τους ελεύθερους πολιορκημένους, τους «εν τη Πόλη τεχθέντες και τραφέντες», που η ψυχή τους περιδινούται ερωτικών με καύση καρδιάς για το παρελθόν τους... και η Ρωμοσύνη τους είναι στεφανωμένη «με την άλω του Γένους». Τους αξίζει η πανεθνική αίδιος ευγνωμοσύνη και τους την προσφέρουμε ταπεινά, αξιόχρεο δώρο της καρδιάς μας και συνειδησιακό όφλημα ευθύνης.

»Τα θυγατρικά αισθήματα τιμής και αγάπης της από 148 έτη Αυτοκεφάλου Εκκλησίας μας, με τα οποία περιβάλλουμε ανέκαθεν την Μητέρα Εκκλησία, και τα αμφίδρομα δικά της, συναποτελούν τους αδαμάντινους κρίκους μιας χρυσής αλυσίδας, που μας συνδέει και μας ενώνει σε αδιάλυτο σύνδεσμο εν Χριστώ, ατίμητο δώρο της Δεξιάς του Υψίστου. Χρέος μας είναι να συνεχίσουμε τους στενούς δεσμούς αγάπης και αλληλοπεριχώρησης, καθώς τώρα, «στο λυκόφως της χιλιετίας ο χρόνος για το 'Φανάρι' είναι ανάσα άγχουσα».

»Και μπορώ σήμερα να αναγγειλω επίσημα ότι προγραμματίζεται σύντομα, μέσα στον επόμενο μήνα, η πρώτη μου επίσκεψη στο Φανάρι, ως έκφραση τιμής, σεβασμού και αγάπης προς τον Οικουμενικό μας Πατριάρχη. Η Εκκλησία της Ελλάδος έχει και τη διάθεση και τη δύναμη να σταθεί, με όλο το κύρος της παγκόσμιας εκκλησιαστικής της οντότητας, ευσυνειδητα παρά τό πλευρό του Οικουμενικού Πατριαρχείου για την υπεράσπιση των δικαίων του. Η δε πρωτόθρονη Εκκλησία Κωνσταντινουπόλεως και ο σεπτός της Προκαθημένος πρέπει να γνωρίζουν ότι έχουν όλης της καρδιάς μας τη θέρη και όλου μας του νου τη διάθεση, ώστε να βρουν στο πρόσωπο όλης της Ιεραρχίας μας και στο δικό μου τους ακραιφνείς συναντιλήπτορες και τους δεδηλωμένους υποστηρικτές σε ό,τι αποβλέπει στη δόξα του Θεού».

Σημειώνεται ότι ο Αρχιεπίσκοπος Αθηνών και Πάσης Ελλάδος κ. Χριστόδουλος θα επισκεφθεί επίσημα το Οικουμενικό Πατριαρχείο από 12 έως 15 Ιουνίου.

## Επιμνημόσυνη δέηση για τον Ανδρέα Κασάπη



ΝΕΑ ΥΟΡΚΗ.—Επιμνημόσυνη δέηση εξέπεμψε ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Σπυρίδων στα σκαλιά του Καπιτωλίου στην Αμερικανική Πρωτεύουσα, για τον Ανδρέα Κασάπη έναν από τους 1619 αγνοουμένους της Κυπριακής τραγωδίας. (φωτ. Δ. Πανάγος)

ΟΥΑΣΙΓΚΤΟΝ.—Στα πλαίσια του 9ου συνεδρίου της Πανελλήνιας Συντονιστικής Επιτροπής Κυπριακού Αγώνα, ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Σπυρίδων ανέπεμψε επιμνημόσυνη δέηση στις 14 Μαΐου στα σκαλιά του Καπιτωλίου, στην Ουάσιγκτον, για έναν από τους 1619 αγνοούμενους της Τουρκικής εισβολής στην Κύπρο, τον Ελληνοαμερικανό Ανδρέα Κασάπη, που προ μηνός το Αμερικανικό Υπουργείο Εξωτερικών ανακοίνωσε επίσημα ότι είναι νεκρός.

Ο Ανδρέας Κασάπης ήταν ένας από τους Αμερικανούς υπηκόους που αιχμαλωτίστηκαν από τα Τουρκικά στρατεύματα κατά την εισβολή του 1974 στην Κύπρο. Ο εντοπισμός και η αναγνώριση της σωρού του ήρθε ως αποτέλεσμα νομοθετήματος που ψηφί-

## Ο Οικουμενικός Πατριάρχης στο γηροκομείο Βαλουκλή



**ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΗ.—** Την Κυριακή των Μυροφόρων ο Οικουμενικός Πατριάρχης κ. Βαρθολομαίος, όπως κάθε χρόνο, επισκέφθηκε το Νοσοκομείο Βαλουκλή της Ομογένειας ευλογώντας τους ασθενείς και τροφίμους του Γηροκομείου και τσουγκρίζοντας με όλους πασχαλινά αυγά. Τέλεσε επίσης τρισάγιο για τους προκατόχους του Πατριάρχες, που αναπαύονται εκεί.

(φωτ. Νικ. Μαγγίνας)

## ΚΩΝΣΤΑΝΤΙΝΟΣ Ο ΜΕΓΑΣ

### Ο Αυτοκράτορας των αρετών και της χριστιανικής ελπίδας

**Μ**έσα στον πόνο και τις θλίψεις και τις απερίγραπτες δοκιμασίες και τα αβάσταχτα μαρτύρια των πρώτων χριστιανών των πρώτων χριστιανικών αιώνων, η Θεία Χάρης παρούσαε τη μεγαλοπρεπή και γενναιοδωρή μορφή του πρώτου χριστιανού αυτοκράτορα, του Κωνσταντίνου του Μεγάλου. Και ήταν πράγματι μεγαλοπρεπής ο αυτοκράτορας Κωνσταντίνος: Ψηλός και εύρωστος, με όμορφα,

του καθ. Γεωργίου Μπεμπή

αδρά χαρακτηριστικά και ταυτόχρονα γενναϊόφρων και δίκαιος και συνετός, αποτελούσε τη νέα προφητική ελπίδα για τη θρησκεία του Χριστού. Γεννημένος στην Δακία, στην σημερινή περίπου Βαλκανική χώρα, περί το τελευταίο τέταρτο του τρίτου αιώνα, γιος του Κωνσταντίνου του Χλωρού και της ευσεβούς Ελένης, αναδείχθηκε σύντομα σε προικισμένο και φωτισμένο στρατιωτικό και πολιτικό ηγέτη.

Την 25η Ιουλίου 306 ανακηρύχθηκε αυτοκράτορας της Δύσης. Πληθώρα αυτοκρατόρων, από τον Διοκλητιανό μέχρι του Γαλέριου και του Δικίνιου και του Μαξιμιανού και του Μαξέντιου, δεν μπόρεσαν να αναστείλουν την κατακόρυφη και επιτυχεστάτη άνοδο του νεαρού αυτοκράτορα. Τέλος, η μάχη της Μιλβίας γέφυρας, την 28η Οκτωβρίου 312 κατά του Μαξέντιου, ανάδειξε τον Κωνσταντίνο μονοκράτορα της αχανούς Ρωμαϊκής αυτοκρατορίας. Και τούτο επετεύχθη με την βοήθεια του Σταυρού.

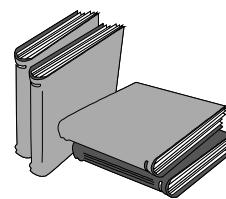
Είναι γνωστή πλέον η ιστορία, την οποία διηγείται ο ίδιος ο Κωνσταντίνος, ότι κατά όνειρο αλλά και κατά μεσημβρινή ώρα, με όραμα, είδε το σημείο του Σταυρού με την προτροπή «εν τούτο νικά». Πράγματι, έκτοτε ο σταυρός υπήρξε το νικηφόρο σύμβολο του αυτοκράτορα στα στρατιωτικά λάβαρα και σε όλες τις εκδηλώσεις της αυτοκρατορίας, στα νομίσματα, οικοδομήματα, ενδύματα και σε διάφορες λατρευτικές και πανηγυρικές τελετές. Ο κατεχοχόν πατέρας της εκκλησιαστικής ιστορίας, Επίσκοπος Καισαρείας Ευσέβιος στο περίφημο έργο του «Εκκλησιαστική Ιστορία» αλλά και στο περίφημο επίσης βιβλίο του περί του «Βίου Κωνσταντίνου», περιγράφει με ανείπωτο θαυμασμό και ολόψυχη ευγνωμοσύνη, όσα θαυμαστά και εξαιρετικάποίησε ο Μέγας Κωνσταντίνος προς δόξα, όφελος και στήριξη της νέας θρησκείας του Χριστού. Στο όγδοο βιβλίο της «Εκκλησιαστικής Ιστορίας» του σημειώνει, ότι φυλακές που χτίστηκαν για δολοφόνους και ληστές είχαν γεμίσει από

επισκόπους, πρεσβυτέρους, διακόνους, αναγνώστες και εξορκιστές και έτσι δεν υπήρχε χώρος για τους εγκληματίες της αυτοκρατορίας (βιβλίο 8ο). Με το διάταγμα των Μεδιολάνων τον Φεβρουάριο του 313 άλλαξε πλέον η αυτοκρατορική πολιτική έναντι των Χριστιανών. Αλλά ο Μέγας Κωνσταντίνος προχώρησε ακόμη περισσότερο. Αν και σεβάστηκε τις άλλες θρησκείες της αχανούς αυτοκρατορίας του, έγινε ένας χριστιανός αυτοκράτορας και χωρίς δισταγμούς διακήρυξε ότι οι επίσκοποι είναι υπεύθυνοι των εσωτερικών προβλημάτων της Εκκλησίας, ο ίδιος ήταν «επίσκοπος των εκτός» καθιστάμενος, μάλιστα υπό του Θεού στην υψηλή αυτή αποστολή. (Ευσ. Βίος Μ. Κων/νου, 4)

**Α**ρχαίοι και σύγχρονοι ιστορικοί, όπως οι Ευσέβιος, Λακτάντιος, Στεφανίδης, Φειδίας και R. Grant μιλούν με σεβασμό και ευγνωμόνα αισθήματα για τα όσα ποίησε ο Μέγας Κωνσταντίνος για την καταδικωμένη και καταπεριφρονημένη Εκκλησία του Εσταυρωμένου Ιησού. Οι χριστιανικές γιορτές γίνονταν γιορτές του Κράτους, με αυτοκρατορικά χρώματα χτίστηκαν εκατοντάδες ναοί σε όλα τα μέρη της Αυτοκρατορίας και κυρίως στην Κωνσταντινούπολη και στους Άγιους Τόπους, με τη βοήθεια, βεβαίως, της προσφιλοσύνης μητρός του, της Αγίας Ελένης. Η θέση του κλήρου ανυψώθηκε σε δημόσιο λειτουργήμα και παντού διαφαίνονταν, ότι ο χριστιανισμός ήταν η επίσημη θρησκεία του αυτοκράτορα, ο οποίος, μάλιστα διάβαζε την Αγία Γραφή, ανάτρεφε τα παιδιά του με εκκλησιαστικό φρόνημα και παρακολούθησε τα εκκλησιαστικά ζητήματα από κοντά. Άλλωστε, συγκάλυψε και προήδρευσε της Α' Οικουμενικής Συνόδου στη Νίκαια το 325. Βαφτίστηκε πριν το θάνατό του, φορώντας τον λευκό βαφτιστικό χιτώνα. Κοιμήθηκε την ημέρα της Πεντηκοστής, στις 22 Μαΐου 337 και τάφηκε στο ναό των Αποστόλων στην Κωνσταντινούπολη, ανακηρυχθείς από την Εκκλησία ως «σαπτόστολος».

Και δίκαια η Εκκλησία γιορτάζει την άγια μνήμη του, όμοια με της τίμιας και ευσεβούς μητέρας του της Αγίας Ελένης στις 21 Μαΐου. Και τον προσφωνεί η Εκκλησία στους ιερούς ύμνους της, ως «Πρώτον Βασιλέα Χριστιανών», «ανάκτων πανάριστον», «πιστών το στήριγμα», «των Αποστόλων ισότιμον», «Ορθόδοξον Βασιλέων πατέρα».

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



## Βιβλίο

### Η Άλωση της Κωνσταντινουπόλεως

Το 1994 κυκλοφόρησε στην Αθήνα ένα έξοχο σύγγραμμα με την επιμέλεια του λαμπρού, όντως, επιστήμονα και καθηγητή πανεπιστημίου, του θαυμασίου ανθρωπίνου και στοχαστή κ. Ευάγγελου Χρυσού. Το σύγγραμμα αυτό φέρει τον τίτλο «Η Άλωση της Πόλης» και εκδόθηκε από τον περίφημο και πραγματικά επιτυχεστάτο εκδοτικό οργανισμό του εξαίρετου κ. Δ. Κόκκινου, «Ακρίτας». Η έκδοση αυτή τιμά, όλως ιδιαίτερος και τον κ. Κόκκινο αλλά και τον αγαπητό

του καθ. Γεωργίου Μπεμπή

κ. Χρυσό, διότι για πρώτη, ίσως, φορά εκδίδεται ένα σύγχρονο έργο που βλέπει και σπουδάζει και μελετά πολύπλευρα, ένα από τα σπουδαιότερα γεγονότα της παγκόσμιας Ιστορίας, την άλωση και την πτώση της Κωνσταντινούπολης, της Βασιλίδας των πόλεων, του καυχήματος της Ελληνικής Ορθοδοξίας. Έτσι, καθώς γιορτάζουμε και φέτος την 29η του Μαΐου, το καταθλιπτικό και μελαγχολικό αυτό ιστορικό γεγονός ας μας θυμίσει την ιστορία μας και ας μας κάνει να ζήσουμε τις άγιες μνήμες των ηρωικών προγόνων μας. Αυτών που έπεσαν αγωνιζόμενοι τον άγιο και τίμιο αγώνα της ελευθερίας και της δικαιοσύνης, που αποτελούν αναφαίρετα ανθρωπίνια δικαιώματα κάθε σύγχρονου ανθρώπου.

Διαβάζοντας τις ημέρες αυτές το βιβλίο του κ. Χρυσού έζησα τον πόνο και την οδύνη, αλλά και την γενναιότητα και την αποφασιστικότητα των μεγάλων ημερών του 1453, όταν η λεγόμενη Βυζαντινή αυτοκρατορία εξέπνεε κάτω από την Οθωμανική λαίλαπα και την κοροϊδευτική αδιαφορία της λεγόμενης Χριστιανικής Δύσης. Πρέπει να σημειωθεί και να επαινεθεί, ότι το βιβλίο «Η Άλωση της Πόλης» είναι στην πραγματικότητα μια συλλογή σπουδαίων μελετών από διαπρεπείς επιστήμονες, Έλληνες και μη, ακόμη και ενός Τούρκου καθηγητή και ρίχνουν φως και ζωή στα γεγονότα της εποχής εκείνης με ενάργεια και πολλές φορές με αντικειμενικότητα αλλά και με αγάπη και με πολεμένη συντριβή της καρδιάς. Με αυτή εναγωνία προσέγγιση της ιστορίας ο μακαριστός Άγγλος, αλλά βαθιά Ελληνορθόδοξος Philip Sherrard ρωτά, αν η ίδρυση της Πόλης από τον Μέγα Κωνσταντίνο οικοδομήθηκε ως χριστιανική πόλη χάρη της Βασιλείας του Θεού ή χάρη μιας εκκοσμικευμένης Πολιτείας; Ο ευσεβής Άγγλος συγγραφέας διακρίνει την έντονη αποκαλυπτική και εσχατολογική κλήση και προοπτική και πορεία της μεγάλης πόλης, αλλά και την αγωνιώδη ανθρωπινή και εγκόσμια προέκτασή της, που την καθιστά πρότυπο άγιο της άνω Ιερουσαλήμ σε διαρκή αγώνα με την πτωτική και αμαρτωλή πνευματική κατάρρευση. Γι' αυτό ο Ξακουστός θεολόγος του 14ου και του 15ου αιώνα, ο Ιωσήφ Βρυέννιος, θρηνεί για την ηθική κατάρρευση του Βυζαντίου για την σκληρότητα της καρδιάς των συμπατριωτών του, την τύφλωση και τη λησμονιά του, γι' αυτό αξίζουν τη θεία τιμωρία... (Η Άλωση σ.36-39). Έτσι, όταν ήρθε πλέον αναπόφευκτα η άλωση, το γένος των Ελλήνων ένιωσε βαθιά τον «θρήνο» και την «καυτηρία» και το «βράθυρο» και την «αγχόνη» και τη «ρομφαία» της πτώσης, όπως την περιγράφει ο Γεννάδιος Σχολάριος, ο πρώτος Πατριάρχης μετά την άλωση (αυτ. σ.130). Αλλά δεν λύγισε. Γι' αυτό μπορούμε σήμερα, να μιλάμε για το Βυζάντιο μετά το Βυζάντιο (N. Iorga) ή για «Τουρκοκρατία» (π. Μεταλληνός) ή και για τη «Μεγάλη Εκκλησία εν αιχμαλωσία» (καθ. Runciman) αλλά όχι για την εξαφάνιση της Ελληνικής Ορθοδοξίας. Ακουσε ο Θεός τις ολόθερμες ευχές του Γένους και δεν το εγκατέλειψε. Προσεύχεται ο Μητροπολίτης Μυρέων Ματθαίος: «...Πως υπομένεις, Δέσποτα, σκλάβους να μας βλέπεις, και δούλους να μας θεωρείς και τον θυμόν δεν τρέπεις... Ζύπνα, σηκώσου...» (Καθ. Μεταλληνός, «Τουρκοκρατία», σ.108) Και το Γένος σώθηκε. Και το Πατριαρχείο στο Φανάρι ζει και φωτίζει την Οικουμενή και το Ελληνικό Έθνος ανθεί στον ένδοξο Ελληνικό χώρο και η Ελληνική Ομογένεια καταλάμπει σε όλο τον κόσμο από την Αμερική μέχρι την Αυστραλία και από την Ευρώπη μέχρι τη μακρινή Ασία. Έτσι, η άλωση της Πόλης το 1453 έγινε η απαρχή μιας νέας Ελληνορθόδοξης Οικουμενικής παρουσίας, μια νέα μαρτυρία του Ελληνικού πνεύματος και της Πανορθόδοξης πνευματικής εμπειρίας. «Στώμεν καλώς, αδελφοί, στώμεν καλώς...»



**ΝΕΑ ΥΟΡΚΗ.**—Πολυμελής Κυβερνητική και Κοινοβουλευτική αντιπροσωπεία με επικεφαλής τον Γενικό Γραμματέα του Π.Α.Σ.Ο.Κ κ. Κώστα Σκανδαλίδη επισκέφθηκε τον Σεβ. Αρχιεπίσκοπο Αμερικής κ. Σπυρίδων με τον οποίο συζήτησαν σε βάθος θέματα αμοιβαίου ενδιαφέροντος. Στο στιγμιότυπο, ο Σεβασμιότατος και μέλη του κλιμακίου απαντούν σε ερωτήσεις δημοσιογράφων. (φωτ. Δ. Πανάγος)

## ΜΑΙΟΣ: Ημέρες Μνήμης

Ο μήνας Μάιος υπήρξε για την Κωνσταντινούπολη σημαδιακός και αποφασιστικός. Συγκεκριμένα, στις 11 Μαΐου έγιναν τα εγκαίνια της από τον Μέγα Κωνσταντίνο. Στις 21 Μαΐου εορτάζει ο κτήτορας της Αυτοκρατορίας της Νέας Ρώμης-Κωνσταντινούπολεως, στις 29 Μαΐου είναι ημέρα μνήμης της Αγίας Θεοδοσίας της Κωνσταντινουπολίτισσας. Η ίδια ημερομηνία σημάδεψε την Άλωση της Πόλεως.

**Του Νικ. Μαγγίνα**

Η ζωή της Κωνσταντινούπολεως άρχισε την άνοιξη με τα ρόδα του Μαΐου και τελείωσε την ελεύθερη ζωή της με τα ρόδα της Αγίας Θεοδοσίας. Ο Ναός ο τιμώμενος με το όνομα της Αγίας, η οποία μαρτύρησε στην περίοδο της εικονομαχίας για την τιμή της Ορθοδοξίας, βρίσκεται στην περιφέρεια του Φαναρίου. Ενδεικτικό της πίστωσης των πολιορκουμένων, δείγμα της φιλοκαλίας τους και του κουράγιου που είχαν παραμονές της Αλώσεως, είναι ότι όπως κάθε χρόνο έτσι και την 29η Μαΐου του 1453, ημέρα πανηγύρεως του Ναού, ήταν στολισμένος ευλαβικά ο Ναός με ρόδα. Για τον λόγο αυτό μετά την Άλωση, όταν μετατράπηκε σε τέμενος ονομάστηκε «τέμενος των ρόδων» (Gul camii).

Τα ρόδα όμως εξακολουθούν να αναδίδουν ευωδία πνευματική για όσους

## Επιμνημόσυνη δέηση

⇒ σελ. 11

στηκε στο Κογκρέσο των Ηνωμένων Πολιτειών με το οποίο ζητήθηκε από τον Πρόεδρο Κλίντον να προβεί σε ότι ενέργειες ήταν απαραίτητες για να εντοπιστούν οι πέντε αγνοούμενοι Αμερικανοί. Μετά την επιμνημόσυνη δέηση, ο Αρχιεπίσκοπος Σπυρίδων ανέφερε ότι «ο θάνατος του παλικαριού αποτελεί έκφραση της πολιτιστικής, εθνικής και θρησκευτικής τραγωδίας, που έπληξε τον πολύπαθο κι αγαπημένο Κυπριακό Ελληνισμό... Σήμερα, συνέχισε, τιμούμε τη μνήμη του Ανδρέα Κασάπη, τον οποίο βρήκε ο θάνατος στο μέσο θλιβερών εχθροπραξιών. Θρηνούμε σήμερα τον άδικο χαμό του, αλλά συνάμα θρηνούμε κι άλλα συναφή προς τον θάνατό του γεγονότα».

«Όταν ένας πολιτισμός καταπατιέται, τότε θρηνούμε το κακό που έπληξε το πνεύμα ενός ολόκληρου λαού. Όταν ένας λαός διχοτομείται, τότε θρηνούμε τη διάσπαση της αδελφότητας όλων των λαών. Κι όταν η θρησκευτική πίστη βρίσκεται υπό διωγμό, τότε θρηνούμε την απώλεια της θρησκευτικής ελευθερίας, που αποτελεί φυσική κληρονομιά όλων των ανθρώπων...»

πιστεύουν στην ιστορική συνέχεια του Γένους μας και ακούν μυστικές φωνές να διηγούνται ημέρες δόξας και ημέρες ταπεινώσεως της θεοκεντρικής Αυτοκρατορίας της Κωνσταντινούπολεως. Σύμφωνα δε με την παράδοση, σε χώρο του Ναού είχε ταφεί ο τελευταίος Αυτοκράτορας Κωνσταντίνος Παλαιολόγος.

Οι κήποι του Παλατιού των Βλαχερνών είναι σήμερα καλυμμένοι από φτωχογειτονίες, τα ρόδα όμως βρίσκονται στον κήπο του Αγιάσματος της Παναγίας των Βλαχερνών, μέσα από τα τείχη της Πόλεως, για να συνεχίζουν την αισιοδοξία, τη θέληση και την ελπίδα για ζωή.

Το πέρασμα του Γένους από την Άλωση στην μετέπειτα πορεία του, αποτελεί, μπορούμε να πούμε, μια διάβαση από την Ερυθρά Θάλασσα που διήλθε ο λαός «διά πυρός και σιδήρου», τον οποίο η Εκκλησία ως άλλος Μωυσής, δημιουργώντας νέα έξοδο, οδήγησε σε νέα πορεία στην διάρκεια των αιώνων. Έτσι με την πολυδοκιμασμένη εθναρχεύουσα Εκκλησία διασώθηκε και διατηρήθηκε ποικιλότητα η Ορθοδοξία, το Γένος και γενικά η Παράδοση του απαράμιλλου πολιτισμού της Ορθόδοξης Ρωμοσύνης.

Φάρος στο δρόμο αυτό η Παιδεία, με την Πατριαρχική Σχολή που κατά την ιστορική παράδοση ιδρύεται από τον Γεννάδιο το Σχολάριο, αμέσως μετά την Άλωση και μέσα από τους αιώνες της Τουρκοκρατίας μετεξελίσσεται στη σημερινή γνωστή μας Πατριαρχική Μεγάλη του Γένους Σχολή. Μ' αυτήν η Μεγάλη του Χριστού Εκκλησία ασκεί την εκπαιδευτική της πολιτική. Όπως πρόσφατα δήλωσε ο Οικουμενικός Πατριάρχης Βαρθολομαίος: «Στο Οικουμενικό Πατριαρχείο λειτουργούσε, ως γνωστόν η Κεντρική Εκπαιδευτική Επιτροπή, είχε την ευθύνη και συντόνιζε όλες τις εκπαιδευτικές δραστηριότητες του Οικουμενικού Πατριαρχείου ανά την πνευματική του επικράτεια, τη Μικρά Ασία, τα Βαλκάνια, τα οποία τότε δεν ήταν αυτοκέφαλες Εκκλησίες αλλά υπήγοντο ως επαρχίες του Θρόνου εις το ιερόν τούτο Κέντρον. Απ' εδώ λοιπόν εξεπορεύετο όχι μόνο το πνευματικό μήνυμα της χαράς και της αναστάσεως, αλλά και το μήνυμα της προστασίας της παιδείας του Γένους. Γι' αυτό και το Οικουμενικό Πατριαρχείο δικαίως χαρακτηρίζεται ως η μήτρα και προστάτης των ελληνικών γραμμάτων».

Τα λόγια αυτά του Πατριάρχη Βαρθολομαίου ειπώθηκαν στο Φανάρι την Κυριακή της Ορθοδοξίας, τον περασμένο Μάρτιο, όταν ο Μέγας Λογοθέτης και Μέγας ευεργέτης του Πατριαρχείου Παναγιώτης Αγγελόπουλος, ανήγγειλε ότι αναλαμβάνει τη δαπάνη της ανακαίνισης του κτιρίου της Πατριαρχικής Μεγάλης του Γένους Σχολής, που λειτουργεί σήμερα με εβδομηντά μαθητές.

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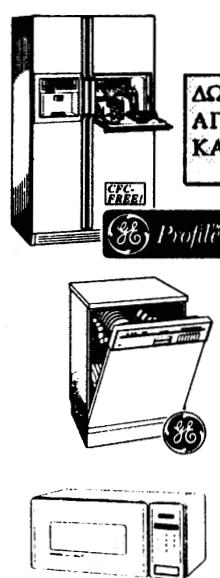
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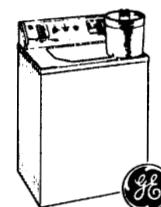
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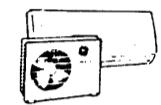
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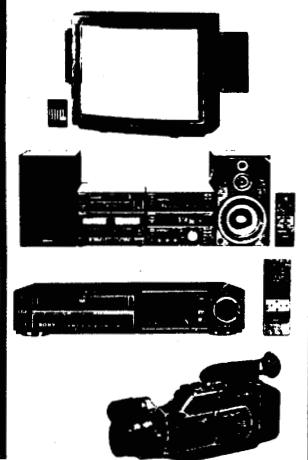


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# Ορθοδοξία και η Οικουμενική Κίνηση

ΘΕΣΣΑΛΟΝΙΚΗ.— Τη συνέχιση της συμμετοχής της Ορθόδοξης Εκκλησίας στις διάφορες μορφές της διαχριστιανικής συνεργασίας, αποφάσισαν ομόφωνα οι εκπρόσωποι των Ορθόδοξων Εκκλησιών κατά τη διάρκεια της Διορθόδοξης Συνάντησης που συνήλθε στη Θεσσαλονίκη από 29 Απριλίου έως 2 Μαΐου.

**Του Νικ. Μαγγίνα**

Η Διορθόδοξη Συνάντηση πραγματοποιήθηκε μετά από πρόσκληση του Οικουμενικού Πατριάρχη κ. Βαρθολομαίου και έλαβαν μέρος εκπρόσωποι όλων των Ορθόδοξων Εκκλησιών για να συζητήσουν πάνω στο κεντρικό θέμα: «Αξιολογήσεις νεότερων δεδομένων στις σχέσεις Ορθόδοξιας και Οικουμενικής κίνησης».

Οι εργασίες διεξάχθηκαν υπό την προεδρεία του Μητροπολίτη Γέροντος Εφέσου κ. Χρυσόστομου (Οικουμενικό Πατριαρχείο), στο Πνευματικό Κέντρο «Γρηγόριος Παλαμάς» της Μητροπόλεως



Στιγμιότυπο από τη Διορθόδοξη Συνάντηση της Θεσσαλονίκης (φωτ. Νικ. Μαγγίνας)

Θεσσαλονίκης και η συνάντηση φιλοξενήθηκε από τον Οργανισμό «Θεσσαλονίκη '97, Πολιτιστική Πρωτεύουσα της Ευρώπης».

Οι εκπρόσωποι κατέκριναν ομόφωνα

τις σχισματικές εκείνες τάσεις, ως επίσης και ορισμένες ακραίες ομάδες μέσα στους κόλπους των Ορθόδοξων Εκκλησιών, οι οποίες με το πρόσχημα του θέματος του οικουμενισμού ασκούν κριτική κατά της

εκκλησιαστικής ηγεσίας και υπονομεύουν την αυθεντία αυτής, επιχειρώντας με τον τρόπο αυτό τη δημιουργία διαιρέσεων και σχισμάτων μέσα στην Ορθόδοξη Εκκλησία. Οι ομάδες αυτές μεταχειρίζονται ανεξέλεγκτο υλικό και προβαίνουν σε παραπληροφόρηση για να τεκμηριώσουν την άδική τους κριτική.

Παρ' όλα αυτά υπάρχουν ορισμένες εξελίξεις στο Παγκόσμιο Συμβούλιο Εκκλησιών, που θεωρούνται ως απαραίτητες από μέρους των Ορθόδοξων.

Ως αποτέλεσμα της συνάντησης συνιστάται έντονα όπως οι Ορθόδοξες αντιπροσωπείες να λάβουν μέρος στην 8η Γενική Συνέλευση του Π.Σ.Ε. που θα πραγματοποιηθεί τον Δεκέμβριο στη Χαράρε και αποφασίστηκε να κρατηθεί κοινή γραμμή όλων των Ορθόδοξων Εκκλησιών στη Συνέλευση.

Στην εκπροσώπηση του Οικουμενικού Πατριαρχείου, εκτός του Μητροπολίτη Γέροντος Εφέσου, συμμετείχαν οι Μητροπολίτες Ηλιουπόλεως κ. Αθανάσιος, Φιλαδελφείας κ. Μελίτων, Μύρων κ. Χρυσόστομος και Σασίμων κ. Γεννάδιος,

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## Εκλογή δύο νέων επισκόπων

ΝΕΑ ΥΟΡΚΗ.— Δύο νέοι βοηθοί Επίσκοποι εξελέγησαν από την Ιερά Σύνοδο του Οικουμενικού Πατριαρχείου. Όπως ανακοινώθηκε, στη διάρκεια συνεδρίασης στις 18 Μαΐου εξελέγησαν παμψηφεί: Ο Αιδεσιμ. Πρωτοπρεσβύτερος Γεώργιος Παπαϊωάννου Επίσκοπος Κομάνων και ο Οσιολ. Αρχιμανδρίτης Δημήτριος Κουτσόγιωργας, Επίσκοπος Ξάνθου.

Ο π. Παπαϊωάννου (65 ετών) γεννήθηκε στον Πρόδρομο Θηβών και υπηρετεί ως κληρικός της Αρχιεπισκοπής Αμερικής από το 1958. Τα τελευταία 27 χρόνια υπηρετεί την κοινότητα Αγίου Γεωργίου στη Μπεθέσδα του Μέριλαντ. Το 1957 απεφοίτησε από τη Θεολογική Σχολή της Χάλκης. Συνέχισε με μεταπτυχιακές σπουδές στην Εκκλησιαστική Ιστορία στο Πανεπιστήμιο Βοστώνης, αποκτώντας το 1976 πτυχίο Διδάκτορος Θεολογίας. Η διδακτορική του διατριβή είχε τίτλο: «Ο Πατριάρχης Αθηνάγορας και η Ελληνική Ορθόδοξη Εκκλησία Αμερικής». Με την πρεσβυτέρα του Μαρία, που απεβίωσε το 1992, απέκτησαν τρεις θυγατέρες και έξι εγγόνια.

Ο Οσιολ. Αρχιμανδρίτης Δημήτριος Κουτσόγιωργας (Κουσέλ), 60 ετών, γεννήθηκε στην Σπάρτανμπεργκ της Νότιας Καρολίνας. Φοίτησε στο Πανεπιστήμιο Νορθγουέστερν και απεφοίτησε από τη Θεολογική Σχολή Τιμίου Σταυρού το 1963. Από το 1981 ήταν διευθυντής του ιδρύματος του Αγίου Φωτίου στον Άγιο Αυγουστίνου της Φλόριδας και από το 1984 διευθυντής του εκεί Ορθόδοξου Χριστιανικού Ιεραποστολικού Κέντρου. Ο π. Κουσέλ άρχισε τη διακονία του στην Ελληνική Ορθόδοξη Αρχιεπισκοπή Αμερικής το 1964, με ένα πρόγραμμα για τους φοιτητές. Αργότερα, υπηρέτησε ως γραμματέας στη Διαρκή Σύνοδο των Κανονικών Ορθόδοξων Επισκόπων Αμερικής (SCOBA), ως πρόεδρος του «Συνδέσμου» κληρικών, στην Παγκόσμια Αδελφότητα Οργανώσεων Ορθόδοξου Νεολαίας, ενώ στην περίοδο 1971-81 ήταν υπεύθυνος του αγγλικού τμήματος του Ορθόδοξου Παρατηρητή.

Πληροφορίες ως προς τη χειροτονία των νεοεκλεγμένων βοηθών Επισκόπων θα ανακοινωθούν προσηχώς.

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# Από το Οικουμενικό Πατριαρχείο ...



ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΗ. - Πολυμελής αντιπροσωπεία της οργάνωσης «New Atlantic Initiative» έγινε δεκτή από τον Οικουμενικό Πατριάρχη κ. Βαρθολομαίο, στο Φανάρι. Ο προκαθήμενος της Ορθοδοξίας τους δεξιώθηκε και κατά την ομιλία του υπογράμμισε τη συμβολή των χωρών της Ανατολικής Ευρώπης καθώς και της Ρωσίας, στην ευρωπαϊκή ενσωμάτωση. Η οργάνωση, που είχε συγκαλέσει το τρίτο ετήσιο συνέδριό της στην Κωνσταντινούπολη στις αρχές Μαΐου, αποτελεί ίδρυμα που προωθεί συντηρητικές θέσεις επί θεμάτων στρατηγικής και στις δύο πλευρές του Ατλαντικού. (Φωτ. Νικ. Μαγγίνας)

## Η Εικόνα της Παναγίας της Βαλουκλιώτισσας

ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΗ.— Μετά από 43 χρόνια απουσίας, η θαυματουργή εικόνα της Παναγίας Βαλουκλιώτισσας επέστρεψε στην Πατριαρχική και Σταυροπηγιακή Μονή της Ζωοδόχου Πηγής Βαλουκλή. Η θαυματουργή εικόνα, που επανέφερε στη θέση της ο Οικουμενικός Πατριάρχης κ. Βαρθολομαίος, την Κυριακή των Μυροφόρων, είχε υποστεί σοβαρές ζημιές κατά τα γνωστά γεγονότα των καταστροφών της 6-7 Σεπτεμβρίου του 1955 και φυλάσσονταν έκτοτε στο Πατριαρχείο, στο Φανάρι. Πρόσφατα, μετά από εργασίες συντήρησης που έγιναν στην εικόνα, επιστράφηκε από τον Πατριάρχη στη φυσική της θέση. (Φωτ. Νικ. Μαγγίνας)



# NEW RELEASES



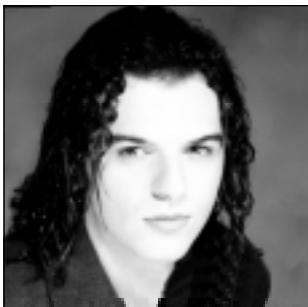
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## PEOPLE

## Former mayor keynote speaker

Former Mayor of San Francisco George Christopher was keynote speaker at the Founders' Day Program of the Hellenic Memorial Cultural Center in Salt Lake City, May 3. He also was the recipient of the HCA's Hellenic Heritage Award. Other award recipients were Mary K. Mousalimas of Oakland, Calif., and William D. Cocorinis of Salt Lake City, who received the Axia and Axios awards, respectively.

## Honored educators

Two educators will be honored by the Hellenic American Educators Association/United Federation of Teachers on June 7. Dr. Constantine J. Efthymiou, professor of biology at St. John's University, and teacher-poet Eleni Paidous have been selected to receive the 1998 Educator of the Year and Educator Through the Arts awards, respectively. A reception will take place at Esperides Restaurant in Astoria from 1 to 5 p.m.

## Tactics talk

Vice Admiral Michael P. Kalleres presented a lecture May 17 at Chicago's Hellenic Museum and Cultural Center on tactics he used during his 32-year military career. He spoke on the occasion of the museum's newest exhibit, "Defenders of Democracy: Greek Americans in the Military."

Admiral Kalleres, an Archon of the Ecumenical Patriarchate and member of the Archdiocesan Council, retired in 1994, after leading eight commands in combat and peacetime, including the U.S. Second Fleet in the Atlantic, the NATO Striking Fleet, the Military Sea Lift Command, two financial management directorates and the U.S. Navy Personnel Policy directorate.

## Medal winner

The National Ethnic Coalitions Organization presented its Ellis Island Medal of Honor award to Archon Ernie Anastos, news anchor for UPN Channel 9 News in New York, at a ceremony May 9.

## Exhibits art

Artist Thomas Xenakis recently presented an exhibition of his Byzantine paintings for an MFA thesis at the Hoffberger School of Painting of the Maryland Institute College of Art.

## Publishes book

Wyoming resident Ted Kerasote, formerly of Flushing, N.Y., recently authored his third book, "Heart of Home" (Villard Publishers), which was reviewed in the New York Times. Mr. Kerasote has been a writer for "Sports Afield" magazine for 20 years. His themes focus on nature and wildlife.

## Scholarly family

The family of Gregory and Mary Boussios of St. Paraskevi parish in Greenlawn, N.Y., has the distinction of having five children who each hold at least one degree from the State University of New York-Stony Brook campus. According to information from Fr. Athanasios Demos, pastor, the five Boussios children hold five bachelor's degrees, six master's degrees and four advanced certificates.

# Young Church Serves Part of Long Island's North Shore

## PARISH profile

### Name:

Greek Orthodox Church of the Resurrection

### Location:

Glen Cove, N.Y.

### Size:

190 families

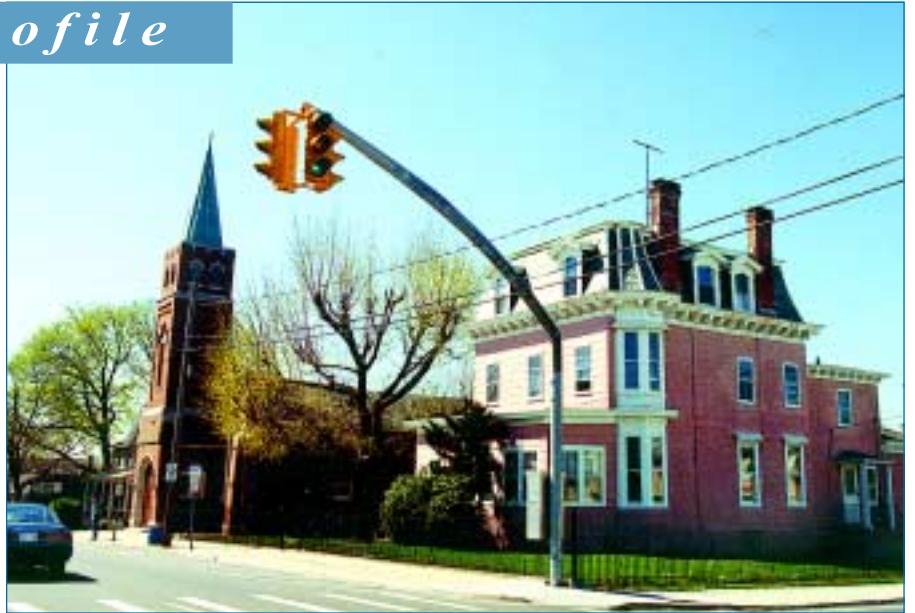
### Diocese:

Archdiocese District

**Founded:** 1976  
**Clergy:** Fr. Emmanuel Gratsias (Holy Cross '70, and Ecumenical Institute, Bossey, Switzerland)

### Noteworthy:

Same priest has served parish since its founding



Church building with parish office and community hall at right (Orthodox Observer photo)

One of those association questions on achievement tests grade schoolers must take periodically might read something like "circle the term that doesn't belong." For example: New York City, urban sprawl, horse farms; you would circle the last item.

But not if we're talking about Resurrection parish in the northern Nassau County community of Glen Cove, where all three terms bear some relevance.

Located only 25 miles east of Manhattan, the parish lies in a hilly, wooded area reminiscent of New England that is considerably less densely populated than the rest of this thickly settled suburban county. Horse farms are a common site, as are a number of sprawling estates, 14 golf courses, and even a few vineyards on the peninsula along Long Island Sound occupied by the villages of Glen Cove, Locust Valley, Bayville, Upper Brookville and others.

While Greek immigrants had settled here many decades ago, their numbers were too sparse to establish a church. Until the mid-1970s, many Greek Orthodox Christians living in this area attended services at parishes either in Flushing, Garden City, Hicksville in central Nassau County, or Greenlawn in adjacent Suffolk County. Others did not even go to church.

According to a parish history by Nancy Dertilis, a small advertisement in a local "Pennysaver," in the winter of 1976, and an organization known as the North Shore Hellenic Association, founded in 1973, provided the impetus for the future parish.

People interested in establishing a church met over a period of months at a private office, at a local stock brokerage firm and at a bank.

With Fr. Constantine Volaitis of St. Nicholas, Flushing, advising and encouraging them, the group met with Bishop (later Metropolitan) Silas, and the Archdiocese granted a charter on July 22, 1976 establishing "The Greek Orthodox Community of the North Shore."

The first Divine Liturgy took place on Aug. 15 at a Methodist church in Glen Cove, officiated by Fr. Demetrios Frangos, from the Archdiocese. Neighboring parishes either loaned or donated items used in the service.

On Sept. 15, Archbishop Iakovos assigned Fr. Gratsias, then serving as assistant priest at Three Hierarchs Church in Brooklyn, as the new parish's first full-time priest.

Fr. Emmanuel, a Washington, D.C. native, recalled to the Observer that parish leaders told him at the time that they

"only had enough money to pay me for a month and a half" (at an annual salary of about \$14,000), but once he started to hold services and organize the parish, the community "took off."

Within a few months the Sunday School, Greek school, GOYA, and Philotochos chapter were established. The parish also started a quarterly newspaper, the *Koinonia*, that has become very popular. The choir and Greek festival were established in 1978.

At a banquet in late 1980, Archbishop Iakovos proclaimed the parish as the "Church of the Resurrection."

Growing numbers prompted the parish leaders to look for a larger facility. The parish had planned to relocate to a site near Long Island Sound several miles from Glen Cove but, instead, purchased the St. Hyacinth Roman Catholic Church and rectory on a main road near downtown, which continues to serve the community. The church, which had served the area's Polish Catholics, seats about 300. Its stained glass windows each depict a sacrament of the church and an alcove near the front of the church serves as a small chapel. It contains 90 icons representing more than 150 saints.

The parish has a mostly American-born membership, with many inter-church marriages, converts and young couples. "It's reflective of what's happening in America," said Fr. Gratsias, adding that, "inter-church marriage people feel very comfortable here."

Over the past 20 years, Resurrection parish has given strong support to the Missions Program, not only financially, having given \$14,000 over a 10-year period, but also through individual parishioners volunteering to serve as missionaries. One member, Alexander Poulos, spent 22 months in East Africa.

The community has also supported the cardiac program at the State University of New York-Stony Brook a few miles to the east, which often treats patients from Greece.

Fr. Gratsias has placed a high priority on religious education. Twice a year, in the spring and fall, he holds an adult education program consisting of eight classes that meet weekly. Topics include Bible studies, the Church Fathers and the sacraments. The parish also has a book store, consisting of a wall of shelves in the narthex. "Education is important," said Fr. Gratsias, "and we promote the purchase and reading of Orthodox literature." He estimates that the church has sold 10 cases of the Orthodox Study Bible alone.

The priest also holds three sessions with couples contemplating marriage in which he reviews the theological aspects of marriage, "so that a couple will walk into a marriage knowing about its impact on their lives and

with an idea of what the sacrament means.

Fr. Gratsias has been known for his participation in ecumenical activities for the Church. He served for many years as the Archdiocese representative to the National Council of Churches in Christ general assembly (comparable to a board of trustees), and as a representative to the local and national Orthodox/Roman Catholic Consultations.

He has served the Archdiocese with his resonant voice as the announcer to a national radio audience during Patriarch Dimitrios' liturgy in Washington in 1990, and at the enthronement of Archbishop Spyridon in New York.

In 1982, Fr. Gratsias also hosted a program called "Christianity: East to West" at the radio station of Long Island University's C.W. Post Campus. His topics ranged from theology to current events to interviews. The program aired for nearly a year but ended because of budget cuts at the university.

The parish serves the greater community through the rental of its basement hall. Organizations that include Weight Watchers, a local Hispanic organization and various civic groups regularly use the facility.

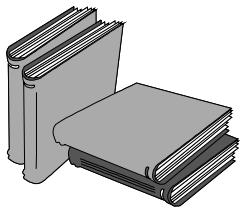
Interaction with the community includes the popular Greek food festival which takes place the first weekend in June. And, this year, the parish will take part in welcoming "America Sail '98," the parade of Tall Ships that will dock in Glen Cove July 11-14.

Resurrection Church is currently involved in plans for a new church complex. Within the past year, members raised more than \$500,000 to purchase a six-acre site in Old Brookville, about three miles south of the present church, at a prime location near the intersection of two major highways. The site is more centrally located to parishioners in various parts of northern Nassau County. Community leaders are selecting an architect, but actual construction of the facility is several years away.

One short-term effect of this project has been a drop in Fair Share revenue by nearly 18 percent as parishioners channeled more of their donations toward the property purchase. However, Fr. Gratsias expressed confidence that members soon will resume their generous support of the parish and its ministries.

*Church of the Resurrection is located at 34 Cedar Swamp Road in Glen Cove. Ph. (516) 671-5200.*

—Compiled by Jim Golding



# B O O K S

## Third Edition of Constantelos' Book Published

Hellenic College Press recently published the third revised and enlarged edition of the book, *Understanding the Greek Orthodox Church: Faith, History and Practice*, written by Demetrios J. Constantelos, Protospresbyter of the Ecumenical Patriarchate and Charles Cooper Townsend Sr. distinguished Professor of History and Religion, Emeritus, at The Richard Stockton College of New Jersey.

The book was originally published by Seabury Press—Harper and Row. A second edition was published by Hellenic College Press in 1990.

Understanding the Greek Orthodox Church has been highly praised by Orthodox and non-Orthodox reviewers alike, including book reviewers of secular professional journals such as *Choice*, *Library Journal*, *Religious Studies Review*, and others.

Writing for *The Word*, the official monthly of the Antiochian Orthodox Church, Father Stephen H. R. Upson, a highly respected Harvard scholar, concludes by emphasizing that "this book should be read by every seminarian of whatever jurisdiction, by as many lay people as possible, and all the clergy, no matter what their training and experience. The more the reader knows, the more he will enjoy himself while learning."

## The Life and Times of Constantine the Great

*The Life and Times of Constantine the Great: The First Christian Emperor*  
By D.G. Kousoulas, 511 pages—Bethel, Conn.  
Rutledge Books Inc., \$24.95  
ISBN: 1-887750-61-4

On the Feast Day of Sts. Constantine and Helen, we honor two of the Church's greatest saints who had profound influence on Christianity.

We know Constantine by rote as the Roman emperor who turned the small city of Byzantium into the imperial Constantinople and gave Christianity legal status in the empire. His highly devout mother discovered the True Cross in Jerusalem and established many churches in the Holy Land.

But we really don't know them as people, or what their lives really were like, and the environment that nurtured and sustained them.

Dimitrios G. Kousoulas, emeritus professor of political science at Howard University in Washington, has addressed that.

A student of Constantine's life for more than 25 years, Professor Kousoulas has produced what some have called "one of the most detailed and intimate biographies of the man who ushered in the Christian era and changed the course of Western Civilization."

Kousoulas has drawn extensively from original Latin and fourth century Greek sources to recreate the life and times of Constantine the Great in vibrant detail.

He traces the complex and fascinating life of this great leader from his birth to the daughter of an innkeeper in Illyricum (what is now Serbia and Croatia) and an officer in the Roman army, Constantius, who later went on to become one of four rulers of the empire under Diocletian, through his development into adulthood, and the hardships and intrigues of the harsh era that molded him.

Written not as a dry piece of academic research, but in a very flowing reader-friendly style, this important work provides insight into the late third and early fourth centuries and factors that led to several

The Rev. Dr. Michael Fahey, S. J. a leading Roman Catholic theologian, editor to *Theological Studies*, writes in *Emmanuel*, a pastoral theological monthly, that "the book would be ideal reading for a Roman Catholic. . . and one would hope too that this title would be assigned as required reading in Catholic seminaries." Similar enthusiastic reviews appeared in *The Living Church*, a leading journal of the Episcopal Church, *Theologia* of Athens; and other popular and scholarly periodicals.

This edition of *Understanding the Greek Orthodox Church* of nearly 300 pages includes new chapters such as "Spirituality and Spiritual Growth," "Liturgy and Liturgical Life" and more. The book concludes with three revised chapters on the Greek Orthodox in the English-speaking world (United States, British Isles, Australia). It is an ideal book not only for Sunday School teachers and lay people of all educational background but also for community festivals where fellow Americans seek to learn more about the faith, history, and praxis of the Greek Orthodox and other Orthodox churches.

As the *Library Journal's* unqualified recommendation put it: *Understanding the Greek Orthodox Church* is a fascinating book.

periods of persecution of Christians prior to Constantine's final triumph.

It chronicles the great battles of his career, especially the fateful engagement at the Milvian Bridge where his troops marched under the banner monogrammed with XP (chi rho signifying Christ) after his vision of the cross in the sky, and their ultimate decisive victory in 312 AD.

He eventually became "Augustus Maximus" (Supreme Emperor).

His celebrated accomplishments include the Edict of Milan in 313 that ended persecution of Christians and granted them equal legal status with other religions of the empire, thus introducing the principle of freedom of religion.

Kousoulas devotes a considerable portion of the book to Constantine's influence on the Church.

As the institution continued its expansion and development in peace and security, Constantine paid close attention to and exercised great influence over the Church's internal affairs, even though he did not become baptized as a Christian until many years later, on his death bed.

He used public funds to support the Church and his imperial authority and state bureaucracy to deal with internal feuds between bishops, and heresies such as Donatism and Arianism that threatened to tear apart the Church. His decision to relocate the capital of the empire to Byzantium, planted the seeds from which the Byzantine Empire eventually sprouted.

The reader gets the distinct impression that, as arbiter of the faith in Church affairs, Constantine took on the role of Supreme Pontiff.

In today's secular multi-cultural society, with its wall of separation between Church and State, we cannot begin to comprehend the far-reaching influence of such a leader. Professor Kousoulas' book brings into focus the very real person who was Constantine the Great.

See CONSTANTINE on p. 21

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and  
A special congratulatory letter  
from Ancient Olympia, Greece  
by Councilman Thycedes (Thukis) Cosmopoulos  
and his friends . . .

His letter reveals that as he read a newspaper article, that 10 cities in the U.S. were officially bidding for the 2012 Olympiad, and states, he was moved with emotion, when he read the word HOUSTON.

He remembered when a group of Houstonians had visited Ancient Olympia in October, 1996, and after being introduced over coffee, he remarked that Athens-Mother of the modern Olympiad should have been awarded the Historic Centennial Games. The Golden Olympiad 1896-1996! While Atlanta should have bid for the games of the Twenty-First Century-year 2000!

We responded by telling him a story which occurred in 1988 when Greek minister of cultural affairs Melina Mercouri had stopped in Houston, after Atlanta's bid, as the only city in the U.S. vying for the 1996 Olympiad. Unofficially, a question was asked to our then-mayor, Kathy Whitmire. If Houston would also bid for the 1996 Olympiad? The reply was, "It would be an honor, but the Centennial Games belong only to Athens," and we proceeded by telling Thuki and his friends that we proud Texan-Houstonians, with that thoughtful comment, showed respect to the spirit of the Olympic Ideal.

Thus, when he read the word Houston, he sent us this congratulatory letter in Greek handwriting, and in translation, his message reads: "When my friends and I learned that your famous city of Houston (which has NASA) would officially bid for the Olympic Games of 2012, it made us extremely happy. And want to be the first from Greece, and especially from Ancient Olympia, the birthplace of the Olympic Games, to wish the People of Houston from the bottom of our heart. Great expectations on your noble project in pursuing the 2012 Olympiad."

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# Tell Me Father

## The Holy Mother Church

**Q** What am I to believe? On the one hand, I hear about the importance of the Ecumenical Patriarchate for the entire Orthodox population in the world and, on the other, I hear those who suggest that the Patriarchate has no value for us because it is a Turkish institution and receives its orders from the Turkish state. Even if the Patriarch has good intentions, how can he function under these conditions of slavery? Do we need the Patriarchate in order to exercise our Orthodox religion in a free America?

**A.K.T.  
Chicago**

**A** Through the years, I have written several articles about the Ecumenical Patriarchate, its great role in history and its importance for us today in America and the entire world.

I know, however, there are some people who, like yourself, question the importance of the Patriarchate for world Orthodoxy primarily because they think it cannot exercise its mission from its present setting, Turkey, which is hostile to it.

**By Fr. George Papaioannou**

I recognize the great importance of freedom in the life of people, especially the freedom to practice their religion. No doubt, Turkey has been hostile to the Patriarchate and continues to present obstacles in the exercise of its worldwide mission.

Why, then, does the Patriarchate insist on remaining in such an unfriendly environment and not move to another location, outside of Turkey, as some have suggested?

What is the answer of the Patriarch to the claims that it cannot serve Orthodoxy from a country that is hostile and predominantly Muslim?

His All Holiness Patriarch Bartholomew responded this way to a similar question put to him by the editors of the students' magazine of Columbia University. "The Ortho-

dox Patriarchate," he said, "has had its See in Constantinople for more than 1,700 years and has no reason to change it now. The fact that the Muslim population is in the majority in the city of Constantinople does not prevent us from exercising our duties and offering our service to Orthodoxy. One could even say that the conditions of our life, in the midst of a predominately Muslim population, represent a special and important favor of God toward us, who are thus called to bear witness to His truth under these conditions."

The Patriarch recognizes that it is difficult for people like us, who measure freedom of the Spirit and opportunities, in secular terms, to comprehend the Mission of the Patriarchate that considers suffering and martyrdom as an opportunity for witnessing.

"Thinking in secular terms, of course, one would seek the comfort that life among like-minded or like-believing people offers. However, the judgment and will of God do not coincide with those of men."

That is how I also see the Patriarchate of Constantinople: a beacon that sends its bright rays of Orthodoxy to the entire world even though, speaking and thinking in human terms, it is not in the most comfortable and attractive environment.

It is, therefore, an injustice to those guardians of our spiritual inheritance in Constantinople to doubt and question their witnessing. To leave those hallowed precincts would be, in the humble opinion and belief of this writer, not only a betrayal of a sacred trust, but also an unacceptable breach of historical continuity.

As far as our particular situation here in America is concerned, the strong bond that exists between the Archdiocese and Ecumenical Patriarchate is mutually beneficial.

The bonds between the Mother and Daughter, the Patriarchate and the Archdiocese, are as strong today as they have ever been.

As it has done in the past, the Ecumenical Patriarchate will guide us with its wisdom and love to overcome the crises that surround us so that we may continue the upward progress and meet the challenges of the future.

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# challenge

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## The Ascension of Our Lord~May 28

"He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, He said, 'you heard from Me, for John baptized with water, but before many days you shall be baptized with the Holy Spirit . . . You shall receive power when the Holy Spirit has come upon you'" (Acts 1:4-5,8), "power from on high" (Lk 24:49). It is God the Holy Spirit who will visit them. He had already promised this on Holy Thursday evening. "And I will pray the Father, and He will give you another counselor . . . even the spirit of truth . . ." (Jn 14:16-17). "It is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go I will send Him to you" (Jn 16:7). "He will teach you all things, and bring to your remembrance all that I have said to you" (Jn 14:26). "When the Spirit of truth comes, He will guide you into all the truth" (Jn 16:13). "But when the Counselor comes, whom I shall send to you from the Father, even the Spirit of truth, who proceeds from the Father, He

will bear witness to Me; and you also are witnesses . . ." (Jn 15:26-27).

After having spoken to them in this way, "He led them out as far as Bethany, and lifting up His hands He blessed them. While He blessed them, He parted from them, and was carried up into heaven" (Lk 24:50-51). "So then, the Lord Jesus . . . was taken up into heaven, and sat down at the right hand of God" (Mk 16:19). This is what we call the Ascension.

"And while they were gazing into heaven as He went, behold, two men stood by them in white robes, and said, 'Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw Him go into heaven'" (Acts 1:10-11). Then the disciples "returned to Jerusalem with great joy" (Lk 24:52).

(Taken from *THE LIVING GOD, A Catechism for the Christian Faith, Vol. 2 - St. Vladimir's Seminary Press*)

## Why Church Camp?

By Fr. Theodore J. Barbas

"Why should I go to a church summer camp?" This is the most frequently asked question by Orthodox youth who have never before attended one of our Diocesan or parish summer camp programs. The answer to this question, however, is best answered simply by attending a camp session. Once a young person experiences the fun, love, growth, friendships, and the spirituality of camp, no convincing is necessary. The camp programs in our Archdiocese offer our young Orthodox Christians the opportunity to experience their faith in ways that they may never had before. In addition to the friendships that are cultivated at camp, as well as the many fun and exciting activities that are offered, the camp setting is perfect for one to come to a new and vibrant relationship with our Lord and God and Savior, Jesus Christ. Campers are literally taken out of their everyday normal environments and find themselves in a place that helps tear down the "wall" that society and life builds around them, so that the true self may find a relationship with God that is uninhibited by external pressures. The camp setting is extremely conducive to prayer, meditation, inward reflection and evaluation, and the opening of oneself to others. In this spiritual environment, guided by the clergy of our church, a camper can participate in the Sacraments of the Orthodox Church in a new and meaningful manner. A majority of campers freely choose to seek the Sacrament of Holy Confession during their stay at camp. Discussions on the faith, together with discussions on real-life situations combine to help the camper grow spiritually, intellectually, and emotionally. Sports and many fun activities are interwoven throughout the day, so that the camper is constantly on the go, while interacting with a variety of new friends—both fellow campers as well as staff members.

I have had the blessing of directing the Boston Diocese Camp for seven years, and can honestly say that it was through this camp experience that I grew the most in my own walk with Christ. As a seminarian, youth worker, and now priest, I see how my spiritual growth was dramatically

enhanced by the love and openness of the campers and staff that have gone through the program. I have had the honor and privilege of witnessing many little miracles in the lives of precious young Orthodox Christians who came to camp and opened their hearts to the love and presence of our Lord Jesus Christ in their lives. Many problems, issues, and what seemed to be insurmountable struggles in the lives of these campers and staff were confronted, and the process of healing set into motion by the willingness of the individual to allow Christ to work in his/her life. The work that is begun at camp is tremendous, but needs to be followed up by a daily practice of the faith both at home as well as in parish youth programs. Parents, youth workers, and clergy need to join forces to help make the reality of the camp environment—the daily practice of the Orthodox lifestyle of prayer, fasting, fellowship, confession, and communion—become the reality of daily life. Camp should be seen as an oasis of fun, fellowship, and spirituality, which serves as a periodic retreat and refreshment to continue life's journey. To all parents reading this article, my sincere hope is that you will encourage your child to experience this opportunity by enrolling him/her in one of our Diocesan or parish camps this summer. The seeds that are planted in the lives of these young Orthodox campers during their stay at camp will bear much fruit throughout their lives. I close by sharing with you the Scriptural passage that we at the Boston Diocese Camp begin each camp session with—it is our goal and guiding theme by which we approach this most sacred responsibility. . .

People were bringing little children to Him in order that He might touch them; and the disciples spoke sternly to them. But when Jesus saw this, He was indignant and said to them, "Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it." And He took them up in His arms, laid His hands on them, and blessed them. (Mark 10:13-16)

Fr. Barbas is director of the Boston Diocese Youth and Young Adult Ministries

## What Do You Think?



To **Calvin Klein** and his latest round of raunchy advertising on public buses, transit lines, and periodicals. Yes, his notoriety for sexy, pornographic ads of models displaying clothing on half-bare bodies continues to go unbridled.



To the "hip-hop soul pop" singer "**Usher**." His new album entitled "My Way" blatantly promotes promiscuous sex. Usher claims to be dedicated to helping kids in his community and believes himself to be a good role model yet, his seductive lyrics and the message he is sending through his music tell a different story.



To the many **professional athletes** who serve as role models for our young people. The May issue of **Sports Illustrated** is quoted as saying, "One out-of-wedlock child for every player

is a good ballpark figure. For every player with none, there's a guy with two or three." The ten-page article cites NBA agents as saying that they spend more time on paternity claims than on contract negotiations and that an estimated 90% of athlete-related paternity cases are settled "quietly, before they become a matter of public record.



To the animated series "**South Park**." Parents should not be fooled by this cartoon. It is rated TV-M which means that the characters can engage in foul speech and experience massive amounts of cartoon violence, and they do!

⇒ *What's your opinion on these topics? Write to us at the Youth Office. We'll print your comments! We look forward to your responses.*

## DIOCESE SUMMER CAMP - Compact Disc Recording

Are you going to be a camper at your local diocese camp this summer? Well if you are, you're going to be part of an exciting project which is being sponsored by the National Youth Office!

The voices of campers throughout the diocese will be recorded to produce a compact disc entitled "Liturgical Hymns of Praise by Orthodox Youth." The goal of this project is twofold. First, to teach kids the hymns of the Divine Liturgy and introduce them to the beautiful tradition of Byzantine music in the Orthodox Church and, second, to allow them the opportunity to experience the joy of offering their talents for the glory of God, thus, bringing them one step closer towards being active members of the Eucharistic community.

Andrew Anthony, a contemporary Orthodox Christian singer and songwriter from Australia is collaborating with the National Youth Office on this project and will be traveling to each camp to record the kids chanting the hymns of the Divine

Liturgy which they will be learning during their music sessions at camp.

His Eminence Archbishop Spyridon has given this project his blessing and much work is under way to see it to its successful completion!

**Challenge** is the youth supplement to the Orthodox Observer produced by the Department of Youth & Young Adult Ministries.

Articles reflect the opinion of the writers. Write to the Office of Youth & Young Adult Ministries, Greek Orthodox Archdiocese of America  
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## DIOCESAN SUMMER CAMP SCHEDULE

DIOCESE/DIRECTOR	CAMP	SESSIONS
<b>ATLANTA</b> Fr. Michael Eaccarino Camp Director (404) 634-9347	St. Stephen's	GOYA July 26-August 1
<b>BOSTON</b> Fr. Ted Barbas (617) 277-4742	BDC- Boston Diocese Camp	GOYA/JOY July 5-11 • July 19-25 GOYA July 12-July 18 JOY July 26-August 1
<b>CHICAGO</b> Fr. Jim Gordon-YD (773) 626-5400 Fr. B. Chiganas Camp Dir.	Camp Fanari	GOYA June 21-June 27
<b>DETROIT</b> Perry Koulouras Camp Chrmn (248) 353-2170	Diocese of Detroit	GOYA/JOY July 5-August 7
<b>DENVER</b> Fr. Mark-YD (303) 333-7794	Orthodox Christian Youth Camp	GOYA/JOY July 12-July 18
<b>NEW JERSEY</b> George Mysteros, Camp Director (410) 319-9752	CYC	GOYA/JOY August 16-August 21
<b>PITTSBURGH</b> Diocese of Pittsburgh Vassi Makris- YD (412) 621-8543	Pittsburgh Diocese Summer Camp	JOY- June 21-27 • June 28-Jul 4 GOYA - July 5-11 • July 12-18
<b>SAN FRANCISCO</b> Melissa Bazos, Camp Director (916) 759-1268	St. Nicholas Ranch	JOY & GOYA July 5-July 11 • July 12-July 18 July 19-July 25
Ellen Belesiu (503) 639-6464 George Psihogios (503) 639-5403 Camp Directors	Camp Angelos	JOY & GOYA August 16-August 21
Perry Skaggs, Camp Director (213) 935-8015	St. Sophia	JOY & GOYA July 8-August 15

# YOUNG ADULTS



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## of Special Interest

### A Tribute to Our Mothers

The celebration of Mother's Day on the second Sunday of May has always had a special significance for all of us, perhaps more so during these troubled times than ever before. People throughout the world, in all ages of recorded and pre-recorded history have demonstrated their deep reverence for motherhood. This is attested by the various art forms, myths, literature, and religions of people from the most primitive to the most highly developed cultures and societies.

Fr. Peter G. Rizos, Ph.D.

Even obstetricians who help to deliver thousands of babies never cease to be amazed by the normal development of the human fetus from the moment of conception to the time of the entrance of the baby into the birth canal to arrive into the world in the ninth month of pregnancy. How significant it is that God the Father chose to have His Son enter the human race by the Holy Spirit and a Virgin Mother to whom He entrusted the nurture of His beloved Son.

No greater joy can come to a husband and wife whose marriage has been blessed by the Church, and who live according to God's commandments, than to be blessed with a child that both of them want. Having a child does not bring the parents closer together unless they already have an "indissoluble bond of love", and are conscious of the sanctity and the responsibility of their exclusive love and total commitment to one another.

We truly appreciate the blessing of motherhood as Orthodox Christians when we consider how dispensable normal, healthy babies have become as they continue to be sacrificed on the high altar of convenience. A fetus is not a matter of choice as to whether or not it is to be carried to term. He or she is a child, created in the

image and likeness of God—not a disposable commodity.

Mother and child constitute a very special bond of sacrificial love. Anything that undermines or does violence to this bond is a heinous crime to human nature and an offense to our Creator. Practices that depersonalize motherhood by reducing human conception to clinical experimentation for the purposes of scientific research are a dehumanizing travesty. History has shown us that hubris is not without its retribution.

How blessed we are to have had mothers who cared deeply for our physical, mental, and spiritual well-being. How thankful we should be to God for the tender but firm upbringing we were given by God-fearing parents whose primary concern in life was to give us nothing but the very best that had for our total welfare.

A well-integrated, devoted mother is the pride and joy of her husband, the inspiration and spiritual well-spring of her children, the very foundation and bulwark of our society. As a planet continues to rotate on its axis no matter how many miles it orbits around the sun, so too does our personality continue in our lifetime to revolve around its innermost core which was formed by our relationship with our mother, or adoptive mother.

The Lord said, "When a woman is in travail she has sorrow, because her hour has come; but when she is delivered of the child, she no longer remembers the anguish, for joy that a human being is born into the world" (John 12:21). From the moment that a woman learns that she is with child, to the day she as mother leaves this world, no one can share more deeply in the joy, pride, and empathy that she has for her child.

God bless our mothers, living and departed, and a happy Mother's Day to them all.

### Late Metropolitan of Demetriados Honored

VOLOS, Greece — The State of Israel has declared the late Metropolitan of Demetriados, Bishop Joachim Alexandropoulos of Volos, a Righteous Gentile for his intervention on behalf of the Jewish community during the German occupation of Greece.

Due to his profound efforts, at least 700 people were saved. They were hidden by the residents of the villages of Mt. Pelion. The survival rate of this community was far greater than that of the average in Greece, only 26 percent perished, as opposed to the national average of 86 percent.

Not only did he have a major impact on the Church of Greece, the Metropolitan was instrumental in laying the ground work

for the development of the fledgling church in the United States. He became an American citizen and resided here until 1930.

He served as the first priest of Agia Sophia in Washington, from 1906 until 1917. He was elevated to Bishop of Boston in 1923 and remained there until 1930. At this time, he returned to Volos and served as Metropolitan of Demetriados until his death in 1959.

The late Metropolitan Demetriados has been awarded the title of "Righteous Among the Nations" and his nearest relative in Volos will receive a medal and certificate proclaiming such on his behalf. His name will be inscribed in the Holocaust Museum in Washington as well as on the Righteous Honor Wall at Yad Vashem, in Jerusalem.

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## CONSTANTINE

from page 17

### About the author

Professor Kousoulas was born in Chalkis, Greece in 1923. After coming to the United States in 1951 under a Fulbright

## MISSIONS

from page 7

Many do not have a religious affiliation. Most would not have sought solace in a civilian Church family at all were they not in the military. But because they know a chaplain, they seek his or her guidance. Herein lies the greatest opportunity for mission: to touch a young life with God's unconditional love and abundant grace. There is lot of missionary work to be done in this way. It is a spiritual desert out there, and a chaplain can be like water on parched earth. From there, it is faithfully left in His hands, for it is He who gives us the life-giving water from which we shall never thirst again.

Fr. Gianulis is a priest of the Greek Orthodox Archdiocese of America. He holds the rank of lieutenant commander in the U.S. Navy, and is currently assigned as chaplain aboard the U.S.S. HARRY S. TRUMAN (CVN 75), America's newest aircraft carrier, homeported in Norfolk, Va.

## ABBOT

from page 4

at Lyons, France.

On Saturday, May 2, Fr. Vasileios lunched informally with students of Holy Cross and Hellenic College. Afterward, he joined students in the dormitory recreation hall to answer questions and to discourse on Orthodox prayer and monastic life. The session lasted for almost four hours. Significant in Fr. Vasileios' answers, students commented later, were his humor, depth, and use of paradox. Citing the Desert Fathers, he noted again and again that in order to live authentically, Orthodox must learn to give up everything. When asked about the Orthodox witness to heterodox in America, he said that "Orthodoxy does not convince us, but charms us," indicating that the Orthodox way is not argumentation but living with freedom in the Holy Spirit.

On Sunday he liturgized in the Holy Cross Chapel, preaching on the theme of the Myrrh-bearing Women. The women brought myrrh, he said, which scent has filled the Church ever since. We are to pray to see the risen Christ, and the stone will be removed for us.

Scholarship, he taught at Howard University, where he was chairman of the Political Science Department from 1966-70. He also was visiting professor at George Washington University and the National War College (now the National Defense University).

Kousoulas has been decorated for his participation in the Resistance during Greece's occupation by the Nazis and has received the Golden Cross of the Order of Phoenix. He is an Archon of the Ecumenical Patriarchate.

His several books, which have appeared in Greek and English, include *The Price of Freedom: Greece in World Affairs* (Syracuse 1953); *Key to Economic Progress* (Ballantine 1958), translated into 27 languages; *Revolution and Defeat: The Story of the Greek Communist Party* (Oxford 1965); *On Government* (Wadsworth 1968); *On Government and Politics* (Brooks-Cole 1972-83), published in five editions and used as a core text by more than 150 colleges and universities in the U.S. and abroad; *Modern Greece: Profile of a Nation* (Scribners 1974); and *Power and Influence: Introduction to International Relations* (Brooks-Cole 1983).

Professor Kousoulas and his wife, Mary, reside in Bethesda, Md.

—by Jim Golding

## CLERGY-LAITY

from page 2

include a Fourth of July Doxology followed by a reception, the Archieratical Divine Liturgy on July 5, the opening Philoptochos breakfast on July 6, and a grand banquet on Thursday evening, July 9.

As in past Congresses, a commemorative album is being produced by the Archdiocese Office of Publications under the Very Rev. Philemon Sevastiades, in cooperation with MILITOS Publications. The book will commemorate the 75 years of the Archdiocese.

The Clergy-Laity Album will have a limited run of 2,000 copies and will include sponsors' names under the following categories and rates: Platinum Page Grand Benefactors, \$7,500 or more; Gold Page Benefactors, \$5,000; Silver Page Patron, \$2,500; Donor, \$1,000; Supporter, \$500; and Contributor, \$250; and Friend, \$100. Those interested may contact Fr. Sevastiades at (212) 774-0207.

According to Congress organizers, there is still space available for exhibitors, which are limited to vendors and church ministries. For more information, contact Fr. Gabriel Karambis at the Archdiocese Office of Stewardship Ministries, (212) 570-3537.

## CYPRUS

from page 6

that ever since, the island has been caught in a conflict between Turkey and Greece, which is also a conflict between Islam and Orthodox Christianity. The article refers to the 24-year Turkish occupation of northern Cyprus as a "Turkish landing" and that over the next 10 years, Greek Cypriot officials say, the churches were looted of more than 20,000 religious artifacts.

The article follows the trail of the artifacts allegedly stolen from Mr. Dikman stretching through Europe and the United States. This assertion comes from Michel van Rijn, a central figure in the unfolding case, who says he was once Mr. Dikman's principal client. Since then, Mr. van Rijn, 47, a Dutch art dealer, has been trying to help the Greek Cypriot authorities reclaim some of the plundered items he helped sell for Mr. Dikman. He goes on to say that some Turkish military officers and local officials knew what Mr. Dikman was doing. Saying that, with their knowledge, Dikman hired and trained a team of thieves; sent the team into northern Cyprus soon after the 1974 Turkish "intervention" with lists of priceless frescoes and mosaics to be removed; stored his loot in Kyrenia Castle, a popular tourist site in the northern Cypriot port of Kyrenia

and finally sent it to Munich.

Mr. Dikman's trial is set for later this year and there is critical evidence against him mainly of photo albums that show how he obtained some of the Cypriot treasures.

"This was professional work," Mr. Kitschler said. "It involved making sketches scaffolding and bringing in specialized equipment. It wasn't a matter of slipping into a church at night and sneaking out with something under your coat."

Miller and Kinzer quote the Turkish Cypriot leader Rauf Denktash who "denied that his government had in any way encouraged or tolerated looting of Orthodox sites." But the article states that the Turkish military prohibited a reporter from visiting two sites that were said to have been heavily looted, the monasteries of Chrystosomos and of Akhiropietos. Visits to the normally closed churches of Antiphonitis and Kanakaria revealed empty, dilapidated structures in desperate need of repair.

The reporters conclusion insinuates that the political strife between Greek and Turkish Cypriot authorities add fuel to the flame and even "helped make the thefts possible and now complicate efforts to protect remaining treasures." For the time being, no progress can be foreseen.

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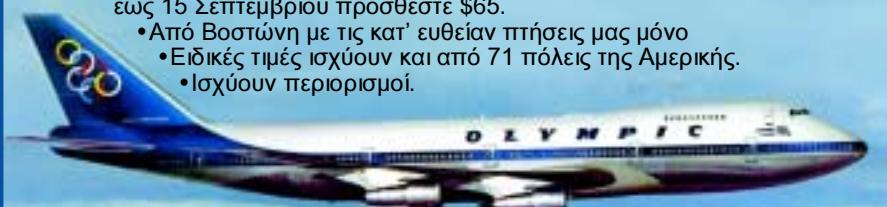
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continued from page 24

It was becoming increasingly clearer as to why all these churches were still being maintained and why the Ecumenical Patriarchate has stayed (and must continue to stay) in Istanbul despite persecution. "Listen with your hearts" His All Holiness had warned us, and listen we did.

As our buses proceeded back to our hotel, one young adult stood up and put things in perspective for us — our blessed freedom and lifestyle in the United States as compared to the struggle to preserve the faith there in Istanbul.

We agreed to take up a collection and divide it amongst the seven churches we visited. For some who had to save hard to come on this trip, it was a small and willing sacrifice to forego bazaar and souvenir shopping.

#### A memorable Pascha

On Holy Saturday night, only feet from where Patriarch Gregory was hunged at the onset of the Greek Revolution in 1821, this square would come alive with the light and message of Pascha through His All Holiness and be spread amongst the Orthodox faithful who forewent bringing in Pascha in the solitude of their own beloved parishes (sparsely attended as they were).

Individually, each of the 72 remaining churches in and around Istanbul might be small in numbers. Together, they formed a memorable mosaic.

Many local parishioners are used to seeing His All Holiness regularly. We couldn't help but notice them noticing us. Throughout the service, they were smiling at us, amused by (but understanding of) our curiosity and awe with our probing video cameras and zoom lenses in full force — flash bulbs ablazing.

In the Divine Liturgy that immediately followed, the Patriarch administered Holy Communion to every single person on the long and slow-moving line.

The sheer simplicity and humility of this scenario (and others like it) made us appreciate the beauty of our Orthodox Christian heritage — a jewel, indeed a treasure that is untouched, unspoiled, unobstructed by worldly ways, free for the taking by the privileged and the poor alike.

To round-out our trip, after the Easter Sunday morning Agape service, we dined in fellowship on the Asian side of Istanbul with our local hosts and young adult counterparts and later that evening, the festivities continued: "Bouzoukia and dining at Zorba's"

On Monday we were back in the groove visiting two more spiritually historical sites: the Holy Trinity Monastery at the former

# YOUNG ADULTS

## A Pilgrimage to Phanar



(top) Riding donkeys to St. George Koudounas Monastery on Pringhipos Island. (right) The traditional roasting of lambs on spits, Easter Monday on Pringhipos Island. (bottom) On the ferry going to Halki and the Pringhipos islands.

(Photos courtesy of Archdiocesan GOYAL members)



School of Halki and the St. George Monastery on Buyukada (Pringhipos) Island — both near Istanbul.

Like Aghia Sophia, we can only hope and pray that the Turkish government allows the Ecumenical Patriarchate to reopen the school of Halki, which houses the world's most comprehensive library of church teachings and literature throughout the centuries. Hey, does anyone want to volunteer to create a web site for this library?

Looking back at the entire trip, on paper, this "site-seeing" tour might seem a little imbalanced with almost 20 hours of liturgical experience over five days at about 10 different churches and monasteries. Not even the 90 minutes of bazaar shopping stood out as much as our church visits.

The flight home turned out to be the "shortest" 10-hour plane ride of our lives.

Hard to imagine considering we just spent five exhausting, action-packed days with very little sleep. Many of us stayed up night after night in the hotel lobby sharing and reliving what we saw and did. And all this after a 9-hour flight to Istanbul.

Our feelings were best summed up by one young adult, Stefan, one of three Ukrainian Orthodox young adults who joined us on this trip, as we approached JFK: "We should ask the pilot to circle the airport for a few more hours." We all wanted to continue sharing and reliving our experiences, exchange phone numbers, e-mails, etc., and have a few more laughs.

The interesting thing to note is that this trip was proposed in January to the Archdiocesan GOYAL board by the Archdiocese Chancellor Fr. George Passias. After putting matters in the capable hands of Despina Dinas, the Archdiocesan District GOYAL coordinator, it was organized and advertised in less than two months.

Fr. George and Despina thought of everything! Just before we left for Istanbul earlier on Holy Wednesday evening, they even managed to secure a quiet area near our boarding gate at JFK so that Father could anoint us with Eukeleo (holy oil).

The Patriarch's Archdeacon, Father Tarassios, was also helpful in providing historical facts and general assistance to make our pilgrimage a success.

## Archbishop Spyridon's Address to HC/HC Graduates

from page 8

of salvation is not so simple a task. Or perhaps I should say, it is not as simple a task as you no doubt thought it would be when you first arrived here.

On the contrary, proclaiming the Gospel requires much of us. It requires love. It requires perseverance. It requires intellectual honesty. And it requires spiritual discernment.

And it is when we consider these — love, perseverance, honesty, and discern-

ment — that we see how praxis — living the Faith — bears significantly upon the message we proclaim. In fact, it is not by boasting triumphalistically of Orthodox theology that people will gravitate toward its truth. Rather, it is by witnessing our faithfulness to our own proclamation that they will be attracted to the Faith we share.

This goes for the clergy, and future clergy, among you. And it goes for the laypeople among you. For all of you will be leaders in the Church — at the parish level, in our respective dioceses, and on the na-

tional level — men and women who, by virtue of your education and spiritual formation, will be looked upon by the Faithful, and others, to instruct and guide them.

My spiritual children, these are my words of exhortation to you as you leave the bosom of these institutions that have nurtured you these last several years. Along with your families, your professors, and all of the Faithful of the Church, I pray that the Father, the Son and the Holy Spirit will continue to bless you with the grace to accomplish the task now set before you.

## AUXILIARY BISHOPS —

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Center since 1984. Father Couchell began working for the Greek Orthodox Archdiocese in 1964, initiating the campus ministry program. He went on to serve as Executive Secretary of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA); president of SYNDESMOS, the World Fellowship of Orthodox Youth Organizations, and from 1971-81 was English editor of the Orthodox Observer.

Details regarding their consecrations and assignments will be forthcoming.

# YOUNG ADULTS

It's about 1:50 p.m. on Tuesday, April 21, and we're 35,000 feet up, somewhere over Eastern Europe. Sixty eight of us young adults (representing 10 states) are heading home and reminiscing about the truly unforgettable experience we had in "the Poli."

We leave having been equally impressed, moved, and overwhelmed by what we just experienced: *Pascha "I' stin Poli"* Easter in "the City" — Constantinople.

By Ted Miroulis

Although meeting the Ecumenical Patriarch was awesome enough for us, as was the majesty of Aghia Sophia Cathedral (now a museum), it was the "little" and unexpected things encountered on this trip which really impacted us the most.

After touching down at Attaturk Airport (Istanbul) on Holy Thursday morning, and freshening up at the Taksim Plaza Hotel, we set off on buses for the Ecumenical Patriarchate.

Unlike what you'd expect from a worldwide headquarters of a major faith, the Ecumenical Patriarchate stands nestled in the back streets of an impoverished and still declining section of Istanbul. No circular driveways. No flowing fountains or beautifully pruned shrubbery. Just simple and peaceful surroundings (amidst chaos) that reminded us of the humble setting of Christ's birth.



Young adults with Patriarch Bartholomew in the courtyard of the Patriarchate, where His All Holiness gave them flowers from the Epitaphio.

## Orthodox Young Adults Build Bridge to Byzantium

With great anticipation, we all made our way to the formal greeting room where all heads of state and dignitaries are received. Upon entering his office, Ecumenical Patriarch Bartholomew I welcomed us, reflected on his visit to the United States, and most importantly advised us that, while in "the Poli," we should listen with our hearts, not with our ears. As the trip unfolded what he meant became crystal clear.

Where there were once hundreds of thousands of Greek (and other) Orthodox people, today, 72 churches remain in and around Istanbul serving less than 3,000 parishioners.

Some churches are maintained regularly but haven't held liturgy for weeks, months, even years. There simply just is no one left to carry the torch and there aren't enough priests.

### So Why Don't We Relocate the Patriarchate to Friendlier Soil...

Why on earth would the leaders of our mother Church decide to "stick it out" in Istanbul instead of moving the Ecumenical Patriarchate to any of several nearby predominantly-Orthodox Christian countries?

Many would have thought that the flame of Orthodox Christianity was extinguished under Soviet domination and oppression, which forbade any kind of religious expression

or worship. Who would have thought (when the Berlin wall and communism fell) that out of its ashes, the flame of Orthodox Christianity would rise up and soar like a Phoenix. It is this type of hope that keeps the decreasing Orthodox population ever-vigilant and protective of the dwindling and seemingly extinguished flicker of a flame in the form of their little churches throughout Istanbul. They do this to ensure that future generations can be given the faith.

### From Agia Sophia to the Tears of Kyria Sophia...

Good Friday for our group meant visiting seven churches scattered all over Istanbul (including the Ecumenical Patriarchate's Cathedral of St. George) for brief services and/or chanting in each — and of course some time for icon veneration and picture taking. Each church along the way was admired for its few parishioners who diligently prepared their respective Epitaphia for the evening procession, which they were intent on having whether 3, 13, or 30 people came. Each church impressed us in a different way, but none moved us the way Kyria Sophia's church did.

Kyria Sophia was a wonderful little white-haired

woman, whose warm smile was infectious. With our tour leader, Father George Passias leading the service, and later the procession of the Epitaphio, Good Friday came to Kyria Sophia's church in a way that neither she, nor her fellow-parishioners, nor we from America had expected.

Many of us had brought our Holy Week hymnals to follow along (and possibly chant) as best we could.

service on Holy Saturday morning with His All Holiness so that we can refill (and relive) the warmth of Kyria Sophia's humble church? Needless to say, His All Holiness, upon finding out our decision and request, enthusiastically sent us (with his blessings) along with Fr. George. Kyria Sophia's sweet angelic voice would once again penetrate the ears of our hearts. Was there even a dry eye left in the building?

### At the famed Aghia Sophia

Later in the day we would visit another Sophia that would move us deeply — the Cathedral (now museum) of Aghia Sophia (Holy Wisdom). For nearly a millennium, this 6th century cathedral was the largest house of worship in the world. While Byzantine culture was flourishing, it is said to have required 60 priests to liturgize on any given Sunday.

With mixed emotions we walked her hallowed halls. We were in awe knowing that we were walking through the corridors, stairwells, and entrances (indeed tracing the footsteps) of ancient Byzantine emperors, patriarchs of the Church, and the site of the 8th Ecumenical Council (869-870 AD).

At the same time we were quite disheartened seeing how beautiful iconographic Byzantine mosaics were desecrated over the centuries by the Ottoman conquerors who turned Aghia Sophia into a mosque for nearly five centuries before turning it into a museum in

1935. Saints have prophesied that Orthodox Christians will once again liturgize in Agia Sophia within the next century.

Tears of joy and hope would once again flow as our tour buses pulled into the Panaghia Vlaherna church before visiting Zoodochos Peghe (Life-giving Fountain) Monastery, where on May 29, 1453, the miracle of the fish took place as the Ottomans broke through the wall of Constantinople.

When the last of the two bus loads of people filed into the Panaghia Vlaherna church, we were about to be greeted by its approaching spiritual father and guardian, Father Basili. Upon entering the room, he stopped dead in his tracks and burst into tears, seeing his church filled with so many young faces at one time. And as of Friday morning, we were joined by quite a few young members of the local group, Tis Ferikoyi, thus increasing our presence and impact.

After he gained his composure and greeted us, Father Basili led us in chanting some Lenten hymns. Halfway through, he broke down — a second wave of tears filled his face because of his joy and disbelief. Others followed suit. Fr. George tactfully picked up the chant where Fr. Basili had left off.

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Archdiocese Chancellor V. Rev. George Passias and young adults at St. Nicholas Church where he conducted services on Good Friday evening.

Some who weren't as familiar with these services may have felt awkward or uncomfortable standing there hearing all their peers with hymnals chanting loudly around them. If this was the case for anyone, the ice was surely melted by our hosts who we unknowingly touched — and who in turn touched us.

Tears of disbelief streamed down the cheeks of a few of the local parishioners — their beloved parish church, which rarely had more than a dozen candles lit (if at all) on any given Sunday was unexpectedly transformed into a candle-lit opera house of worship with 70 additional voices chanting the bitter-sweet lamentations of the Good Friday procession. Kyria Sophia, not being used to (or prepared for) this, took it upon herself to put on a chanter's black robe, and tried her best to recall the tones of the hymns of the Epitaphio. Occasionally, a note would crack in her impassioned effort to lead (as she felt a good host should) the chants.

Upon leaving, their tears, humility, and gratitude were enough for our group to immediately call a vote before boarding the bus back to the hotel. A difficult choice fell upon us. Should we forego an opportunity to attend the