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Archdiocesan Council Begins New Chapter in Moving the Church Forward

NEW YORK The 1998-2000 Archdiocesan Council began its new term last month looking optimistically to the future with Archbishop Spyridon at the helm.

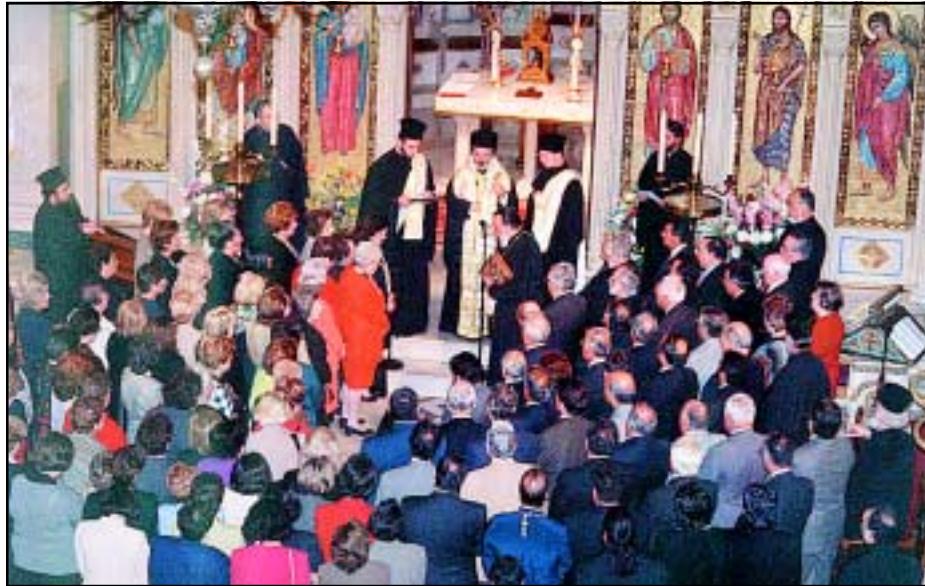
The body held two-days of meetings on Sept. 25-26, bringing a renewed enthusiasm for the work of the Church and her National Ministries.

The members worked closely together in a spirit of cooperation as the various Council committees met to carry on the decisions and actions of the Clergy-Laity Congress in Orlando.

Among its actions, the Council accepted donations to the Church totaling more than \$1.1 million.

At the outset of the fall sessions, in a new procedure initiated last year by Archbishop Spyridon, Council members and Philoptochos National Board members convened jointly in the Cathedral sanctuary for a brief opening prayer service. An address by His Eminence followed, in which he expressed his concerns about the future of the youth in a contemporary society fed by the mass media. (Complete text, page 8)

The Archbishop cautioned that young people are overexposed to the extent that "opportunities for a real spiritual education are becoming less and less available."



NEW ARCHDIOCESAN Council and National Philoptochos Board members assemble on the solea of Holy Trinity Cathedral for their induction. (Orthodox Observer photo)

Archbishop Spyridon also emphasized the importance adhering to the Church's basic building blocks of forgiveness, unselfish love, communion and commitment to God, and called upon the Council to seek a new direction "back to the basics of what it

means to be a Greek Orthodox Christian in modern America" which he said has to do with service - diakonia - expressed through the lived experience of God's love.

After his address, the Archbishop held an induction ceremony on the solea for the

Council and Philoptochos board members.

Following an exhortation by His Eminence (complete text, page 8), the Council and Board convened in separate sessions for their regular business meetings.

(Text of National Philoptochos President Eve Condakes' report to the Board, page 24)

New officers

New Council officers are: chairman, Archbishop Spyridon; vice chairman, John Catsimatidis of New York; secretary, Peter J. Pappas of New York; and treasurer, Nicholas J. Bouras of Summit, N.J.

In addition to the above, the following were named to the Executive Committee:

Andrew Athens (president emeritus) of Chicago; George Behrakis, Tewksbury, Mass.; Michael Cantonis, Tarpon Springs, Fla.; Harry Pappas, Visalia, Calif.; James Paulos, Dallas; and George Safiol of Weston, Mass.

(Complete list of members on page 2)

Major decisions, donations

During the deliberations, council members heard reports on several National Ministries and convened in committees to discuss upcoming issues and long-term goals.

The Executive Committee also met for several hours after the Council's regular meeting on Sept. 25. Archbishop Spyridon announced that the Executive Committee approved the \$125,000 for the National Philoptochos, the amount that the Clergy-Laity Congress acted upon as reimbursement for expenses and legal fees incurred in a court case.

The Council resolved that the Executive Committee find adequate and affordable housing for Archbishop Spyridon without time or budget limitations and for the recommendation to be brought to the Archdiocesan Council for approval.

Members also voted to accept the donation from a woman in Detroit of more than 10 acres in the Detroit area valued at \$1 million, that could serve as a site for a Diocesan complex.

Enlarged council

Another resolution the Council passed called for enlarging the body by 20 members, upon the approval of the Ecumenical Patriarchate. Inasmuch as this was a legislative act of the Council, the complete resolution reads as follows:

Whereas, the Archdiocesan Council at its meeting in September 1998 has expressed a desire that the governance of the Archdiocese be expanded to reflect a greater participation of lay and clergy leadership on the Archdiocesan Council, and

Whereas, the promulgation of amendments to the Special Regulations necessary to implement such expanded participation and other matters should be referred to the Charter Committee for review and recommendations to the next Clergy Laity Congress in accordance with established procedures, and

Whereas, interim legislation is required to immediately implement such greater participation of lay and clergy leadership on the Archdiocesan Council, which, in the opinion of the Archdiocesan Council, promotes the good and welfare of the Greek Orthodox Church in America.

HC/HC Installs President, Welcomes New Students

BROOKLINE, Mass. – The installation of the Very Rev. Damaskinos Ganas as HC/HC president and the welcoming of new students to the graduate school highlighted the Sept. 13-14 Holy Cross Feast Day activities at the seminary.

Fr. Ganas, who officially assumed his duties Aug. 15, was installed in a brief service following Vespers on Sunday.

By Jim Golding

Fr. Ganas, 55, formerly served as pastor of Kimisis Church in Brooklyn, N.Y., before being tapped in August by Archbishop Spyridon to serve as president.

In his address during the ceremony, Archbishop Spyridon said, in part, "Your installation as president of our most valuable Archdiocesan treasure should be a moment for a long and deep consideration of the vocation of this sacred institution, and your vocation, beloved Archimandrite, to preside on this campus...to preside in love...which is demonstrated by deeds and not words alone, to preside in faith...which understands that the message of the Gospel can never be compromised, and to preside in a total and complete commitment to the truth of our Orthodox Christian faith. For without these virtues, your presidency can never bear the spiritual fruit that our Church in America is very hungry for." (See full text, page 4)

Fr. Ganas remarked in his installation address, in part: "My election to preside over these two Schools gives me an opportunity and a challenge to face and resolve past, present and future issues and concerns with patience, steadfastness, but most importantly, with a spirit of cooperation and synergy that will be directed mainly, with the love of Christ for the good of our Orthodox Church in this country, for the benefit of our



ARCHBISHOP SPYRIDON celebrates service for Exaltation of the Holy Cross at the seminary chapel in Brookline. Also shown are Archdeacon Elias Villis (left), Very Rev. Damaskinos Ganas, new president of HC/HC, and newly ordained Fr. Michael Stearns. (D. Panagos photo)

Scholi, for the faithful who comprise our Archdiocese and support us and ultimately for the benefit of our students and future priests who will labor at our blessed communities."

The new president also said that he envisions "a stronger commitment to our Orthodox Traditions and Liturgical practices as we make a more conscientious effort to rediscover our ecclesiastical life and ethos, expressed in this very chapel which has spiritually nourished myself and many generations of beloved and devoted co-celebrants and laymen. Paying attention to small details as well as general aspects of our everyday life on this Holy Hill, we shall strive to mold our inner self, never compromising or relaxing the Holy Canons nor the supreme goal and purpose of our School!"

Archbishop Spyridon and school officials welcomed 29 incoming students to the seminary, the second largest number of new arrivals in recent history.

Nine new students have enrolled at Hellenic College for the fall semester.

Total enrollment is 106 students in the school of theology and 51 students at the college.

After the Vespers, the traditional bestowal of the School Cross to the new students and the Rassophoria for seniors in the graduate school took place.

At the Feast of the Exaltation of the Holy Cross the following day, His Eminence said in his homily, "I can think of no more fitting name for this beloved institution than the name of

See HC/HC on page 23

See ARCHDIOCESAN COUNCIL on p. 2

ARCHDIOCESE NEWS

New Archdiocesan Council Begins Two-Year Term

from page 1

Now therefore it is, **Resolved**, Section 2, Article II, Chapter 1 of the Special Regulations shall be amended to increase the number of members appointed by the Archbishop to the Archdiocesan Council from thirty-one members to fifty-one members, effective immediately, contingent upon the approval of the Ecumenical Patriarchate, and it is further

Resolved, such amendment of Section 2, Article II, Chapter 1 of Special Regulations shall constitute interim legislation in accordance with Section 6, Article II, Chapter 1 of the Special Regulations until the next Clergy Laity Congress, and it is further

Resolved, that following the adoption of this resolution the Archbishop may appoint up to such additional twenty members who shall serve the balance of the two-year term until the end of the next Clergy-Laity Congress.

In other actions, His Eminence acknowledged the following gifts to the Church: \$65,000 from Council member and



ARCHBISHOP SPYRIDON and vice chairman John Catsimatidis during the deliberations of the Archdiocesan Council. (D. Panagos photo)

Mrs. Dimitrios Kaloidis of Oyster Bay Cove, N.Y., for St. Basil Academy to be used for an Academy medical/dental center. \$50,000 from the National Philoptochos for the scholarship endowment fund at Holy Cross-Hellenic College. \$25,000 for HC/HC from St. George parish in Southgate, Mich.

Archbishop Spyridon further stated that the Philoptochos plans to provide for the tutoring of the children at St. Basil Academy, and that Holy Trinity Church in Bridgeport, Conn., will give \$7,000 to support the education of the youngest child at the academy.

At another point in the meeting, Executive Committee member Harry Pappas announced that he would cover 100 percent of the cost of cameras and production programming on the Odyssey Channel.

\$100,000 to Library

National Forum of Greek Orthodox Church Musicians President Vicki Pappas announced that the Forum is giving \$100,000 for the Archbishop Iakovos Library and Learning Center at Holy Cross School of Theology for a liturgical music room. She said that the amount was raised by individual church musicians, special trays in the parishes, and through the Philoptochos.

Committee reports

Committees met on Sept. 27 and presented reports on their deliberations after the Council reconvened. Highlights included:

Greek Education - discussed adopting Clergy-Laity Congress recommendations, among them: the creation of a short study course for grades K-8, books on conversational Greek, spelling, and Greek Orthodox hymns and prayers in both languages.

Administration - recommended that the Uniform Parish Regulations be amended to state that a vacancy on the Council from any diocese be filled for the balance of the term by the presiding hierarch of the diocese.

Stewardship - asked that a program be set up to rejuvenate the LOGOS program.

Religious Education - discussed the 5-year program proposed by the Rev. Dr. Frank Marangos at the C-L Congress.

Communications - noted the importance of improving contacts between the parishes and the Archdioceses, by providing fax machines and computer hardware to those communities not having that equipment. Also recommended was a proposal to bring youth closer to the Church through an essay contest and letters to the Ecumenical Patriarchate, with scholarships and a trip to the Phanar going to the winners.

Missions & Evangelism - recommended that parishes develop lists and databases of lapsed and unchurched Orthodox Christians in their area.

Ecumenical/InterOrthodox Relations -

proposed an update of ecumenical guidelines and to consider how to celebrate the Millennium.

Youth - discussed the importance of the youth and young adult website and listserv and annual youth workers conference.

Church and Family - proposed listing programs that can help strengthen families at parishes throughout the nation.

Worship/Liturgical Uniformity - expressed the need to address a variety of liturgical practices that lead to confusion, if not practiced uniformly, and recommended that standard translations be used in all parishes.

Legal - urged that the Church's certifi-

cate of incorporation be amended to reflect the change in the Archdiocese name, and that the description of the Church as hierarchical be acknowledged by the state of New York.

Vice chairman's comments

As the Council meeting drew to a close, Mr. Catsimatidis told the members that he was "proud of the last few days" and believed that the body "came together in truth."

"We have set up a policy of 'squeaky clean,' faced our problems, addressed our differences and I feel good about it."

Referring to those who have differences over various policies, Mr. Catsimatidis said "I'd like them to be here to air them...let's fix it and see what we can do. Let's get closer and air our differences here . . ."

Archbishop's closing remarks

Archbishop Spyridon told the members at the meeting's conclusion that he was "grateful to God for the days we've spent together. We have been to one another as one family in Christ - loving, bearing and tolerating one another.

"It is a privilege and a gift to be a member of the family of God and Jesus Christ," he continued.

The Archbishop exhorted them to return to their communities and urge that the faithful "get back to the spirit of Christian gratitude and to embrace the future of our vision for the Greek Orthodox Archdiocese."

He also asked that they "pledge to strive so that we can act as one baptized Orthodox Church.

"We should not fall from the embrace of the Orthodox Church. I exhort you to pledge your mind, heart and soul to this mission. A person serving the Church must do so with integrity and honesty."

by Jim Golding

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New Pre-Kindergarten Pilot Program Launched

NEW YORK - A joint meeting was held Sept. 16 at Archdiocese headquarters between St. Spyridon Church's school board, parish council, and pastor, Fr. Anastasios Garaboa, and Chancellor Fr. George Passias and Archdiocese School Board officials concerning a new universal pre-Kindergarten pilot program.

After lengthy discussions, participants agreed to implement the administration of the new program and also discussed the need for a cooperative relationship between parish and school officials.

Archbishop Spyridon attended part of the meeting and encouraged all participants to work together for the pilot program's success. It will combine the efforts of the city, state and federal governments and of the Greek Orthodox Archdiocese for the betterment and development of Manhattan's Washington Heights area.

His Eminence noted that it is of key interest that children participating in the program will learn the Greek language and develop an appreciation for Hellenism. Although it is not possible to teach religion in the public school setting, the very presence of the church, its pastor and the parochial school children will provide a ground-floor introduction to the Greek Orthodox faith.

Chancellor Looking into School Closing

NEW YORK - Archbishop Spyridon has directed the Archdiocese Chancellor, the V. Rev. George Passias, to look into the reasons why Chicago's Kimisis Tis Theotokou Church parish council voted to close its parochial school, Plato Academy.

Three questions need to be answered:

1) Why did the parish council proceed to close the institution? 2) Why did the parish council not accept a financial offer from Mr. Christos Tomaras and other Greek Americans to cover the school's deficit? 3) On what basis did they refuse to accept the school board's offer to lease the facilities and classrooms so the school can continue to operate?

Fr. Passias contacted His Eminence Metropolitan of Krinis, Iakovos, the Diocese of Chicago presiding hierarch, who was to meet with the parish council and school officials to resolve the impasse.

Archbishop Spyridon expressed his wishes and desire that the issue can be resolved successfully for the continued operation of Plato Academy.

CLERGY UPDATE

Ordinations

To the Diaconate:

James Pavlow - Bishop Philotheos of Meloa - Kimisis Tis Theotokou Church, Brooklyn, N.Y., 08/09/98

James T. Paris - Archbishop Spyridon - Annunciation Cathedral, Denver, 08/15/98

Peter J. Pappas - Archbishop Spyridon - Holy Cross Chapel, Brookline, Mass., 09/14/98

To the Priesthood:

Deacon Paul Keriotis - Bishop Philotheos of Meloa - St. Nicholas Church, Flushing, N.Y., 08/16/98

Deacon James Pavlow - Archbishop Spyridon - Annunciation Cathedral, Denver, 08/16/98

Deacon Michael T. Stearns - Archbishop Spyridon - Holy Cross Chapel, Brookline, Mass., 09/14/98

Assignments

Mr. George Pappas - Youth Director, Diocese of Detroit, 09/14/98



ARCHBISHOP SPYRIDON with members of the Archdiocesan Presbyters Council at a recent meeting. (D. Panagos photo)

National Forum Gives \$100,000 to HC/HC Library

NEW YORK - The National Forum of Greek Orthodox Church Musicians has given \$100,000 for the Archbishop Iakovos Library and Learning Center at Holy Cross-Hellenic College.

Vickie Pappas, president of the National Forum and a member of the Archdiocesan Council, in making the presentation to His Eminence on Sept. 26, said the money had been raised from individual church musi-

cians, through special trays in the parishes and through the Ladies Philoptochos Society, for a liturgical music room at the Library.

In expressing his warm appreciation to all the members of the National Forum, His Eminence said that the Library had opened as of Sept. 9^h and is functioning, although work remains to be done. It is expected that the official opening will be held in the spring.

Holy Synod Holds September Meeting

The regular fall meeting of the Holy Eparchial Synod took place Sept. 24 in the Synod Chamber at Archdiocese headquarters.

After brief introductory remarks of His Eminence, the Synod conducted a point by point examination and analysis of the eight issues which comprised the agenda.

1. Evaluation of the work and results of the 34th Clergy-Laity Congress.

2. Support, both in terms of morale and resources, for the Mission Metropolitanates of the Ecumenical Patriarchate (Hong Kong and Panama).

3. Evaluation and further enhancement of relations with other Orthodox Churches (including economic support for the operation of the St. Herman Seminary in Alaska).

4. Evaluation of local Theological Dialogues with heterodox Christians; the need for a continuation for these dialogues on a

local level and the preservation of a climate of cooperation.

5. Inter-Church and Inter-Faith Marriages, as an issue common to all Orthodox in America and for an educational approach.

6. A program to commemorate the Millennium, on an Archdiocese, Diocese and Parish level.

7. Holy Cross Theological School in Boston (administrative issues, faculty personnel, curriculum of studies).

8. Liturgical uniformity (uniform English translation for the Creed and the "Our Father" and a step-by-step program of liturgical books for all Orthodox).

There was an exhaustive discussion around each subject on the agenda and decisions were taken which aim at an optimal approach to and promotion of the issues facing the Church. As always, there was a close cooperation between the Archbishop and the Holy Eparchial Synod.

Homily of Archbishop on Feast of Holy Cross Exaltation

My beloved spiritual children in Christ,

"Where is the wise?"

"Where is the scribe?"

"Where is the disputer of this world?"

"Has not God made foolish the wisdom of this world?" (1 Cor. 1:20)

Indeed, my beloved children, God has turned upside down all categories of human thought and reasoning through the power of His Life-giving Cross. And we are gathered here today to celebrate that power and the true wisdom that the world counts as foolishness.

For the power of the Cross is the power of the One who by submitting himself to an ignoble death on a cruel instrument of torture, has redeemed all mankind from death. And the enlightenment that comes from trusting in this power, from our affirmation that through this Cross joy has come into all the world, illumines our minds and hearts with eternal and everlasting truth.

As your Archbishop, and as a Christian, I can think of no more fitting name for this beloved Institution than the name of our Lord's Cross. For here, in the halls of this School, our struggle is to teach and to learn the wisdom that comes from God. There is a constant challenge for all of us, to invert - to reverse, if you will, the logic of this world,

which seeks to control, to dominate, and even subvert the Divine Will and Plan for creation. Our purpose is to bring the logic of this world into subjection to Christ, to the service of His Holy Church. In such a struggle, there can be no compromise, no concessions, no bargaining. What a profound calling, for both teacher and student alike!

And the key to this education of the soul is not to be found in methodology . . . in the constructs by which we absorb information. The key to this education is to be found in the message of the Cross; a message of unqualified love and acceptance of the will of God for each of us in our daily lives.

We preach, and we teach Christ Crucified, Buried and Risen from the dead. There are no proofs which can satisfy our intellectual curiosity about this greatest of all Mysteries. There is no formula which we can compute to achieve the certitude of our belief. There are no facts to substantiate the reality of eternal truth. We stand before the Cross of the Lord and we must decide whether we will accept Him as He is. We must enter into the darkness which fell at noontime over the face of the earth and see beyond the darkness of the hours of Holy Friday, to behold the glory of the Paschal dawn. We must accept that because of our

Archbishop Receives Greek Ambassador and Foreign Minister

NEW YORK — Archbishop Spyridon received Greece's foreign minister and new ambassador to the United States in separate meetings at Archdiocesan headquarters.

His Excellency Alexandros Philon, newly appointed ambassador of Greece to the United States, met with His Eminence on Wednesday, Sept 16. His Excellency Theodore Pangalos, foreign minister of Greece, met with His Eminence on Sept. 17.

They were accompanied by Haralambos Manesis, consul general of Greece in New York.

Their cordial discussions included issues of mutual concern, in particular the significant role of the Greek Orthodox Church in the Greek American community.

Fr. Kontogiorgis Named Assistant Chancellor

NEW YORK - The Rev. Protopresbyter Michael T. Kontogiorgis, chancellor of the Pittsburgh Diocese since 1996, has been appointed assistant chancellor of the Archdiocese effective Sept. 21.

Fr. Michael received his BA from Hellenic College and was the valedictorian of his graduating class of 1970.

Going on to receive his M.Div at Holy Cross School of Theology, he was again the valedictorian of his graduating class of 1973. He subsequently received his S.T.M. from Holy Cross in 1974.

Protopresbyter Michael was ordained to the diaconate on Nov. 26, 1972. Upon his ordination to the priesthood on June 2, 1973, he was assigned to Annunciation Cathedral in Boston as the assistant priest. He has also served Holy Trinity Church in Orlando, Fla. as proistamemos.

He brings a wealth of related experience to his new position, some of which include his work on the Clergy Benefits Committee, the Pension Investment Committee, and the Archdiocese Council.

Protopresbyter Michael and his presbytera, Vicki, have three daughters and two grandchildren.

sins, our faults, and our transgressions, the Wood of the Cross has become a Tree of Life for all the world. It is a paradox that can lead us to Paradise, for the promise of Paradise to the thief was granted from the Cross.

My beloved family of Holy Cross, on this day, when we exalt the Cross for all the world to behold and marvel, let us elevate our own spiritual senses. Let us dedicate every fiber of our being to the cause of lifting up the Cross in our own lives; by fasting, by sincere prayer, by genuine worship, by abiding faith, and by love unfeigned. Let us run after the wisdom that comes from God, the wisdom that the world can never teach, but which the world so desperately needs to learn. It begins with the willingness to carry our own cross, as the Lord gave us His divine example and carried His. Remember that He stumbled under Its holy weight for our sakes; that we might come forward, not from compulsion like Simon of Cyrene, but out of love for the One Who loved us first.

With such a love, we will know the paradox that brings power from weakness, and wisdom from folly. May He Who is the Wisdom and Power of God, our Lord Jesus Christ, ever grant that we know these blessings, and all His love, through His grace and mercy. Amen.

H C / H C R E P O R T

Address of Archbishop Spyridon at Installation of Archimandrite Damaskinos Ganas

Beloved Archimandrite Damaskinos, President of Hellenic College and Holy Cross, Esteemed Faculty, Administration and Friends of this blessed Institution, Beloved children in the Lord,

Today is a great day in the life of our School . . . in the life of our Holy Archdiocese. We have assembled at the very center of Hellenic College and Holy Cross; here in the Chapel which honors the Life-giving and Precious Cross, on the eve of this solemn feast, to present the new president, Archimandrite Damaskinos Ganas, to the community of faith.

This is a day to rejoice and be glad in the providence of God. This is a day to be grateful for His mercies and compassion. And this is a day to call to mind the purpose for which this institution exists, and the path that you, Archimandrite Damaskinos, have been appointed to lead this institution on, into the new millennium.

Your installation as president of our most valuable Archdiocesan treasure should be a moment for a long and deep consideration of the vocation of this sacred institution, and your vocation, beloved Archimandrite, to preside on this campus. . . to preside in love . . . which is demonstrated by deeds and not words alone, to preside in faith . . . which understands that the message of the Gospel can never be compromised, and to preside in a total and com-



NEW SEMINARIANS at the Rassoforia Ceremony with Archbishop Spyridon and Fr. Ganas (D. Panagos photo)

plete commitment to the truth of our Orthodox Christian faith. For without these virtues, your presidency can never bear the spiritual fruit that our Church in America is so very hungry for.

Indeed, there is a spiritual hunger in our land . . . a dissatisfaction with the ways of the world, and a yearning for something more permanent, something absolute, something of eternity.

This sacred institution has been and must continue to be the training ground for the generations of priests, teachers, and leaders who will feed the souls of our hungry people and this hungry world. Above all else, as president and as a priest, your sacred obligation is to insure that our beloved *Scholv* continues to provide the finest spiritual, academic, and ecclesiastical training for the sake of our Church.

By the grace of God, your qualifications for this awesome responsibility are abundant, if not yet well-publicized throughout even our own communities. You are a son of this School. You lived, breathed and experienced the fullness of this campus in your own generation. You have given the Church a quarter of a century of selfless service as a most capable pastor, administrator, and wise steward. You understand the changing nature of our communities, and you appreciate the necessity of providing them with devout, well-educated, and well-trained priests. Hellenic College and Holy Cross are in need of your many capabilities, and your capacity to lead both schools into the fullness of their vocations. Every student, every faculty member, every staff person – they are all vital to the mission of this School. You must be president and even more than president. It is not enough, beloved Archimandrite, to sit in the chair of the President. You must walk with each and every member of this holy community, and help them on their way to Christ and the service of His Holy Church.

Beloved Archimandrite Damaskinos, you have been duly elected the President of Hellenic College - Holy Cross. This is your flock, and you must be their shepherd. The whole body of the Church looks to you to bring to fruition the hopes and aspirations of the Greek Orthodox People of America. Challenge their minds, to excel beyond all expectation in their academic pursuits, their studies, their research. Challenge their strength, to give their utmost every day for the glory of God and for the health and prosperity of our beloved Archdiocese. And above all, challenge their hearts, so that they may receive the fullness of Christ's love and thus transfigure themselves and the world that they have been called to serve.

For this noble task, I invoke upon you the blessings of Almighty God, that He may strengthen you unto every good work, and that by the power of His Holy, Precious and Life-giving Cross, you proceed prosperously in all your labors.

May the Lord ever bless you and all this assembly.

Address of His Eminence for Bestowal of School Cross

My sons and daughters in Christ,

In a few moments, I will bestow on each of you, the new students at our beloved *Scholv*, the symbol of this sacred Institution. This small cross, inscribed with the first words of the great prologue of the Holy Gospel according to St. John the Theologian, resting on the backdrop of that eagle which symbolizes the heights of this Evangelist's theology, is so much more than the sign of your matriculation here today.

It is the sign that you too have made a new beginning in your life. Whatever the final purposes of your educational plans, you are seeking to fulfill them in an institution of higher learning dedicated to the Gospel of our Lord Jesus Christ. This College, this Seminary are houses of much more than learning. They are houses of prayer, of devotion, of fellowship, of Christian love . . . for the center beam that upholds all their framework is the Holy and Life-giving Cross of our Savior, Christ. By choosing Hellenic College - Holy Cross, you are making the conscious choice and declaration, that you are willing to deny yourselves, take up your crosses, and follow Him.



It is my sincere belief and hope that the coming years will grant to each and every one of you the assurance that you have made the right decision. We may be a small school, but marvelous treasures often come in small packages. There is a wonderful symphony that can be heard in the halls of learning that are on this campus.

You will experience the harmony that can, and indeed must, exist between secular knowledge and religious faith. You will learn to integrate the things of this world with the things of the world to come. You will see that academic excellence and mental prowess are not opposed to sincere faith and genuine piety. In fact, they complement one another. They serve one another, because true faith is served by the facile expression that comes from a good education. And the knowledge that comes from the articulate word is perfected only by the Word . . . the Word that was in the beginning . . . the Word Who was with God . . . the Word Who is God.

So receive this cross today, in the knowledge that your horizon line of education has begun to be widened, and that your faith in Christ and His Holy Church is about to be deepened. Seize this hope for yourselves, and ready yourselves to become the hope for the future. You are embarking upon a journey of learning, and a pilgrimage of faith. And you are not alone. The whole family of Hellenic College - Holy Cross welcomes you as full members . . . as brothers and sisters. We will also learn from you, and our faith will be strengthened by yours.

My abiding prayer is that each of you will continue to grow in grace, in knowledge, in spiritual stature, and most importantly in faith and in love. May God bless you all.



SCHOOL LEADERS – Archbishop Spyridon with new president and deans, (l to r) Dr. James Skedros, dean of Holy Cross, Fr. Ganas and Dr. Aristotle Michopoulos, Hellenic College dean. (D. Panagos photo)

Skedros, Michopoulos Named Acting Deans

BROOKLINE, Mass — The Very Rev. Damaskinos Ganas, Hellenic College/Holy Cross School of Theology president, has announced the appointment of Dr. James C. Skedros as acting dean of the School of Theology and Dr. Aristotle Michopoulos as acting dean of Hellenic College.

For the past two years, Dr. Skedros has been assistant professor of Orthodox Studies on the Alexander G. Spanos Chair of Orthodox Studies at the Graduate Theological Union, Berkeley, Calif.

A native of Salt Lake City, he received his BA in Middle Eastern Studies from the University of Utah. In 1987 he received a Masters of Theological Studies degree from Harvard Divinity School and in 1988 a Masters of Theology from Holy Cross School of Theology. During 1992-93, he studied in Thessaloniki as a Fulbright and Sheldon Scholar and in 1996 Dr. Skedros

received his Th.D. in the history of Christianity from Harvard Divinity School.

Dr. Michopoulos has served as associate professor and Director of the Greek Studies Program at Hellenic College since 1987 and as dean of the College from July 1995 to July 1997. A native of Greece, he is a graduate of the University of Athens.

Following his emigration to the United States, he received his MA degree in comparative literature at Queens College. In 1980 Dr. Michopoulos earned a Ph.D. in bilingual and bicultural studies at Florida State University.

He has developed curricula in Greek studies and taught Greek language and culture courses as well as courses in education. He serves as representative of the Greek Orthodox Archdiocese to the U.S. Department of Education, Office of Non-Public Education.

H C / H C R E P O R T

Speech of Holy Cross President to A/C

Your Eminence, beloved hierarchs, esteemed chairman of the Corporate Board, Madame president of the Philoptochos, dear members of the Archdiocesan Council, ladies and gentlemen:

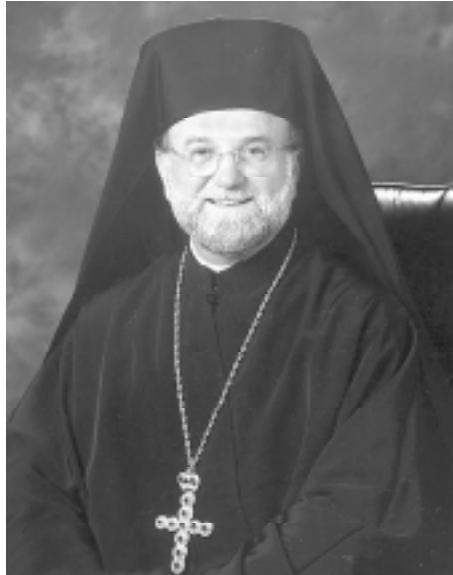
I greet you with the love of Christ as the new president of Hellenic College and Holy Cross Greek Orthodox School of Theology.

We at Hellenic College and Holy Cross give thanks for the many blessings we have received this year. Our Schole has a long and distinguished history in preparing clergy and lay people for service in our Holy Archdiocese of America. The tradition of our Schole, to pass the torch of our precious Orthodox Christian Faith to future generations, continues as highlighted in the various programs of the School, which I would like to share with you.

Summer 1998 saw the reactivation of the Summer Tour program. This outreach program is designed to bring the spirit and purpose of Hellenic College and Holy Cross directly to the parishes of our Archdiocese through a direct encounter by our students with local parishioners. Students of the School, coming from various parts of the country, visited parishes throughout the Eastern and Southern United States during a period often weeks. The success of the tour included the presentation of a short promotional video intended to attract young people to come and study at the only Orthodox Christian college and theological school of our holy Archdiocese. Our students were received with open arms and great enthusiasm. The tour culminated in a special presentation made at the Clergy-Laity Congress in Orlando. I wish to thank the dedicated students who spent their summer promoting the Orthodox Christian ideals and principles of our College and Seminary as well as offer my great appreciation and thanks to Dr. John Klentos for supervising the tour.

Another successful program this summer was the annual Hellenic College and Holy Cross Golf Tournament supported by the Diocese of Boston. Supporters and friends of Hellenic College and Holy Cross spent a beautiful day of fellowship and fun to benefit our Schole. The tournament raised the impressive amount of \$250,000. How wonderful it would be if each Diocese hosted such an outing to assist us financially at our Schole.

Having shared with you some of our most recent promising events, allow me to present to you a general assessment of the



V. REV. DAMASKINOS GANAS (A. Bratis photo)

current academic year.

Orientation for our new students was successful and well organized. A two-day schedule of activities introduced students to the grounds, facilities, personnel, academic and extra-curricular programs, and faculty of both Schools. I personally had several formal and informal opportunities to welcome our new students. At Vespers of the Exaltation of the Cross, Dr. Rodney Peterson, director of the Boston Theological Institute, was present highlighting the continued cooperation of the BTI and its members schools with the mission of Holy Cross.

Classes began on Thursday, September 10th with the service of Agiasmos in the Chapel with professors and students present. At the conclusion of the service, we blessed the dormitories and classrooms. During the first two days of instruction, I visited each class in order to extend my personal greetings to professors and students for a blessed a productive academic year. I believe my unannounced visits were received quite positively.

I am pleased to report that teaching and personnel assignments have been made in both schools. In the School of Theology we currently have nine full-time faculty members, twelve adjunct faculty offering instruction and six Field Education supervisors. In the College there are eight full-time faculty members, and seven adjunct instructors.

I am also pleased to announce the appointment of two new Acting Deans: Dr.

See SPEECH on page 23

New Students at Holy Cross-Hellenic College

The following are new students at Holy Cross School of Theology and Hellenic College and their home cities:

Master of Divinity program

Alexander Chetsas, Denver; Peter Dalianis, Inverness, Ill.; Tasos Douglas, Charlotte, N.C.; Tony Elbahou, Oklahoma City (Antiochian); Francisco Galindo, Santiago, Chile; Sean Govostes, Burlington, Mass.; George Khitiri, Tbilisi, Republic of Georgia; Nicholas Paleologos, Worcester, Mass. (son of Fr. Dean Paleologos of St. Spyridon Church); Panteleimon Papadopoulos, Norwalk, Conn.; Peter Polychroni, Lincoln Park, Mich.; John Popis, Pireaus, Greece; Harry Spyropoulos, Albany, N.Y.; Michael Tervo, San Pedro, Calif.; James Theos, N. Easton, Mass.; Peter Thornberg, Gaithersburg, Md.; Julie Tziolas, Niles, Ill.; and Richard Vanderhoef, Stoughton, Wis.

Master of Theological Studies

Charles Bradley, Cumberland, R.I. (Antiochian); Kamal Ibrahim, Winston-Salem, N.C. (Patriarchate of Alexandria);

Hristos Kyriazis, Worcester, Mass.; David Mascarenas, Albuquerque, N.M. (Antiochian); Stephen Napier, Bloomington, Minn.; Efrosina Noti, Tirana, Albania; and Marian Simion, Jud Valcea, Romania.

Master of Theology

William Adams, Plainfield, Mass.; and George Kouzelis and Fr. Anastasios Taspoulos, both of Athens, Greece.

Special students

Deacon Amos Akunda, Bunyore, Kenya; and Manas Das, Calcutta, India.

Hellenic College

Religious Studies program

Jeffrey Bush, Carlton, Minn.; Constantine Cassis, West Chester, Ohio; Caliope Chisnall, Nassau, Bahamas; John Couchell (cousin of Bishop Dimitrios of Xanthos), Matthews, N.C.; Luke Melackrions, Columbia, Md.; Haralampos Palas, Park Ridge, Ill.; Costas Pieri, Dallas; Kostas Symeonides, Bronx, N.Y.

Human Development program

Yani Bundros, Gilroy, Calif.

Seminarian PROFILE

Name: VASSILIOS C. GIKAS

Hometown and Parish: Born and raised in New York; home parish - Holy Trinity Church, Westfield, N.J.

Age: 39

Previous Education: Seton Hall University - BS in business administration, 1981 Rutgers University - Completed 50 percent of coursework towards a masters in Human Resources Management.

Work Experience: 4 years of public accounting experience - Last position for Touche Ross and Co., CPAs; as a senior associate 11 years of executive search - Last position with Tarnow International as a vice president

Graduating Class: - December 1999, Masters of Divinity Program.

Family Background: Married to Mindy Gikas. Parents: Spiros and Antonia Gikas from Northern Epirus (Albania) and Epirus, Greece respectively; sister, Christine Kostantakis.

Home Parish Activities: Sunday School instructor, festival subcommittee chairman, basketball team, acolyte, GOYA advisor.

• What are some of your most memorable experiences?

I have numerous happy memories growing up in a thriving parish in the 1970's - St. Spyridon, in Washington Heights, N.Y. and graduating from its highly regarded parochial school.

• What influenced you to attend the Seminary?

Several priests influenced my life, but the three most influential are Fr. Alkiviadis Calivas, my first teacher in Orthodoxy and my current father/confessor; Fr. George Morelli, my spiritual advisor during my years in the business world; and Fr. Alexander Leondis who "re-launched" my return to the seminary.

• Who influenced you most to aspire to the priesthood?

My paternal grandfather, Vassilios, who taught me how to pray, and my spouse, Mindy, who instructs me each day that sacrifice and love are synonymous.

• How has attending Holy Cross affected you?

The experience at Holy Cross is both a test and a preparation. The experience here has opened up relationships for me with numerous talented and devoted individuals. These relationships will transcend time and distance as we pursue our ministries in the future. As a returning student, I am continuously encouraged and inspired by the diverse pool of talent that has gravitated towards the call from professional careers. I am constantly impressed by the sacrifices people continue to make to pursue the relentless yearning that stirs in our hearts and minds. (I initially studied in the M. Div. Program from September, 1985 until May, 1986).

• What are your favorite courses?

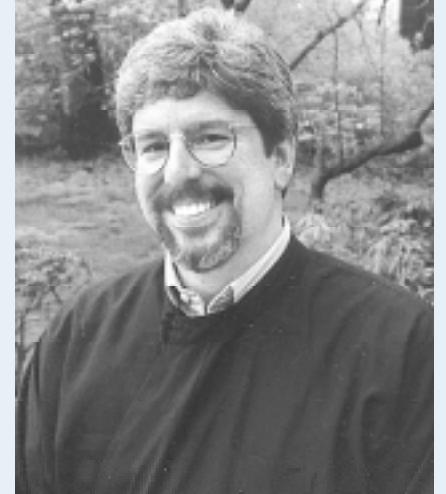
Canon law, ethics and liturgics.

• What campus activities do you take part in?

Student government faculty representative (1985-86), treasurer of Student Government Assoc. (1985-86), basketball coach (1998), Student Activities Coordinator for the Office of Student Life (1998).

• What are your recreational activities?

Travel, tennis, basketball and movies.



• What is the toughest part of being a seminarian?

Time management, as a seminarian, every day is a "work, play and pray" day. Without this balance and discipline, it is difficult to have a nurturing academic and spiritual experience.

• What gifts do you hope to bring to your church service?

I hope to bring my business pragmatism, aggressiveness, persuasiveness and the ability to build consensus towards a common objective. I pray the Church can utilize my administrative, consultative and financial skills.

• What are your major strengths and weaknesses?

I can't be objective about my strengths. My weaknesses are too numerous to list!

• Who is your favorite saint?

St. Spyridon is my favorite saint because although he was uneducated, he was able to impact the faith through his teaching at the First Ecumenical Council. I am also impressed by the simplicity of his life.

• What is your most significant memory as a seminarian?

The Ecumenical Patriarch's visit to Holy Cross in October 1997.

• How can the Church reach the unchurched?

To reach the "unchurched," the Church must be perpetually "invitational" and sensitive to their needs. This takes initiative, persistence and a willingness to suffer rejection, just as Christ did. Once needs are determined and met, a relationship can be nurtured, finally culminating in a grounding in the faith.

• Suggest one way to keep young people in the Church?

Lead by example! As parents, siblings, teachers, friends, etc. we are in prime positions to influence a generation of young people who are bright, busy and burdened with critical choices too early in their lives. Yet, the yearning for something real is there for them. We need to make the most of every fleeting contact we have with youth by showing we "walk the talk" and "practice" our faith; these contacts may be the only chance we get to impact their lives.

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

I view the increasing use of computers in the church positively. Computer technology is a pragmatic means of promoting Orthodoxy and administering a parish. And although the use of web sites for "reaching out" and educating is good, the individual experience that each of us needs to have by "reaching in" through prayer is essential because of prayer's transformative rather than informative outcome.

Ε C U M E N I C A L P A T R I A R C H A T E

Archons Return Home from Patriarchate Inspired and Uplifted

Under the inspirational leadership of His Eminence Archbishop Spyridon, Exarch of the Ecumenical Patriarchate, the Archons of America conducted a most successful Pilgrimage to the world center of Orthodoxy in Constantinople from August 28 through September 2, 1998. Over 100 Archons, families and friends journeyed to the Phanar in a massive demonstration of love, respect and fidelity to His All Holiness Ecumenical Patriarch Bartholomew and the Holy See.

By Anthony J. Limberakis, MD

Archon Aktouarios National Commander

The Pilgrimage, which was the largest ever in the history of the Holy Archdiocese of America, served to strengthen the bond between the Archons and the Mother Church and to offer an opportunity to receive the vision of the Ecumenical Patriarch as we enter the new millennium.

Shortly after the arrival of the Pilgrims at the Phanar, His All Holiness received the group at which time formal greetings were exchanged and the Archons received words of guidance, love and admonition. His All Holiness stated at this gathering: "To be called by the Church to be an Archon is indeed a great honor: an honor to your families, to your parish, to your Archdiocese, and to your own person. But it also carries great responsibility, maturity, wisdom, restraint, and sound management of the Church's affairs: And all this must be carried out in an exemplary manner of humility, dedication, support, love, obedience (if you permit us this expression) and even sacrifice."

The following days included extensive touring of the major Byzantine sites of in-



ECUMENICAL PATRIARCH Bartholomew welcomes the Archons to his office at the Phanar. (D. Panagos photo)

terest, including the sacred jewel of all Constantinople Aghia Sophia, attending Divine Liturgy at the Patriarchal Cathedral of St. George, visiting the renowned Theological School of Halki, hosting the Archon Grand Banquet in honor of His All Holiness, enjoying a wonderful lunch with our Spiritual Father and attending a magnificent Concert presented by Miss Nana Mouskouri followed by a formal banquet, all hosted by the Ecumenical Patriarch. During the Pilgrimage, the Archons requested and received a private meeting with His All Holiness at which time frank discussions regarding the Archdiocese and other issues of mutual concern were conducted.

The Archon Grand Banquet in honor of His All Holiness afforded the Archons the opportunity to present the Spiritual Father of 310 million Orthodox faithful with a \$200,000 donation towards the \$500,000 Archon pledge made last year at the Archon Patriarchal Concert for Peace featuring Nana Mouskouri held at the Cathedral of St. John the Divine in New York City.

Additional donations were presented to His All Holiness, which were earmarked for the Balukli Home for the Aged. Metropolitan

Bowman or Economic Officer Virginia Morris and a representative of the Phanar. The Consul General's Office provided an official translator.

The Archon delegation was warmly received by both the Mayor and Governor who offered refreshments, including Turkish coffee. There was extensive press coverage of the Mayor's meeting with several dozen members of the press present during a portion of the gathering.

At each of the meetings, Dr. Limberakis discreetly raised the issue of the physical security of the Ecumenical Patriarch and the Phanar in Istanbul and how important this point is to the Archons of America, who comprise the leading Greek American churchmen, including members of the United States Congress. The Archon delegation complimented the Turkish authorities on the beauty of their city, their hospitality and their Constitutional mandate to treat all religions without discrimination.

Preceding the Nana Mouskouri Concert and banquet hosted by His All Holiness, the Archons sponsored an elegant cocktail reception in honor of the Honorable Mark Parris, United States Ambassador to Turkey.

This festive event, attended by the American Pilgrims, provided another diplomatic venue for the Archons to officially express their concern for the well being and security of the Ecumenical Patriarchate.

The aforementioned historic courtesy meetings with the local Turkish Governmental leadership and the reception in honor of



METROPOLITAN APOSTOLOS Agathonikias greets the delegation of Archons at the School of Halki. (D. Panagos photo)

tans from America (Their Eminences Iakovos, Anthony, Maximos, Methodios, Paisios and Nicholas) as well as Metropolitans from the Patriarchate (Their Eminences Meliton, Panteleimon, Kyrillos and Iakovos) attended the Archon Grand Banquet.

An important component of the Archon Pilgrimage was the discrete diplomatic mission planned well in advance to promote the Ecumenical Patriarchate *vis-a-vis* the Turkish authorities.

Dr. Anthony J. Limberakis, National Commander, through the good offices of Sen. Paul Sarbanes and the United States Department of State, arranged for private meetings with the Mayor of Istanbul, R. Tayyip Erdogan and the provincial governor of Istanbul Erol Cakir. The Archon delegation, led by Dr. Limberakis included National Council members Christo Daphnides, Theodore Demetriou, Nikitas Drakotos, Elias Kulukundis, George Regas and Konstantine Vellios, and Archons Dimitrios Kaloidis, Harry Moskos and Basilios Theodosakis.

At all times the Archons were accompanied by officials of the United States Department of State, including Consul General Carolyn Huggins, Political Officer Sharon

Ambassador Parris, events which never occurred in the past, served to further enhance the position of the Ecumenical Patriarchate, in keeping with the mission of the Order of St. Andrew "to promote and defend the Ecumenical Patriarchate."

The Pilgrimage was inspirational, historic, educational and most successful. It strengthened the inseparable bond between the Ecumenical Patriarchate and her Archons in America. It promoted the well being of the Phanar and the spirituality of the Pilgrims. It intensified the love, respect and fidelity of the Archons towards the Mother Church and forever it will remain indelibly etched in the hearts and souls of all the Pilgrims who made the commitment to participate.

We are indebted to His All Holiness for receiving the Pilgrims with the spiritual love only a father can offer to his children. We are grateful to His Eminence for leading his flock to the Mother Church so that they may enhance and nurture their spiritual needs. Finally, we express our profound thanks to our Lord and Savior for returning us safely to our homes spiritually refreshed and energized to continue the sacred mission of the Order of St. Andrew.



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ΑΝΑΚΟΙΝΩΣΗ

**Ο Σεβασμιότατος Αρχιεπίσκοπος
Αμερικής κ. Σπυρίδων,**

στα πλαίσια της Ορθόδοξης εντολής:

«Την διακονίαν σου πληροφόρησον», κάνοντας, συγχρόνως πράξη και τον διακαή του πόθο, για σωστή ενημέρωση, υπεύθυνη πληροφόρηση και πνευματική κατάρτιση του ελληνορθόδοξου λαού της Ομογένειας, αποφάσισε, την ίδρυση εβδομαδιαίας ραδιοφωνικής εκπομπής, διάρκειας μιας ώρας.

Το εβδομαδιαίο πρόγραμμα θα εκπέμπεται από τον ραδιοφωνικό σταθμό του **ANTENNA, κάθε Πέμπτη απόγευμα και από τις 5-6μ.μ.**

Η **διεύθυνση** του προγράμματος ανατέθηκε στο Θεοφιλέστατο Επίσκοπο Απαμείας κ. **Βικέντιο,** ο οποίος, συνεπικουρούμενος από εκλεκτούς συνεργάτες, κληρικούς και λαϊκούς, θα παρουσιάζει τις ορθόδοξες θέσεις της **Ιεράς Αρχιεπισκοπής Αμερικής,** δια φωτίζοντας σωστά και υπεύθυνα την ελληνορθόδοξη Ομογένεια.

Το ραδιοφωνικό πρόγραμμα θα περιλαμβάνει ειδήσεις, σχόλια, ανταποκρίσεις και δραστηριότητες από την ελληνορθόδοξη ενοριακή εκκλησιαστική ζωή της Αμερικής, συνεντεύξεις και δηλώσεις διακεκριμένων προσώπων και παραγόντων επί εκκλησιαστικών, εκπαιδευτικών, ομογενειακών και εθνικών θεμάτων.

ECUMENICAL PATRIARCHATE

An Emotional Trip to Mother Church



FR. TARASIOS gives Archons a tour of St. George Patriarchal Cathedral. (D. Panagos photo)

tan special permission to miss the meeting in order to be with the pilgrims.

It was obvious that the visit to Halki was impressive and touching, and the love that Metropolitan Apostolos had for his visitors was apparent. The sadness that prevailed, however, was that the facility is not functioning today as a theological school.

This point was made even clearer as we toured the school including its huge library, consisting of many rare books. We walked through stacks and stacks of books only to sense the emptiness since there are no students to make use of this treasure of knowledge.

Fr. Limberakis pointed out that the library at Halki is second only to that of the Vatican's.

The visit to Hagia Sophia also reflected a double sword reaction.

We first marveled at the great Cathedral of Constantinople dedicated to the Wisdom of God by Emperor Justinian in the year 532 A.D. The construction. The size. A dome that rises 182 feet above the ground. The icons. No doubt it is the greatest structure built as an Orthodox Church, but we soon realized the stark reality of today that it is now a government-run museum — gone forever as a functioning Orthodox Church.

Archon Gerald Clonaris of Charlotte, N.C., marveled at what he saw at Hagia Sophia, terming it and the walls of Constantinople as the highlight of the pilgrimage.

This was an opinion shared by another Archon from Charlotte, Tom (Harry) Cavalaris, who was impressed with the technical workmanship at Hagia Sophia, especially the skin tones in the icons.

"Hagia Sophia does for me what going to the Acropolis does for others," he added.

The icons were plastered over when the Church was converted to a mosque by the conquering Turks, but restoration work is slowly uncovering the icons. The restoration work, however, proceeds with lethargic slowness.

As one prelate noted, the sadness is heightened when you walk into Hagia Sophia and realize you have to give money to buy an admission ticket instead of using it to light a candle.

It is difficult to rank one aspect of the pilgrimage ahead of another, but the opportunity to see the Ecumenical Patriarch at the Phanar clearly is at the top of any list.

The Archons and pilgrims, in addition to a luncheon and a dinner with Bartholomew, were formally greeted by the Ecumenical Patriarch on their arrival at the Phanar, and the Archons later had a private meeting with His All Holiness.

Another of the visiting clergymen on the pilgrimage was the Very Rev. Archimandrite

Ambrosios Bitziadis of St. George Church, Asbury Park, N.J., who said the privilege to co-celebrate with the Ecumenical Patriarch and the Holy Synod the beginning of a new ecclesiastical year certainly was the highlight of the pilgrimage.

The Ecclesiastical New Year Liturgy and Indiction Service were impressive. The principal celebrant of the Liturgy was the Grand Archimandrite Athenagoras, the 30-year-old Greek-born dean of the Patriarchal Cathedral of St. George. Assisting him were Deacons Stephanos and Benjamin.

In addition to Ecumenical Patriarch Bartholomew and Deuterevon Deacon Tarasios, there were 70 other Metropolitan and Archbishops under the Ecumenical Patriarchate from throughout the world in attendance. Also present were dozens of other priests and deacons.

As part of the Indiction ceremony, each prelate signed the codex. The first to sign was, of course, Bartholomew. Next to sign was Metropolitan Chrysostom of the senior see of Ephesus. He was followed by Metropolitan Joachim of Chalcedon. Each prelate then followed, signing in order of seniority.

The Archons also attended the Divine Liturgy at the Patriarchal Cathedral on Sunday, Aug. 30. The celebrant for that service was the Very Rev. Seraphim Kandyliis, the Grand Ecclesiarch.

Ironically, the Ecumenical Patriarch could not attend that service since it was a national holiday in Turkey. He had to attend civic ceremonies commemorating a Turkish victory in Asia Minor on Aug. 30, 1922, further pointing out the restrictions under which the Church must endure and makes one think about the significance to the title of Steven Runciman's classic book on the history of the Patriarchate, "The Great Church in Captivity."

The travelers also visited Baloukli Monastery, the site of the Patriarchal graves including those of Athenagoras and Dimitrios, and the underground shrine and Holy Spring of Zoodochos Peghe. A memorial service was held at the site of the patriarchal graves.

Another stop on the Archons' busy agenda included a visit to Topkapi Palace, now a museum that among its treasures are the relics of St. John the Baptist.

The Patriarch hosted the Archons to a concert held by Nana Mouskouri at what once was the home of the Esma Sultan Yalsi, which was destroyed by fire in 1972 and is now an outdoor concert hall framed only by the building's three-story brick exterior walls and located adjacent to a mosque. Ironically, to open the program in the former home of a sultan's daughter, Ms. Mouskouri also selected the hymn *Ti Ypermachos* and near the end of the concert she sang an-

other hymn, "Ave Maria," which she dedicated to the Patriarch.

There is little doubt that the participants were impressed with what they saw during the week, and yet concerned about the conditions the Patriarchate must operate.

The Archons accomplished much on the journey.

A \$200,000 check, proceeds from Nana Mouskouri Concert for Peace which was held in New York City during the Patriarch's visit to America, was presented to His All Holiness Bartholomew, bringing to \$300,000 the amount paid to date on a \$500,000 Archon pledge. In addition, a \$3,000 check was presented to Dr. Lambros Psaropoulos, director of the Baloukli Hospital and Home for the Aged.

Archon representatives also met separately with the mayor of the city of Istanbul and the governor of the province of Istanbul.

The main purpose of the meetings was to stress the importance of continued police security at the Patriarchal complex with Dr. Limberakis describing the meetings as both positive and warm.

National Commander Limberakis, expressing thanks for the security provided by Turkish police, was assured by Gov. Erol Cakir that it would continue since "all citizens of Istanbul have equal rights and there is no prejudice against anyone."

Dr. Limberakis felt the meetings with the Turkish officials as a step in improving relations among all parties.

Representatives from the U.S. State Department attended the two Archon meetings with the Turkish officials.

The Archons also hosted a reception for the U.S. Ambassador to Turkey, Mark Parris.

In reviewing the pilgrimage, Dr. Limberakis felt much had been accomplished in a trip designed to "express our love, respect, loyalty and obedience" to the Ecumenical Patriarch.

"We have been overwhelmed by the *filoxenia* (hospitality), love and warmth His All Holiness expressed to us," the national commander noted, hoping to continue such pilgrimages at least every-other-year if not annually.

The fourth priest on the pilgrimage was the Rev. Anastasios A. Gounaris of Holy Trinity Church in Indianapolis, Ind., who described the trip as, "Coming to the place where my grandfather was born 88 years ago. He set off at age 16 to come to America. He never came back. Sentimentally, that was a highlight. The trip was like closing the circle. I hope to come back again."

Archon Peter Anton of San Antonio, Texas, the father of American-born Deuterevon Deacon Tarasios, said he came away impressed with the Patriarch's "honesty and down to earth comments" - a feeling shared by all on the pilgrimage.

The Patriarch's sense of humor and warmth also showed repeatedly. In one incident he spotted an Archon petting one of the pet kittens in the courtyard at the Phanar and suggested that the Archon bring the orange-and-white cat inside to be included in a group photograph. The cat was indeed included in the picture.

The Patriarch referred to the Archons as the "envoys" of the Church and urged their continued dedication, support, and love. He praised the "agape among us," urging the Archons to "come again and again. Come as a group or as individuals. I hope this is a first of a long series of pilgrimages."

We hope so, too, as this trip served to only enhance the precious heritage and strong spirituality of the Orthodox Christian Church.

Harry Moskos, editor of the *Knoxville, Tenn., News-Sentinel*, was one of the Archons on the Aug. 26-Sept. 2 pilgrimage. He holds the *offikion* of Archon Depoutatos of the Order of St. Andrew.

The tears flowed.

Tears of love, joy, and sadness as 104 Archons and pilgrims from throughout the Archdiocese - a record number participated in a week-long pilgrimage to the "center of Orthodoxy" the Ecumenical Patriarchate in Constantinople.

By Harry Moskos

There were tears of joy at just visiting the primary see of Orthodoxy, recognized as such since the year 381 AD

There were tears of love to be with His All Holiness Ecumenical Patriarch Bartholomew and the other prelates of the Holy and Sacred Synod.

And there were tears of sadness as we saw first hand the restrictions placed on the Orthodox Christian Church in a country where the Greek Orthodox population in this century alone has dwindled from more than 2 million in the early 1900s to an estimated 2,000 today.

In addition to visiting the Ecumenical Patriarch at the Phanar, the Archons also toured Hagia Sophia, Baloukli Monastery, and the island of Halki, site of the famed Patriarchal School of Theology and Monastery.

The pilgrimage consisted of one highlight after another. One memorable experience after another. Another tear or two.

One of the most moving experiences during the trip occurred at Halki where the theological school is located on the island's highest mountain in a setting so beautiful and serene that it was especially disheartening to the visitors that the school has been closed since 1971 under orders of Turkish authorities.

Metropolitan Apostolos of Agathoneikeia, the dean of the School of Theology, greeted the delegation, pointing out that the school could be reopened "tomorrow" if permission were granted.

During a tour of the monastery's Church of Holy Trinity, the Metropolitan led the visitors in saying the Lord's Prayer and chanting *Ti Ypermachos* (O Invincible Champion), a hymn to the Theotokos, and prayers for the well-being of the pilgrims.

The tears flowed as the hymn was sung, realizing what restrictions the Orthodox Church operates under, but at the same time continues to be contagiously fervent.

Among those obviously touched was Very Rev. Archimandrite Eugene N. Pappas of the Three Hierarchs Church, Brooklyn, N.Y., one of four clergymen who participated in the tour. He noted the singing of the hymn brought both memories and tears.

Another clergyman on the pilgrimage, the Rev. John A. Limberakis of St. Sophia and Sts. Faith, Hope and Agape Church in Jefferson, Pa., "felt deeply sentimental" as the hymn was sung. Fr. Limberakis, the father of Archon National Commander Dr. Anthony J. Limberakis, explained it was the "most appropriate hymn to be sung since it is a hymn of thanksgiving to the Mother of God for saving the city of Constantinople."

At the Church of the Holy Trinity, the Metropolitan conducted a prayer service over the relics of St. Haralambos, St. Anargyros, and Sts. Cosmas and Damian. During a tour of the Church, where the iconography is undergoing restoration, Metropolitan Apostolos noted that a two-sided icon was discovered during the process of restoring a hand-carved iconostasis. On one side is an icon of the Theotokos with Child while the other side was an icon of the Crucifixion.

Metropolitan Apostolos, in remarks later in the school's reception area, cited the importance of the Church in America to the Ecumenical Patriarchate as its largest Diaspora. The importance of America was evident in that although the Holy Synod was meeting, the Patriarch gave the Metropoli-

OPINIONS

EDITORIAL

What Is the Role of Religion in Public Life?

Our Lord and Savior Jesus Christ instructed us that the focus of our existence must be first, to love the Lord our God with all of our strength and second, to love our neighbor as we love ourselves. Our Lord's command renders participation in a community a necessity for fulfilling it. The Apostle Paul admonishes us also to "bear one another's burdens." Salvation and independence from others, then, we must acknowledge as being contradictory.

Who are these others upon whom our salvation rests? In our Lord's answer to the lawyer, the parable of the Good Samaritan, He reminded him: *Your neighbor is he whom you meet upon the road.* Not just our families, not just those to the right and left of us, not just those in the omogeneia, but *those whom we meet upon the road.* So our Lord instructed us to acknowledge and act upon our interdependence with those others in the society in which we live, no matter their origin.

In many ways, our pluralistic society is more similar to that of our Lord's own than any society existing in the millennia that divide us from Him. In the Roman-governed world of the first century, many cultures with values that conflicted with each other were united into one political body, much like American society today. As Christians we must ask ourselves, what is our relationship to the social structure in which we live, and to the political organism that regulates the lives of all of the people with whom we are inextricably linked? Our Lord, His disciples, and their followers, although not living in democracies, answered this

question powerfully by living pure and holy lives. Their light so shone that it illumined the darkness of many thousands, the humble and weak as well as the powerful and strong. And with the conversion of both of these social groups, the world was changed forever.

Theirs is a humbling example, upon which we must model our own lives. They showed us that it is impossible to be a Christian privately while leading a different existence outside our own Church community. Many suffered martyrdom rather than sacrifice this principle. The world has changed, but their example is as immediate and relevant today as it was 2000 years ago.

We in America, living in a representational democracy, are as inextricably linked with our fellow women and men as our Lord and his followers were linked with their neighbors under Roman-imposed martial law. Indeed, our responsibility toward our neighbor has increased tremendously given the political structure in which we live today. All of us bear a shared responsibility for the moral fabric of our nation. The question must be asked: Ought we to compartmentalize our faith so that we are faithful Orthodox Christians in our homes and churches, but not allow our faith to guide our actions as members of any other social structure or political organism? We have already been instructed that our salvation is inseparably linked to our neighbor, and we have the awesome example of the Saints, who at the risk of their lives proclaimed their faith to the world. The answer is before us; we ignore it at our own peril.

LETTERS

Names missed

Editor,

Thank you for your wonderful profile of a wonderful parish, the Holy Trinity/St. Nicholas Church of Cincinnati, Ohio. It was a great blessing for me to serve as that community's pastoral assistant for two years, and I was delighted to have been remembered in your article. My joy, however, was diminished by the fact that two sons of that parish who went on to become priests of our Archdiocese were overlooked: Fr. Thomas J. Zaferes, pastor of St. Sophia's in Syracuse, New York, and Fr. Dennis Listermann-Vierling, pastor of Holy Mother of God Church in Tallahassee, Fla. It is also worth noting that Fr. Constantine and Presbyteria Evelyn Mitsos, who served Cincinnati for a remarkable 33 years, established a scholarship fund on the occasion of their 25th anniversary there, which continues to offer very generous assistance to young men and women from the parish who are studying at Hellenic College/Holy Cross School of Theology.

**Archimandrite Savas Zembillas
Merrick, NY**

A fine example

Editor,

I read with great interest the remarks of that fine young gentleman Mr. John Takis. He is certainly an excellent example for the youth of our church. What I find even more interesting is your omission of the fact that Mr. Takis is the Senior Division winner of the 1998 St. John Chrysostom Oratorical Festival which was held this year in Los Angeles.

As the first place winner, John received a college scholarship and an invitation to speak at the Clergy Laity Conference Youth Rally in Orlando. Participating as a speaker in the annual oratorical festivals has paid off handsomely for John Takis. Perhaps that advice should have been included in his remarks under "Advice to Peers" and "Food for Thought."

At the very least, the fact that he is this year's top speaker and that these remarks are the actual text of his speech as delivered in Los Angeles are facts I think should have been included in the article.

**Dennis Moloney
Boca Raton, Fla.**

Understandable Bible version

Editor,

Could someone make a New Testament Greek primer Bible intended for people who are non-Greek majors. Something at the seventh-grade level would be perfect. Tell about the names in the Bible. Learn how to pronounce proper names. Learn key words like God and love. Call it something like Greek Orthodox Study Bible.

**Matthew Protos
Sharon, Pa.**

Correction/clarification

A sentence in the Clergy-Laity Congress Administrative Report summary appearing in the September issue said that the following two recommendations were approved: that the Archdiocese charter be revised and the dioceses be raised to the status of metropolitanates, and that dioceses are to collect financial support from the parishes and then send an allocation to the Archdiocese. The sentence should have said that the recommendations were *submitted*, not approved, which they were not.

Pastoral Reflections



Exhortation to Archdiocesan Council and Philoptochos Board

Beloved fellow-laborers in the vineyard of Christ:

After His resurrection, our Lord Jesus Christ appeared to His disciples and spoke to them these words:

"Peace be with you: as my Father has sent me, I now send you."

These same words does the Lord address to you this day, faithful brothers and sisters.

I now send you, says the Lord to His newly inducted servants of the Archdiocesan Council and the National Philoptochos Society.

I now send you, to meet with one another now and thereafter to return to your homes and parishes, I now send you, to share the message of the Gospel with one another—that Jesus Christ lives, and that He offers new life to the world.

I now send you, to communicate by your words and deeds the truth that the Church is in reality the very body of the living Christ, and that—in a manner transcending all other human societies and institutions—the Church is led and guided by the Holy Spirit of God.

I now send you, to lead your brothers and sisters by example, through your own obedience to the guidance of the Holy Spirit, that is, by your attention to the teachings of the Scriptures, your adherence to the doctrine of the Fathers, and your observance of the Holy Canons.

I now send you, says the Lord to you this day, having endowed each of you in your own way with spiritual gifts of administration, of service, of ministry, of exhortation, of teaching, of mercy, of generosity, and of love, I now send you, to be faithful stewards of the deposit of faith which has been entrusted to you until that Great and Awesome Day of our Lord Jesus Christ.

Peace be with you, my spiritual children, as you begin now the mission which the Lord has assigned you. And may the grace of our Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all. Amen.

Address of His Eminence Archbishop Spyridon to the Archdiocesan Council and Philoptochos Joint Session

Holy Trinity Greek Orthodox Cathedral
New York, New York
September 25, 1998

My beloved brothers in the Lord, Metropolitan and Bishops, Brothers and Sisters in Christ,

I greet you this morning in the name of our Lord Jesus Christ, with a heart filled with hope and expectation for the future. Two years have passed since my arrival back in our beloved country to lead this Archdiocese into the new Millennium. And in these two years we have faced enormous challenges and opportunities. As we gather together this day to commence the work of the Archdiocesan Council and National Philoptochos Board, allow me to share with you my chief concerns and aspirations for the future of our Holy Archdiocese.

The world around us is in a remarkable state of political, social and economic flux. National institutions, civic leaders, international relationships are being questioned in ways that we have never before seen. The faithful of our Church, old and young alike, are certainly not immune to the destabilizing trends which the mass media feeds into their homes on a daily basis. Our own smaller and more focused community is also being consumed by the mass of information, mis-information and dis-information which circulates at nearly the speed of light, through the media: television, radio, the Internet, the press, and the ubiquitous fax machine. Each one of you, clergy or layperson, knows from your own experience how overwhelming this sheer mass of information can be.

But for all the spate of words and images that come before our attention on this daily basis; do we really know any more, or learn anything that satisfies our thirst for meaning, usefulness and purpose? As your Archbishop, I am especially concerned for

our young people, who are being overexposed through the consequences of the information age to such an extent, that opportunities for a real spiritual education are becoming less and less available. When you think about the average time that a Greek Orthodox Family spends in worship, Christian Education and prayer, and compare it to the average amount of television alone that is watched per week, it is very clear that we are losing the culture war for the souls of our children. When you add to that, the dissonance that can occur in Church life, whether on the local or national level, then we run the deeper risk of being judged as hypocrites by the very children we are striving to imbue with our sacred Greek Orthodox Tradition.

My friends, our Church, and particularly our children, are a precious treasure entrusted to us by God Himself. The Church is not some secular enterprise, a business or federation of political interests. Even though we live in and must deal with the world, we are called to be "not of this world." Let us never forget that the primary reason that the message of our Church has survived for two thousand years is because it is a transcendent message that gives meaning to life on this planet.

Without the hope of forgiveness, without the capacity for sacrificial and unselfish love, without the possibility of communion with our Creator, without the promise of eternal life, life itself would be unbearable and not worth living.

So where is our mutual forgiveness?

Where is our loving embrace?

Where is commitment to fellowship with our God?

Where is our hope for eternal life?

These are not nominal empty concepts that we parade out on Sunday morning to soothe our responsibilities to at least seem

See ADDRESS on p. 10

RELIGIOUS EDUCATION

Jesus Is Watching!

"The point is this, he who sows sparingly will also reap sparingly. He who sows bountifully will also reap bountifully."
(II Corinthians 9:6)

I recently heard a story about a humorous burglary.

After hours of watching a young family loading then departing in their van for a weekend vacation a burglar decided it was safe to start his crime. He carefully walked up the evening walkway and rang the door bell . . . just in case anyone was home. Since no one responded, he took out his tools and quickly picked the front door lock.

By Fr. Frank Marangos

He crept inside. "Anyone home?" he whispered. The burglar was shocked to hear a response come from the darkness. "I see you," answered the voice, "...and Jesus sees you!" Suspicious, the burglar asks his question again, this time even louder. "Anybody home?" Once again the response echoed throughout the dark room. "I see you...and Jesus sees you!" Quickly, the burglar turned his flashlight towards the location of the mysterious voice. He was relieved to discover that the voice had come from a parrot perched in a cage hanging in the corner of the room.

Convinced that it was safe to begin his work, the burglar turned on the light to the room only to come face to face with the largest Doberman attack dog he had ever seen. The dog's lips curled as a growl rose from his throat. Immediately, the parrot spoke..."Attack Jesus . . . attack!"

The story is an excellent illustration of the scriptural warning quoted above. St. Paul is correct when he says that people reap what they sow. In other words, if we work hard, remain faithful to our convictions, persevere and give ourselves wholly towards our objectives then, we shall often be successful. If, however, we are lazy, timid and refuse to give of ourselves then, St. Paul insists, we shall "reap sparingly!" This truth can be expressed in the following way . . . we often get what we deserve!

This is the way I felt when I recently read a tragic news story about a twelve year old boy who wanted to divorce his parents. "How is it possible," I thought to myself, "that a child would want to divorce himself from his own parents?" And yet, Gregory was mistreated so badly that he refused to leave his foster family to go and live with his own parents. Although his father did not object, Gregory's mother wanted her son back. During the trial she insisted that she had changed and that she would give Gregory a good home. The judge did not believe it. In the end, Gregory won the case and divorced his parents. What a sad com-

mentary on our society!

At the conclusion of this unprecedented court case, a Florida judge allowed a child to "divorce" his parents. Without getting involved in the political or judicial issues surrounding the legal quarrel between Gregory and his mother we should, nonetheless, all stop and ponder the question of parental responsibility.

According to Holy Scripture, family is not so much a matter of biology as it is a matter of divine responsibility. It is a privilege! As such, those of us who have been given the gift of children by God should make certain that we "sow bountifully" on the soil of their fertile hearts, so that when they become adults, the entire Kingdom of God might bountifully "reap" the fruit of their Christian maturity!

It is our responsibility as parents to use every means at our disposal to help our children recognize and accept Jesus Christ as the Lord of their lives. In so doing, we would be planting and watering the trees of future Christian generations, under whose branches they will gather for shade and protection!

Like the burglar in the humorous story described above, however, many parents do not heed the stern warning of St. Paul. Jesus is, indeed watching! He desires that we treat His children with love and tenderness. He wants us to "sow" the seeds of faith, love and kindness in their souls so that they might grow up strong and always reach for their Father who is in heaven.

Like its biological counterpart, the Holy Church, the spiritual Mother of us all, must guard against parental complacency.

All of us, have at one time or another, met someone who has "divorced" the Church. There are countless individuals who, although baptized in the Orthodox Church as infants, grew up estranged from its influence. In time, these individuals "left" their spiritual Mother because, as they put it, the Church did not listen, communicate or minister to them. Instead of living within the Orthodox family of believers many individuals have unfortunately gone to live within the world . . . the foster parent of mankind.

The Church is responsible for the physical as well as spiritual upbringing of its children. Whether we have been blessed with children or not, we are all called to help bring them to the Lord. We are all stewards of the children that God has entrusted to our community's care. We should, therefore, make certain that we all sow bountifully so that one day in the future, we might all reap the spiritual bounties of our labor!

Rev. Dr. Frank Marangos is director of the Archdiocese Department of Religious Education. frfrank@omaccess.com



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Address of His Eminence Archbishop Spyridon to the Archdiocesan Council and Philoptochos

from page 8

religious. These are the most basic building blocks of the Church. More important than all the bricks and mortar that uphold our church facilities from coast to coast! If we lack these, then all of our work is for nothing, because we would have constructed our churches and our Archdiocese on the shifting sands of history, and as the Lord said, when 'the rains descend, and the floods come, and the winds blow, it will fall, and the fall of it will be great' (cf. St. Matthew 7:27). Our churches, our Archdiocese, can only be firm and secure when we build our institutions on the Rock, the Chief Cornerstone Himself, Jesus Christ.

I am speaking with all of you today in this way, because I truly desire all of us to take a new direction in our stewardship of our Church's affairs. Whether you are a member of the Archdiocese Council, or a member of the National Philoptochos Board, your responsibility has a national character and national consequences. Your offering of

time, talent and resources is deeply appreciated, but there is yet even more required of each one of us. In order to fulfill the duties which come with these weighty responsibilities, we need a new vision of service.

I call it a new vision of service, but truly, it is the same vision that the Church has always preached and taught. It is a vision of the Church as the Body of Christ, and of every member of that Body as being an integral member...an important member... a necessary member. I have said it before and I shall say it again. The Church is a Corpus, a Body, not a corporation. We shall always abide by the words of the Lord and render to Caesar the things that are Caesar's. Whatever legal structures this country imposes upon the Church for the sake of civil order will be observed stringently. But this Council, and the Philoptochos cannot see organization to be the same thing as an organic, vibrant growing Church.

If you will, think of the institutional structures of the Archdiocese as the skeleton, the bone, of the Body. These struc-

tures allow the Body of the Faithful to have shape, order, proportion, and movement. But the heart of the Church, the lungs of the Church, the mind of the Church, and all the rest are not to be found in these bones. They are found in the people themselves, and because all of us are all too human, they can vacillate between love and hate, hope and despair, generosity and greed, forgiveness and bitterness, truth and falsehood. It is on this level – not the institutional – that the quality of our Church life is determined; for we determine it for ourselves.

Does anyone here really believe that God wants less for us or our children? How then do we find ourselves in the most prosperous, most free, and most blessed nation on the face of the earth with less than we need for? Is it because we are incapable of achieving quality of life for ourselves. I would dare say that the Greek Orthodox People of America are among the most successful, if not the most successful, grouping of persons in America. We are a prosperous, well-educated, influential community. Of this

there can be no doubt. But each one of us knows families that no longer attend Church. We have friends who are married outside the Church; maybe the children are not even baptized. We know persons who have suffered emotional and spiritual pain in their lives, and for some reason, the Church has not seemed to have been there for them. Is it because the Church has nothing to offer? Is God not our loving Father, Who gave His Only-Begotten Son to die on the Cross for the life of the world? What more could we possibly need than His Divine and Saving Love? Or is it that we may have lost our way to that love?

That is why I am asking you to seek with me a new direction, a new path back to the basics of what it means to be a Greek Orthodox Christian in modern America. This has nothing to do with Greek versus English, old world versus new world, foreign or domestic. This has to do with service – *diakonia* – that finds its motivation and its expression in the lived experience of the God's love. And this is no simple task.

It requires openness and a desire to listen to the opposite point of view. It requires vulnerability and the willingness to accept that those who do not understand you may at times hurt you. It requires a self-awareness that inspires you to seek out God's love and forgiveness for your own needs, so that you will be able to share them with others. And if this all sounds abstract and intangible, then we may have more work ahead of us than we even think we do.

I am convinced that the only way our Church will thrive in the new millennium is if we live our Orthodox Faith in an authentic and genuine shared experience. And it is the very qualities of our relationships with each other – the "how" – if you will, of our Christian existence that will determine our success. As leaders of the national Church, in your various capacities, you have the extraordinary capability to demonstrate to the Archdiocese at-large that we are a Church committed to the most elemental and fundamental qualities of being a Greek Orthodox Christian. All of the business that comes before your respective bodies is not business as usual. In fact, it is not business at all. It is the work of Christ, and the work of His People. It is spiritual and liturgical in nature. It is not temporal, but eternal. It may be conducted in this world, but it is not of this world. And to keep this perspective is no small feat.

As an Archdiocese, we have institutions, programs, budgets, procedures, by-laws, committees, reports and a whole plethora of secular-styled instruments to conduct the work of Christ. The easy solution to problem-solving in this milieu is to superimpose the values of the world, the same world that manufactured these tools, over the challenges facing our Church. But then we would miss the point, wouldn't we?

You see, our task is really no different from that of the Disciples and Apostles of our Lord Jesus Christ, and our means to accomplish that task no different. Their task was to preach the Gospel to every creature. Did they invent a new language to spread the Gospel? Or did they use the Greek of their day to write down the Good News of the Gospel, the Epistles and all the rest of the Sacred Scriptures? Yes, they used the tools that their world afforded them, but their message was unique – a new message of God's saving love for the world which the world had never heard before. A message that the world still desperately needs to hear today. A message that our own Greek Orthodox Faithful need to hear again and again, so that their lives may be ever refreshed and restored, as the hymn says, to the 'ancient beauty of God's likeness.'

Think of the opportunities that we have in our modern world. Think of the tools at

See ADDRESS on page 23

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Για τους νέους συνδρομητές που επιθυμούν να παρακολουθούν το καθημερινό πρόγραμμα του Antenna Satellite και το πρωτάθλημα της Α' Εθνικής Κατηγορίας Ποδοσφαίρου στο EchoStar Pay-Per-View.



**Συνδρομητές του Antenna:
ΔΩΡΕΑΝ Δεύτερος
Δορυφορικός Δίσκος**

Οι συνδρομητές του Antenna Satellite που επιθυμούν να παρακολουθούν το πρωτάθλημα της Α' Εθνικής Κατηγορίας Ποδοσφαίρου στο EchoStar Pay-Per-View, μπορούν τώρα να αποκτήσουν τον δεύτερο δορυφορικό δίσκο ΔΩΡΕΑΝ όταν αγοράσουν επαγγελματική εγκατάσταση μόνο με \$49***



**Η ένταση του
Ελληνικού
Ποδοσφαιρικού
Πρωταθλήματος Α'
Κατηγορίας άρχισε
στις 20 Σεπτεμβρίου.**

**Απολαύστε πάνω
απο 100 αγώνες
αγοράζοντας το
Season Ticket μόνο
με \$350***

**Δείτε τουλάχιστον
τρεις αγώνες την
εβδομάδα σε
απευθείας μετάδοση
αποκτώντας το
Monthly Ticket μόνο
με \$50* τον μήνα.**

**Για περισσότερες
πληροφορίες, πωλήσεις και
εγκατάσταση του
δορυφορικού συστήματος
DISH Network τηλεφωνήστε
σήμερα στο 1-800-898-2681**



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*Αιτήσεις οι τιμές ισχύουν μόνο για ιδιωτική προβολή σε κατοικίες. Εάν ενδιαφέρεστε να προβάλλετε τους ποδοσφαιρικούς αγώνες δημοσίως (σε καφετέρια, ζαχαροπλαστείο, εστιατόριο, αθλητικό σύλλογο, κλπ) τηλεφωνήστε στο 1-800-898-2681 για τιμές επιχειρήσεων. **Για να ισχύει αυτή η προσφορά, ο δορυφορικός δίσκος πρέπει να εγκατασταθεί και να ενεργοποιηθεί από τώρα έως και 31 Οκτωβρίου, 1998. Επίσης, πρέπει να πληρώσει με πιστωτική κάρτα (VISA, MASTERCARD και American Express) και να αγοράσει ένα από τα ακόλουθα πακέτα προγραμματισμού για τέσσερις συνεχόμενες μήνες: America's Top 40 ή America's Top 60 CD. Η τιμή συμπεριλαμβάνει δύο δορυφορικούς δίσκους 18" ιντσών, ένα δέκτη, ένα remote control και επαγγελματική εγκατάσταση. ***Για να ισχύει αυτή η προσφορά πρέπει να είστε ήδη συνδρομητές του Antenna Satellite, να αγοράσετε επαγγελματική εγκατάσταση στην τιμή των \$49 από τον Antenna Satellite και το Season Ticket στην τιμή των \$350.

Αποφασισμένο να προχωρήσει μπροστά το νέο Αρχιεπισκοπικό Συμβούλιο

ΝΕΑ ΥΟΡΚΗ.—Με νέα σύνθεση, γρήγορους ρυθμούς, όρεξη για δουλειά και σε κλίμα αισιοδοξίας, έγινε η πρώτη συνεδρίαση του νέου Αρχιεπισκοπικού Συμβουλίου στις 25-26 Σεπτεμβρίου, στους χώρους του Αρχιεπισκοπικού Καθεδρικού Ναού της Αγίας Τριάδος στο Μανχάταν.

του Σταύρου Παπαγερμανού

Ήταν προφανές ότι όλα τα μέλη βρίσκονταν εκεί με μόνο σκοπό να υπηρετήσουν τα συμφέροντα και τα προγράμματα της Ι. Αρχιεπισκοπής και να εργασθούν ανιδιοτελώς για την πρόοδο της Ελληνορθόδοξης Εκκλησίας μας στην Αμερική.

Το διήμερο των εργασιών του Αρχιεπισκοπικού Συμβουλίου και του Εθνικού Συμβουλίου της Φιλοπτώχου Αδελφότητας άρχισε το πρωί της Παρασκευής με σύντομη ακολουθία προσευχής. Ακολούθησε η εισαγωγική ομιλία του Σεβ. Αρχιεπισκόπου Αμερικής κ. Σπυριδώνα και αμέσως μετά η τελετή της εγκαθίδρυσης των νέων μελών.

Νέα Σελίδα

Στην ομιλία του ο Αρχιεπίσκοπος εξέφρασε την ανησυχία του για το μέλλον της νεολαίας μας και της Ελληνορθόδοξης οικογένειας στην Αμερική που βομβαρδίζεται καθημερινά από πληροφορίες, κεντρίσματα και παραπληροφόρηση, αφήνοντας λίγα περιθώρια και χρόνο για πνευματική ανάταση.

Σε άλλο σημείο της ομιλίας του ο Αρχιεπίσκοπος εξέφρασε την επιθυμία του για μια νέα σελίδα, μια νέα πορεία στη διακονία όλων των πιστών και ιδιαίτερα όσων συμμετέχουν στα ανώτερα όργανα της Αρχιεπισκοπής. «...Τηρώ απ' όλους σας να βαδίσουμε μαζί σε μια νέα κατεύθυνση, ξεκινώντας από τα βασικά και στοιχειώδη του τι σημαίνει να είναι κανείς σήμερα Ελληνορθόδοξος Χριστιανός...κάτι που πηγάζει κι εκδηλώνεται κύρια μέσα από την αγάπη του Χριστού». Τόνισε ιδιαίτερα ότι η Εκκλησία δεν είναι, ούτε πρέπει να θεωρείται ως εταιρεία, επιχείρηση ή άλλη λαϊκή μορφή οργάνωση. «Η Εκκλησία, τόνισε, είναι το Σώμα του Χριστού».

Παραγωγικές συνεδριάσεις

Με έκδηλη αίσθηση ευθύνης και συνέπειας στις παραδόσεις και τις προσαγές της Εκκλησίας μας προσήλθαν στη συνεδρίαση τα μέλη του Αρχιεπισκοπικού Συμβουλίου.

Η ολομέλεια του Αρχιεπισκοπικού Συμβουλίου εξέλεξε την Εκτελεστική Επιτροπή με την εξής σύνθεση: Αρχιεπίσκοπος Σπυριδών-Πρόεδρος, Τζον Κατσιματίδης-Αντιπρόεδρος, Πίτερ Πάππας-Γραμματέας, Νικ Μπουράς-Ταμίας και μέλη: Άντριου Άθενς, Τζορτζ Μπεχράκης, Μάικλ Καντώνης, Χάρι Πάππας, Τζέιμς Παύλος και Τζορτζ Σάφιοι.

Το συμβούλιο παρακολούθησε και ενέκρινε τις αναφορές του τμήματος οικονομικών υποθέσεων, του τμήματος πληροφορικής, Ιωνικού Χωριού, του π. Γαβριήλ Καράμπε σε σχέση με την 34η Κληρολαϊκή, και του νέου προέδρου του Ελληνικού Κολεγίου-Θεολογικής Σχολής του Τιμίου Σταυρού π. Δαμασκηνού Γκανά, που αναφέρθηκε στη σημερινή κατάσταση στη Σχολή και τους οραμα-



Τα μέλη του νέου Αρχιεπισκοπικού Συμβουλίου εργάστηκαν με σύμπνοια και ενότητα για τη προώθηση των σκοπών της Αρχιεπισκοπής, έχοντας πλήρη συνείδηση του ιερού έργου που αναλαμβάνουν. (Φωτ. Δημ. Πανάγου)

τισμούς του για το μέλλον.

Το συμβούλιο αποφάσισε την τροποποίηση του συνταγματίου της Ι. Αρχιεπισκοπής ώστε να αυξηθεί ο αριθμός των μελών του Αρχιεπισκοπικού Συμβουλίου κατά 20. Η τροποποίηση αυτή απαιτεί επικύρωσή της από το Οικουμενικό Πατριαρχείο.

Δωρεές

Με μεγάλο ενθουσιασμό και ικανοποίηση έγιναν δεκτές μια σειρά από δωρεές προς την Αρχιεπισκοπή και τα ιδρύματά της.

- Η πρόεδρος των Ορθόδοξων Μουσικών και Χορωδών κ. Βίκυ Πάππας ανακοίνωσε την προσφορά 100.000 δολαρίων εκ μέρους της οργάνωσης, για την βιβλιοθήκη «Αρχιεπίσκοπος Ιάκωβος» στη Θεολογική Σχολή.

- Η Εθνική Φιλόπτωχος Αδελφότητα πρόσφερε 50.000 δολάρια για το Ταμείο Υποτροφιών της Θεολογικής Σχολής

Τιμίου Σταυρού.

- Η κοινότητα Αγίου Γεωργίου του Σάουθγκέιτ του Μίσιγκαν πρόσφερε 25.000 δολάρια για την ενίσχυση του Ελληνικού Κολεγίου-Θεολογικής Σχολής του Τιμίου Σταυρού.

- Το ζεύγος Δημητρίου Καλοϊδή από το Όϊστερ Μπέϊ της Νέας Υόρκης πρόσφερε 65.000 δολάρια για τη δημιουργία ιατρικού κέντρου για τα παιδιά της Ακαδημίας του Αγίου Βασιλείου.

- Η κοινότητα της Αγίας Τριάδος του Μπρίτζπορτ του Κονέκτικατ πρόσφερε 7.000 δολάρια στην Ακαδημία του Αγίου Βασιλείου, ως υποτροφία για το νεότερο μαθητή της ακαδημίας.

- Το μέλος της εκτελεστικής επιτροπής κ. Χάρι Πάππας δήλωσε πως θα καλύψει στην ολόκληρά του το κόστος της τηλεοπτικής εκπομπής της Αρχιεπισκοπής στο καλωδιακό κανάλι Odyssey, για ένα χρόνο.

Φθινοπωρινή Συνεδρία της Ιεράς Επαρχιακής Συνόδου

ΝΕΑ ΥΟΡΚΗ.— Συνεδρίασε στις 24 Σεπτεμβρίου στην έδρα της Ι. Αρχιεπισκοπής Αμερικής, η Ιερά Επαρχιακή Σύνοδος υπό την προεδρία του Σεβ. Αρχιεπισκόπου Αμερικής κ. Σπυριδώνα.

Μετά από σύντομη εισηγητική ομιλία του Αρχιεπισκόπου η Σύνοδος πέρασε στην επί μέρους εξέταση και ανάλυση των θεμάτων της Ημερησίας Διάταξης, που περιλάμβανε οκτώ θεματολογικές ενότητες:

- Αξιολόγηση των εργασιών και πορισμάτων της 34ης Κληρολαϊκής Συνέλευσης.
- Ηθική και υλική υποστήριξη προς τις Ιεραποστολικές Μητροπόλεις του Οικουμενικού Πατριαρχείου (Χονγκ Κονγκ και Παναμά).

- Αξιολόγηση και περαιτέρω προαγωγή σχέσεων με άλλες Ορθόδοξες Εκκλησίες (μεταξύ άλλων, οικονομική ενίσχυση για τη λειτουργία του Σεμιναρίου του Αγ. Γερμανού στην Αλάσκα).

- Αξιολόγηση τοπικών Θεολογικών Διαλόγων με τους ετερόδοξους. Διαπιστώθηκε η ανάγκη συνέχισης των Διαλό-

γων αυτών σε τοπικό επίπεδο και η διατήρηση κλίματος συνεργασίας.

- Μεικτοί γάμοι, ως κοινό θέμα όλων των Ορθόδοξων της Αμερικής και η κατηχητική και λοιπή αντιμετώπισή τους.

- Εορταστικό πρόγραμμα για το έτος 2000 τόσο σε Αρχιεπισκοπικό, όσο και σε Επισκοπικό και κοινοτικό επίπεδο.

- Ιερά Θεολογική Σχολή του Τιμίου Σταυρού στη Βοστώνη (Διοικητικά θέματα, διδακτικό προσωπικό, πρόγραμμα σπουδών κλπ.)

- Λειτουργική ομοιομορφία (Ίδιο κείμενο αγγλικής μετάφρασης του «Πιστεύω» και του «Πάτερ ημών» και σταδιακά των Λειτουργικών βιβλίων για όλους τους Ορθόδοξους).

Έγινε διεξοδική συζήτηση γύρω από κάθε θέμα της Ημερησίας Διάταξης και ελήφθησαν αποφάσεις που στοχεύουν στην καταλληλότερη αντιμετώπιση και προώθηση των θεμάτων της Εκκλησίας σε στενή πάντοτε συνεργασία μεταξύ Αρχιεπισκόπου και Ι. Επαρχιακής Συνόδου.

Το Αρχιεπισκοπικό Συμβούλιο ενέκρινε την αποδοχή της δωρεάς εκτάσεως 10 εκταρίων στην περιοχή του Ντιτρώϊτ, που θα μπορούσε να χρησιμοποιηθεί για έδρα της Επισκοπής Ντιτρώϊτ. Η αξία της εκτάσεως ανέρχεται σήμερα στο ένα εκατομμύριο δολάρια.

Αποφασίστηκε επίσης όπως η Εκτελεστική Επιτροπή αναζητήσει από κοινού με τον Αρχιεπίσκοπο κατάλληλη αρχιεπισκοπική κατοικία. Ένα άλλο θέμα που είχε εγκριθεί από την Κληρολαϊκή του Ορλάντο και διευθετήθηκε ήταν η επιστροφή 125.000 δολ. προς τη Φιλόπτωχο, για δικαστικά έξοδα που είχαν προκύψει στο παρελθόν.

Επιτροπές

Τη δεύτερη μέρα των εργασιών συγκροτήθηκαν και συνεδρίασαν οι επί μέρους επιτροπές του Συμβουλίου και ακολούθως παρουσίασαν τις αναφορές τους στην ολομέλεια.

Η Επιτροπή Ελληνικής Παιδείας ασχολήθηκε με συστάσεις της 34ης Κληρολαϊκής που περιελάμβαναν τη δημιουργία νέου εκπαιδευτικού προγράμματος ελληνικών για τις τάξεις νηπιαγωγείου έως και 8ης, τη συγγραφή βιβλίων απλής καθομιλουμένης γλώσσας, ορθογραφίας και βιβλίων εκκλησιαστικών ύμνων στα Ελληνικά και Αγγλικά.

Η Επιτροπή διοικητικών θεμάτων αποφάσισε να συστήσει την τροποποίηση του Ενιαίου Κοινοτικού Κανονισμού, ώστε σε περίπτωση εκκενώσεως θέσεως του Αρχιεπισκοπικού Συμβουλίου η θέση να πληρώνεται με διορισμό από το Ιεράρχη της αντίστοιχης Επισκοπής, για τον υπόλοιπο χρόνο θητείας του εν ενεργεία Αρχιεπισκοπικού Συμβουλίου.

Η Επιτροπή Οικονομικής Επιστάσεως ζήτησε την αναζωογόνηση και επαναλειτουργία του προγράμματος της Αρχιεπισκοπής ΛΟΓΟΣ.

Η Επιτροπή Θρησκευτικής Παιδείας ασχολήθηκε με το πενταετές πρόγραμμα σχεδιασμού που είχε προταθεί από τον διευθυντή του τμήματος π. Φράνκ Μαράνγκο, στην τελευταία Κληρολαϊκή Συνέλευση.

Στην Επιτροπή Επικοινωνιών τονίστηκε η σημασία της άμεσης επαφής μεταξύ της Αρχιεπισκοπής και κοινοτήτων μέσω τηλεομοιοτυπικών μηχανών και ηλεκτρονικών υπολογιστών και του διαδικτύου (Ιντερνετ) και την ανάγκη απόκτησης τέτοιων συσκευών από όλες τις κοινότητες. Με σκοπό τη προσέγγιση της νεολαίας μας, πρότεινε τη δημιουργία θεσμού και προκήρυξη διαγωνισμού έκθεσης για το Οικουμενικό Πατριαρχείο με έπαθλα υποτροφίες και ταξίδια στο Φανάρι.

Η Επιτροπή Ιεραποστολικού έργου πρότεινε τη δημιουργία από τις κοινότητες καταλόγων όσων έχουν απομακρυνθεί από την Εκκλησία, για να χρησιμοποιηθούν στο ιεραποστολικό έργο και να προσεληθούν και πάλι στους κόλπους της Εκκλησίας.

Η Επιτροπή Οικουμενικών και Διορθόδοξων σχέσεων ασχολήθηκε με τις παραμέτρους των Οικουμενικών σχέσεων και συζήτησε τρόπους κοινού χριστιανικού γιορτασμού της Χίλιετηρίδας.

Η Επιτροπή Νεολαίας ασχολήθηκε με

Εισήγηση της Α.Θ.Π. του Οικουμενικού Πατριάρχη κ.κ.Βαρθολομαίου προς την Ιερά Σύναξη του Οικουμενικού Θρόνου

ΜΕΡΟΣ ΠΡΩΤΟ

29 Αυγούστου 1998

Ιερώτατοι αδελφοί εν Κυρίω και συλλειτουργοί,

Χάριτι Θεού ευρισκόμεθα και πάλιν συνηγμένοι εις τον ιερόν τούτον τόπον του μαρτυρίου και της θυσίας, ίνα αναθεωρώμεθα αλλήλοις τα τε κατά την προλαβούσαν διετίαν παρά λόγον απαντήσαντα πράγματα και των ηθών τα δυσμεταχειρίστα και όπως ταύτα έκαστος ημών διέθηκεν, ώστε και το εσφαλμένως ποτέ γενόμενόν τινη κρίσει των πολλών αποκαλυφθῆναι και το κατορθωθέν τη μαρτυρία των πλειόνων βεβαιωθῆναι, ίνα την φρασεολογίαν του Μεγάλου Βασιλείου, αναλόγως προσηρμοσμένην, χρησιμοποιήσωμεν (Όροι κατά πλάτος, Αποκρ. ΝΔ').

Οφείλομεν ευχαριστίας προς τον Κύριον ημών διότι εχαρίσατο ημίν την παρελθούσαν διετίαν πλήρη αγώνων, αλλά και διότι συνηγάγεν ημάς και πάλιν επί το αυτό. Αλλ' οφείλομεν και όπως μνησθώμεν των αδελφών ημών των απόντων αφ' ενός μεν λόγω εκδημίας προς Κύριον, αφ' ετέρου δε λόγω παντοίων κωλυμάτων. Υπέρ των πρώτων διαπύρως ευχόμεθα όπως ο φιλόανθρωπος Κύριος ημών αναπαύση τας ψυχάς αυτών, συγχωρών αυτοίς παν πλημμέλημα εκούσιον τε και ακούσιον, προς δε τους δευτέρους απευθύνομεν εγκάρδιον χαιρετισμόν, δηλώνοντες ότι θεωρούμεν αυτοίς παρόντες τω πνεύματι.

Κατά την παρελθούσαν διετίαν η ορθόδοξος αλήθεια ανεζητήθη υπό πολλών. Οι πάντες, βεβαίως, προσεπα-

θήσαμεν να δώσωμεν εις τους αιτούντας λόγον περί της εν ημίν ελπίδος, αλλ' αι απαντήσεις ημών πολλάκις ηκούσθησαν μετά σκεπτικισμού, διότι οι ακροαταί ημών ενίοτε μεν διηρωτώντο, κατά τί διέφερον των απαντήσεων των άλλων Ομολογιών αι ημέτεροι, ενίοτε δε διηπόρουν εάν εδει να δώσουν μεγαλύτεραν πίστιν εις τα έργα ημών ή εις τους λόγους ημών, τούτο δε οσάκις διεπίστουν διάστασις μεταξύ αυτών και εκείνων.

Τούτο ήγαγεν ημάς όπως ορίσωμεν ως γενικόν θέμα της παρούσης Συνάξεως ημών το ήδη ανακοινωθέν υμίν: «Εν επιγνώσει Ορθόδοξο». Διότι η Ορθόδοξος Εκκλησία και ημείς οι διακονούντες εν αυτή τον λόγον της αληθείας, έχομεν λόγον υπάρξεως μόνον εάν προσφέρωμεν εις τον κόσμον την όντως ακραιφνή αλήθειαν, μόνον εάν το φώς ημών, το οποίον λάμπει εμπροσθεν των ανθρώπων, είναι το γνήσιον και καθαρόν φώς του Χριστού, τούθ' όπερ, βεβαίως, και συνιστά την Ορθοδοξίαν. Αυτήν την κεκαθαρμένην προσφοράν δυνάμεθα να προσφέρωμεν μόνον εάν ημείς πρότερον καθαρθώμεν, κατά το υπό του προκατόχου ημών Αγίου Γρηγορίου λεχθέν: «φωτισθῆναι δει πρώτον και είτα φωτίσαι». Βεβαίως δεν ευρισκόμεθα εν τω σκότει. Ζώμεν εν τω φωτί του Χριστού και της Ορθόδοξης Εκκλησίας. Αλλ' ο βαθμός της υφ' ημών οικειώσεως του θείου φωτός ή μάλλον της εν ημίν επιλάμψεως αυτού διαφέρει ουχί μόνον από του ενός εις τον άλλον, αλλά και εντός ενός έκαστου από στιγμής εις στιγμήν. Τούτο διότι η τελειότης και των τελείων είναι όντως ατέλεστος και άρα η προς το θείον φώς πορεία

ημών ή μάλλον η του θείου φωτός εφ' ημάς έλλαμψις είναι εν ατελευτήτω προόδω. Αυτής δε της προόδου την επίσπευσιν και επίτευξιν σκοπεύει και η παρούσα Σύναξις, η εις το προμνησθέν κεφαλαίωδες θέμα αφιερωμένη.

Του θέματος τούτου ειδικάς πτυχάς ανέλαβον προφρόνως και προθύμως όπως αναπτύξουν οι άγιου αδελφοί Κυδωνίας και Αποκορώνου κ. Ειρηναίος, Ιεραπόλεως κ. Αντώνιος, Γερμανίας κ. Αυγουστίνος και Αίνου κ. Μάξιμος, μετά την γενικήν εισήγησιν επί του κεντρικού θέματος, την οποίαν μετά την ημετέραν εισήγησιν θα ακούσωμεν από των χειλέων του ά' τη τάξει της Ιεραρχίας του Θρόνου Ιερωτάτου αδελφού αγίου Εφέσου κ. Χρυσόστομου. Τα υποθέματα ταύτα είναι κατά σειράν:

- Η εκκοσμίκευσις ως γεγονός και ως απειλή εις την σύγχρονον Ορθοδοξίαν.
- Αποβλητέα οθνεύει και ετεροδοξοί εισβολαί πρακτικών και ιδεών εις τον Ορθόδοξον χώρον.
- Η Οικουμενικότης της Ορθοδοξίας ως σύγχρονον βίωμα.
- Η πρόκλησις των μεταφυσικών εμπειριών εκτός ορθοδοξίας και η Ορθόδοξος απάντησις.

Ός γίνεται αντιληπτόν εκ του γενικού θέματος και των υποθεμάτων τούτων, το εφετεινόν θέμα είναι συνεχεία του προ διετίας τοιούτου. Τότε το γενικόν θέμα ήτο η στάσις της Ορθοδοξίας έναντι των προκλήσεων του Δυτικού Πολιτισμού, δηλαδή το κέντρον βάρους έπιπτεν εις την οτάσιν ημών έναντι του αλλοτριόδοξου δυτικού κόσμου και εις το κήρυγμα ημών προς αυτόν. Ήδη το κέντρον βάρους μετατίθεται επί της αυτοσυνειδησίας ημών ως ορθόδοξων και εις τας εφ' ημάς επιρροάς του κηρύγματος του δυτικού κόσμου. Διότι αι επιδράσεις είναι συνεχώς αμφιμερείς. Δίδομεν και λαμβάνομεν. Κηρύσσομεν, αλλά και γινόμεθα ακροαταί άλλων κηρυγμάτων. Συνεπώς υπάρχει πάντοτε ο φόβος το κήρυγμα ημών να μη απηχή την ανόθευτον και ακραιφνή αλήθειαν, αλλά να αντανακλά και στοιχεία του αλλοτριόδοξου κόσμου, εντός του οποίου ζώμεν. Η κατάστασις απαιτεί συνεχή επαγρύπνησιν και εγρήγορσιν και φέρει ενώπιον ημών τους νηπτικούς Πατέρας, οι οποίοι αποδίδουν μεγάλην σημασίαν εις την παραφυλακήν του νοός, εις τον έλεγχον των ποικίλων λογισμών, οι οποίοι επιζητούν να εισέλθουν εις την διάνοιαν και την καρδίαν ημών και να αρχίσουν εκεί να παράγουν τους καρπούς των, τους οποίους και να εμφανίσουν ως ορθόδοξους, ενώ είναι προϊόντα σπόρου ξένου και σποράς αλλοτρίας.

☞ σελ. 14

Ο ΑΓΙΟΣ ΚΥΠΡΙΑΝΟΣ

Ο Σοφός Επίσκοπος της Καρχηδόνας

«...της σοφίας ακρόπολις...των Εκκλησιών η ευπρέπεια...»

Στις 2 Οκτωβρίου, η Εκκλησία, με μεγάλο σεβασμό και ολόψυχο θαυμασμό προβάλλει και τιμά τον πάμφοτο μάρτυρα, τον σοφό Ιεράρχη, τον άγιο Κυπριανό, επίσκοπο Καρχηδόνας.

Μεγάλη η πόλη της Καρχηδόνας τον τρίτο αιώνα, κειμένη στη Βόρεια Αφρική, εκεί που σήμερα είναι η Λιβύη, αποτέλεσε το πολιτικό και πολιτιστικό καύχημα της πανίσχυρης Ρωμαϊκής Αυτοκρατορίας και το λαμπρο διαμάντι της αρχαίας Ορθόδοξης καθολικής Εκκλησίας.

του καθ. Γεωργίου Μπεμπή

Στην ένδοξη αυτή πόλη γεννήθηκε ο άγιος Κυπριανός, κατά πάσα πιθανότητα μεταξύ 200 και 210 μ.Χ. Καταγόταν από επιφανή οικογένεια και αξιώθηκε να λάβει λαμπρή μόρφωση, γενόμενος κάτοχος της Ελληνικής και Λατινικής φιλολογίας της εποχής του. Τελικά αναδείχθηκε «ρήτωρ» δηλαδή δικηγόρος και εξάσκησε το επάγγελμά του με μεγάλη επιτυχία. Εν τω μεταξύ ζούσε τη κοσμική ζωή της νεολαίας της εποχής του. Το αξιοθαύμαστο παράδειγμα αγιότητας των χριστιανών της Καρχηδόνας και η σοφή καθοδηγητική συμπαράσταση του πρεσβυτέρου Καικιλίου οδήγησαν, τελικά, τον Κυπριανό στις στοργικές αγκάλες της αγιοτάτης Εκκλησίας της Καρχηδόνας.

Κυριολεκτικά παραδόθηκε ο Κυπριανός στην σώζουσα χάρη του Χριστού. Μοίρασε την περιουσία του, κατέφυγε στην έρημο για πνευματική περισυλλογή, εμβάθυνε στην επιμελή μελέτη των Αγίων Γραφών και σπούδασε τα περίφημα συγγράμματα του μεγαλύτερου θεολόγου της Βορείου Αφρικής του Τερτυλλιανού, τον οποίο και αποκαλούσε διδάσκαλό του. Τρία χρόνια μετά τη βάπτισή του εξελέγη διά βοής επίσκοπος Καρχηδόνας. (το 249 μ.Χ.). «Τον Κυπριανόν επίσκοπον» φώναξε ο λαός κι έτσι έγινε. Η δράση του ήταν άμεση και όντως καταπληκτική. Και μολονότι αναγκάστηκε εκ των πραγμάτων να εγκαταλείψει την Καρχηδόνα κατά τον διωγμό του αυτοκράτορα Δεκίου το 250, εν τούτοις αναδείχθηκε σε αξιοθαύμαστο ποιμένα της τοπικής Εκκλησίας.

Συγκάλεσε τρείς τοπικές Συνόδους για τα θεολογικά και κανονικά προβλήματα της εποχής του, επέδειξε πρωτοφανή αγάπη και φροντίδα για τους φτωχούς και τους κατατρεγμένους, παραστάθηκε στους δρόμους της πόλης σε αυτούς που πέθαιναν από την ενοκήψασα πανώλη και ταυτόχρονα συνέγραψε βιβλία για να ενισχύσει την πίστη του

ποιμνίου του. Αλλά η ζωή του αγίου Κυπριανού δεν ήταν εύκολη, καθόλου εύκολη. Εσωτερικά σχίσματα και αιρέσεις στην Καρχηδόνα κατέστησαν την ποιμαντορία του τραγικά ανυπόφορη. Υπήρχαν κληρικοί και λαϊκοί, οι οποίοι δεν υποστήριξαν την εκλογή του στο επισκοπικό αξίωμα τόσο σύντομα. Υπήρχαν ομολογητές της πίστewς, που επέζησαν των βασανιστηρίων και των διωγμών και νόμιζαν ότι είχαν το δικαίωμα να παρέχουν άφεση αμαρτιών. Υπήρχαν οι αιρετικοί και σχισματικοί, οι οποίοι επανερχόμενοι στη καθολική Ορθόδοξη Εκκλησία απαιτούσαν να μην αναβαπτισθούν. Υπήρχε η Εκκλησία της Ρώμης και μάλιστα ο επίσκοπος Ρώμης Στέφανος, ο οποίος πρόβαλε το Ρωμαϊκό πρωτείο και διαφωνούσε, έντονα με την επιμονή του Κυπριανού να δέχεται τους επιστρέφοντες στην Ορθόδοξη καθολική Εκκλησία διά του αναβαπτισμού.

Σε όλες αυτές τις περιπτώσεις, ο άγιος Κυπριανός παρέμεινε ακλόνητος στις θέσεις του. Η Ορθόδοξη Εκκλησία δεν ακολουθεί την πρακτική του αγίου Κυπριανού και δεν αναβαπτίζει, κατά πλειοψηφία, τους επιστρέφοντες στην ποίμνη της. Αλλά τιμά και γεραίρει τη μνήμη του, όχι μόνο για την αγιότητα του βίου του, όχι μόνο για την ορθοδοξία του, όχι μόνο για το μαρτύριό του, αλλά και διότι στα σοφά συγγράμματά του διατύπωσε, ανεπανόληπτα και όντως επιγραμματικά βασικές αλήθειες και δόγματα της Ορθόδοξης καθολικής Εκκλησίας. Στην περίφημη 73η επιστολή του εξέφρασε την πάγκοινη Ορθόδοξη εκκλησιολογική αλήθεια, ότι «εκτός της Εκκλησίας δεν υπάρχει σωτηρία» (κεφ. 21). Στο πασίγνωστο βιβλίο του «Περί της ενότητος της καθολικής εκκλησίας» διακηρύττει, ότι δεν μπορεί κανείς να έχει τον Θεό ως Πατέρα του, αν δεν έχει πρώτα την Εκκλησία ως Μητέρα. Ακόμη περισσότερο, για τον άγιο Κυπριανό η Κιβωτός του Νώε αποτελεί εξαίρετη απεικόνιση της εν Χριστώ σωτηρίας, που μόνο στην Εκκλησία βρίσκει την ολοκλήρωση της (κεφ. 6). Και στην 69η επιστολή του γράφει και πάλι, «Όσοι έχουν απομακρυνθεί από την αγάπη και την ενότητα της καθολικής Εκκλησίας γίνονται εχθροί του Κυρίου και αντίχριστοι» (κεφ.1).

Όπως οπότε το τέλος του αγίου Κυπριανού υπήρξε μαρτυρικό. Αποκεφαλίστηκε στη Καρχηδόνα στις 14 Σεπτεμβρίου 258. Και η Εκκλησία, επάξια, ψάλλει στην πανάγια μνήμη του. «Ός ιεράρχην τίμιον, και αυλητήν στερρότατον, η οικουμένη αξίως γεραίρει σε, Κυπριανέ αοιδιμε...»

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

Το νέο Αρχιεπισκοπικό Συμβούλιο

☞ σελ. 11

τη πρόοδο στο χώρο της νεολαίας, τη δημιουργία και το περιεχόμενο ιστοσελίδας για τους νέους στο Ιντερνετ και τον προγραμματισμό της ετήσιας συνέλευσης συμβούλων νεολαίας.

Η Επιτροπή Λατρευτικής και Λειτουργικής ομοιομορφίας εξέφρασε την ανάγκη να αντιμετωπιστεί το πρόβλημα της λειτουργικής και λατρευτικής ομοιομορφίας σε όλες ανεξαιρέτως τις κοινότητες της Ι. Αρχιεπισκοπής ώστε να αποφεύγεται η σύγχυση σε σχέση με λατρευτικά ζητήματα. Πρότεινε επίσης τη χρήση κοινών μεταφράσεων στα Αγγλικά από όλες τις κοινότητες.

Η Επιτροπή Νομικών Θεμάτων πρότεινε τη τροποποίηση του εταιρικού πιστοποιητικού της Αρχιεπισκοπής ώστε να αντικατοπτρίζει τη νέα ονομασία. Πρότεινε επίσης όπως η Αρχιεπισκοπή φροντίσει για την αναγνώριση της από την πολιτεία της Νέας Υόρκης ως Ιεραρχικής Εκκλησίας.

Το μέλλον και το όραμα

Την πλήρη ικανοποίησή του από τις εργασίες του Συμβουλίου εξέφρασε ο αντιπρόεδρος κ. Τζον Κατσιματίδης. «Είμαι περήφανος γι' αυτό που κατορθώσαμε» δήλωσε λίγο πριν το κλείσιμο των εργασιών. Και συνέχισε: «Συναντηθήκαμε μέσα σε πνεύμα ευθύτητας κι' αγάπης. Καθιερώσαμε μια τακτική διαφάνειας. Αντιμετωπίσαμε με ειλικρίνεια τα προβλήματα και τις διαφορές μας». Κι αναφερόμενος σ' όσους διαφωνούν κι' αντιστρατεύονται τις επιλογές της Αρχιεπισκοπής δήλωσε ότι τα τυχόν χάσματα μπορούν να γεφυρωθούν όταν υπάρχει θέληση και σύμπνοια.

Ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Σπυρίδων κλείνοντας τις εργασίες της συνεδρίασης τόνισε: «Ευγνωμόνω το Θεό για τις δυο αυτές μέρες που περάσαμε μαζί, επιτελώντας το δικό Του έργο. Συναντηθήκαμε με αγάπη ως μια εν Χριστώ οικογένεια». Και συνέχισε παροτρύνοντας τα μέλη του Αρχιεπισκοπικού Συμβουλίου να μεταφέρουν το μήνυμα αγάπης και ενότητος στις επισκοπές και στις κοινότητές τους: «... αγκαλιάστε με θερμή κι' αγάπη Χριστού το μέλλον και το όραμα της Ελληνικής Ορθόδοξης Αρχιεπισκοπής μας».

Η Επιτροπή για την Ελληνική γλώσσα και τον Πολιτισμό αισιοδοξεί για το μέλλον

ΝΕΑ ΥΟΡΚΗ.—Η τρίτη κατά σειρά δημόσια ακρόαση της Επιτροπής για την Ελληνική γλώσσα και τον πολιτισμό πραγματοποιήθηκε στις 25 Σεπτεμβρίου στην κοινοτική αίθουσα του Αγίου Νικολάου στο Φλάσινγκ της Νέας Υόρκης.

του Σταύρου Παπαγερμανού

Τον περασμένο Μάρτιο ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Σπυρίδων, εκτιμώντας ότι η κατάσταση που περιβάλλει την ελληνική παιδεία χρήζει σοβαρής μελέτης, διόρισε ευρείας σύνθεσης διερευνητική επιτροπή για την Ελληνική γλώσσα και τον Πολιτισμό, υπό την προεδρία του καθηγητή κ. Ιωάννη Ρασιτιά. Η επιτροπή συγκροτήθηκε από εξέχοντες προσωπικότητες του ακαδημαϊκού, πολιτικού και επιχειρηματικού κόσμου με σκοπό να διερευνήσει σε βάθος την κατάσταση που επικρατεί στο κοινοτικό εκπαιδευτικό μας σύστημα, και να υποβάλλει το πόρισμα της μέσα σ'ένα χρόνο στον Αρχιεπίσκοπο.

Στα πλαίσια της προσπάθειας της επιτροπής να συγκεντρώσει, να αξιολογήσει και να κατατάξει όσες περισσότερες δυνατόν απόψεις και προβληματισμούς, η επιτροπή συγκαλεί δημόσιες ανοιχτές ακροάσεις όπου όλα τα ενδιαφερόμενα μέρη, γονείς, μαθητές, εκπαιδευτικοί, κληρικοί κ.α. μπορούν να εκφράσουν τις απόψεις και υποδείξεις τους.



Τα μέλη της Επιτροπής για την Ελληνική Παιδεία και τον Πολιτισμό άκουσαν προσεχτικά τους προβληματισμούς των παρευρισκομένων στην ανοιχτή ακρόαση, στον Άγιο Νικόλαο του Φλάσινγκ. (από αριστερά) Γουόρεν Κούκ, Κόνσταντ Τυποπούλου, Ιωάννης Ρασιτιάς, Έφη Παπατζίκου-Κόχραν, Φύλης Φράνκλιν και Πίτερ Μπιέν. (φωτ. GANP-M.Τόλιου)

Εκδηλο ήταν το ενδιαφέρον των γονέων και των δασκάλων που συμμετείχαν στην συνεδρίαση. Ο πρόεδρος της επιτροπής καθηγητής Ιωάννης Ρασιτιάς εκφράζοντας τις παραμέτρους και το σκοπό της επιτροπής τόνισε ότι «κρίνεται ουσιαστικά η διατήρηση της εθνικής μας ταυτότητας» και επεσήμανε πως το θέμα της ελληνικής γλώσσας και παιδείας απασχολεί έντονα τον Αρχιεπίσκοπο που είναι αποφασισμένος να προχωρήσει στις τομές που χρειάζονται μετά την υποβολή του πορίσματος της επιτροπής.

Σύμφωνα με τις εκτιμήσεις της επιτροπής οι απόψεις και οι ιδέες που εκφράστηκαν συμπιπτούν κατά μεγάλο μέρος μ'εκείνες που ακούστηκαν στις δύο προηγούμενες συναντήσεις. Ήταν κοινή η διαπίστωση ότι τα δημογραφικά δεδομένα έχουν αλλάξει. Το μεταναστευτικό ρεύμα από την Ελλάδα έχει προ πολλού σταματήσει. Οι μαθητές των κοινοτικών μας σχολείων είναι 2ης και 3ης γενιάς στην πλειοψηφία τους. Οι συνθήκες απαιτούν κατά συνέπεια, νέες προσεγγίσεις.

Το θέμα ενιαίας διδακτικής ύλης για όλα τα κοινοτικά σχολεία της Αρχιεπισκοπής

φάνηκε να βρίσκεται στο κέντρο του ενδιαφέροντος γονέων και δασκάλων. Επισημάνθηκε για μια ακόμη φορά η ανάγκη συγγραφής βιβλίων κατάλληλων για τη διδασχία της ελληνικής γλώσσας στο χώρο που ζούμε. Τα βιβλία που χρησιμοποιούνται σήμερα, κατά κοινή αποδοχή, δεν είναι κατάλληλα αφού έχουν γραφτεί για μαθητές στην Ελλάδα και εξ' ορισμού, δεν ανταποκρίνονται στην εδώ πραγματικότητα.

Η εκπαίδευση των δασκάλων ελληνικών στους σύγχρονους τρόπους και μεθόδους διδασκαλίας και η ανάγκη προσφοράς ανταγωνιστικών αποδοχών από τα σχολεία μας ήταν ένα άλλο θέμα που απασχόλησε τους παρευρισκόμενους. Τα μέλη της επιτροπής ενθάρρυναν την ελεύθερη έκφραση των απόψεων όλων τονίζοντας ότι μόνο έτσι θα μπορέσουν να δημιουργήσουν μια σφαιρική εικόνα των προβλημάτων. Θίχτηκαν ακόμη θέματα που αφορούν την οικονομική στήριξη των κοινοτικών σχολείων και του κοινοτικού συστήματος εκπαίδευσης, τη μεθοδολογία διδασχίας της ελληνικής γλώσσας και πολιτισμού, τον αποφα-



ΝΕΑ ΥΟΡΚΗ.— Μετά το τέλος της μακράς διάρκειας συνάντησής του με τον Υπουργό Εξωτερικών της Ελλάδος κ. Θεόδωρο Πάγκαλο, ο Αρχιεπίσκοπος εξέφρασε τη χαρά του για την εποικοδομητική, όπως τη χαρακτήρισε, συνάντηση και ανταλλαγή απόψεων. Ο κ. Πάγκαλος δήλωσε πως επανέλαβε την πρόσκληση της Ελληνικής κυβέρνησης προς τον Αρχιεπίσκοπο, για επίσημη επίσκεψή του στην Ελλάδα στο άμεσο μέλλον. (φωτ. Δ.Πανάγος)



ΝΕΑ ΥΟΡΚΗ.— Με την ευκαιρία της ανάληψης των νέων του διπλωματικών καθηκόντων, ο νέος πρόεδρος της Ελλάδας στις ΗΠΑ, κ. Αλέξανδρος Φίλων, πραγματοποίησε εθιμοτυπική επίσκεψη στην έδρα της Ι. Αρχιεπισκοπής και έγινε θερμά δεκτός από τον Σεβ. Αρχιεπίσκοπο Αμερικής κ. Σπυρίδωνα.

(φωτ. Ορθ. Παρατηρητή)

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σιστικό ρόλο της οικογένειας, τις σχέσεις και τη συνεργασία του εκπαιδευτικού μας συστήματος με κρατικούς, εκπαιδευτικούς και ακαδημαϊκούς φορείς της Ελλάδας, την αδελφοποίηση σχολείων της Ομογένειας με σχολεία στην Ελλάδα, τη χρήση ηλεκτρονικών υπολογιστών και του διαδικτύου Internet, κ.α.

Τα μέλη της επιτροπής που κατέγραψαν προσεχτικά τις απόψεις που εκφράστηκαν, δήλωσαν την αισιοδοξία τους για την πρόοδο των εργασιών της επιτροπής και επανέλαβαν την υπόσχεση τους να προσκομίσουν έγκαιρα το πόρισμα τους, τον Μάρτιο του 1999, στον Αρχιεπίσκοπο.

Η επιτροπή έχει καταρτίσει ερωτηματολόγιο (στα αγγλικά και ελληνικά) για τη συλλογή στατιστικών στοιχείων απ'όλη την Ελληνοαμερικανική κοινότητα και το διανέμει σε κάθε ενδιαφερόμενο. Έχει επίσης προγραμματίσει παρόμοιες ανοιχτές συνεδριάσεις σε άλλες πόλεις και μητροπολιτικά κέντρα. (Νέα Υερσέη, Λος Άντζελες, Βαλτιμόρη κ.α.). Η επόμενη ακρόαση θα γίνει στο Σικάγο στις 8 Οκτωβρίου (Ευαγγελισμός της Θεοτόκου, 1017 North LaSalle Dr. 6-10μ.μ.).

Για περισσότερες πληροφορίες οι ενδιαφερόμενοι μπορούν να απευθύνονται στο Γραφείο Παιδείας της Αρχιεπισκοπής στον αριθμό (212) 570-3554 ή στον πρόεδρο της επιτροπής καθ. Ιωάννη Ρασιτιά (603) 646-3155.

Εισήγηση της Α.Θ.Π. του Οικουμενικού Πατριάρχη κ.κ.Βαρθολομαίου προς την Ιερά Σύναξη του Οικουμενικού Θρόνου

⇒ σελ. 12

Είναι γεγονός ότι κατά τους τελευταίους αιώνες λόγω των δυσχερειών, τας οποίας αντιμετώπιζεν η Ορθόδοξος Εκκλησία και ιδία λόγω της μη αναπτύξεως ενός πλήρους και επαρκούς ορθόδοξου εκπαιδευτικού συστήματος, οι μετεκπαιδευόμενοι εις τα ετερόδοξα εκπαιδευτικά ιδρύματα έχουν διά των συγγραμμάτων αυτών μεταφέρει εις τον ορθόδοxon χώρο ωρισμένα μη καθαρώς ορθόδοξους ιδέας. Παράλληλως, οι μεταναστεύσαντες εις τας αυτάς χώρας ορθόδοξοι έχουν ενσωματώσει εις την ζωήν των εξ αντιγραφής και μιμήσεως ωρισμένας πρακτικές, τινάς των οποίων και μετέφερον εις τας γενεαίρας αυτών κατά την παλινόστησιν αυτών. Τα φαινόμενα ταύτα είναι φυσικώς αναμενόμενα και αναπόφευκτα και όχι πάντοτε κατακριτέα. Δι' ο και ο Απόστολος συμβουλεύει: «πάντα δοκιμάζετε, το καλόν αποσκοπέτε» (Δ' Θεσ. 5,21). Εις τούτο δέ αποσκοπέει και η παρούσα συζήτησις, εις την επισήμανσιν των αποβλητέων και των παραληπτέων ιδεών και πρακτικών εις την ορθόδοxon ζωήν. Κίνητρον δεν είναι η μισαλλοδοξία, αλλ' η εξασφάλισις της ζωογόνου αληθείας της ορθόδοξου ημών πίστεως από της λανθανούσης νοθεύσεως.

Εις τούτο τα μέγιστα θα συντείνη και η λειτουργία ακραιφνώς ορθόδοξων θεολογικών σχολών. Δι' αυτό και καταβάλλονται προσπάθειαι όπως αφ' ενός μεν αυξάνωνται αι ορθόδοξοι θεολογικά σχολαί και έδραι, αφ' ετέρου δε επανεπιτραπή η λειτουργία της παλαιαφάτου και επί του Λόφου της Ελπίδος καθιδρυμένης Θεολογικής Σχολής της Χάλκης, δι' ήν και άπαντες δέον όπως ενώσωμεν τας θερμάς ικεσίας ημών προς Κύριον. Αλλ' η Ορθόδοξία δεν είναι μόνον ζήτημα διανοητικής καταλήψεως, ορθής πίστεως και ορθού φρονήματος. Είναι πρωτίστως θέμα ορθής ζωής, ορθής συμμετοχής εις την δόξαν του

Κυρίου, ήν κατοπτριζόμενοι μεταμορφούμεθα και ημείς από δόξης εις δόξαν, καθάπερ από Κυρίου Πνεύματος (Β' Κορ. 3,18). Συνεπώς δεν αρκούν αι αναγκαίαι, βεβαίως, θεολογικά σχολαί, ουδέ η ορθοδοξολογική επιστημονική κατάρτισις και ενασχόλησις. Απαιτείται και το ορθόδοxon βίωμα, το οποίον διαποτίζει όλην την ύπαρξιν και αλλοιώνει τον τρόπον μετοχής ημών εις τας πράξεις του καθ' ημεραν βίου. Διότι και οι ορθόδοξοι ενεργούν κατά τα φαινόμεναως πάντες οι συνάνθρωποι αυτών. Αγοράζουν, πωλούν, γεννούν τέκνα, εργάζονται, δημιουργούν. Αλλ' η σχέσις αυτών προς τον Θεόν, προς τον συνάνθρωπον και προς τον κόσμον είναι τοιαύτη, ώστε η καρδιά των εις πάσαν περίπτωσιν δυσφημίας και ευφημίας, χαράς και θλίψεως, πλημμονής και ανάγκης, κυριαρχείται υπό της ειρήνης και της αγάπης, της ελπίδος και της πίστεως, της αδιαταράκτου εμπιστοσύνης εις την πανταχού και πάντοτε παρούσαν και κυβερνώσαν την ζωήν ημών πρόνοιαν του Θεού.

Η εμπιστοσύνη αύτη εις τον Θεόν ή μάλλον ειπείν εις την σωτηριώδη και φιλάνθρωπον παρέμβασιν του Θεού εις την ιστορίαν του κόσμου, η οποία εναργώς εκφράζεται υπό του ψαλμωδού διά των λόγων: «προωρώμην τον Κύριον ενώπιόν μου διά παντός ότι εκ δεξιών μου εστιν, ίνα μή σαλευθώ» (Ψαλμ.15,8), αποτελεί την ενδοκόσμιον βίωσιν του υπερβατικού εις την ζωήν του ορθόδοξου πιστού. Ο Θεός είναι παρών, πανταχού παρών και τα πάντα πληρών και τα πάντα διευθύνων και επομένως ο ορθόδοξος χριστιανός δεν χρειάζεται ούτε επιθυμεί να οικοδομήσιν μίαν ενδοκόσμιον βασιλείαν του Θεού επί της γής διά των ιδίων δυνάμεων, οιοει ερήμην του Θεού ή ως απρακτούντος του Θεού, ως αγωνίζονται πολλοί των συγχρόνων ανθρωπών. Εύχεται «ελθέτω η βασιλεία σου» επί των καρδιών ημών και εργάζεται ίνα ποιή το θέλημα του Θεού,

αλλά δεν αγωνιά, ουδέ στηρίζει εις τας ιδίας δυνάμεις την έλευσιν αυτής της βασιλείας, ως εάν ο Θεός ηδράνει και ως εάν ο άνθρωπος ήτο ο μόνος ενεργός παράγων της ιστορίας.

Ήδη εις το σημείον τούτο εγγίζομεν το πρώτο εκ των υποθεμάτων της παρουσίας Συνάξεως ημών. Είναι η εκκοσμίκευσις ως κίνδυνος και ως γεγονός εις την ορθόδοxon ζωήν ημών και των πιστών της Ορθόδοξου Εκκλησίας μελών.

Η εκκοσμίκευσις θα ηδύνατο να ορισθή ως η απομάκρυνσις του ιερού, του υπερκόσμιου, του μυστηριακού από την ζωήν ημών. Όταν αυτό συμβαίνη η εκκλησιαστική ζωή μεταπίπτει εις εθιμοτυπικήν τελετουργίαν, εις επιβίωσιν αδιαφόρων κατά το περιεχόμενον και ενδιαφερουσών κατά την εξωτερικήν μορφήν παρωχημένων ιεροτελεστιών, εις μίαν παράστασιν, η οποία ικανοποιεί τας καλλιτεχνικάς ημών επιθυμίας, τας αισθητικές απαιτήσεις, την ποικίλσιν της καθημερινής μονοτονίας, αλλ' εις την οποίαν η βαθύτερα ύπαρξις μένει αμέτοχος, διότι δεν συναντάται κατ' αυτήν μετά τινος «Σύ», το οποίον αγαπά και το οποίον ποθει να συναντήσῃ. Η προσωπική πνευματική ζωή καθίσταται ούτω τρόπος καλής συμπεριφοράς, συμμόρφωσις προς ηθικούς κανόνες, καθωσπρεπισμός, και ούτως η ύπαρξις ημών παύει να κυριαρχείται από το Πνεύμα του Θεού και να διαχέη περίξ αυτής αντανκλαστικώς τας επ' αυτής εισπιπούσας ακτίστους ενεργείας της θείας χάριτος. Όμως ο μη χαριτωμένος απλούς άνθρωπος, προσφέρων τον πτωχόν εαυτόν του εις τους συναθρώπους αυτού, ουδένα αναπαύει, διότι ο άνθρωπος αναζητεί τον Θεάνθρωπον Κύριον Ιησούν Χριστόν, έστω και όταν δεν έχη συνειδησιν του υπ' αυτού ποθουμένου.

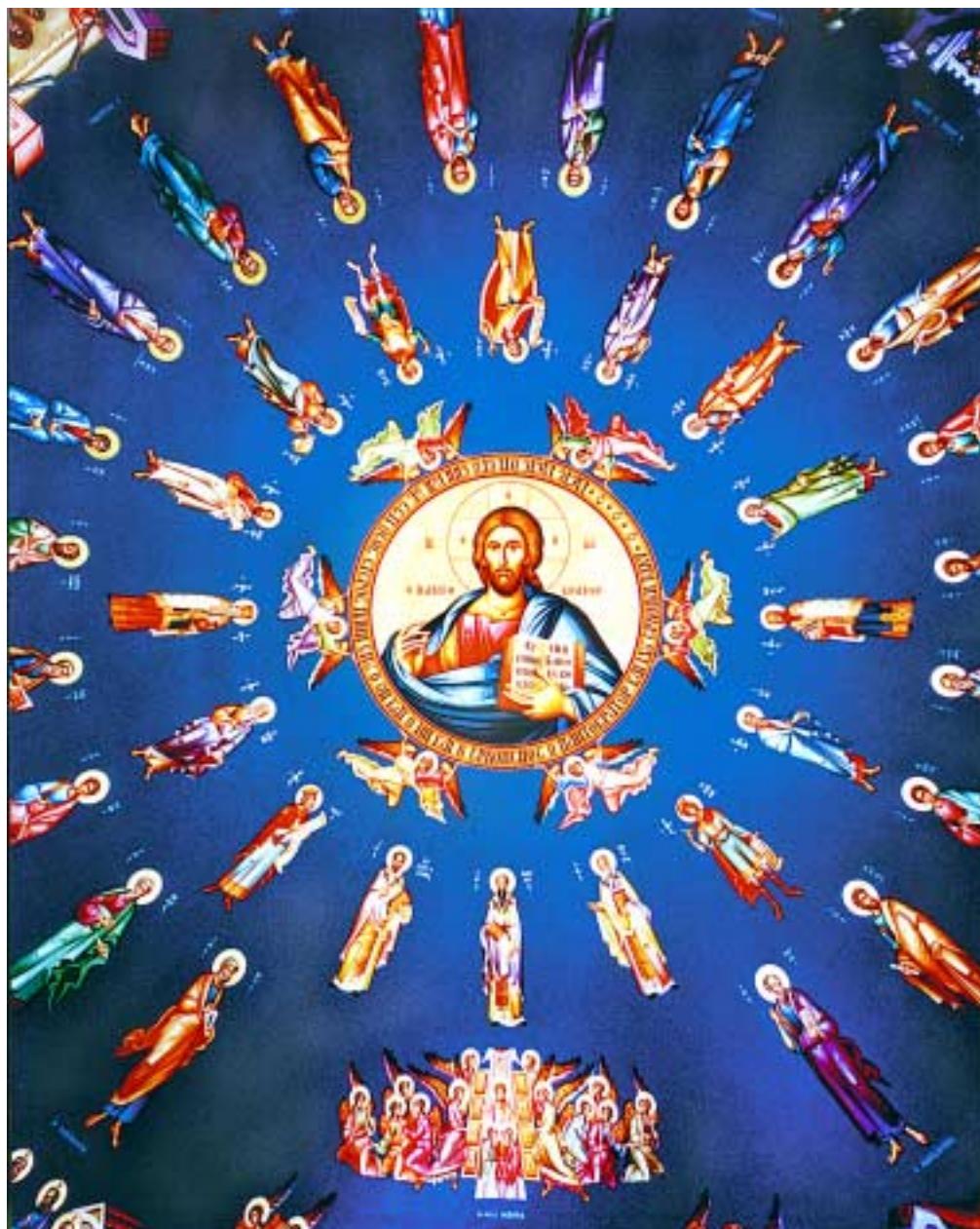
Η εκκοσμίκευσις, λοιπόν, μετατρέπει την Εκκλησίαν εις εγκόσμιον μόνον καθί-

δρυμα και τον πιστόν εις μη τεθεωμένον άνθρωπον, άρα στερεί αμφοτέρους της πραγματικής παρουσίας του Χριστού εις την ζωήν αυτών, καίτοι ο Χριστός ονομάζεται και καλείται πολλαπλώς και πολλάκις υπ' αυτών. Καλείται τοις χείλεσιν, αλλ' η καρδιά του εκκοσμιευμένου καλούντος πόρρω απέχει από του καλουμένου Χριστού.

Υπ' αυτήν την έννοιαν η εκκοσμίκευσις έχει ήδη προσβάλει πολλά μέλη της Ορθόδοξου Εκκλησίας εις πάντα τόπον και λαόν και ιδία εις τους τόπους όπου η Ορθοδοξία μειοψηφεί και περιβάλλεται υπό των σφόδρα εκκοσμιευμένων δυτικών κοινωνιών.

Ούτω βλέπομεν πολλάς εκκοσμιευμένας εις σημαντικόν βαθμόν ορθόδοξους εκκλησιαστικάς κοινότητες να μετρούν την πρόοδο εαυτών με κριτήρια καθαρώς κοσμικά, όπως η οικονομική κατάσταση, ο αριθμός των μελών, ο αριθμός των συμμετεχόντων εις τας διαφόρους «εκδηλώσεις» (ως ενίοτε χαρακτηρίζονται κακώς και αυταί αι Θείαι Λειτουργίαι), ο αριθμός και η κατάστασις των συντηρουμένων ιδρυμάτων και τα παρόμοια. Βεβαίως η Ορθόδοξος Εκκλησία, επαγγελίαν έχουσα ολοκληρού της ζωής, τόσο της νύν, όσον και της μελλούσης, ενδιαφέρεται δι' όλα αυτά και προτρέπει τα μέλη αυτής όπως προϊστάνται τοιούτων καλών έργων, αλλά ουδέποτε λησμονεί ότι είναι σώμα Χριστού, ότι ζή εν αναφορά προς τον Χριστόν, ότι ο Χριστός είναι μετ' αυτής πάσας τας ημέρας και ότι ο σκοπός αυτής είναι ο εγκεντρισμός των πιστών εις Χριστόν και όχι απλώς η διοργάνωσις μιάς καλής εκκλησιαστικής κοινότητος, η οποία θα ζή ίσως τηρούσα τας πρακτικάς εντολάς του Χριστού, αλλά χωρίς προσωπικήν κοινωνίαν των μελών αυτής μετ' Αυτού.

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- St. George Church, Schererville, IN.
- St. Spyridon Church, Palos Heights, IL.
- Holy Trinity Church, Dallas, TX.
- Sts. Constantine and Helen Church, Annapolis, MD.
- Annunciation of Theotokos Church, Milwaukee, WI.
- Dormition of Theotokos Cathedral, Denver, CO.

I thank you all and I wish you progress and prosperity in your parishes.

*Leonidas Diamantopoulos
Byzantine Iconographer
and Interior Decoration of churches*

PEOPLE

UNICEF honoree

The U.S. Committee for UNICEF/Chicago will fete Nana Mouskouri following her concert Nov. 5 at the Auditorium Theater. Ms. Mouskouri joins the ranks of Audrey Hepburn and Danny Kaye as a special representative for the United Nations Children's Fund.

Most influential

Lindy Litrides of Atlanta, group vice president of marketing for the Arthritis Foundation, and a member of the Archdiocesan Council, recently was named one of the top 50 most influential people in the nonprofit sector by *The NonProfit Times*, a national business publication for nonprofit management.

Film follow-up

Last February, this column reported on a film project by actor-producer Robert Krantz based on the life and ministry of Fr. Chris Kerhulas, pastor of St. Basil Church in Chicago. The film, titled "Do You Wanna Dance," deals with a dance instructor who runs afoul of the law and must perform community service, which takes the form of teaching elderly parishioners at a church in "Greek Town" to dance.

Fr. Kerhulas told the Observer in September that buyers from more than 20 nations have thus far obtained distribution rights to the movie but, as yet, there is no American distributor. Only two European countries did not buy the film, Germany and, ironically, Greece.

The film was released at a special showing in Chicago on Oct. 1, with proceeds benefiting the Bishop's Task Force on AIDS.

Exhibiting iconography

Wayne Anthony Salzman, a 1989 graduate of Holy Cross School of Theology, will hold an exhibit of his icons at the Pan Macedonian Studies Center in White Plains, N.Y., Oct. 17-18. Following his graduation, Mr. Salzman studied iconography in Greece for six years. The public is invited. Admission is free.

Meets Greek leaders

AHEPA Supreme President Lee G. Rallis met with the two newly appointed ambassadors of Greece and Cyprus in early September. Mr. Rallis discussed the Cyprus problem with Her Excellency Erato Korzakou-Marcoulis. He discussed the reestablishment of programs such as "Plant Your Roots in Greece" and "Journey to Greece" with Alexander Philon, the Greek ambassador.

Mrs. Georgia

Anna Tarabicos Moss of Roswell, Ga., a former Mrs. Georgia All Nations, Mrs. Georgia Perfect Petite Lady and Mrs. America All Nations, was crowned Mrs. Georgia Professional 1998 in August. She will go on to compete in the World International event in Owensboro, Ky., in November. Mrs. Moss, a former Wilmington, Del., resident, is a motivational speaker on Anxiety/Depression disorder and conducts seminars and support groups throughout the nation.

A Wellspring for the Spiritual Thirst of Northern Georgia

PARISH profile

Name:
Transfiguration
Greek Orthodox Church
Location:
Marietta, Ga.
Size:
more than 200 families
Diocese:
Atlanta
Founded:
1989
Clergy:
V. Rev. Sebastian Skordallos
(*University of Athens Theological School '78, graduate work in the U.S. in pastoral care and counseling*)
Noteworthy:
parish has experienced rapid progress



TRANSFIGURATION GREEK ORTHODOX CHURCH

Transfiguration parish, a relative newcomer as far as Archdiocese communities go, hasn't wasted any time in making its presence felt in the area.

Unlike many Greek Orthodox parishes in the United States, the community has no roots in the immigration experience and very few members are natives of Greece or other Orthodox countries.

Yet in its 10 years of existence, Transfiguration Church has more than doubled in size from the initial 100 families.

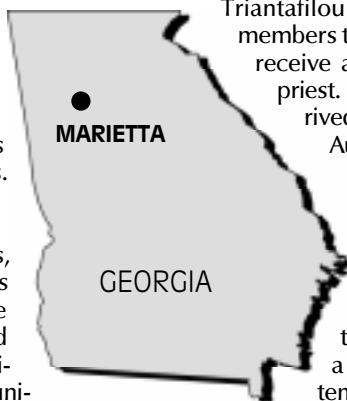
According to a parish history, a handful of Greek Orthodox Christians living north of Atlanta began efforts to organize a church in 1988, meeting several times at the home of Dr. and Mrs. Allen Macris in Sandy Springs.

One of the organizers, Jim Niarchos, along with his wife, Kelly, served as the membership committee and researched the telephone directories of several communities north of Atlanta for Greek names.

Fr. Skordallos told the Observer that many Greek Orthodox lived in the region who either attended church on occasion, were members of other denominations, or did not attend church.

Most current members are second and third generation Greek Americans, young families, along with a number of converts through marriage. Many are transplanted to the region because of their jobs at large corporations located in and around Marietta, including aircraft manufacturer Lockheed-Martin.

The nucleus of the parish was formed after organizers received a large number of positive responses to starting the new community. Efforts included mass mailings to more than 400 addresses.



The group of 100 families met on Nov. 28, 1988, and adopted the name "Greek Orthodox Community of Northwest Metro-Atlanta." Shortly afterward, steering committee members met regularly with the Archdiocese vicar, Fr. Nicholas Triantafilou, and Fr. Petros Kopsahilis, the Atlanta Diocese administrative assistant to discuss their organization plans.

Permission was granted to conduct Holy Week services in Marietta and Fr. Dean Timothy Andrews was temporarily assigned. Services took place at an Episcopal church.

Holy Week was a success and the steering committee soon met with Fr. Triantafilou in Atlanta. He told the members that the new parish would receive a charter and a full-time priest. Fr. Theodore N. Papafil arrived from Asheville, N.C., on Aug. 1 and held the parish's first official service on Aug. 6, the Feast of the Transfiguration, at a local Presbyterian church.

The church moved to a storefront property at a shopping center in September and members began organizing parish organizations, including Sunday school, Greek school and youth organizations.

The Sunday school and Greek school now enroll about 75 students each.

Church services and community social and cultural activities continued to be held at the shopping center until 1993. An iconostasion was built and icons stored in the former Charlotte Diocese building were borrowed.

In June 1992, Fr. James Kyriakakis replaced Fr. Papafil as pastor until February 1993. Fr. Skordallos arrived at the parish on April 1 of that year. He is a native of Greece who was ordained as a deacon in Cyprus, and became a priest and archimandrite in London. He has served parishes in Cyprus, England, and Huntsville and Birmingham,

Ala., before arriving in Marietta.

Also in 1993, Tony and Dora Manolius became grand benefactors of the community by donating the land where the present church now stands.

By December, parishioners completed the Family Life Parish Center, which serves as interim sanctuary and fellowship hall until a proper church can be constructed.

Two rented trailers hold additional classroom space for the Sunday and Greek schools, and a house on the property serves as the office.

Church income has been based on Stewardship, supplemented by the Greek festival. Fr. Skordallos noted that "Stewardship giving is one of the highest in the country."

In addition to the children's schools and programs, the parish offers adult catechism classes, Bible studies, religious and cultural education, a library, choir, the Troupe Hellas dance group, summer day camp, senior citizens group, and other services. An active Philoptochos provides strong, constant support.

Transfiguration parish also has an outreach program, having established two satellite churches, in Rome and Cumming, Ga., some 50 miles north of Marietta. The latter church outreach ministry was recently taken over by the Atlanta Diocese.

By the end of this year, the parish will have paid off its mortgage. Plans are under way to build a sanctuary and classroom building. "Hopefully we'll be able to raise the money and proceed with the building of the church on the same property," said Fr. Skordallos.

The priest describes his ministry at Transfiguration Church as "very fulfilling. It's a great challenge. People take a very active part in the affairs of the church. They're very thirsty for spiritual guidance."

—compiled by Jim Golding

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DIOCESE *news*

Young Couple among Those Killed in Crash

Editor's note: Following the tragic crash of Swissair Flight 111 on Sept. 2, St. Demetrios Church in Seattle held a memorial service for the victims, including two of its own parishioners, Christos and Loukia Tsollis, on Sept. 6 after Liturgy.

According to Clifford T. Argue, the event was covered by five local TV stations for the evening news. The following story about the couple appeared in the Seattle Times and is reprinted with permission of the reporter.

By Tamra Fitzpatrick
Seattle Times staff reporter

Christos and Loukia Tsollis had just bought a new house in Bothell. He was a software design engineer at Microsoft. She was finishing up her international-business degree at the University of Washington. Things were going well for the young Greek immigrants. Their next step was to have children.

But all that came to an end when a Swissair jetliner crashed off the coast of Nova Scotia. The Tsollises were among the 229 people killed.

The couple, whom friends describe as warm, generous people, had planned to spend a week in Paris and two weeks in Greece visiting their families.

"They're two individuals who just started their lives together," said Nick Fournarakis, an engineer for Boeing who lives on Mercer Island.

"They were full of life, energy. They're both hard workers. It's just devastating."

Christos Tsollis, 29, and his wife, Loukia "Lucy," 27, met in Athens 12 years ago. They married there in 1991 before moving to the U.S.

"They were very much in love," said Joanna Papanicolaou. "Always enjoying each other." Papanicolaou and her husband, Stathis, both close friends of the Tsollises, held arosofi since 1995, said Stathis Papanicolaou. He received his engineering degree in Greece and came to the U.S. to earn his master's degree in computer science at the University of California at Santa Barbara.

Ioannis Mangos, a co-worker at Microsoft said, "He was very committed to projects. He'd stay until the wee hours of the morning," he said.

"But he was also very dedicated to Lucy," Mangos said. "He always wanted to be there for her." Loukia Tsollis interned this summer for the city of Bellevue. She had attended Bellevue Community College before starting at the UW. "She was very pre-occupied with her work and her courses. She said it helped her to see life in a different way," Joanna Papanicolaou said.

Friends describe Loukia Tsollis as someone who was always smiling. "You will never see her moody," Nick Fournarakis said. "She's a sweetheart."

The couple was heavily involved in the Greek community in the Puget Sound area and depended on it for support. They were members of the St. Demetrios Greek Orthodox Church in Seattle.

"They were very pleasant people to be around. They were a great asset to the Greek community," Stathis Papanicolaou said.

Connecticut Church, Priest Marking Anniversaries

DANBURY, Conn. — Assumption Church will celebrate its 60th anniversary on Oct. 25, and the 20th anniversary of its pastor, Fr. Peter Karloutsos.

A dinner dance will be held at the Amber Room Colonnade in Danbury in the evening. (More information, call (203) 748-2992).

51st Annual Observance of Holy Cross Day in N.J.

ASBURY PARK, N.J. — Twenty-four clergy from 20 parishes and more than 1,000 faithful gathered at the Ocean Grove Auditorium to celebrate the Elevation of the Holy Cross.

By Peter Christopoulos

Archbishop Spyridon, accompanied by New Jersey Diocese Chancellor the Very Rev. Evangelos Kourounis, conducted the Liturgy followed by a procession and a ceremony of the Blessing of the Waters.

His Eminence performed the traditional throwing of the Cross in the waters of the Atlantic. And 11 young men from various New Jersey parishes participated in the attempt to retrieve the Cross. George Hatzimanuel from the St. George parish of Clifton, N.J. was the youth who successfully retrieved the cross.

After the ceremony, the Archbishop with other clergy and parishioners read the Trisagion prayers at the nearby statue of Patriarch Athenagoras.

At the conclusion of the religious activities a luncheon took place at a country club in Deal, N.J.

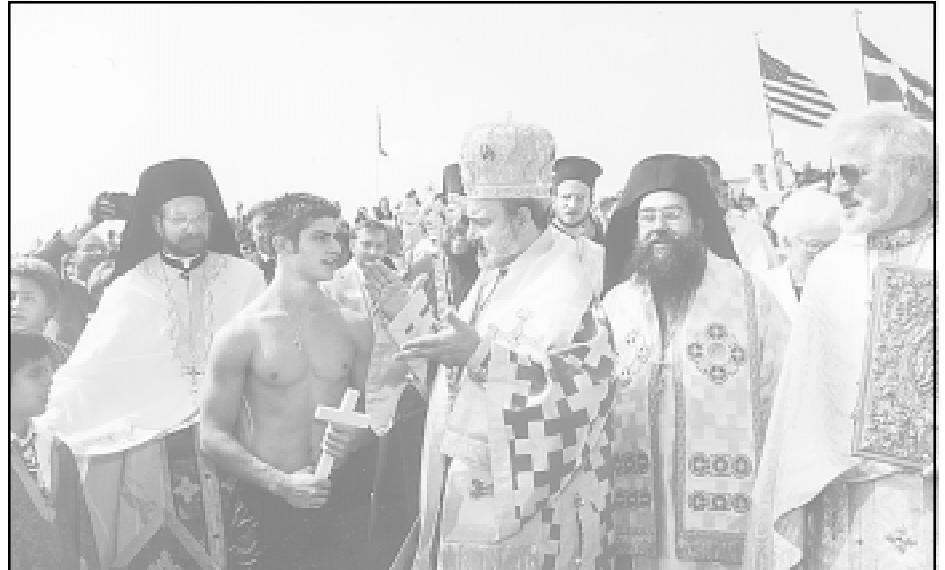
Many clergy and faithful joined His Eminence and other dignitaries at this affair. Also present was Assemblyman Steven Corodemus of the state Legislature.

During the luncheon, Aspasia Melis, president of the New Jersey Diocese Philoptochos Society, presented His Eminence with a \$1,000 check for the Holy Cross seminary scholarship fund.

Fr. Ambrose Bitziadis, pastor of St. George of Asbury Park, also presented His Eminence with an unspecified amount from various parishioners for the seminary.

An added attraction was the presentation of two cakes, one each for His Eminence and Fr. Kourounis, in celebration of their respective birthdays.

His Eminence addressed the participants and thanked them for their generosity and hospitality. He promised to come back again next year.



ARCHBISHOP SPYRIDON speaks with George Hatzimanuel after his retrieval of the cross in Asbury Park on Sept. 20. Also standing with His Eminence are, from left, Very Rev. Ambrosios Bitziadis, pastor of St. George Church in Asbury Park; His Grace Bishop Vikentios and Fr. Milton Efthimiou, pastor of St. Barbara's Church in Toms River.

(Peter Christopoulos photo)

Orthodox Group in Connecticut Awards Three Scholarships

BRIDGEPORT, Conn. — The Fellowship of Orthodox Churches of Connecticut (FORCC)—an organization founded in 1993 to unite all the Eastern Orthodox churches in Connecticut into one group, recently awarded scholarships to three area youths.

This year's recipients are: Paul Ballas from St. Barbara Church in Orange; Victoria Vlastaras from Holy Trinity Church, Bridgeport; and Daniel Meissenheimer from Three Saints Church in Ansonia.

The FORCC annual benefit dinner on Oct. 4 at St. Barbara Church in Orange honored the three young graduates who were also presented with a Holy Bible.

George Hallas, chairperson, and Fr. Demetrios Recachinas of the Holy Trinity Church in Bridgeport, are the FORCC founders.

Their objective has been to provide future planning for all Orthodox seniors and youths of various ethnic backgrounds and traditions.

Scholarship applications are accepted from FORCC member-parishes.

Every year they present a \$500 scholarship award to each of three Orthodox high school graduates planning to enter college. Church activities and financial need are important factors in making selections.

Sunday School Holds 60-Year Reunion



REUNION COMMITTEE members — (1st row, L to R) Vicky Carras Kangles, Alice Plumis Dwyer, Mary Carras Pappas. (2nd row, L to R) Billie Babunes Larimer, Frances Plumis Barnecut, Katie Babunes O'Neil, Catherine Neckas Iles and Angie Carras Batterton.

SEATTLE — It was a glorious afternoon and evening, according to Vicky Carras Kangles, for many long time friends who gathered for a St. Demetrios Church Sunday School reunion after 60 years.

After months of planning and anticipation, the get-together of students and teachers of the 1930s and early 1940s was held Aug. 16 at the church. Sunday morning started with liturgy, following by a memorial service for all the teachers and students loved and lost.

More than 100 alums and guests met for an afternoon of nostalgia. They came from as far as New York, Maryland, Hawaii, California, Oregon and other cities in Washington.

After the social hour and dinner, Mis-

tress of Ceremonies Alice Plumis Dwyer introduced former student Christos Toliias, "who took us down memory lane, evoking tears and laughter." Clara Chakos Nicon, who began teaching at age 15, compared the changes in the philosophy and attitude religious teachings, from those early years with ruler in hand to the present—which included performing religious stories and moral lessons in a rapping style to appeal to today's students. Ms. Nicon is still vibrant and very involved in all activities at Seattle's Greek Orthodox Church of the Assumption. Both speakers were a delight, said Ms. Kangles.

Another former teacher singled out was Lola Toliias Seoris, who recently retired after 55 years as a Sunday School teacher at St. Demetrios.

Service to Commemorate Asia Minor Holocaust

BROOKLYN, N.Y. — The annual day of remembrance commemorating the sacrifice of the lives of Greek, Armenian, Syrian and other Orthodox Christians during the Asia Minor Holocaust 76 years ago will take place Oct. 11 at Three Hierarchs Church, 1724 Avenue P, following Divine Liturgy.

This "other holocaust" resulted in the annihilation of more than 2.5 million Christians in, not only Asia Minor, but Thrace, Pontos and Armenia between 1908 and 1922.

The ethnic cleansing by the Turks resulted in the death or expulsion of some 240,000 Greeks from Smyrna (Izmir) and nearly 350,000 living in Constantinople.

The public is invited to participate in the memorial service.

For more information, contact Basilios C. Theodosakis at (718) 377-4656 (after 7 p.m.)

Illinois Parish Consecration

JUSTICE, Ill. — Holy Cross Church, founded in 1961, will be consecrated Oct. 18.

Events begin with Vespers of the Consecration the previous evening, followed by a reception.

Metropolitan Iakovos, presiding hierarch of the Chicago Diocese, will officiate at the Consecration Liturgy beginning with Orthros at 8 a.m.

A banquet will follow. More information: call (708) 594-2040.

NATIONAL MINISTRIES

A Brief Update on the Interfaith Marriage Research Project

If you have been reading the Orthodox Observer over the past year, then you may be aware that an interfaith research project/ministry is currently underway. You might also be aware that the intent of this work is to examine how the church can minister more effectively to the increasing numbers of inter-Christian, inter-ethnic (and in some cases, inter-racial and inter-class) marriages that are occurring in our Archdiocese.

By Fr. Charles Joanides

As this ministry has unfolded, a considerable amount of encouragement and excitement has been generated, as well as some concerns. As the director of this research project, I thought it time to address three of the common questions that I have fielded over the past several months:

1. Why research interfaith marriages?
2. Why are we utilizing the term interfaith rather than some other descriptor?
3. What are the benefits of this research?

Why research interfaith marriages?

First and foremost, did you know that two out of every three (66%) marriages performed in our Archdiocese are interfaith in composition? All of which means that 50% of our young people who get married in our churches are choosing to marry spouses who are non-Orthodox Christians. And did you also know that if we were to include the marriages that are not conducted in our churches, some estimates suggest that the percentage of interfaith marriages is closer to 80%. And lastly, did you know that over the past 50 years interfaith marriages in our Archdiocese have increased almost nine-fold

from about 400 marriages to about 3,600 marriages annually. So the first reason why the Archdiocese has determined it necessary to examine interfaith marriages more carefully is closely related to the increasing numbers of interfaith marriages occurring across our Archdiocese.

Second, since family has always played a central and important role in our efforts to achieve individual and collective well being as Greek Orthodox Christians, another good reason to study interfaith marriages is connected to this latter observation. To be more specific, research has shown that there is a reciprocal correlation between marital well being and individual and family well being. Discerning how the church can facilitate, rather than impede, marital well being among interfaith couples will most likely enhance interfaith marital satisfaction, as well as positively impacting individual, and family well being, and by extension, the well being of our Archdiocese, Dioceses and churches.

Third, we should be studying interfaith marriages because we live in a market place of ideas. There are numerous "experts" seeking to compete with the church in an effort to market their ideas. It is incumbent upon our church to proactively start addressing marital and family issues from an Orthodox perspective, otherwise it is very probable that someone else will. The ultimate consequences of our failure to address the needs of our marriages and families are anyone's guess.

Fourth, we should be studying interfaith marriages to continue the work that has been done by previous Clergy-Laity Congresses. As early as 1974, Clergy-Laity Congresses have identified the increasing num-

bers of interfaith marriages across our Archdiocese as a challenge that should be examined more carefully. For example, the report given in 1996 from the Committee on Interchurch and Interfaith Marriages began with the following statement:

"Interfaith marriages and interchurch households are the reality. To ignore that reality, to maintain a rigidity of outlook in regards to these couples and families would mean that in practice, we would be closing our doors to the very children, adults and families who are the church's future."

To summarize what has been stated above, we should be studying interfaith marriages because:

- 66-80% of our marriages are interfaith in composition,
- family well being is of central importance to Greek Orthodox American's well being; healthy marriages are associated with healthy families,
- there are a number of people writing about marriages and families from numerous philosophical perspectives and our Orthodox voice should also be heard,
- continued indifference to this growing segment of our church's faithful might result in our inadvertently "closing our doors" to the very children, adults and families who are the church's future."

Why are we utilizing the term interfaith rather than some other descriptor?

To begin answering this question, it should be emphasized that the current interfaith research project is involved in examining inter-Christian marriages: marriages between a Greek Orthodox Christian and a non-Orthodox Christian who has been baptized in the name of the Holy Trinity. As such, some have suggested that the term "interfaith" is misleading, and that we should rather be using the term "inter-Christian." So why is the term interfaith being utilized rather than the term "inter-Christian?" Though a simple answer to this question is not possible, the following contributing factors have influenced the selection and use of the descriptor "interfaith" over other types of descriptors such as "inter-Christian."

First, during the 1996 Clergy-Laity Congress, the Interchurch and Interfaith Committee debated this question at some length and determined to endorse the descriptor "interfaith." Additionally, at the recent Clergy-Laity Congress held in Orlando in 1998 the Interfaith Committee also considered this issue and determined to defer to the work done

See INTERFAITH on page 19

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ORTHODOXY WORLDWIDE

Mt. Athos to Receive 50 Billion Drachmas

THESSALONIKI (Macedonian Press Agency) — The autonomous monastic community of Mt. Athos is to receive funds amounting to 50 billion drachmas (approximately \$172.4 million U.S. dollars) by the year 2006, stemming from European and national sources, according to data presented today by the Minister of Macedonia-Thrace Philippos Petsalnikos and the under-secretary of National Economy Christos Pachtas. The two officials also reported that a specific plan is currently in the works by the EU for the promotion of the monastic community, through the Regional Business Program.

Four contracts were signed today calling for restoration works to be performed on four monasteries, a project that amounts to 1.6 billion drachmas (approximately \$5.5 million U.S. dollars) 1.4 billion drachmas of which is subsidized by the funding mechanisms of the European Investment Bank (EIB). It should be noted that 21 percent of EIB's Greece-related overall package is to be allocated for Mt. Athos, that is 39 billion drachmas.

Mr. Pachtas stated that the Greek government wishes to contribute as much as possible to Mt. Athos, and illustrated the singularity of the monastic community which is characterized as the "Arc of Orthodoxy."

He pointed out that preserved at Mt. Athos are 15,000 manuscripts (whereas the Vatican has only 5,000), 20,000 icons that date to the 8th century and 50,000 square meters of wall murals.

In turn, Mr. Petsalnikos reminded that the ministry of Macedonia-Thrace allocated six billion drachmas in funds between 1993-1998 for restoration works in the monasteries.

Mt. Athos is under the jurisdiction of the Ecumenical Patriarchate of Constantinople (<http://www.patriarchate.org>).

For more information on Mt. Athos on the web, visit: <http://www.duth.gr/Athos>.

To learn more about the monastic tradition in the Orthodox Church visit: http://www.goarch.org/access/Companion_to_Orthodox_Church/monasticism.html

St. Vladimir's 60th Year

CRESTWOOD, N.Y. — St. Vladimir's Seminary celebrated 60 years of service on Oct. 3, Orthodox Education Day. The all day event took place on the seminary campus in Crestwood.

The theme will be "Orthodox Theological Education in America: Yesterday and Today". Workshops and seminars were led by Professor John Barnett and Fr. Paul Tarazi on "The Bible in Theological Education," Professor John Erickson and Dr. Paul Meyendorff on "Theological Education and Ecumenism," and Fr. Anthony Scott on "Strategic Planning in Theological Education."

Fr. Thomas Hopko chaired the final discussion in the main tent.

Several parish choirs also have been invited to participate. The popular youth seminar will be held again. For alumnae and friends the annual event has developed into something of a reunion as old friendships are renewed.

The seminary has undergone (and is undergoing) a transformation as a result of the successful capital campaign. Friends and supporters are encouraged to view the construction and renovation projects. The architect's 3D model for the new John G. Rangos Building also was on display. Groundbreaking for the new building occurred this summer.

Christians May Soon Have Full Access to Traditional Site of Jesus' Baptism

JERUSALEM (ENI)—Church leaders have applauded plans by the Israeli government to reopen the site venerated as the place where Jesus was baptized.

By Ross Dunn

A picturesque Greek Orthodox monastery, constructed in the 19th century, still stands near the site on the west bank of the River Jordan, on the outskirts of Jericho. The location is part of the territory taken by Israel during the 1967 war.

Since 1967 the area has been off limits to most Christian visitors because it lies within an Israeli military zone, surrounded by fenced-off areas littered with land mines from wars dating back to the foundation of the Jewish State in 1948.

The area is opened only twice a year when pilgrims gather in memory of the baptism of Jesus - in January for the Greek Orthodox Church and on the third Thursday in October for the Roman Catholic Church. On those dates visitors are allowed to use river water to fill bottles, jars and buckets for baptisms on the bank of the river. Baptism in the Jordan River by total immersion, preferred by many Christians here, is forbidden at the site, though this may be permitted soon.

"It's extremely good," Ian Paten, a clergyman at the St. Andrew's Scots Church in Jerusalem, told ENI. "This appears to be another step towards satisfy-

ing the many people who come to the Holy Land for baptism." Paten said the site of Jesus' baptism was extremely important.

"St. Mark's Gospel begins with this event and does not touch his birth at all. For our church, baptism is symbolic and is based on new life in Christ."

He said the site also provided an important link with John the Baptist, who he believed was a member of the Essenes, a Jewish sect which was based at Qumran near the Dead Sea.

Israel's Minister of Tourism, Moshe Katzav, said recently that the site should be open before the year 2000, when millions of Christian pilgrims are expected to arrive for the celebrations marking the anniversary of the birth of Jesus.

According to Agence de Presse Internationale Catholique, in Fribourg, Switzerland, the Israeli government's plan to re-open the site is partly the result of action by the Jordanian authorities, who have begun constructing a center for pilgrims on the east bank of the River Jordan, opposite the site of the baptism of Jesus. "Israel has every reason to fear that pilgrims will choose to arrive via Amman the Jordanian capital, which offers cheaper international flights," APIC reported, adding that improved relations between Jordan and Israel were another reason for the change of heart by the Israeli government.

Serbian Monks in Kosovo Say Aggressors Belong 'to the Past'

DECANI, Kosovo (ENI)—Monks belonging to a historic Serbian Orthodox monastery near this Kosovo town, which has seen some of the worst fighting during the present crisis, recently issued a statement rejecting ethnic cleansing and called on Albanians and Serbs to settle their differences peacefully.

At least 250 people have been killed in Kosovo since February in clashes between Serb forces and ethnic Albanian guerrillas and other violent incidents.

Beta news agency in Belgrade has quoted unidentified refugees as saying that a recent mass grave of 300 bodies had been found on the outskirts of Decani, about 50 miles from Kosovo's capital, Pristina.

The monastery is in one of the oldest dioceses of the Serbian Orthodox Church. Kosovo is a Serbian province where ethnic Albanians comprise 90 percent of the population of 2.2 million. Many want to secede from Serbia, which, with Montenegro, makes up the Federal Republic of Yugoslavia. Western powers oppose any change of borders, but want the Serbs to cease their armed offensive and restore Kosovo's autonomy, which Serbia revoked in 1989.

In their statement, issued on June 12, the monks expressed "great grief for the town of Decani in which we have been living for years and which gives us a picture of what uncontrolled human madness can do."

They added: "Although our Church is deeply attached both spiritually and historically to the Serbian people, it nevertheless has a spiritual duty towards all others who live in this region, especially towards the vulnerable and the poor."

"Hence, if in this tragedy we have to take someone under our protection, morally we do not have the right to discriminate

on the basis of race or religion. We courageously express our sympathy with all innocent victims, with the hungry and the displaced, no matter which ethnic group they belong to.

"We firmly condemn all criminal, unjust and inhuman acts, no matter where or by whom they are committed. No one has the moral right to build his happiness on the misfortune of his neighbor.

"This is what our faith teaches, along with our saints and the Holy Tradition of the Orthodox Church. This is what we have preached to all who have visited our monastery."

The monks appealed to both Serbs and Albanians, and their political leaders, "to continue - as soon as possible - the previous dialogue, and make a firm commitment to do all they can to stop further violence."

"The violence cannot be overcome by violence, and any violent act immediately produces more violence," the monks said.

"Unfortunately, in this conflict the greatest victims are innocent civilians who suffer immensely because of aggressive political ambitions.

"Both Serbs and Albanians must understand that in 21st century Europe there is NO place for ethically cleansed territories, terror and crimes. These regions of the Balkans will not be integrated in the modern world until the conditions for peaceful coexistence of all peoples, no matter what their religion or ethnic group, are created.

"All those who hope to realize their aggressive nationalist ideas by force and violence against the civilian population definitely belong to the past," the monks said in their statement.

Greece's Archbishop Makes First-Ever Visit to AIDS Clinic

ATHENS, Greece (AP) - Archbishop Christodoulos called on Greeks to end discrimination against people infected with the AIDS virus, after visiting a clinic in the capital recently.

It was the first time a head of the Greek church has visited an AIDS treatment facility.

"I want to appeal to all people to stop acting with such inhuman and anti-Christian discrimination," said Christodoulos, the head of the Orthodox Church of Greece, after visiting the clinic at an Athens hospital on Sept. 8.

"We are all children of God, we are all sinners and no one can say he is better than others. Let he who has never sinned cast the first stone," Christodoulos said.

AIDS cases in Greece are among the lowest in Europe, with a total of 1,853 reported from 1987 to 1997.

Patriarch Alexii Urges Russians to Pray for Peace

(RNS) Patriarch Alexii, head of the Russian Orthodox Church, has warned Russians not let the country's deepening political and economic crisis lead to civil war.

"Civil war is the most terrible thing that the current political crisis could bring to Russia, because (shedding) blood always divides," the patriarch said in Sept. 8 remarks after prayers before the icon of Our Lady of Vladimir, who is considered a protector of Moscow.

Alexii said the nation was "at a time of new crisis." "We know that many are having a hard time now, and it will perhaps become even more difficult," the patriarch said of the mounting economic woes that have made tens of thousands of Russians destitute in the years since it began initiating free market reforms.

"Nevertheless," he said, "we believe that the Lord will protect our land from misfortunes, sorrows and internecine war."

Ecumenical News International, the Geneva-based religious news agency, said that the economic crisis affecting the country is having a devastating impact on churches and other nonprofit organizations because donations are losing their purchasing power, big donors cannot transfer promised funds to religious organizations because the banking system is paralyzed, and the Russian state — the churches' biggest benefactor — is completely bankrupt.

Viktor Petlyuchenko, a deputy chairman of the Orthodox Church's department of external affairs, told ENI it has lost many of its resources. "We trusted the economic system and banks," he said.

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A Brief Update on the Interfaith Marriage Research Project

from page 17

in 1996 and utilize the term interfaith over other similar descriptors. Concurrently, it also recommended that church authorities clarify and define this term.

Second, though the types of marriages currently being examined are indeed inter-Christian, these marriages are not simply inter-Christian in composition. A closer investigation of these marriages will reveal that, at minimum, these marriages are generally inter-Christian and inter-ethnic, and in some instances they are inter-racial and inter-class marriages. As such, the descriptor "inter-Christian" is delimiting in scope and does not fully capture the complexity and richness of the marriages currently under investigation.

Third, since the term interfaith is a more inclusive term, this descriptor allows the church (if it so chooses in the future) to examine other types of marital constellations that its faithful have chosen to enter, i.e., such as inter-religious marriages between Greek Orthodox Christians and non-Christians. While there are no specific plans to study these types of marriages, for pastoral reasons it could be that the church may decide to examine and reach out to these types of Greek Orthodox Christians, and their spouses and children.

Fourth, a quick perusal of the literature examining intermarriage will reveal that scholars and researchers tend to utilize numerous terms to refer to marriages that cross over social and religious boundaries. Some typical descriptors that one might encounter when reading the academic literature that concerns itself with intermarriages are as follows: intermarriages, exogamous marriages, out-marriages, cross-over marriages, mixed marriages, heterogamous marriages, inter-Christian marriages, inter-religious marriages, and interfaith marriages. All of which suggests that consensus among academics who are studying these types of sociological trends is often lacking because (a) this area of interest is very fluid, rich, and complex in nature, and (b) scholars are still busy describing and understanding these changes. For example, this confusion is reflected in the national conversation President Clinton has initiated about race and multiculturalism. Early into this national dialogue, numerous participants began observ-

ing that the necessary language to address the rich racial/multicultural diversity that characterizes our nation does not always exist. In consequence, it has been suggested that a new set of terms must be constructed to describe race/multiculturalism: terms that will be inclusive of our past and yet also address our present and future needs.

Just as our country is struggling to find language that will facilitate inclusivity, the church is also being challenged to find appropriate language to stretch its concept of ministry and become more inclusive. Time will thus tell which term(s) will be adopted and utilized to describe this ministry. For now the descriptor "interfaith" has been selected and is being utilized because it is more inclusive in nature than other terms such as inter-Christian. But alas, as this research process unfolds, and further conversation occurs about this research, it may well be that even the term "interfaith" might be deemed to be delimiting in nature since it

does not account for the ethnic, racial, and class differences that characterize the marriages currently under consideration.

What are the benefits of this research?

With God's help, at the very minimum the following objectives and benefits will be realized from this research effort. Briefly, this research will seek to:

- document the lived experiences, observations, and interpretations of approximately 160-200 interfaith marriage spouses across our Archdiocese
- document the lived experiences, observations and interpretations of about 40-60 "stakeholders" who are either personally interested in this topic or have special insights to contribute to this project. (stakeholders might be clergy, social scientists, individuals from failed interfaith marriages, theologians, lay leaders, interfaith couples' parents, etc.)

• develop a substantially thicker, richer conceptual understanding of the special challenges and obstacles interfaith marriages and families face in their efforts to worship in their local Greek Orthodox Church

- acquire a thicker and richer conceptual understanding of what special challenges and obstacles the Church faces as it seeks to minister to this growing segment of our membership
- generate a manual that will assist our seminarians, clergy, and laity in their efforts to minister to interfaith marriages
- develop a resource manual that can be given to interfaith couples
- lead to the development of an interfaith seminar that can be presented to our future seminarians, and our present clergy and laity to assist them in their efforts to develop a deeper sensitivity for the special needs and challenges that these types of

See INTERFAITH on page 23

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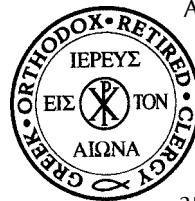
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RETIRED CLERGY

Association's Efforts Help Boost Priests' Pensions



A man told his mother on Sunday morning, "Mother, I am not going to that church anymore and I have two good reasons. First, I feel as if I don't love anyone there anymore and, what is worse, I feel as if not one person at that church loves me anymore!"

By Fr. Nicholas L. Vieron

The mother replied, "Son, you are going to that church and I am going to give you two good reasons why. First, you're 58 years old -you should know better- and second...you're the pastor of that church!"

Our mothers never had to tell us that. We loved and enjoyed going to the churches we served as pastors. However, that doesn't mean that we don't appreciate our present status -retirement- for which we are grateful, that is those of us who are, thank God, relatively healthy and are able to cope financially.

But it wasn't always that way for all retirees. We had several priests whose income from their church pension was less than \$500 a month! I know, disgrace. The issue here is not whose fault it is -whether the priest, when active, ignored his obligation, or his parish did not submit to what is now an automatic contribution. The issue is what was done about it!

The Retired Clergy Association decided to find a way to raise the pension of these brothers to at least a minimum of \$500 a month. Still not that much but for those who were receiving half that amount, it would be appreciated!

The request was made to the 1996 Congress Finance Committee but we were told that the budget did not permit the introduction of this item which amounted to about \$5,000 a month -\$60,000 per year.

The RCA, therefore, decided to make an appeal to the entire church community. Fr. William Gaines, our president, assigned the job to Fr. Evagoras Constantinides, a fellow retiree, who makes retirement sound like a new challenge. Fr. Evagoras immediately went to work with pleas in all directions. The first donation was by the RCA itself, turning the balance of the Bishop Cavadas Statue fund in the amount of \$4,495 over to the Supplementary Pension Fund.

Soon, donations started pouring in so that in August of 1996 supplementary pension checks could be mailed to 19 brothers. Eventually, the number of recipients climbed to 24. All received their monthly checks regularly.

In March 1997 Archbishop Spyridon announced that the Archdiocese would assume this responsibility. The balance of the funds held by the RCA was forwarded to the Archdiocese which is now issuing the checks. This was finalized June 7, 1997.

One hundred forty-five individuals, parishes, Philoptochos chapters, and other organizations donated a total of \$65,036.40, plus \$282.35 interest earned. There were no expenses because Fr. Constantinides' bank did not include service charges, and all mailing expenses were absorbed by Fr. Evagoras.

The largest contribution was made by the Archbishop Iakovos Leadership 100 Endowment Fund in the amount of \$22,000. The largest individual contribution was \$2,500 made by Fr. Solon Tsandikos, a retiree, and the Stephen G. and Thelma Yeonas Foundation of Arlington, Va., for \$2,400.

The Retired Clergy Association thanks all who made it a little easier for our veteran brother priests. May God continue to bless you and yours.

Fr. Vieron is RCA Epistle editor. Write to Fr. N.L.Vieron, Pastor Emeritus of Annunciation Church in Memphis at: 571 N. Highland-Memphis, TN 38122, call (901) 323-9530e-mail: nlvieron@memphisonline.com



FR. PAPADEAS is shown with officers of the newly organized St. Paul's Society in 1958 at the group's first Communion Breakfast. From left, Nick Chiarkas, secretary; Emmanuel Manos, president; Detective Jim Maravell and Sgt. Al Novick, vice president.

Fr. Papadeas Retires after 56 Years' Service

Fr. George Papadeas of Daytona, Fla., retired Sept. 1 at the age of 80.

He served 30 of his 56 years as priest of Holy Trinity Archdiocesan Cathedral in New York, and also served St. Paul's Cathedral in Hempstead, N.Y.

Fr. Papadeas noted in a letter to the Observer that, "having reached the age of 80, but still feeling quite young, I must do some catching up on so many things, which I had put on the back burner."

Over the years, he has authored two books, liturgical translations and several articles dealing with the life of the Church in America.

His retirement coincides with the 40th anniversary of the St. Paul's Society of the New York City Police Department, which he founded in 1958 to bring together all police officers of Orthodox Christian back-

ground.

In 1950, Archbishop Michael had commissioned Fr. Papadeas to organize the first parish in Nassau and Suffolk counties, which comprise the bulk of Long Island east of the city.

The result was the founding of St. Paul's Church in Hempstead. Among the members were several NYPD officers who told Fr. Papadeas about the Orthodox presence on the police force.

The first organizational meeting took place in May 1958, and Archbishop Michael named Fr. Papadeas as the Society's first chaplain.

Thirteen years later, Archbishop Iakovos appointed him to head the Ionian Village in Greece.

He also served the Florida communities of Inverness and Lecanto for many years until his retirement.

Youth Ministry

challenge

Email: youthoffice@goarch.org

Tattoos: Is It Only Skin Deep?

By Maria Karalekas

I saw one. I want one. It's cool. Looks sexy. Looks bad. Looks like it hurt. It's fun, you get a rush. Everyone's got one. It's trendy. Whatever the reason, tattooing and body piercing have become the trend of the 90's especially among teenagers and young people who are finding the allure of permanent, color images needled into their skin or the poking of metal rods and rings all over their bodies irresistible.

Many professional athletes, including 35 percent of those in the NBA, and many high-profile movie stars are sporting body rings and showcasing body art, very often, shamelessly, in some of their most private body parts.

Almost any area on the human body that can be pinched, pierced or decorated, has been, as people are constantly looking for new and improved ways to attract wanted and unwanted attention.

Tattoo is derived from the Tahitian word "tatay", meaning "to inflict wounds." It can be dated back as far as 8000 B.C. and body piercing was popular as long as 5,000 years ago until it was banned by the early Christians because it was believed to be "desecrating the body."

Although in ancient times many forms of body art carried with it ritualistic significance, there are few such implications today in the Western world while, on the contrary, attracting attention seems to be one of the most alluring aspects of these ancient forms of so-called "artistic expression."

Many young people claim to make fashion statements, personality statements, and statements of individuality by prodding, poking, piercing, and painting their bodies. Our society has become so desensitized that self mutilation is looked upon as the norm and an individual's body is treated as an

object of personal reverence and glorification rather than a temple of God to be offered back to Him. How do you think God feels about tattooing and body piercing?

Do you think He approves of us doing these things to our bodies? Well, let's take a look at what He says about our bodies.

In 1 Corinthians 6:19-20, He says, "Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's."

"Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's."

1 Corinthians 6:19-20

If our body is not our own, then we should make every effort to protect it and maintain it undefiled and pure. We are vessels that carry the body and blood of Jesus Christ, we are His temple, His home.

Knowing and understanding this, we must make every effort to treat our bodies as temples of God and dwelling places of His glory.

Our Most Holy Theotokos was the first to become God's temple. Her life of chas-

tity, purity, obedience and self-sacrifice is an example for all of us as to emulate.

Can we imagine the Virgin Mary covered with tattoos and body piercings? Obviously not. How then can we imagine ourselves that way or accept such bodily expressions as appropriate for a temple of God?

Millions of people exist and live their earthly lives without ever understanding what their purpose in life is or why they were created.

For Orthodox Christians, the goal of man is "theosis" or union with God. Our purpose is not to attract the attention of others by making radical statements with our bodies for our own personal vanity, but rather to attract the grace of the Holy Spirit and to lead others to Christ through our Christian example.

We are called to be "ambassadors for Christ." Do we fulfill this purpose by adorning our bodies with tattoos or body piercings?

In Romans 12:2, St. Paul tells us, "Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God."

We are not to transform ourselves according to the latest whims and fads of society but rather to conform and abide by the will of God.

Fads come and go and there will always be new trends and fashion manias demanding our allegiance, but where do we draw the line and what standards should we use to measure the appropriateness of these?

The allure of body piercing is more than skin deep. It affects our soul, our mind and our entire being. If we are to maintain a lifestyle of purity and attain union with God, then we must denounce all bodily abuses.

Rather than making "artistic expressions" with our bodies, let us make an expression of faith by maintaining our bodies pure, spotless and undefiled so that we may "be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity." (1 Tim. 12)

"Liturgical Hymns of Praise by Orthodox Youth" Nears Completion

The nine-camp tour began in Chicago and concluded in Boston. Trailing around the country, visiting various diocese youth camps on behalf of the National Youth Office, Andrew Anthony recorded the voices of well over 1,000 young people singing the praises of the Divine Liturgy this past summer.

The tour is now officially over and the task of editing and duplicating the hymns to produce a compact disc entitled "Liturgical Hymns of Praise by Orthodox Youth" is underway.

Included in this CD will be the voices of the Girls Junior Choir of St. Nicholas Church in Flushing, N.Y. and the Boys Byzantine Choir of St. Demetrios Cathedral in Astoria.

The anticipated completion date of the CD is November, at which time it will be made available for sale to all priests, youth workers, teachers and all the faithful of the Archdiocese. The Youth Office will bring you more details in the near future on how you may obtain a copy of this CD.

What Do You Think?



to **Paul O'Neill**, New York Yankee, All-Star outfielder, who signed for an extension on his contract in the neigh-

borhood of \$6 million a year. His market value is in the area of \$9-\$10 million a year, but said, "how much is enough" and what kind of message am I sending to my kids...after all, he's always told them that "Daddy is living in a make believe world now" and it won't last very long.



to the **Detroit Red Wings**. They won their second Stanley Cup Championship in a row. Last year, after

their first victory – there was a terrible car accident that involved two of the Red Wings. One played this year, the other one was wheelchair bound. After the team won its second Stanley Cup (1998), they wheeled the wheelchair-bound player on the ice rink and presented him the Stanley Cup. An incredible moment in Sports history – that's why we play sports.

Thumbs Uppppppppp!!!!!!!!!!!!!!!!!!!!



to **Leonardo DiCaprio** for his decision to opt out of the controversial big-screen adaption of Bret Easton Ellis' "American Psycho." He will not be playing a sadistic yuppie serial killer after all and parents of teen-age girls around the world can breathe a sigh of relief!



to **Jamie Lee Curtis** who stars in the film "Halloween: H2O," rated R for violence, gore and profanity.

In an interview with Matt Lauer on the Today Show, Curtis says of her recent performance, "I am concerned about violence but this is entertainment. I have yet to see hard core evidence that this kind of movie causes kids to be violent." Does Ms. Curtis really believe that extreme displays of violence, mutilations, and human slaughter can promote anything less than violent behavior? Hundreds of studies have shown that media violence, although not the only source, is a significant contributor to aggressive and violent behavior in children and teenagers; and, "sometimes watching a single violent program can increase aggressiveness."

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
8 East 79th Street,
New York, New York 10021

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YOUTH SPOTLIGHT

CHRISTINE MARTIN
St. Barbara, Toms River, NJ

PROFILE: 17 years old; senior in Monsignor Donovan High School; vice president of her Senior class; member of her school's varsity tennis and softball teams; co-founder of school's radio station; member of school's "Guidance Outreach Program" which visits and spends time with homebound senior citizens; favorite subject is history; plans to attend college and major in secondary education

SERVICE: President of GOYA; captain of GOYA volleyball team;

planned "Baseball Card Show" fundraiser which raised \$800 and helped defray the cost of state events such as "Sights & Sounds" and Junior Olympics; member of St. Barbara's dance group; GOYA ran a clothes drive to Bosnia last year and this year plans to raise money to offer back to their church and community for their continued support to the youth; attends Sunday School.

ADVICE TO PEERS: The greatest pressure facing young people today is choosing between right and wrong. Our standards for making choices should be based on what the Church teaches. If we rely on our faith to guide us, then the right choice will be clear. They may not always be the easiest to make but will ultimately lead us closer to God.

FOOD FOR THOUGHT: "To love another person is to see the face of God"(quote from Les Miserables) God told us that the



greatest commandment is to love our neighbor. Even in such a messed up world, there are still people who try to live by this and who try to deliver this message of "love." We too should live our lives trying our best to love and serve our neighbor.

* If you are a parent, priest, youth worker, teacher or a friend of a young person whose actions or behavior you feel can serve to inspire other young people, write to us about that individual or send us an e-mail at youthoffice@goarch.org Include information on how we may contact them for further information.

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HC/HC

from page 1

our Lord's cross. For here, in the halls of this School, our struggle is to teach and to learn the wisdom that comes from God.

"There is a constant challenge for all of us, to invert – to reverse, if you will – the logic of this world, which seeks to control, to dominate and even subvert the Divine Will and Plan for creation.

"Our purpose is to bring the logic of this world into subjection to Christ, to the ser-

INTERFAITH

from page 19

marriages and families face

- begin developing user-friendly methods, approaches, and programs that will assist clergy and lay leaders in their efforts to minister to interfaith marriages and families such as:

(a) the development of interfaith premarital preparation materials that could either stand alone or be utilized with pre-existing premarital preparation programs

(b) the development of interfaith marital enhancement materials that could either stand alone or be utilized in future marital enhancement seminars

(c) the development of videos that could be utilized as resources materials

(d) the development of supplementary materials that could enhance the materials being utilized and produced in our Religious

SPEECH

from page 5

Aristotle Michopoulos for Hellenic College and Dr. James Skedros for the School of Theology. Dr. Skedros has recently joined our faculty as Associate Professor of Church History. We welcome both of them.

Student life at Hellenic College and Holy Cross has begun smoothly and quite pleasantly. The students are concentrating on their studies in a peaceful and positive manner as they work hard to excel academically and personally. The Registrar has provided a list which gives details of the make-up and background of the student body. (see attached charts) I feel confident that we have resolved all outstanding issues dealing with the academic life and financial needs of our students.

In the short time that I have been at the School, I have tried to impress upon the students, as well as the faculty and staff the importance of adhering to the rules and regulations of our Institution. At the first Spiritual Synaxis, which is held every Tuesday throughout the academic year, it was made abundantly clear to the students what is expected of them with regards to such issues as chapel attendance, proper attire, and general behavior. I explicitly emphasized the purpose and mission of our School and I am confident that my message was taken to heart.

With very few exceptions, we have eliminated the direct involvement of off-campus area clergy in the spiritual development of the seminarians. As President, I have undertaken the responsibility of the spiritual direction and guidance of our students until such a time when a permanent, in-resident spiritual father can be appointed. This has been done not to discourage Boston-area clergy from participating in the life of the School and its students. Rather, it is felt that a more systematic and uniform effort in the personal, one-on-one spiritual direction of the students can be achieved through the presence of a permanent spiritual father on campus whose main duties would be the spiritual formation of the students. In addition to his duties as spiritual director for the students, the spiritual father will also become the Ecclesiarch.

On Sunday, September 20, 1998 the acting Dean of the School of Theology, Dr. Skedros, represented me and the School at a prayer service sponsored by the B.T.I. marking the beginning of the new academic year. A small choir from the School, led by

vice of His Holy Church. In such as struggle, there can be no compromise, no concessions, no bargaining. What a profound calling, for both teacher and student alike!"

The Archbishop also ordained two seminarians, Deacon Michael Stearns to the priesthood and Peter Pappas to the diaconate.

After Liturgy, Fr. Ganas led the procession for the Exaltation of the Holy Cross, which completed the services.

The festivities concluded with a community luncheon in the school cafeteria.

Education Department.

A blessed enthusiasm, encouragement and excitement

As many of us are aware, new efforts naturally generate curiosity and interest in the form of questions and concerns. It is thus not surprising that our faithful have periodically (and respectfully I might add) asked questions about the interfaith research project/ministry over the past few months. Nonetheless, it should be reiterated that after information such as the above has been shared, in tandem with the questions that have been asked, an overwhelming enthusiasm, encouragement and excitement has followed. All of which powerfully serves to personify our faithful's desire to share the Holy Faith that they have freely and generously received from our loving Lord: to God's glory and our salvation. Amen.

Fr. Nicholas Kastanas, also participated in the service. I was unable to attend the service as I was serving my last liturgy at the Kimissis of the Theotokos in Brooklyn, N.Y.

The first faculty meeting of the College took place this past Tuesday I am happy to report that the meeting was productive and was conducted in a spirit of love, understanding and mutual cooperation.

I would also like to share with you the excitement associated with the opening of the Archbishop Iakovos Library and Learning Center. The new library, with its beautiful architecture and state-of-the-art facilities is a breath of fresh air for the campus, students and faculty. The library has been open and functioning since September 9." Of the many goals which the library has in its immediate future, the following are most pressing: to finish the reclassification of remaining books catalogued under old in-house system over to Library of Congress classification (approximately 1,000 books remain); to organize and systematize special collection/archival material; to proceed with the bar coding project; to reorganize Rarebook material; to reorganize and systematize audio/visual material; and to create computerized control records for our periodicals. Although much work remains to be done, the library is operational for the majority of the academic needs of students and faculty.

In October another golf tournament will be held, this time in the New York area. Mr. Peter Pappas has graciously offered to chair the event which promises to be successful and beneficial for our Schole. Since Boston has set a standard of raising a quarter-of-a-million dollars, I am confident that the New York tournament will surpass the Boston one. We look forward to similar events in the future which will benefit the financial well-being of our seminary. Please allow me to encourage all of you to consider similar events in your area, so that we might build upon the foundation that has already been firmly established. As we approach the new millennium, I promise to concentrate my efforts towards the continued development of our Seminary. There are many challenges which we currently face and will face in the future. However, by God's grace and in harmony with all the agencies of our Church, we will work hard to prepare the finest priests possible for our Church in America. In humility and love I beseech your prayers for this most important and sacred ministry of our Church.

ADDRESS

from page 10

our command. We have position in our society. We have nearly unlimited resources. We have an incredible network of parishes and facilities. We have Hellenic College and Holy Cross. We have St. Basil's and St. Michael's. We have a host of Archdiocesan ministries anxious for your participation and inclusion. We have strong bones in this Archdiocese. And now, what we need, now more than ever, are strong hearts.

The blessings that God has so abundantly showered upon the Greek Orthodox People of America are not the proof of our blessedness; for as the Lord said: "Blessed are the poor." They are a remarkable constellation of opportunities, each one shining brighter than the next. We have only to reach for these stars, and we will behold their light illuminating the landscape of our churches and, as is my deepest prayer, the faces of our children.

I began this address to you this morning with my deep concern over our children. And I want to close today with an appeal to all of you on their behalf. If you haven't noticed, none of the issues or debates that swirl about our Archdiocese ever come from them. They are too busy growing, too busy learning, too busy maturing, and ultimately, too busy living. I wonder how many of us can say the same thing about ourselves? Are we growing? Are we learning? Are we maturing? Are we living lives that are worthy examples for our children?

We may say that we are doing whatever we are doing for the sake of the children, but unless we are providing them with a Church which will allow them to grow and learn, then we are failing them, failing ourselves, and failing God.

I am inviting each and every one of you, and in your persons, every member of our

beloved and Holy Archdiocese, to find a new direction . . . to use the tools of this present world for the purposes of the world that is coming . . . to make the things of earth the things of heaven . . . and to transform our all-too human desires into the will of God. The contribution of each and every one of us is essential. No one can be left out. We are one Church. We are one family. We are one Archdiocese.

I know that as we commence the work of this new Archdiocesan Council and National Philoptochos Board, that each of you has the best intentions for your term of service. I thank you from the bottom of my heart for your good intention and your willingness to serve.

I also know that you have the paternal and Patriarchal blessings of our spiritual father, His All Holiness Ecumenical Patriarch Bartholomew. He is our father in Christ and we shall always look to His All Holiness and to the Mother Church for their loving guidance and care in all our labors. Let no one fear that distances, land and oceans can separate us from our Mother Church, the fountainhead of our Orthodox Faith.

For like the Apostle Paul, I too "am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:38,39).

And so it is to this same love of God that I commend all of you today, that you may ever faithfully fulfill your stewardship as members of the Archdiocese Council and the National Philoptochos Board; unto the glory and praise of Him Who is praised and glorified by the Angels: Father, Son and Holy Spirit. Amen.

OLYMPIC IS ON THE MOVE.

Olympic is doing everything to make 1998 a moving experience.

NEW TERMINAL

On September 1st, 1998 Olympic Airways began operating from **TERMINAL ONE** at New York's JFK International Airport.

This state-of-the-art terminal is the first new building of its type built at JFK in a quarter of a century. This technological cathedral of glass and space and natural light, was designed and brilliantly engineered by the well known Greek American architect William N. Bodouva.

Among its unique features are the many skylights providing natural lighting throughout the terminal including immigration and customs areas.

A soaring atrium and two waterfalls highlight the four separate islands of check-in counters in the middle of the terminal.

A special lounge for smokers, a children's play area, a business traveler work area, the largest duty free shopping area east of the Mississippi, the most complete selection of boutique areas, a collection of international restaurants, four newsstands selling magazines and newspaper from around the world, emphasize the importance placed on passengers comfort and convenience.

Apart from the tonic of space and light, **TERMINAL ONE** is designed to reduce to the fewest steps the passage of footweary travelers.

This is a true passenger friendly terminal.

In addition, a new multi-level parking garage with easy access is located opposite the terminal.

We look forward to welcoming you soon at **TERMINAL ONE**.

OLYMPIC
AIRWAYS

Archbishop Spyridon Installs Mrs. Condakes, National Board

NEW YORK - Archbishop Spyridon installed Eve Condakes as president of the National Board of Philoptochos on Sept. 25 at the Archdiocesan Cathedral of the Holy Trinity.

The induction ceremonies for the National Board, appointed to serve for the next two years, followed the keynote address of His Eminence marking the Fall meetings of the Archdiocesan Council and National Board of Philoptochos.

National Board 1998-2000

Executive Committee: Archbishop Spyridon, Chairman; Eve Condakes, Swampscott, Mass., national president; Kassandra Romas, Short Hills, N.J., first vice president; Elaine Kevgas, Methuen, Mass., second vice president; Susan Regos, Westchester, Ill., third vice president; Esther Mitchell, Niantic, Conn., secretary; Aspasia Melis, Cliffside Park, N.J., Greek secretary; Connie Shikar, Dix Hills, N.Y., treasurer; Diane Hatzis, Bronxville, N.Y., assistant treasurer; Anita Kartalopoulos, Annandale, N.J., legal advisor; Mary Plumides, Charlotte, N.C., parliamentarian; Renee Gahagan, Daytona Beach, Fla., protocol officer.

Membership: Sophia Altin, Fort Lee, N.J.; Loula C. Anaston, Los Altos, Calif.; Georgia Antinopoulos, Sewickley, Pa.; Irene Barbas, Westland, Mich.; Frances Bissias, La Canada, Calif.; Maria, Caras, Greenville, Del.; Eula Carlos, Atlanta; Patty Chacopoulos, Los Angeles; Carol Contos, New York; Penelope Dambassis, New York; Beck C. Demery, Franklin, Mich.; Mary Diamant, Salt Lake City; Beatrice Douvres, Brooklyn, N.Y.; Marika Drakotos, Bronx, N.Y.; Anne Feles, Bloomfield, Mich.; Kathy Gabriel, Huntington Beach, Calif.; Tula



(D. Panagos photo)

NEW EXECUTIVE Board members of the National Philoptochos with Archbishop Spyridon. From left (seated), Elaine Kevgas, Eve Condakes, Kassandra Romas and Susan Regos. (standing) Renee Gahagan, Connie Shikar, Diane Hatzis, Anita Kartalopoulos, Aspasia Melis, Esther Mitchell and Mary Plumides.

Gallanes, Riverside, Calif.; Tarsi Georgas, New York; Mary Georgatos, Rockville, Md.; Pat Gogos, Washington; Anne Gustave, New York; Chrisi Hopper, Lookout Mtn, Tenn.; Nora Illiadis, Northbridge, Calif.; Georgia Kaloidis, Oyster Bay Cove, N.Y.; Mary

Kapioltas, Akron, Ohio; Eftalia Katos, Douglaston, N.Y.; Toula Knoch, Chicago; Penny Korkos, Elm Grove, Wis.; Pauline Kotsilimbas, Forest Hills, N.Y.; Antonia Kourepinos, Levittown, N.Y.; Mina Kozaitis, Riverview, Mich.; Helen Lambros, San Marina, Calif.;

Kate Liotos, Harrison, N.Y.; Nellie Logothetides, New York; Helen Loukedis, Metuchen, N.J.; Maria Lyras, New York; Helen Malachias, New Orleans; Cleo Maletis, Portland, Oregon; Harriet Matthews, Canonsburg, Pa.; Maryann Mihalopoulos, Dallas; Helen Mithos, Whitestone, N.Y.; Celeste Moschos, Worcester, Mass.; Donna Mousourakis, Ringgold, Ga.; Bess Nicholas, New York; Despina Nicholas, Highland, Mich.; Sophia Noulas, Brooklyn, N.Y.; Bessie Papigiotis, Greenville, R.I.; Stella Pappas, Visalia, Calif.; Kyriaki Parikas, Brooklyn, N.Y.; Angela Paulos, Dallas; Marissa Payiavlas, Warren, Ohio; Fay Peponis, Wilmette, Ill.; Christine Peratis, Malibu, Calif.; Helen Peterson, Greensboro, N.C.; Selia Poulos, Villa Park, Calif.; Dorothea Prodromidis, Holliswood, N.Y.; Lila Prounis, New York; Mary Rhodes, Cherry Hill, N.J.; Demetra Safiol, Weston, Mass.; Vickie Scaljon, Atlanta; Sofia Shane, Wauwatosa, Wis.; Arlene Siavelis, Northbrook, Ill.; Aphrodite Skeadas, Greenwich, Conn.; V. Pat Sourlis, Boca Raton, Fla.; Maria Stavropoulos, Bloomfield Hills, Mich.; Martha Stefanidakis, Houston; Chrysoula Tomaras, St. Louis; Lenore Trigonis, Bradbury, Calif.; Kalli Tsitsiplas, Huntington, Conn.; Esther Vagotis, Canton, Ohio; Eva Vardakis, Brooklyn; Effie Venduras, Orangeburg, N.Y.; Georgia Vlitas, Staten Island, N.Y.; Artemis Xyftis, New Port Richey, Fla.; Helen Zambornis, St. Clair Shores, Mich.; Billie Zumo, Cheyenne, Wyo.

Ex-Officio

Daughters Of Penelope: Catherine Ferguson, Berwyn, Ill.; **Past Presidents:** Dionisia Ferraro, Huntington, N.Y.; Beatrice Marks, Chicago; Dina Skourlas Oldknow, San Marino, Calif.; Katherine Pappas, Canton, Mass.; Mimi Skandalakis, Atlanta. **Presvyteres Sisterhood:** Margaret Orfanakos, Wayne, N.J.

Report of National Philoptochos President to Board Members

One Faith - One Family- One Future Together To The New Millennium

Your Eminence, Ladies of this Very Distinguished Board, Beloved Friends:

I stand before you at once both honored and humbled with this appointment.

The Greek Orthodox Ladies Philoptochos Society has a long and noble tradition of support for the Church and the community at large; one with which I have had some involvement since my days as a teenager growing up in Boston.

To be appointed as President of the National Board is an honor I will precious guard and work very hard to be deserving of. Your Eminence—thank you for this great honor. It is truly humbling. Your faith and confidence in me I will hold close to my heart and cherish all the days of my life.

As I cast my glance about and recognize the champions of the Church — and the Philoptochos seated throughout this room, I am also honored to be your comrade in arms. I hope I am a worthy successor to Mrs. Mimi Skandalakis. I know I can always look to her for counsel and guidance. During my own tenure, I trust I can emulate her service to the Society and the Church. I express - I am sure, — for all of us - our heartfelt appreciation for her leadership and her selfless dedication to the Philoptochos during the past four years.

As we look ahead, I am also aware of the great challenges facing our Church and this Board as we approach the end of the millennium. With great humility then, I pledge to you my fervent commitment to work with all of you — to move our Society forward with the Church as our steadfast beacon.

I promise to serve with every ounce of integrity, dedication, and purity demanded by this great honor bestowed upon me. With the humility of a servant of our beloved Church and as a newly appointed officer of this impressive Board, I plead with you, my hand extended, for your support and assistance in the work we have before us.

In the spirit of Homer and the great 19th century American poet Walt Whitman, let us celebrate our journey together. As Hellenic-Americans - the words of both should resonate—strengthening us for the task at hand. The Homer I invoke is the Homer of the Odyssey, and the hero whose



PHILOPTOCHOS NATIONAL Board members with His Eminence following their meetings at Holy Trinity Archdiocesan Cathedral in New York. (D. Panagos photo)

objective is home, family, love. The Whitman I recall is of the child who went forth "and each object he saw, he became."

Both speak of growth and maturity, to be sure, but also of oneness of the family, of love and life. Both speak of the journey we are about to undertake—of our opportunity to grow together for the benefit of the Church and those we serve, as well as of our opportunity to strengthen the bonds that bind us all in our faith.

In my own journey to this point in my life, I can recall as a little girl—a long time ago—my mother's involvement in Boston and the Philoptochos. In those days, but for the Church and the Philoptochos, where could our needy turn? There were so many living in poverty. Money was scarce, work was hard to come by, but the Church and the ladies of Philoptochos were there, with comfort, sustenance and support for the community.

I saw first hand what the Church meant to our lives and how Philoptochos served as the handmaiden of the Church. It has guided my conduct and energized my participation and growing involvement in the Church ever since. My life has also been enriched along the way by my own family and career: wife, mother, grandmother,

businesswoman and a supporter of many educational and humanitarian endeavors.

These are some of the experiences I bring to my new responsibilities—just as I seek to draw from all of you your own experiences and expertise in our common cause. This brings me to the mission and responsibilities of this Board to the Church and the community.

Over 500 Chapters strong, the Philoptochos Society has made a tremendous contribution to our national ministries and charities. Although we have moved outward in our own lives - pursuing jobs and careers, raising families, we never forgot our church, our communities and our responsibilities to them. This is our common cause; to continue this effort - to expand it. At the end of my tenure when I step down as President, I would be honored if all of us can look back and take pride in the vigorous growth of the Ladies Philoptochos.

If we can achieve one goal, I would hope it would be the introduction of our young ladies to the Society, and enlisting them in our ranks, in service to the Parish of their own church and the Greek Orthodox Church at large. Why not, for instance, invite newly weds to a one year free membership to Philoptochos. Perhaps His Emi-

nence would also send these young brides a letter of invitation on behalf of the Philoptochos. We would then follow up with an invitation to the chapter meetings. At the end of the year, hopefully they become active members of our Philoptochos.

As important as our work is, I believe that we all agree that like any living body, this blessed organization must be constantly nurtured and revitalized. How else can we do so without enlisting our daughters? But membership development cannot be our only goal.

The philanthropic, humanitarian and Christian mission of the Church will always be the means to the greater end to which this group has always been dedicated. I look forward to joining you in accomplishing this mission.

Even though many of us are many miles away from each other, I promise you that I will be in close and frequent communication with you—and you my dear friends—I hope will be in communication with me. I know that with love, faith, loyalty and unity we will see our every endeavor brought to fruition.

When I complete my tenure, I hope that I will have honored my own commitment to you, your Eminence, and to you, our National Board of our blessed Greek Orthodox Ladies Philoptochos.

With all my heart I welcome your help on our journey together. I look forward to receiving your ideas, drawing upon your talents and your energy as we move our beloved Philoptochos into the 21st century.

Your Eminence, my heart is overflowing with gratitude for this tremendous opportunity to be of a greater service to the Church that I love so well. Thank you — your Eminence.

My distinguished colleagues, I am proud to be working with you. Together we will add another shining, golden star in the extraordinary golden legacy of the Greek Orthodox Ladies Philoptochos Society.

I ask for your prayers. I too shall be praying every day to our ever-loving God, that he grant us His blessings and His guidance, as we undertake this blessed work.

Thank you and God bless you.