



# ORTHODOX OBSERVER

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## Collegiality and Consensus Mark October SCOBA Meeting

NEW YORK -- In an ecumenical move that has been anticipated for some time, SCOBA (Standing Conference of Canonical Orthodox Bishops in the Americas) decided at its fall meeting to re-establish formal ecumenical relations with the Episcopal Church in the United States.

Archbishop Spyridon, SCOBA chairman, convened the body of hierarchs on Tuesday, Oct. 13, at the Greek Orthodox Archdiocesan Cathedral of the Holy Trinity where they conducted their meeting.

Bishop Dimitrios of Xanthos, ecumenical officer of the Archdiocese, has been assigned to make contact with his counterpart in the Episcopal Church, and to report back to SCOBA with preliminary arrangements.

Discussions also were held in several areas of mutual concern to the various Orthodox Churches in America, including the establishment of a Commission on Contemporary and Moral Issues.

Other Commission reports discussed and their presenters included: International Orthodox Christian Charities (IOCC), Charles Ajalat, president; Orthodox Christian Mission Center (OCMC), the Rev. Martin Ritsi, executive director; Orthodox Christian Education Commission, Dr. John Boojamra and the Military Chaplaincy Commission.

In addition, three committees were appointed to discuss the Celebration of the Millennium, including the preparation of an encyclical, a national youth rally and Orthodox choral concerts.



D. Panagos photo

SCOBA Hierarchs with Chairman Archbishop Spyridon, Bishop Dimitrios of Xanthos at far left.

The re-investment in the committee structure of SCOBA has been a long-sought goal of the various jurisdictions, inasmuch as shared committee work can prevent unnecessary duplication of efforts, especially on the ecumenical and inter-faith levels.

The SCOBA hierarchs who attended, representing over six million Orthodox Christians in the United States, included: Vice-Chairman Metropolitan Philip, Antiochian Orthodox Christian Archdiocese of North America; Metropolitan Theodosios, Orthodox Church in America; Archbishop Victorin, Romanian Orthodox Archdiocese in America and Canada; Metropolitan Chris-

topher, Serbian Orthodox Church in the United States and Canada; Archbishop Peter, Orthodox Church in America; and the Rev. Illia Katre, vicar general of the Albanian Orthodox Diocese of America.

Unable to attend were the treasurer, Metropolitan Nicholas of Amissos, American Carpatho-Russian Orthodox Diocese in the U.S.A.; the SCOBA secretary, Metropoli-

tan Joseph, Bulgarian Eastern Orthodox Church; and Bishop Vsevolod of Scopelos and Metropolitan Constantine, both of the Ukrainian Orthodox Church of the U.S.A.

Also invited to a portion of the meeting were the primates of the Oriental Orthodox Churches — the Armenian, Syrian, Ethiopian and Coptic Churches.

Those attending included Archbishop Barsamian, primate of the Eastern Diocese of the Armenian Church in America; Archbishop Aphrem Karim, primate of the Syrian Orthodox Church in the Eastern United States; and Bishop Suriel of the Coptic Orthodox Church.

These hierarchs joined the SCOBA hierarchs for a formal luncheon. The Oriental Orthodox Church leaders had requested that closer and more formal ties be initiated between their communities and those of the Orthodox.

This process is expected to be twofold. First, there is a desire in these communities for the relations between the Orthodox Churches and the Armenian, Syrian, Ethiopian and Coptic Churches in the Americas to reflect the status of the international consultations carried on worldwide. Additionally, there is a mutual desire for common approaches and solutions to the contemporary problems of our communities.

### ARCHBISHOP'S ENCYCLICAL

## On the Anniversary of October 28, 1940

October 28, 1998

*Unto the pious Priests, venerable Monks and Nuns, honorable Parish Councils of the Greek Orthodox Communities, the Day and Afternoon Schools, the Philoptochos Sisterhoods, the Hellenic Organizations, the Youth and entire Greek Orthodox Family in America,*

**My dear fellow-Greek Orthodox, my sons and daughters in Christ,**

The glorious anniversary of the October 28, 1940 has come again this year to shed its brightness in every corner where Hellenism lives and to rekindle the Hellenic spirit. This brightness shines like a flash of lightning throughout Greece. And the traditional festal observances of that memorable victory will echo even here to America. Its thunder will enter into our homes, our families, our communities and churches.

Many, young and old, will ask why we commemorate that fearless "NO" (OXI) and why we remember those heroic Greeks who told their attackers to "COME AND TAKE THEM" (MOLON LAVE), if they dared? How is it that something which occurred in the past at a particular point in history can still be so meaningful, in a world when circumstances are so completely different?

The answer is obvious. October 28, 1940 manifested truths which have undiminished power and perennial meaning. That "OXI" was a rejection of the arbitrary use of power, of selfishness, of violence, of fascism. It was a decisive opposition to the attempt of the dark powers of evil to trample over the inalienable rights of a people to be a nation. In 1940, those heroic Greeks proved that however strong evil might seem to be, in the final analysis, it is powerless. On the contrary, in spite of the sacrifices which are often demanded of it, truth is always victorious. The truth is a light which cannot be quenched by any darkness.

And it is that light of truth that this brilliant national anniversary brings to us today. It teaches us not to be frightened by the forces of evil that still operate in the world today. The Greek victory of 1940 demands that we be alert, united and united, and, above all, courageous — ready to sacrifice ourselves without hesitation in defense of truth, justice, and freedom. For these principles sustain and lead our Greek Orthodox Community throughout the world over, to the true victory in Christ.

Just as She was in 1940, so today the Church is on our side, remaining ever the same, being the pillar and ground of truth.

Chronia Polla! Long live the memory of October 28, 1940.

**With heartfelt blessings and wishes,**

The Archbishop



APC MEMBERS with Archbishop Spyridon and Chancellor (standing, left) Fr. George Passias. (Orthodox Observer photo)

## Archdiocese Presbyters Council Holds Fall Meeting

NEW YORK – Members of the new Archdiocesan Presbyters Council board, the advisory group to Archbishop Spyridon for the clergy, held their first meeting at Archdiocese headquarters Oct. 13-14.

Their discussions included agenda items from the Clergy-Laity Congress, and an open forum with His Eminence.

Among the issues and concerns discussed were long range plans, clergy and clergy family issues and a permanent APC web page on the Archdiocese's Internet Website.

The APC representatives also agreed to hold their next meeting the week of Feb. 3 with Ecumenical Patriarch Bartholomew in

Constantinople.

APC members include each diocese syndesmos president.

Clergy attending the fall APC meeting included: (standing in photo) Archdiocese Chancellor Fr. George Passias, and Frs. Sebastian Skordallos, John Panagiotou, Peter Giannakopoulos, Paul Patitsas, Timothy Bakakos, Basil Kissal, Demetrios Recachinas, Jon Magoulias, George Savas, James Moulketis, Nicholas Papedo, Christopher Metropulos (former APC president), George Economou, Jordan Brown, (seated) George Matsis (secretary), Chris Kerhulas (president), Peter Salmas (vice president) Nicholas Bacalis (treasurer).

# Archbishop Spyridon Consecrates Santa Barbara Church

SANTA BARBARA, Calif. — The ancient and holy service of Consecration capped a remarkable three day weekend here as Archbishop Spyridon visited this city, consecrated the parish church of St. Barbara, elevated its priest to the rank of Protopresbyter, bestowed the Archdiocesan Medal of St. Paul on eight parish leaders, tonsured eleven young men as Readers, and alternately blessed, congratulated and ultimately challenged the parish to continue God's work.

By George Scarvelis

"You have achieved greatly, building a beautiful temple of God. You have adorned it beautifully with art and iconography. And you have built an educational facility and filled it with children. Now, your altar has been consecrated with the relics of martyrs. It is time to turn to the task of spiritual renewal."

Although early weather reports indicated the possibility of rain for the weekend, the Archbishop was greeted by classic Southern California weather.



HIS EMINENCE with congregants in front of the newly consecrated St. Barbara's Church. (D. Panagos photo)

The weekend's festivities began on Friday, Oct. 2, with a concert offered by the St. Barbara Choir. Entitled "A Musical Mosaic," the concert was held in the church sanctuary, in the surroundings of the church's beautiful Byzantine mosaic iconography and exceptional interior art. Attending the concert was Metropolitan Anthony, Presiding Hierarchy of the San Francisco Diocese. The choir, under the direction of Andriana Kolendrianos, presented a program of Orthodox liturgical music, Greek folk songs, and Western sacred music. A reception hosted by the Consecration Committee followed the concert.

On Saturday morning, Archbishop Spyridon and Metropolitan Anthony met with over 150 children and young adults for "Breakfast of Champions." The breakfast

was attended by members of St. Barbara, as well as neighboring parishes of St. Demitrios in Camarillo, St. Nicholas in Northridge, and St. Athanasius Antiochian Orthodox Church in Isla Vista.

A series of inspirational presentations and personal testimonials from special guests followed. Stella Sampras, head coach of UCLA's women's tennis program, and sister of tennis great Peter Sampras, spoke eloquently and movingly of her personal spiritual journey to God.

Bill Pintard, head coach of Santa Barbara's nationally ranked semi-pro baseball team, the Foresters, spoke of his son's battle against a rare form of inoperable brain cancer. Told by doctors three years ago that that his son had but three months to live, Pintard spoke of the spiritual battle to main-

tain faith in the face of terrible adversity. He then stunned the audience by introducing his son, seated in the crowd, whose cancer has been in remission.

Completing the program was a personal testimonial by Grammy Award singer and Rock 'n Roll Hall of Fame inductee Chris Hillman. Hillman spoke to the assembly of his long journey to Orthodoxy. Speaking directly to the young adults, Hillman encouraged them to love music. "There is a lot of great music out there, but stay away from the negative stuff." Strumming an acoustic guitar, he then sang "Turn, Turn, Turn," which he recorded with the Byrds in the late 1960's. The song has the unique distinction of being the only Number 1 single to ever be based on a text of the Bible (Ecclesiastes).

An open dialog between the Archbishop and the assembled children and young adults followed. Questions from the smallest children, offered some light moments. His Eminence then spoke to the assembly about the theme of the rally, reminding them that true champions are distinguished not by quantity of their muscle, but by the quality of their spirit.

Saturday evening's Vespers began with the Archbishop entering the Church with the Holy Relics of three saints – Pantaleimon the All Merciful, Kyricos of Iconium, and the Holy Fathers slain at Sinai and Raitho. The service included Orthodox clergy from throughout California. At the conclusion of the service, as the Archbishop stood at the Bishop's throne, 11 acolytes were presented for the Service of Tonsuring – Nick Angelos, Nicholas Argyropoulos, Adam Carralejo, Alexander Christ, Nicholas Markos, Kyle Marme, Jason McGillivray, Richard Pertsulakes, Christopher Plouffe, Jheri E. Redding, and Michael Zozos.

## Inside

Archdiocese News — 2-3, 5

Challenge — 21

Classifieds — 22

Diocese News — 16-17

Ecum. Patriarchate — 6-7

Feature — 24

Greek section — 11-14

Missions — 20

Opinions — 8

Orthodoxy Worldwide — 18

Parish Profile — 15

People — 15

Relating to the Faith — 10

Religious Education — 9

Retired Clergy — 7

Seminarian Profile — 4

## Ecumenical Office Fully Engaged in Consultations

NEW YORK— Bishop Dimitrios of Xanthos, director of Inter-Orthodox and Ecumenical Relations, has announced several recent and upcoming ecumenical meetings.

Bishop Dimitrios represented Archbishop Spyridon Sept. 26 at a meeting of religious leaders with PLO Chairman Yasser Arafat. Hosted by Dr. Joan Campbell, General Secretary of the National Council of Churches, the meeting included some 25 Orthodox, Protestant, and Muslim members of the NCC.

Mr. Arafat expressed his appreciation to the Christian community for their past support and solicited their continuing support.

Bishop Dimitrios led a five-member Greek Orthodox delegation to an Inter-Orthodox Consultation sponsored by the National Council of Churches (NCC), to help strengthen Orthodox participation in the NCC and in Ecumenical activities. It was the first time in NCC history that such a meeting has occurred with the Orthodox membership.

### Schedule for Oct. 29-Nov. 13

Oct. 29-31: Orthodox-Roman Catholic Dialogue at St. Paul's College, Washington.  
Nov. 2-4: Orthodox-Lutheran Dialogue in Phoenix.

Nov. 11-13: General Assembly of the NCC in Chicago with 6 Greek Orthodox delegates. The Assembly will open with a Greek Orthodox worship service.

### Orthodox-Lutheran Dialogue

(Greek Orthodox representatives) Metropolitan Maximos of Ainou, co-chair; Rev Drs. George D. Dragas, Robert G. Stephanopoulos and Gregory C. Wingenbach; (Orthodox Church in America representatives) Frs. John Breck and James Jorgenson;

See ECUMENICAL on p. 7



HIS EMINENCE with Archbishop Aphrem Karim, Archbishop Barsamian, Archbishop Gregorios Ibrahim, and Bishop Dimitrios of Xanthos, ecumenical officer.

(Orthodox Observer photo)

## Archdiocese Hosts Armenian and Syrian Leaders

NEW YORK — Archbishop Spyridon met with leaders of the Armenian and Syrian Churches on Oct. 8 at the Archdiocese.

Representing the Armenian Church was Archbishop Barsamian, primate of Eastern Diocese of the Armenian Church in America, accompanied by Ecumenical Officer Father Garabed Kochakian.

The Syrian Church was represented by Archbishop Ephraim Karim, Primate of the Syrian Orthodox Church in North America, accompanied by His Eminence Archbishop Gregorios Johanna Ibrahim, Primate of Syrian Orthodox Church of Antioch, and the V. Rev. Chorepiscopus John Meno.

The cordial discussions centered on the desire of the Primates to further cooperation and improve communications among

the Orthodox Churches and the Armenian, Coptic, Ethiopian and Syrian Churches.

To that end, a steering committee will be appointed to continue discussions. Bishop Dimitrios of Xanthos, ecumenical officer of the Greek Orthodox Archdiocese, will represent the Orthodox Churches on the committee.

Additionally, the leaders discussed the implementation of international agreements at the local level.

His Eminence Archbishop Spyridon the hierarchs of the four Churches to visit at the regularly scheduled meeting of the Standing Conference of Canonical Orthodox Bishops in America (SCOBA) on Tuesday, Oct. 13 at the Archdiocese, and to join the SCOBA hierarchs for lunch following the meetings.

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## ARCHDIOCESE NEWS

## His Eminence Hosts Dinner for Cyprus President Clerides

NEW YORK - Glafcos Clerides, president of the Republic of Cyprus, was the guest of honor at a dinner hosted by Archbishop Spyridon on Sept. 27, at the Archdiocesan Cathedral of the Holy Trinity.

His Eminence warmly welcomed President Clerides and pledged the continuing support of the Greek Orthodox faithful as the Republic of Cyprus pursues its struggle for human rights and the rule of law for her people.

President Clerides, who was in New York to speak to the General Assembly of the United Nations, expressed his appreciation to His Eminence and the entire Greek American community for their unwavering support of Cyprus.

Invited guests included members of the diplomatic mission of Cyprus, clergy and lay leaders of the Archdiocese and Cypriot American faithful. Among those accompanying President Clerides were Ioannis Kasoulides, minister of Foreign Affairs; Erato Kozakou-Marcoullis, ambassador of Cyprus to the United States; Permanent Secretary of the Ministry of Foreign Affairs Alexos Shiambos; Member of Parliament Kate Clerides; Sotos Zackheos, ambassador of Cyprus to the United Nations; government spokesman Christos Stylianides and Consul General of Cyprus Pantias Eliades.

Representing the government of Greece were Christos Zacharakis, ambassador to the United Nations and Consul General Charalambos Manesis.

## New Astoria School Principal Named

ASTORIA, N.Y.—St. Demetrios Greek-American School has appointed Costantine M. Rizopoulos as supervising principal. He had formerly held the position in the mid-1980s until he relocated to Florida.

In his role as supervising principal, Mr. Rizopoulos will be responsible for the largest Greek-American school in the United States, which provides a quality education to more than 650 students in pre-K through high school.

In addition to his administrative experience, Mr. Rizopoulos has taught mathematics at the high school and college level for most of his career. He holds an MA in math education from New York University and a Certificate of Advanced Study in Public School Administration from Hofstra University.

"We are very pleased to welcome Mr. Rizopoulos back to St. Demetrios," said Harry Kalas, president of the St. Demetrios Cathedral parish council. "He has always been well regarded by teachers, parents and students. His proven leadership abilities and academic qualifications make him the ideal supervising principal to guide our school into the new century."

Mr. Rizopoulos is active in a number of Greek organizations, including the Order of AHEPA, which he has served in many capacities, including president of his local chapter and chairman of the scholarship committee, a position he currently holds.

St. Demetrios Greek-American School of Astoria celebrates its 40<sup>th</sup> anniversary during the past school year. In addition to fulfilling the New York State require curriculum, the school also offers Greek studies, including language, culture and Greek Orthodox religion. Since its founding in 1957, St. Demetrios has educated some of the most prominent members of the Greek-American community.

## Archbishop Convenes NJ Diocese Council Meeting

On the evening of Tuesday, Sept. 29, Archbishop Spyridon, locum tenens of the New Jersey Diocese and Diocesan Council president, convened the first meeting of the new council at the Archdiocesan Chapel of St. Paul in Manhattan where, following the opening prayer, he inducted the new members.

### By the Very Rev. Evangelos Kourounis

His Eminence addressed the Council with a fatherly welcome. In his opening remarks reminded them of the importance of their duties and responsibilities as Orthodox Christians who have been elected or appointed to serve the Church and their Diocese.

The Very Rev. Archimandrite Evangelos Kourounis, Diocese chancellor, also expressed his greetings.

In accordance with the Uniform Parish Regulations, officers were elected.

The following were elected on the executive board: Nicholas Chatzopoulos, Roselle Park, N.J., vice president; Peter Arbis, Chatham, N.J., secretary; and James Youlios, West Paterson, N.J., treasurer.

Judge Paul Stamoulis, Holmdel, N.J., and Peter Kakoyiannis, Trenton, were named legal advisors.

The new officers expressed their recognition of the privilege and responsibility of serving their Diocese, and looked forward in fulfilling their obligations.

The most pressing issues facing the Diocese were discussed, the following committees were formed and their chairmen appointed.

Religious Education, Fr. John Orfanakos; Greek Education, Professor Stamatiou Kartalopoulos, Ph.D.; Youth Ministry, Peter Arbis; Stewardship, Archon James Youlios.

Also during the meeting, George Makres, of Toms River, N.J., made the very generous proposal which consists of a land donation to facilitate the creation of a "Diocesan Youth Camp" and other projects.

As Mr. Makres phrased it, he is willing to donate "as much land as necessary" in pursuit of this very noble and worthy cause. A motion to study the proposal was made and passed unanimously under the chairmanship of the legal advisors.

It was announced that the 1999 Clergy Laity Assembly and the annual Diocese Philoptochos Conference will convene Friday, April 30 and Saturday, May 1, at St. Thomas Church in Cherry Hill, N.J.

The next meeting of the Council will convene Friday, April 30, 1999, prior to the convening of the Clergy Laity Assembly.

## St. Michael's Home Celebrates 40<sup>th</sup> Anniversary

NEW YORK — St. Michael's Home (for the Aged) will host its 40<sup>th</sup> anniversary dinner-dance at the Hotel Pierre on Nov. 6.

This celebration will be a tribute to the Home's founders. The facility opened in Yonkers, N.Y. on May 25, 1958.

### By the Very Rev. Andonios Paropoulos

Music will be provided by the Somethin' Special Orchestra and door prizes include a round-trip ticket to Greece (courtesy of Olympic Airways).

For over four decades, St. Michael's has provided countless elderly members of the Greek Orthodox community with quality care and assistance in a warm safe environment.

This Archdiocesan institution is the only Greek Orthodox facility of its type in the entire United States and is under the direct supervision of the New York State Department of Social Services.

It provides its resident with all housing needs and assisted living as well as religious services, medical attention, a therapeutic



His Eminence presides at NJ Diocese Meeting

(Orthodox Observer photo)

However, members recommended that the Council meet more frequently, on a quarterly basis.

After a brief discussion, the Council joined His Eminence in a closing prayer.

### 1998-99 New Jersey Diocesan Council

Officers: President, Archbishop Spyridon of America, locum tenens of the Diocese. Very Reverend Archimandrite Evangelos Kourounis, chancellor; Archon Nicholas Chatzopoulos, Roselle Park, N.J., vice president; Archon Demetrios Youlios, W. Patterson, N.J., treasurer; Panayiotis Arbes, Chatham, N.J., secretary; Judge Apostolos Stamoulis, Holmdel, N.J., and Archon Petros Kakoyiannis, Trenton, N.J., legal advisors.

Members: Revs. Protopresbyters Constantine Monios, Baltimore; Demetrios Katerlis, Philadelphia, James Moulketis, Wyckoff, N.J.; John Alexandrou, Orange, N.J.; John Orfanakos, Clifton, N.J.; Revs. Oikonomos Angelo Michaels, Perth Amboy, N.J.; Robert Archon, Elkins Park, Pa.; Louis Noplos, Baltimore; and George Chioros, Roanoke, Va.;

Also, Messrs. Alexios Alexiades, Clifton, N.J.; Constantine Avgerinos, Philadelphia; Christos Cotsonis, Baltimore; Professor Stamatiou Kartalopoulos, Ph.D., Annandale, N.J.; Dr. Andonios Kledoris, Wilmington, Del.; Nicholas Konides, N. Wildwood, N.J.;

Ms. Marigo Lambros, Baltimore; John Lygnos, Tenafly, N.J.; George Mackres, Toms River, N.J.; Andrew Touzos, Norfolk, Va.; and Soterios Vahaviolos, Trenton, N.J.

recreation program and other accommodations. The Home does not receive any subsidies from outside agencies and depends on the generosity of its benefactors for its existence.

In conjunction with this event, the Home will publish a commemorative album and sponsor a raffle.

All proceeds will be used to retire the \$400,000 loan which was secured to complete the recent renovation and expansion program.

The Board of Trustees of St. Michael's Home has announced the names of the following honorees who will be recognized at the dinner-dance.

In recognition of the role which they played in the establishment of St. Michael's which was known then as "Spiti tou Protoporou" (Home of the Pioneer), honorees will be members of the first board of trustees.

They include: the Rev. John Poulos, the Very Rev. Neophytos Spyros, the Rev.

See ST. MICHAEL'S on p. 5



## MEMORANDUM

October 16, 1998

To: The Faithful of the Greek Orthodox Archdiocese of America

Re: Legal Action to Protect the Faithful

Many of the members of our Church have become aware of a legal action that the Archdiocese has taken to protect the privacy and confidentiality of the faithful. This action came about as a result of a thorough review of the unauthorized use of the Archdiocese mailing list. (It should be noted that the Archdiocese does not sell its mailing list to anyone for any reason. It is used for the exclusive purpose of the Church and its institutions.)

Many of you may remember receiving an unsolicited mailing from the not-for-profit organization known as GOAL last summer. The Archdiocese received numerous complaints; not only about the mailing itself, but **how** the mailing took place. Many parishioners from across the country **assumed** that the Archdiocese had given its confidential mailing list, compiled from the lists of faithful stewards around the country, to that organization. This is categorically false. No permission to use the list was ever sought by that organization or granted to it. Only when it became clear that they had not only used a specific mailing list of the Archdiocese, but that this mailing list had been **altered** from its original form, was a legal action prepared. This was done to stop further use of the list and to try and re-gain this property (albeit computer-generated) of the Archdiocese.

So that all members of the Church may be clear, this legal action has **not** been taken against any of the Church's spiritual children as individuals. Rather, it is a very narrowly defined action, which seeks **only** the return of the property of the Archdiocese, and the discontinuance of its unauthorized use by GOAL. The **only** steps taken are those necessary and sufficient steps that will protect the confidentiality and privacy of the stewardship members of the Archdiocese.

It is the hope and prayer of the Archdiocese that an amicable settlement will be reached without pursuing the full legal course of this case. However, it should be clear to the Faithful that the Archdiocese remains committed to **protecting** their confidentiality and securing the return of the property of the Archdiocese.

## AHEPA PARADE FUNDRAISER 1/2 PAGE C/R FILM NEG.

# Seminarian PROFILE:

**Name:** ERIC VINCENT MORROW

**Hometown and Parish:** Waco, Texas  
St. Nicholas Orthodox Church

**Age:** 30

**Previous Education:** B.A., Religious Studies- Howard Payne University, 1991; M.A., Religion- Baylor University, 1996; post-graduate study- J. M. Dawson Institute of Church-State Studies, 1996

**Previous Work Experience:** pastor, education and youth director in several Southern Baptist churches; graduate assistant and library assistant at the Texas Collection, a research library and archive at Baylor University.

**Graduating Class:** 2001



Playing with my son Vincent, especially helping him build things with blocks.

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

Next to managing time, the most difficult challenge is staying focused on God's divine will and presence. Many distractions are presented to us daily and, even though we have chapel services and attend theology classes, we can fall prey to deceptions of the devil. While we may be called to serve God in His Holy Priesthood, we still confront the daily struggle for our own salvation.

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

My hope and prayer is that I will have the opportunity to minister to people in a very genuine and personal way. I seek to build relationships with others so that I can perceive their needs.

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

I have good organizational skills along with a sincere desire to help others. Sometimes, I act in haste, lacking patience. The more I seek God, the more I discover the need to be transformed.

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

St. Nektarios of Aegina. Shortly before I became Orthodox, I read his life story. It had a profound effect on me. When I was chrismated, I asked to be given his name so that I might regularly seek his intercessions. My choice has brought many blessings.

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

Our witness to Christians and non-Christians is rooted in our unity, our existence as the Body of Christ. We Orthodox must manifest this unity by our love for God and one another, by acknowledging and living our Tradition as the true expression of our faith in God and as a safeguard against evil, and by allowing ourselves to be transformed by Christ's presence in us.

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

While it is important to have activities for young people, I do not think it is right to treat them as a separate group. What I saw in many Protestant parishes was a tendency to set up entirely different programs that often removed the youth from the community's regular life and worship. For young people to receive the Faith they must see and experience it. This will not always be easy, but the answer is not to be found in competing with what society offers, but in consistently practicing and teaching the Truth in worship and by example.

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

Computers can be a very helpful tool. However, I also know that they can sometimes become the criteria by which all work is done. In parish life we must be careful to ensure the effectiveness and flexibility of our ministry and resources. While some technology may be beneficial, we must not fall for nor seek after every new thing that our modern age provides.

• **What is your family background?**

My family has been in this country for many generations, having immigrated to America from Great Britain and Germany. My wife, DaLin, has a similar background. We have a two-year-old son, Vincent Gregory.

• **How have you been involved in your home parish?**

I served in various capacities including Sunday School teacher, acolyte, and a member of the Outreach and Evangelism Committee.

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

I have fond memories of helping my father at home, work, and church; of visiting my grandparents; going with my grandfather to his lake cabin and helping him with the garden.

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

When I became an Orthodox Christian I did not see seminary or the priesthood as the path for my life. I was content to serve God within my local parish. However, the fact that I had served in the Baptist denomination led others to see how God was leading me. Through the encouragement and nurture of my priest, Fr. Theodore Tsitsilianos, the love and support of the blessed Saint Nicholas parish, and a calling shared with my wife, I knew Holy Cross was where God wanted us to be.

• **Who influenced you most to aspire to the priesthood?**

My parish priest, Fr. Theodore Tsitsilianos, not only helped my wife and I in our journey to Orthodoxy, but he also has become a trusted teacher and friend. He has always known how God was directing my life.

• **How has attending Holy Cross affected you?**

My time at Holy Cross has been challenging and fulfilling. It has not been easy to find adequate time for spiritual growth, family, services, studies, and work. I see my time here as preparation for dealing with the demands and challenges of ministry.

• **What are your favorite courses?**

Byzantine music and language courses. Last spring I took an elective in Orthodox missions; dogmatics has assisted me in evaluating what I have learned and experienced in the past.

• **What are your campus activities?**

Due to my family and my job in the library, I try to limit my activities. Currently, I am helping plan the work of the campus Missions Committee.

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

**ARCHDIOCESE NEWS**

**Religious Education Department Announces New Catechetical Resource Catalog**

St. Theophan the Recluse once said that "of all holy works, the education of children is the most holy."

As such, those of us who have been given the opportunity to participate in such holy work should endeavor to understand the teachings of our Orthodox Faith, not only in theory, but in practice.

**By Fr. Frank Marangos**

The purpose of Orthodox Catechesis is to help build up the Church, the Body of Christ, by nurturing every Christian in the life of personal communion with the Holy Trinity (theosis). Through this life-long ministry, each and every Orthodox Christian is encouraged to bear joyful witness to God's loving and redeeming work in the world.

Orthodox Catechesis encompasses every aspect of Orthodox life. From the home to the parish, from youth work to every aspect of adult church community activity, the "holy work" of religious education undergirds the continuing spiritual development of Orthodox Christians of every age.

Consequently, nothing is more crucial today than learning to express our love for Christ and His Church with dignity and intellectual maturity.

**Greater spiritual knowledge**

The instructional material summarized in the 1998-2000 Catechetical Resource Catalog provides families, educators and students of all ages with the means of increasing their knowledge and appreciation of the Orthodox Church's spiritual values and heritage.

In this fashion, we may all come to recognize that we have inherited *one faith* . . . that we are all *one family* . . . and that together we might have *one future*.

It is the fervent prayer of the Department of Religious Education that this catalog will help guide each and every one of us in the "holy work" of Orthodox Catechesis!

The 39-page Catechetical Resource Catalog is titled *One Faith, One Family, One Future*. The catalog is a reflection of the Archdiocese mandate that the Religious Education Department be responsible for all levels of religious education in the Archdiocese from pre-school through adult education.

**Several features**

The DRE has endeavored to make the catalog easy to use by providing a number of features:

- A clear table of contents and an alphabetical index of all the titles.

- In keeping with the Archdiocese belief that religious education should be an integral part of family life, the new catalog offers a variety of resources to assist parents in teaching their children about God and His Church.

- These include the creative instructional program for very young children called "A Way of Life: Introducing Your Child to the Orthodox Faith" as well as the adorable picture book and accompanying guide for parents called *I Go To Church*.

- Parents can introduce their children to Orthodox prayer and worship through the beautiful, hard-bound *Children's Orthodox Prayer Book* or the vibrant *Guardian Angel Children's Prayer Book*, appropriate for very young children.

- The catalog also features Orthodox picture books illustrated in beautiful iconographic style to enchant children with the stories of Jesus' birth and baptism. Children will also find enticing the wonderful rhyming stories of St. Nicholas and other Orthodox saints.

- To help parents become better catechists and to assist them in fostering a more Christian atmosphere in the home, the Catalog features two books by monastics: *Raising Them Right* and *Children in the Church Today* as well as Fr. Coniaris' book *Making God Real in the Orthodox Christian Home* and our pamphlet "Television in the Christian Home."

- For adults, the catalog features numerous books on faith, prayer, worship, the saints, the sacraments as well as several study aids, and bibles including the popular Orthodox Study Bible.

- The multi-media offerings have been expanded by the addition of several iconographic CD's and the magnificent interactive CD-ROM "Pilgrimage to Mount Athos."

Apart from the current selection of icons and religious gifts, a special icon and religious gift catalog is currently being developed by the Religious Education Department. It will feature beautiful gifts and feastday greeting cards and will include a more uniform series of feastday and saint icons for Greek Orthodox Christians. Contact the Department of Religious Education for more information at (800) 566-1088.

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

**ST. MICHAEL'S**

*from page 3*

Christos Gialopsos, the Rev. James Aloupis, the Rev. George Papadeas, Thomas Bartzos, Calliope Sapounakis, Nicholas Stevason, Sophie Megdanes and Katherine Poulos.

Posthumous citations will also be given to the deceased members: the Rev. Demetrios Frangos, the Rev. Christos Papachristou, the Rev. Demetrios Stephanopoulos, Costas P. Goulandrakis, Louis Dukas, Theodore Tsolainos, Cleon Cosmetto, George Diamond, Demi J. Vagelos and Penny Chrisomales.

In conjunction with this gala, the Home will also institute the Archangel Michael Award which will be presented annually to a senior member of the Greek American community who has distinguished himself.

Recipient of this year's first award is Michael Cantonis of Tarpon Springs, Fla. In announcing the name of the recipient, Trustees President Nikitas Drakotos, elaborated, "Mr. Cantonis' achievements and contributions, especially to Holy Cross School of Theology and the Ecumenical Patriarchate, are well known but that which distinguishes him most are his humility and his devotion to his family and Faith. Truly, Michael represents the finer ideals of our Greek Orthodox tradition and he is an example and inspiration to all the members of our community. Without a doubt, he is a source of pride and we are honored that he will be the first recipient of this award."

According to the Home director, "St. Michael's has been abundantly blessed by Almighty God with special friends who have deeply touched our lives with their love. One of those extraordinary group of people is the first Board of Trustees who assumed a Herculean task in establishing this Archdiocesan institution and the tribute according to them as the 'founders' is certainly well-deserved for they are representative of all those people who labored to star this facility. Special recognition will be given, of course, to the late Archbishop Michael who recognized the need for the establishment of the Home."

The anniversary celebration chairman is Chris Giftos (manager for Special Events at the Metropolitan Museum of Art). For more information and reservations call St. Michael's Home at (914) 476-3374.

*Fr. Paropoulos is director of St. Michael's and serves as the contact person for the event.*



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# ECUMENICAL PATRIARCHATE

## Schism in Bulgarian Orthodox Church Healed

“There is only one winner and this is the love of God. We are deeply grateful to our Holy God, who used us all as his instruments to bring back peace in our sister Church. We share the hope and wish of our brother Patriarch Maxim that those who returned to the canonicity of the local Orthodox Church will prove worthy of this his-

by **Nicholas Manginas**

toric decision of the Great Synod and will labor in the zeal and dynamism of their youth for the good of the Church and the pious Orthodox Bulgarian people. We have admitted them to the canonicity of the Church with much love and with open arms. We have all been deceived and have made mistakes in our lives and we all need the mercy of God. Because no one is sinless, no one is justified in casting the stone of anathema against one's brother. At this moment, all the primates of the world's Churches, who represent the One and Holy Catholic and Apostolic Church, call all Orthodox Bulgarians, whether they belong to one side or the other, to hug and kiss each other. We call them to work in faith and zeal for the progress and prosperity of the people and



**The Holy Synod Meetings: (from L to R) Patriarch of Alexandria and All Africa Petros, Metropolitan of Nikopolis Meletios, The Ecumenical Patriarch Bartholomew, Metropolitan of Pergamos Ioannis and the Patriarch of Antiochia Ignatius.**

be restored. Patriarch Bartholomew concluded: “We pray that similar problematic situations occurring in other Orthodox Churches may have the same positive outcome as that of Sofia.”

It was a historic moment which marked the end of the Great and Holy Synod of Orthodox Primates. Intensive consultations



**Ecumenical Patriarch Bartholomew in a fraternal discussion with Patriarch Alexi of Moscow.** (Nicholas Manginas photos)

the country. From the Mother Church of Constantinople, we abundantly give our maternal affection and blessing to the Bulgarian people and its church, who are our spiritual children.” In these wise words, as President of the Great and Holy Synod, Ecumenical Patriarch Bartholomew, gave a final end to the Schism under the domes of the church of St. Alexander Nevsky in Sofia late at night on Oct. 1. He also gave paternal advice to the clergy and people of Bulgaria in order for unity in the Bulgarian Church to

lead to the abolition of the “schism which was created in any way in the year 1992 and which is removed from the life and memory of the Holy Church of Bulgaria and, in extent, of the entire catholic Orthodox Church.”

At noon on Oct. 1, after the first appearance of the schismatics before the Synod, and prior to the conclusion of the agreement, which at some point ran the risk of failure, the Ecumenical Patriarch invited five of the 12 schismatic hierarchs to the

Furthermore, Patriarch Bartholomew verbally invited them all to Istanbul in order for them “to attain serenity of the soul.”

The schism which was created in the Orthodox Church of Bulgaria in 1992, after the fall of Communism, was settled and healed. The solution to the problem was given in the context of the Great and Holy Synod of Orthodox Primates.

The Great Synod was convened by Ecumenical Patriarch Bartholomew after petition by Patriarch Maxim. The Synod lasted for two days, from September 30 until October 1, and took place at the church of St. Alexander Nevsky in Sofia.

During the consultations with the schismatics, Patriarch Bartholomew had an initial meeting with the dethroned Metropolitan Kallinikos formerly of Vrats. Then, as President of the Great Synod, the Ecumenical Pa-

triarh delegated Patriarch Peter of Alexandria and Metropolitan Savva of Warsaw to have a first meeting with the schismatics. Prior to the appearance of the schismatics before the Synod, another meeting was held between them and Archbishop Christodoulos of Athens and All Greece, Bishop Eireneus of Batska (Serbian Patriarchate) and Metropolitan Meletios of Nikopolis who represented the Ecumenical Patriarchate.

The Synod decided to restore the former schismatic “Patriarch Pimen of Bulgaria” to ecclesiastical communion. His new title is: Metropolitan Pimen formerly of Nevrokop.

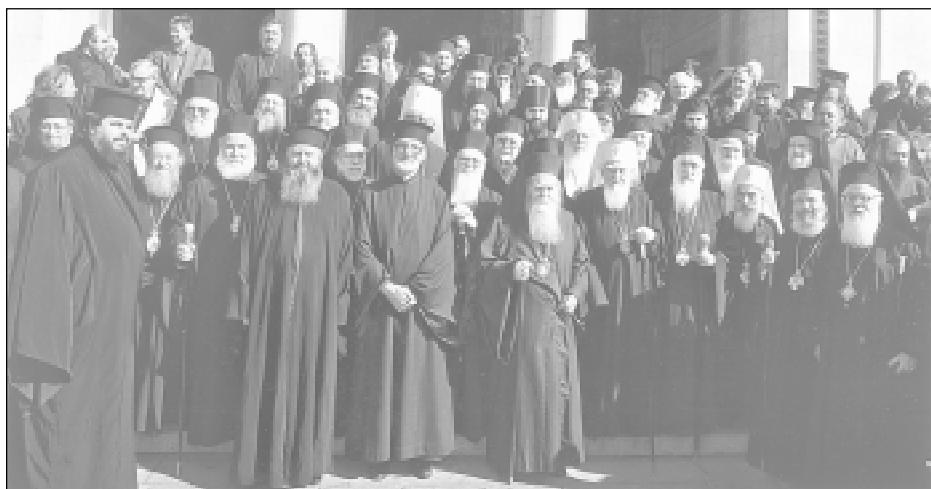
The 12 schismatic hierarchs who pledged pardon, were recognized as titular bishops and will be put at the disposal of the Church. Together, the clergy that followed the schismatics was also restored. “In economy” the sacraments conducted by them during the schism were retrospectively recognized.



**Patriarch Maxim of Bulgaria signs the historic decision which lifts the schism from the life and memory of the Church of Bulgaria. To his right stands Deacon Elpidophoros, under-secretary of the Holy Synod.**

Table of Love.

Patriarch Maxim of Bulgaria attended the Table of Love, sitting beside Patriarch Bartholomew. This contributed to the “breaking of the ice” and created a feeling of trust which calmed both sides. The spiritual words of Patriarch Bartholomew to the schismatics managed to touch their hearts and lead to a happy end.



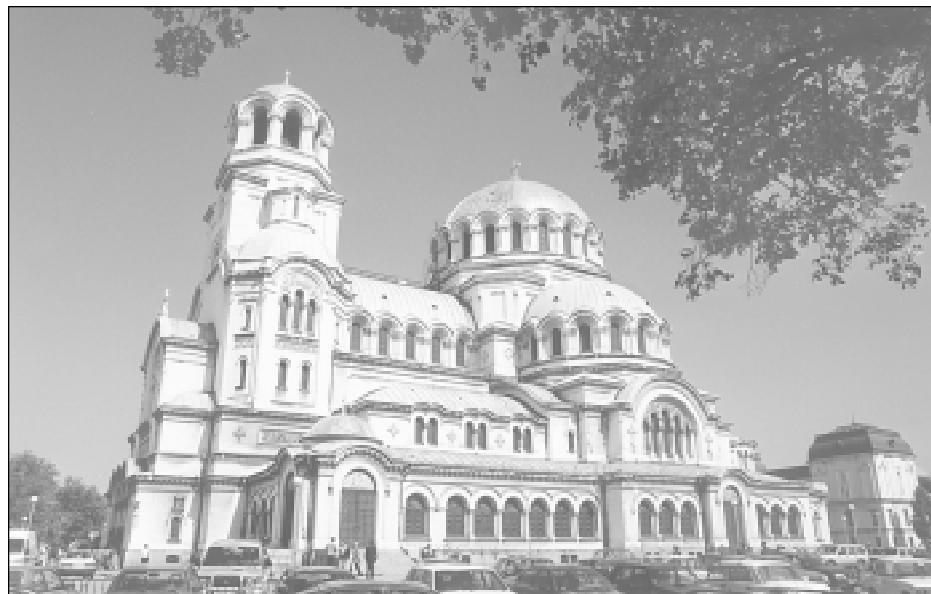
**Photograph commemorating the conclusion of the Synod. Included are schismatic hierarchs. The Primates of all Orthodox Churches with Patriarch Bartholomew, President of the Synod, surrounded by Patriarch Maxim of Bulgaria, Teoktist of Romania, Pavle of Serbia (in white kalimafni), Metropolitan Savva of Warsaw and Archbishops Chrysostomos of Cyprus, Christodoulos of Athens and All Greece, and Anastasios of Albania (extreme right). To his left, the three hierarchs without the engolpia belong to the schismatics. A historic photograph which proves the unity and love that prevails in Pan-Orthodoxy. Patriarch Alexi of Moscow had already departed for Moscow due to other engagements.**

## Archbishop of Finland Visits Ecumenical Patriarchate

CONSTANTINOPLE — Archbishop John of Karelia and all Finland, heading a delegation to the Ecumenical Patriarchate, celebrated the Divine Liturgy on Sept. 14, in commemoration of the elevation of the precious and life-giving Cross at the Patriarchal Cathedral of St. George at the Phanar. The Finnish ambassador to Ankara held

a formal dinner in honor of Archbishop John and Lutheran Archbishop John Vikstrom. Ecumenical Patriarch Bartholomew, the spiritual leader of the world's 300 million Orthodox Christians attended the dinner as well.

The Archdiocese of Finland was founded by Patriarchal and Synodical decree in 1923.



**EXTERIOR of St. Alexander Nevsky Church**

**ECUMENICAL PATRIARCHATE**

**Patriarch Bartholomew's Encyclical on the Environment**

**BARTHOLOMEW**

*By the mercy of God, Archbishop of Constantinople, New Rome, and Ecumenical Patriarch to the Pleroma of the Church: Grace and Peace, from the Creator of All Creation Our Lord and God and Saviour Jesus Christ*

**Brethren and Beloved children in the Lord,**

The Holy Orthodox Church, accepting that the entire creation is very good, finds itself in a harmonious relationship with the natural world, which surrounds the king of creation, the human being. Even though the human being, either as an isolated individual or as the collective human family, is only a minuscule speck in the face of the immense universe, it is a fact that the entire universe is endowed with meaning by the very presence of humanity within it. Based on this assurance, even leading contemporary scientists accept that the universe is infused with the so-called "human principle," meaning that it came about and exists for the sake of man.

Consequently, the stance of man before his Creator, the all-good God, should have been one of thanksgiving for the abundant wealth which his Maker has placed at his disposal. However, man loved creation more than his Creator and did not pay his debt of gratitude. Rather, man made an idol of himself and was desirous to be transformed into a wasteful ruler of creation, without accountability, instead of being a rational and grateful consumer of it. Moreover, he was often not satisfied even with wasteful manipulation but schemed to use the tremendous forces contained within nature for the destruction of his fellow men and even of nature itself. From the earliest days when Cain murdered Abel, at which point man altered the staff formerly used for support into a rod of assault, he now tries to use every element as a weapon. Thus, he was not satisfied with using elements which God granted him in abundance—such as copper, bronze, and iron, etc.—to produce of tools for a peaceful life. Rather, using all recent scientific discoveries, he fashioned from these elements weapons. We, therefore, see gunpowder, nitroglycerin, atomic and nuclear energy, chemical gasses, bacterial and every kind of micro-organism and disease-causing factors, being mobilized and gathers into super-modern arsenals, for the purpose of using them as a threat to coerce others into submission as well as a means of active annihilation of those who do not submit.

Consequently, neither is the rebellion of nature against man a strange coincidence, nor is the continuous exhortation of the Orthodox Church that we should not love the world, which has been led astray from its divine purpose and those things in the world, but that we should love God (1 John 2:15). In this way, we can enjoy the things of the world with blessing and thanksgiving in Christ through whom we have received reconciliation (Romans 5:11).

Nature, which rebelled against man, who abused her, no longer finds itself in that perfect divine harmony, whose marvelous melody comes from the rhythmic orbits of the heavenly bodies and the changing seasons of the year. Were it not for the good souls of the saints who hold together the cohesion of the world, perhaps the revenge of nature for the inhumanities we force it to bear upon our fellow men, would be even more lamentable for those people who improperly use its powers against their fellow men.

In light of the above, on this first day of September in the year of our salvation 1998, which is dedicated to the natural environment, we invite and urge all to convert the tremendous destructive forces which have accumulated on earth—a planet small in size, but great in evil and in insurmountable virtue—into creative and peaceful forces.

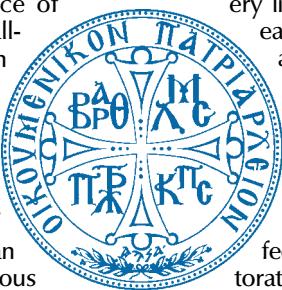
Unfortunately, the coercion of nature to act destructively against itself and the human race does not come out of the will of certain evil leaders, as supported by those who wish to deny their own responsibility. It also comes from the consenting will of thousands of individuals, without whose psychological support these leaders would not be able to accomplish anything. Consequently, the responsibility of each and every living person on the face of the earth flows out of his conscious acceptance or rejection of what has been accomplished. It is through this acceptance or rejection that he participates in the formation of the predominant will. From this point of view, everyone, even the most feeble, can contribute to the restoration of the harmonious renewed operation of the world. We can do so by being in tune with the forces of the divine harmony and not with those which are badly dissonant and oppose the divine all-harmonious rhythm of the universal instrument, of which each one of us constitutes but one of its practically innumerable chords.

Our love for nature does not seek to idolize it; rather, our love for it stems from our love for the Creator who grants it to us. This love is expressed through offering in thanksgiving of all things to God, to whom, we having been reconciled through Jesus Christ (2 Cor. 5:19), enjoy also our reconciliation with nature. Without our reconciliation with God, the forces of nature find themselves in opposition to us. We already experience consequences of this and are subjected to them. Therefore, in order to avert the escalation of evil and to correct that which may already have taken place, and in order to suspend the penalty, we are obligated to accept the fact that we need to be accountable consumers of nature and not arbitrary rulers of it. We must also accept the fact that, in the final analysis, the demand placed on nature to use its powers to destroy our fellow man, whom we might consider useless, will result in our facing the same consequences.

Finally, for these things, we fervently pray to the Lord God that He may show forbearance for our transgressions; that He may grant us time for repentance; and that He may shine in our hearts the light of His truth. This we ask in order that on the issue of the environment, and in each of the paths we find before us in life, we may advance in concord with His all-wise, all-harmonious order of the entire creation as it was decreed by Him. Otherwise, our discordant journey leads to our demise. May the grace and infinite mercy of our Lord Jesus Christ be with you all and on all peoples. Amen.

**September 1, 1998**  
*Your beloved brother in Christ and fervent supplicant before God,*

**BARTHOLOMEW**



**RETIRED CLERGY**

**"A Priest Forever..."**



On the second day after Christmas, on the Feast Day of St. Stephan, our pastor preached an inspiring sermon on the First Martyr, on how "he was stoned". At that point a young man with glassy eyes sitting in the front pew seemed to wake up and started smiling. The priest paused, a bit bewildered at first, then looked straight at the young man, pointed a finger at him and added, "That means they threw rocks at him!"

**By Fr. Nicholas L. Vieron**

You might ask, "What does that joke have to do with what I am about to read?" Nothing really. It's just that quite often the only thing we recall from an article is a decent joke. Even now, when I attend lectures, I try to remember the jokes, especially if they can be repeated. But now to serious...sacred comments.

I refer to that verse which appears on our RCA emblem, «Ιερεύς εις τον αιωνα» - "A priest for ever". It's a verse, as we all know, from Hebrews. It applies well to us who have served as pastors and are now retired. No more parish responsibilities, no stress. Of course, no "total package" either! However, we still have our Holy Ordination -we still remain Greek Orthodox priests. That never leaves us, and thank God, we never abandon our Royal Priesthood.

The Church is aware of that and therefore continues to use many of us to serve, to substitute, to "fill-in" where needs prevail -where there is no active priest- in mission churches- in vacant parishes-where a congregation can not afford to engage a full time priest.

One of our retirees, Fr. Constantine Raptis, is in charge of coordinating this effort, in serving areas where there are spiri-

tual and liturgical needs. His Eminence Archbishop Spyridon, appointed Fr. Raptis to the post. (The Archbishop was Fr. Raptis' altar boy in Tarpon Springs!)

Fr. Constantine reports that there are approximately forty "slots" to fill. The RCA, under the leadership of our president, Fr. William Gaines, undertook to promote and implement the effort. A questionnaire was placed in the Epistle -our monthly newsletter. Our retirees stated if they wished to make themselves available.

The opportunity to serve, usually for a Sunday only, is a wonderful one for the retiree who is asked to do the two things every priest enjoys -celebrate a Divine Liturgy and give a sermon. The priest is usually "wined and dinned", and, when ready to leave, an envelope with an "expression" of gratitude is given to him. Sometimes the retiree travels with his presbytera; thus, both enjoy the weekend, while others, like myself, go it alone. When I announce that I am leaving Saturday, my presbytera smiles and asks, "Why can't you leave Friday?" She enjoys her private space. Either way, it is very nice. But, what is especially nice, is that a group of faithful, however small in number, is spiritually served!

Not all retirees lend themselves to such a program. They find other ways to continue serving the Lord and His people. Those who volunteer for this -Fr. Raptis reports that as of now 36 have offered to serve)- find a rich fulfillment during the autumn years of their life.

We remain grateful to God for the health and for the years that make it possible for us to continue serving, hopefully pleasing both God and Man.

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

**ECUMENICAL**

from page 2

(Antiochian Orthodox representatives) V. Rev. John Morris and Dr. Bradley Nassif; and Most Rev. Metropolitan Christopher, Serbian Orthodox Church in the USA & Canada;

Staff: Bishop Dimitrios of Xanthos; observers: the Very Rev. Leonid Kishkovsky and Rev. Rastko Truhovich.

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man; Bishop Dimitrios of Xanthos, SCOBA staff; Rev. Dr. Thomas Fitzgerald (GO), executive secretary; members: (OCA) Archbishop Peter, Fr. Alexander Golitzin, and Professor John H. Erickson; (Greek Orthodox) Fr. Emmanuel Gratsias, Professor Lewis Patsavos, Rev. Drs. Stylianos Harakas, Alkiviadis Calivas and Robert G. Stephanopoulos; (Antiochian Orthodox) Professor Susan Ashbrook Harvey, Dr. Robert Haddad, and Very Rev. Paul Schneirla; (Romanian Orthodox) Fr. Nicholas Apostola, and (Carpatho-Russian Diocese) Fr. James Dutko.

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# OPINIONS

## EDITORIAL

### The Best of Times

For the millions of Orthodox Christians who live in the United States, these days can only be described as the best of times. When you consider the history of our Church – the centuries of persecution under the Romans, heresies, wars, famines, plagues, the virtual disappearance of Christianity in North Africa, 150 years of Iconoclasm, the schism of 1054, the Crusades, the end of the Byzantine Empire, and in our modern day, perhaps the most devastating persecution of all time endured by our Slavic brothers and sisters under atheistic communism – the experience of Orthodoxy in America would seem to be a continual holiday. And this is certainly not to denigrate or underappreciate the sacrifice and labors of the *protoporoi*, the first immigrants who brought the Orthodox Faith to these shores. Their struggle was difficult and at times very painful, but was seldom if ever unto death. They were willing to endure hardship for the sake of their new-found homeland, precisely because they realized that America is the land of opportunity and possibility for all its citizens.

Unlike many parts of the world, where struggles for political and economic dominance have gone hand-in-hand with the development of Orthodoxy, the Orthodox experience in America has flourished only after the nation achieved stability and peace. Only after the Revolutionary and Civil Wars, and only after the subjugation and unification of the continental territory of our nation, (which came by the way through the destruction of the Native America culture and way of life), did Orthodox Christians flock to this land en masse. In fact, the first immigrants who came to America left behind countries devastated by World War I and World War II, not to mention the civil conflicts that formed an arc of strife reaching from the Danube to the Nile. To say the least, for the Orthodox in America, the road has been at least a well-paved one, and while our immigrant parents and grandparents may have had to climb some pretty steep hills, their children and grandchildren are cruising through the American landscape in upwardly mobile, if not luxurious, conveyances.

So what does this mean for our future? Whatever price has been charged for admission to American Culture has been paid in full by a previous generation that has, to a large extent, passed on to their final reward. What remains behind is a successful, prosperous and occasionally powerful community that should be prepared to take its rightful and earned place in the larger community. This is no small accomplishment for so few generations. And yet, there is a great danger present in this kind of success.

There is the danger that we shall come to think of ourselves as being the cause of our own success and well-being, rather than as the beneficiaries of the absence of persecution, and of the hard work of others who came before us. Simply put, we may come to think of Orthodoxy as being something easy. It is not.

The daily struggle for humility, patience, love, a forgiving heart, a kind word and a listening ear can be themselves a virtual martyrdom in a land that has no Martyrs. America, by neither its own fault nor its own virtue, is a land with no experience of Martyrdom for the faith; no experience of centuries of the living tradition, no experience of the process of spiritual maturation that has informed the lands of our spiritual ancestors. Therefore, the struggle to express an authentic Orthodox Christian witness can become even more difficult, because the ease with which our Faith has been established in America – without a drop of blood – can lull us into a false sense of security about our future and our role in Orthodoxy at-large.

When His All Holiness, Ecumenical Patriarch Bartholomew visited the United States just one year ago, he gave a clear and unmistakable call for the Orthodox Communities in America to reject any temptation to acquiesce to the comfortable surroundings America provides Orthodoxy, and to remain steadfast in their commitment to our own Tradition. As Orthodox Christians from every walk of life consider the bright future that America can offer our Holy Faith, we would do well to heed His message.

teaching, Christ said “It is the Spirit who gives life, the flesh profits nothing. The words that I speak to you are spirit and they are life.”

Since we are the Body of Christ, inspired words like those in the ARC, can bring us even closer to Christ’s life giving words and Communion with Him.

And the writers of the ARC reference well the Holy Scriptures, Christ’s own words, and the teachings of the Church Fathers. I encourage everyone to read the articles in the ARC and be spiritually strengthened.

**Phil. A. Lawrence  
Mebane, N.C.**

### Teach kids about God

**Editor,**

My observations of our society getting further and further away from God and His teachings.

For those of us who read the newspapers daily, it can be a very depressing experience at times, especially when we realize that most people never give their Creator a second thought, when it comes to raising their children.

Lately we read of killings, road rage, robberies, rape and incest, and all of the above are completely against everything that we are taught in the Bible.

## Pastoral Reflections

By His Eminence, Archbishop Spyridon



**My beloved spiritual children,**

Many centuries before Christ, the prophet Zechariah foresaw in a vision a glorious day when the words “Holy to the Lord” would be inscribed on everything, even on the most commonplace items of human existence. He foresaw a day when the holiness of God would extend to the whole created world, to all creatures great and small.

Beloved children, this vision of the prophet is being fulfilled in the Church of Jesus Christ. By His Incarnation our Lord consecrated our human nature to God, and by His Baptism He blessed the waters of the Jordan. In consecrating temples of

worship, we continue the task of sanctifying all of creation in the name of Jesus Christ for the glory of God.

As I have traveled throughout our Holy Archdiocese to perform such consecration services, I have marveled how the faithful dedicate to Him the marble of the Holy Table, the gold and silver of the vessels of the Holy Altar, the wood and canvas and paint of the Holy Icons, the paper and ink of the Holy Gospel book, the brick and stone and mortar of our churches. From these consecrated buildings, you, the faithful clergy and laity, continue the work of consecrating bread and wine for the Holy Gifts. You bless the waters of Epiphany, and you sanctify the oil of Anointing. You bless the palms of Palm Sunday, the flowers of the Epitaphios, the bay leaves of Holy Saturday, and so on.

The work of consecration is consummated by sealing the Relics of Holy Martyrs in the Holy Table, where they are sealed unto eternity, never to be removed. They are not sealed in the pulpit. They are not sealed in the baptismal font. They are not sealed in the icon screen. They are not sealed in the episcopal throne.

The relics are sealed in the Holy Table, where the faithful can never again see them, never again venerate them, never again carry them in solemn procession.

Why do we do this? Of all the places that the relics could be placed, why do we bury them deep inside the Altar? The Church seals the relics in the Holy Table, in order to declare that it is from the Holy Table that the whole Church is consecrated unto God the Father. It is from the Holy Table that the holiness of Christ is bestowed upon us. It is from the Holy Table that the Holy Spirit begins the work of redemption in the whole world. We seal the relics in the Holy Table as a statement of this fundamental Orthodox truth – that the Church is first of all a **eucharistic community**. The Church becomes the Church – becomes the Body of Christ – by receiving the Body and Blood of Christ.

The Church is not merely a place for programs and focus groups; it is not merely a society for the preservation of our culture and heritage; it is not merely a network for business and social contacts. The Church is first and last a **eucharistic community**, a family of fathers and mothers, sons and daughters, gathered around the Table of Jesus Christ, receiving the Bread of Life and the Cup of Immortality.

Beloved Christians, your fellowship, your faith, your consecration, your salvation – all these are gifts of grace, gifts received from Him who offers you His Body and His Blood, for remission of sins and life everlasting.

Let us labor in love and unity to draw from this Holy Table the holiness of Christ, and bring this holiness into our homes, our families, our workplaces, and into the whole world.

It makes me wonder if people know that the Bible is God’s instruction book for living? Or if they even care? I’m not only speaking of adults who commit crimes, but in today’s society, it seems that more and more, the crimes are being committed by younger people. And this in itself is very upsetting.

It makes me wonder where their parents are, or if they have parents or anyone to guide them? Children are not asked to be born, so if we bring them into the world, then it’s our duty to give them the best upbringing possible.

That means that we need to start from DAY ONE to teach them about their Creator and their responsibility for living life according to God’s instructions.

You can’t wait until a child enters school and then decide that he’s old enough to learn what discipline means. It must be taught each and every day.

To do less is to neglect the child and to disobey God and His teachings. When we fail to teach a child what is right, then we are guilty of letting him learn what’s not right.

To ignore is the same as giving permission. If we as parents fail to instruct our children, then in God’s eyes we are guilty of neglect and will be held accountable for what they do wrong, as we should be. The responsibility is ours, not the teachers or society, but the parents.

When seven-and-eight-year-olds kill for a bike and someone says they are just mischievous something is wrong. How do you get from mischievous to murdered when you are only seven years old? A seven year

old child throws things and breaks up households items when she is disciplined. Who’s in charge in that household, certainly not the parents.

According to the church teachings a child doesn’t reach the age of reasoning until he’s seven or eight years old. So until he knows right from wrong, then whatever he does, the parents are responsible for. I would think that when a parent thinks about being held responsible if their child kills or injures another person, you’d think that would encourage them to start from DAY ONE instructing that child about life and how to live it according to God’s teachings.

For one thing, a child of seven or eight years of age and even older learn 95% of crime from the Internet, TV, movies, videos as well as older youths. But remember more than likely the older youth also learned his criminal ways from the same sources.

When these mystery and supposedly adult films and Internet graphics are seen by children, they have no consequences. Once in awhile a murderer is caught before the film is over and goes to jail, but most of the time these criminals die or get off with a slap on the wrist, so the child doesn’t think that’s so serious.

We as parents and leaders are responsible and will certainly be accountable to the Almighty one day for what we failed to do, to lead our children in the direction that God intended them to go.

I’d like to help, even though my children are grown and have children of their own.

**Fran Glaros  
Clearwater, Fla.**

## LETTERS

### Praise for Resource Companion

**Editor,**

I would like to compliment Father Marangos and his staff on publishing the Annual Resource Companion (ARC). Upon reading even just the first few selections, it became apparent to me that this is a resource unlike any other modern resource that the Archdiocese has produced.

It was so refreshing to read how in-touch today’s priests, seminarians, and lay people are with problems that we face in the Church today and as Christians.

And the way that these writers uplift and inspire us with spiritual truth and understanding is a blessing for all of us, the Body of Christ.

I cannot express how important it is for us to receive this type of blessing. I am reminded of Christ’s words in John 6:54 “Whoever eats My flesh and drinks My blood has eternal life.” When we hear these words, we are reminded of Holy Communion; however Christ offers us a more complete explanation of how we should receive Him in verse 63.

To help His disciples understand this

## RELIGIOUS EDUCATION

### Religious Education Rooted in Theology

While religious instruction has been a major discussion topic at Clergy Laity congresses, private conversations and committee deliberations have frequently reduced it to development and maintenance of "successful" parish Sunday School programs.

By Fr. Frank Marangos

Religious education, also referred to as Orthodox catechesis, is much more than Sunday School. It is a process within which the Church helps the faithful to "grow in grace and knowledge of our Savior Jesus Christ."

#### Scriptural associations

Holy Scripture employs four different words to refer to religious teaching: teaching (thithaskalia), instruction (catechesis), handing down (parathithomi), and training (paideia).

We will examine the way each work is used in the Biblical narratives.

Although the noun thithaskalia occurs only four times in the Old Testament (Septuagint), the verb thithasko appears over 100 times.

Thithasko does not denote the communication of knowledge or skill but instruction in how to live, the subject matter being the will of God.

While we are to learn and understand God's ordinances, they require obedience and the act of the will.

According to numerous Old Testament passages, God's ordinances may be taught in three ways: by God, by families or by devout individuals who know God's will.

The teacher's role is to communicate God's will concerning man's relationship to God and to his fellow man, which can only be discerned through interpretation of the Law. The teacher's primary concern is to promote obedience to God's will.

In the New Testament the verb "thithasko" occurs 95 times. Its definition almost always means to teach or instruct. Jesus' teaching ministry followed this traditional Judaic example.

Instead of teaching theoretically about God, however, Jesus emphasized God's goodness and wrath in concrete situations.

Jesus' teaching centered on obeying God's will which, unlike the Old Testament counterparts, was not based on the Law but understood within the framework of repentance and a change of behavior.

#### New message

The new content of Jesus' teaching was guaranteed after His death and Resurrection. It called for a superior righteousness and a new interpretation of the Law, not for its destruction.

This new interpretation is the Christology implicit in Jesus' teaching. Consequently, it is the Holy Spirit in the Church that now brings to our remembrance the things concerning the Lord Jesus Christ.

Understanding this message demands faith and, as such, is recognized as the true message of God only by him who believes.

In Romans 12:7, St. Paul refers to the ministry of the teacher whose task it is to expound principles of faith. Such instruction can only be understood by those possessing the Spirit.

Reminiscent of the Old Testament rabbinical process of instruction, "to be taught" here means to receive and keep the teachings that are being handed down.

Only those meeting certain requirements are eligible to be teachers. In 1 Timothy 3:2 and 2 Timothy 2:24 the responsibility for such teaching is listed among the qualifications of bishops.

#### "Catechesis"

Unlike the term "to teach," (thithaskalia) the word "instruction" (catechesis) is not

found in the Old Testament.

In secular Greek writing, it originally meant to sound from above, and so denotes the action of poets or actors who speak down from a stage.

While the noun does not appear in the New Testament, the verb to instruct (catecheou) occurs four times and is used technically to mean "to instruct in the faith." It is used in the Letter to the Galatians (6:6) and provides the earliest evidence of a full-time teaching office in the early Church.

Possibly, it was St. Paul who first introduced the term catechist for the teacher of the gospel, a term that is rare in Hellenistic as well as Judaic literature.

By the time of Clement of Rome, the word had become the normal term for baptismal instruction given to catechumens.

#### "Paideia"

The verb "to train" (paitheou) occurs 84 times in the Old Testament. In Exodus 12:26, God commands the family to answer the questions of children by outlining God's saving activities towards Israel. In this fashion, children became enculturated into the Jewish nation's faith-history.

Unlike the word "catechesis," the underlying root of "paitheou" literally means "to be together with a child," hence to bring up, educate, instruct or teach. In this nuance, the teacher is one who is a custodian or tutor of children.

While the Hellenistic meaning is characterized by "chastening" and "discipline," the educational thrust of its Old Testament usage is given a theological slant: faith and reason. The aim of such educational discipline is to produce an individual who lives in obedience to God's will.

God's teaching and, therefore, loving hand was to be experienced with patience in suffering. The term paitheou was commonly used to convey the idea that God is the One who educates His people.

His method of education is illustrated by reference to human upbringing and is characteristic of the Old Testament usage of the word. Here, God is described as a Father who chastens because He loves in order to keep mankind in the status of being His children.

Man, however, is described as rebellious. He defies the discipline of God and doubts His Fatherly love.

While discipline associated with the Law was the first custodian of the will of God, it must, nonetheless, lead to Christ. The aim of such discipline is peace with God and is therefore understood as the starting point for God's educative activity.

Titus 2:11-13 describes God's educative grace as flowing from the message of the Cross. In the final analysis, education occurs when individuals accept this divine proposition.

#### Handing down

The third word used to describe the act of teaching is "parathithomi." The word occurs in Greek literature from Plato onwards and describes the act of handing or passing down something of importance.

The New Testament describes three types of traditions associated with the word: oral interpretations of the Judaic Law, early Christian narratives about Jesus, and confessions of faith and rules for the conduct of the Church.

According to 1 Timothy 6:20 and 2 Timothy 1:12-14, Christ's teaching (didaskalia) is referred to as "that which is entrusted" (parathiki).

This teaching, or "thithahi," denotes Christ's message, His call to repentance and faith as expressed in and through His Body, the Church.

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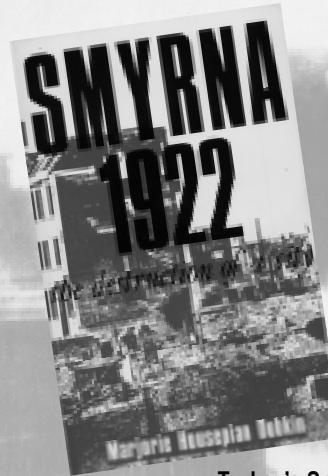
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## RELATING TO THE FAITH

## How Choirs Can Mystically Represent the Cherubim

Before God created Adam and Eve, the body-beings, He created the angels, the bodiless-beings. Scripture doesn't give us a lot of information about the angels, but this much we know, there were ranks of authority, honor and responsibility.

By Father George Nicozisin

Two top-ranking groups were the Cherubim and Seraphim angels. We are told in Genesis 3:24 that the Cherubim and Seraphim were placed to guard the Garden of Eden, once Adam and Eve were expelled.

In Isaiah 6:1-3 we read that the Cherubim and Seraphim had as their principal duty to perpetually worship God on His Heavenly Throne, singing repeatedly, "Holy, Holy, Holy, is the Lord of Hosts; the whole earth is full of His Glory."

Then in the magnificent liturgical hymn which preceded the Great Entrance at the Divine Liturgy our choirs sing, "We who

mystically represent the Cherubim, and sing to the Life-giving Trinity the thrice-holy hymn, let us now lay aside all worldly cares; that we may receive the King of all, Who comes invisibly upborne by the angelic hosts. Alleluia."

How can we, as individual choir members, and as a choir collectively, mystically represent the Cherubim at the Divine Liturgy? For that matter, at every worship and devotional service? Not an easy task. To the contrary, an exceedingly difficult one! Nonetheless, we are challenged to be the ones "Who mystically represent the Cherubim angels" in behalf of the worshipping family. We are charged with bringing the worshipping family to the Throne of God. Awesome!

#### Our Spiritual Role as a Choir

From the earliest years of the Christian Church there was a definite calling and vocation for church cantors and singers. One of the requirements was for church singers to grow in personal spirituality.

St. Paul writes in his Letter to the Ephesians (5:19-20): "Be filled with the Holy Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart, always and for everything giving thanks in the Name of our Lord Jesus Christ to God the Father."

The heart was always thought to be the place, core and essence of our spiritual feelings and spiritual growth.

Theophan the Recluse, the great 19th century Russian bishop and spiritual writer, said: "The purpose of church songs is precisely to make the spark of grace that is hidden within us to burn bright and with greater warmth. This is the spark given to us by the Sacraments.

Psalms, hymns and spiritual odes are introduced to fan the spark of grace and transform it into flames of burning worship."

If church music is intended to increase in us the grace of God, then those of who

treat it lightly, merely as esthetic pleasure or a religious "concert," then we are missing the whole point. This doesn't mean composers should not write sophisticated and elaborate music. Nor does it mean choirs should not practice their parts. But we must be very careful not to be caught up in the intricate harmonization of parts and lose sight of the purpose, which is to glorify God, to communicate with Him and to bring the worshipping family—we and the congregation—into communion with Him!

It is supremely important that Orthodox Church singers be men and women of prayer and that we at all times strive to sing not just with our tongues and vocal chords only, but also with our hearts. Again Bishop Theophan the Recluse reminds us:

"It is necessary not only to understand the hymn which we should do, but to be in sympathy with it, to accept the content of the hymn in the heart and to sing it as if it came from our very own heart. In the time of the Apostles only those who were in such a state were permitted to sing; others entered into a similar mood and all the congregation sang and glorified God from the heart. No wonder if, in consequence of this, the whole congregation was filled with the Holy Spirit! Recall the explosive voices of the Easter Pascha midnight service as the congregation resounds with the "Christ is Risen" hymn over and over! What treasure is hidden in the Church hymns if they are performed properly."

St. Athanasios the Great in the fourth century said: "Those who sing properly psalmodize not only with their tongue, but also with their mind and benefit greatly not only themselves but also those who desire to listen to them."

St. John Chrysostom, also of the fourth century, said: "Those who psalmodize are filled with the Holy Spirit just as those who sing satanic songs are filled with an unclean spirit." St. John Chrysostom adds these poignant words: "When we sing church hymns we must be careful that we do not pronounce only the words with our tongue while our hearts wander elsewhere."

Every hymn, every stanza, every verse, every phrase of church services must be rendered clearly, appropriately and with accent natural and proper to the language. All this requires singers who are inwardly

See CHOIRS on p. 23

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## HOLY SCRIPTURE READINGS

### NOVEMBER .....

1 SUN	. 1 Cor. 12:27-13:8; Lk. 16:19-31
2 M	..... Heb. 12:1-10; Lk. 21:12-19
3 T	..... Rom. 10:11-11:2; Lk. 20:9-18
4 W	..... 2 Cor. 9:6-11; Lk. 11:42-46
5 Th	..... Heb. 10:32-38; Lk. 11:47-12:1
6 F	..... Heb. 8:1-6; Lk. 12:8-12
7 S	..... Heb. 11:33-12:2; Lk. 9:1-6
8 SUN	..... Heb. 2:2-10; Lk. 8:41-56
9 M	..... Heb. 10:32-38; Jn. 10:9-16
10 T	..... 1 Cor. 4:9-16; Lk. 12:42-48
11 W	..... 2 Cor. 4:6-15; Lk. 12:48-59
12 Th	..... 2 Cor. 9:6-11; Mt. 5:14-19
13 F	..... Heb. 7:26-8:2; Jn. 10:9-16
14 S	..... 1 Cor. 4:9-16; Jn. 1:44-52
15 SUN	..... Eph. 2:4-10; Lk. 10:25-37
16 M	..... Rom. 10:11-11:2; Mt. 9:9-13
17 T	..... 1 Cor. 12:7-11; Mt. 10:1, 5-8
18 W	..... 2 Tim. 2:1-10; Lk. 15:1-10
19 Th	..... 1 Thes. 4:18-5:10; Lk. 16:1-9
20 F	..... Heb. 7:26-8:2; Lk. 16:15-18, 17:1-4
21 S	..... Heb. 9:1-7; Lk. 10:32-42, 11:27-28
22 SUN	..... Eph. 2:14-22; Lk. 12:16-21
23 M	..... Heb. 13:7-16; Lk. 17:20-25
24 T	..... Phil. 3:20-4:3; Jn. 15:17-6:2
25 W	..... Gal. 3:23-4:5; Mk. 5:24-34
26 Th	..... 2 Cor. 4:6-15; Lk. 18:31-34
27 F	..... 2 Tim. 2:1-10; Lk. 19:12-26
28 S	..... 2 Tim. 1:8-18; Lk. 10:19-21
29 SUN	..... Eph. 4:1-7; Lk. 18:18-27
30 M	..... 1 Cor. 4:9-16; Jn. 1:35-52

\*Αιτές 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 Δεκεμβρίου, 1998. Επίσης, πρέπει να πληρώσετε με πιστωτική κάρτα (VISA, MASTERCARD και American Express) και να αγοράσετε ένα από τα ακόλουθα πακέτα προγραμματισμού για τέσσερις συνεχόμενους 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.



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## Συναδελφικότητα και Σύμπνοια σημάδεψαν τη Φθινοπωρινή Συνάντηση της SCOBA

NEA YOPKH— Η Διαρκής Σύνοδος Κανονικών Ορθοδόξων Επισκόπων Αμερικής (SCOBA), συνήλθε την Τρίτη 13 Οκτωβρίου για την φθινοπωρινή της συνάντηση στον Καθεδρικό Αρχιεπισκοπικό Ναό της Αγίας Τριάδος στο Μανχάταν υπό την προεδρία του Σεβ. Αρχιεπισκόπου Αμερικής κ. Σπυριδώνος. Οι εργασίες της Συνόδου διεξήχθησαν σε πνεύμα συναδελφικότητας και σύμπνοιας.

Με μια ομόφωνη απόφαση που αναμενόταν εδώ και καιρό η SCOBA αποφάσισε την αναθέμανση επισήμων οικουμενικών σχέσεων με την Επισκοπελιανή Εκκλησία στις Ηνωμένες Πολιτείες. Ο Επίσκοπος Ξάνθου Δημήτριος, της Ελληνικής Ορθόδοξης Αρχιεπισκοπής Αμερικής, ανέλαβε να έλθει σε επαφή με τον ομόλογό του της Επισκοπελιανής Εκκλησίας και να υποβάλει αναφορά στη SCOBA σχετικά με τις προκαταρκτικές συζητήσεις.

Συζητήθηκαν θέματα κοινού ενδιαφέροντος των Ορθοδόξων Εκκλησιών στην Αμερική, μεταξύ των οποίων η δημιουργία επιτροπής για να εξετάσει θέματα Ηθικής και Σύγχρονης ζωής. Εξετάστηκαν επίσης αναφορές σε σχέση με τους παρακάτω οργανισμούς, στους οποίους υπάρχει συνεργασία επί μόνιμου βάσεως μεταξύ όλων των Ορθοδόξων όπως ο Διεθνής Ορθόδοξος Φιλανθρωπικός Οργανισμός (IOCC), το Κέντρο Ορθόδοξης Χριστιανικής Ιεραποστολής (OCMC), η Επιτροπή Ορθόδοξης Χριστιανικής Εκπαίδευσης και η Επιτροπή Διακονίας στρατευμένων.

Επιπλέον διορίστηκαν τρεις επιτροπές για να διερευνήσουν α) τον εορτασμό του έτους 2000 μ.Χ. και την προετοιμασία σχετικής Εγκυκλίου, β) την οργάνωση ενός Παναμερικανικού συλλαλητηρίου νεολαίας και γ) την οργάνωση συναυλιών Ορθοδόξων Χορωδιών.



Οι Ιεράρχες της Διαρκούς Συνόδου Κανονικών Ορθοδόξων Επισκόπων Αμερικής σε ώρα συνεδρίασης. (φωτ. Δημ. Πανάγος)

Η αναδιοργάνωση των επιτροπών υπήρξε από καιρό σκοπός των μελών της SCOBA, έτσι ώστε να επιτευχθεί συντονισμός ενεργειών ιδιαίτερα στο οικουμενικό και διαθρησκευτικό επίπεδο.

Στη συνεδρίαση συμμετείχαν οι εξής Ιεράρχες της Διαρκούς Συνόδου Κανονικών Ορθοδόξων Επισκόπων Αμερικής, αντιπροσωπεύοντας περισσότερο από 6 εκατομμύρια Ορθοδόξων Χριστιανών στις Ηνωμένες Πολιτείες:

Ο Μητροπολίτης Φίλιππος, (Αντιπρόεδρος)- Αντιοχινή Ορθόδοξη Χριστιανική Αρχιεπισκοπή Βορείου Αμερικής, ο Μητροπολίτης Θεοδοσίος - Ορθόδοξη Εκκλησία Αμερικής, ο Αρχιεπίσκοπος Βικτωρίν - Ρουμανική Ορθόδοξη Αρχιεπισκοπή Αμερικής και Καναδά, ο Μητροπολίτης Χριστόφορος - Σερβική Ορθόδοξη

Εκκλησία Ηνωμένων Πολιτειών και Καναδά, ο Αρχιεπίσκοπος Πέτρος - Ορθόδοξη Εκκλησία Αμερικής, ο Επίσκοπος Σκοπέλου Βαεβολότ - Ουκρανική Ορθόδοξη Εκκλησία Αμερικής και ο π. Ηλίας Κάτρε, Γενικός Επίτροπος της Αλβανικής Ορθόδοξης Επισκοπής Αμερικής.

Απουσίαζαν οι εξής: ο Μητροπολίτης Αμισσού Νικόλαος (ταμίας), της Αμερικανικής Καρπαθορωσικής Ορθόδοξης Επισκοπής στις ΗΠΑ. Ο Μητροπολίτης Ιωσήφ (γραμματέας), της Βουλγαρικής Ανατολικής Ορθόδοξης Εκκλησίας και ο Μητροπολίτης Κωνσταντίνος, της Ουκρανικής Ορθόδοξης Εκκλησίας των ΗΠΑ.

Προσκληθήκαν επίσης να συμμετάσχουν σε μέρος της συνάντησης οι ηγέτες των Ανατολικών Ορθοδόξων Εκκλησιών, δηλαδή της Αρμενικής, Συρο-Ιακωβιτικής,

Αιθιοπικής και Κοπτικής Εκκλησίας. Παρευρέθησαν ο Αρχιεπίσκοπος Μπαρσαμίαν, επικεφαλής της Αρμενικής Εκκλησίας Αμερικής, ο Αρχιεπίσκοπος Εφραίμ Καρίμ, ηγέτης της Συρο-Ιακωβιτικής Εκκλησίας Βορείου Αμερικής και ο Επίσκοπος Κουριέλ, της Κοπτικής Ορθόδοξης Εκκλησίας.

Οι πιο πάνω Ιεράρχες παρακάθησαν με τους Αρχιερείς της SCOBA σε επίσημο γεύμα. Οι Προκαθήμενοι των Ανατολικών Ορθοδόξων Εκκλησιών είχαν ζητήσει την απαρχή στενότερων δεσμών μεταξύ των κοινοτήτων τους και των Κανονικών Ορθοδόξων κοινοτήτων σε πρόσφατη συνάντησή τους με τον Σεβ. Αρχιεπίσκοπο Αμερικής κ. Σπυριδώνα. Η πορεία προς αυτήν την κατεύθυνση αναμένεται να είναι διττή. Πρώτον, υπάρχει η επιθυμία των κοινοτήτων αυτών να αναπτύξουν σχέσεις μεταξύ των Κανονικών Ορθοδόξων Εκκλησιών και της Αρμενικής, Συρο-Ιακωβιτικής, Αιθιοπικής και Κοπτικής Εκκλησίας της Αμερικής που να αντικατοπτρίζουν τις ανάλογες διεθνείς επαφές που αναπτύσσονται μεταξύ των δύο μερών ανά τον κόσμο. Επιπλέον υπάρχει η κοινή επιθυμία για κοινές προσεγγίσεις και λύσεις στα σύγχρονα προβλήματα των κοινοτήτων μας.

## Ελληνικά, σε πολυεθνικό νηπιαγωγείο στη Νέα Υόρκη

NEA YOPKH.— Σε κοινή συνεδρίαση που πραγματοποιήθηκε στην έδρα της Ι. Αρχιεπισκοπής τον περασμένο μήνα, αποφασίστηκε η εφαρμογή του νέου προγράμματος λειτουργίας του πολυεθνικού προ-νηπιαγωγείου στο κοινοτικό σχολείο του Αγ. Σπυριδώνα, της περιοχής Ουάσιγκτον Χάιτς, της Νέας Υόρκης.

Ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Σπυριδών παρευρέθηκε στη συνεδρίαση και ενθάρρυνε όλους τους υπεύθυνους να εργασθούν από κοινού για την επιτυχία του πρότυπου αυτού εκπαιδευτικού προγράμματος που συνδυάζει τις εκπαιδευτικές δυναμικές των δημοτικών, πολιτειακών και ομοσπονδιακών αρχών, αλλά και τις προσπάθειες της Ελληνικής Ορθόδοξης Αρχιεπισκοπής για την ανάπτυξη και πρόοδο της περιοχής του Ουάσιγκτον Χάιτς. Να σημειωθεί ότι η περιοχή αυτή και η κοινότητα του Αγίου Σπυριδώνα, που άνθισε στο παρελθόν και αποτέλεσε κέντρο του ελληνισμού της Νέας Υόρκης και θύλακα υποδοχής νέων μεταναστών από την Ελλάδα, περνά τελευταία μια κρίση που αποδίδεται κυρίως στη αλλαγή που επήλθε στο μεταξύ, στη πληθυσμιακή σύνθεσή της.

Ο Αρχιεπίσκοπος τόνισε ότι τα παιδιά που θα συμμετέχουν στο νέο πρόγραμμα εκτός του ότι θα μαθαίνουν την ελληνική γλώσσα, θα γίνουν «κοινωνοί» του Ελληνικού Πνεύματος. Αν και δεν είναι πιθανή η διδαχή του θρησκευτικών μαθημάτων, στα πλαίσια ενός δημόσιου εκπαιδευτικού προγράμματος, η παρουσία και μόνο του ναού, του ιερέα αλλά και των μαθητών του κοινοτικού σχολείου είναι δυνατόν να αποτελέσουν μια πρώτη βασική εισαγωγή στην Ελληνορθόδοξη πίστη.

### ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΕΓΚΥΚΛΙΟΣ

## 28η Οκτωβρίου 1940

28η Οκτωβρίου, 1998

*Προς τους ευλαβέστατους Ιερατικούς Προϊσταμένους, τους οσιώτατους Μοναχούς και Μοναχές, τα εντιμότατα Διοικητικά Συμβούλια των Ελληνορθοδόξων Κοινοτήτων, τα Ημερήσια και Απογευματινά Σχολεία, τις Φιλόπτωχες Αδελφότητες, τα ελληνορθόδοξα Σωματεία, τη Νεολαία και ολόκληρη την ελληνορθόδοξη Ομογένεια στην Αμερική,*

**Προσφιλείς αδελφοί ομογενείς και τέκνα εν Κυρίω περιπόθητα,**

Κι εφέτος η λαμπρή επέτειος της 28ης Οκτωβρίου του 1940 θα σκορπίσει τη λάμψη της σε κάθε ελληνική γωνιά και θα αναθερμάνει κάθε ελληνική ψυχή. Στη θρυλική Ελλάδα μας θα αστράψει η λάμψη αυτή με τις παραδοσιακές εορταστικές εκδηλώσεις εκείνης της αλησμόνητης εποχής και οι απόηχοί της θα φθάσουν και πάλι και μέχρις εδώ στην Αμερική. Θα μπει στα σπίτια μας, στις οικογένειές μας, στις κοινότητες και εκκλησίες μας. Πολλοί πάλι θα διερωτηθούν, μικροί και μεγάλοι, γιατί θυμόμασθε εκείνο το υπερήφανο και ατρόμητο ΟΧΙ, εκείνο το νέο ΜΟΛΩΝ ΛΑΒΕ; Πώς γίνεται, κάτι που συνέβη στο παρελθόν, σε συγκεκριμένα πλαίσια χώρου και χρόνου, να έχει και σήμερα τόση σημασία παρά τις τελείως διαφορετικές περιστάσεις;

Η απάντηση είναι σαφής. Η 28η Οκτωβρίου του 1940 φανέρωσε αλήθειες που έχουν ακατάλυτη ισχύ και, συνεπώς, διαρκή εφαρμογή. Πάνω από όλα, το ΟΧΙ εκείνο ήταν άρνηση στην αυθαιρεσία, στην ιδιοτέλεια, στη βία, στο φασισμό, δηλαδή στην προσπάθεια των σκοτεινών δυνάμεων του κακού να

ποδοπατήσουν τα αναφαίρετα, φυσικά, κοινωνικά και εθνικά δικαιώματα των ανθρώπων. Το 1940 απέδειξαν οι ηρωικοί εκείνοι ομογενείς μας, ότι το κακό, όσο δυνατό και αν γίνεται τελικά, είναι ανίσχυρο. Αντίθετα, η αλήθεια, παρ' όλες τις θυσίες, στις οποίες συχνά υποβάλλεται, πάντοτε βγαίνει νικήτρια. Η αλήθεια είναι φως που δεν καταλύεται από κανένα σκοτεινό κακό.

Με τη λάμψη του φωτός της αλήθειας, λοιπόν, θέλει να μας φωτίσει ετούτη η εθνική εορτή. Θέλει να μας μάθει να μην υποδουλωνόμαστε στις δυνάμεις του κακού που δρουν και σήμερα με διαφορετικούς τρόπους και σε διαφορετικά πλαίσια. Η εποποιΐα του '40 μας καλεί να επιδείξουμε εγρήγορση, ομόνοια, ομοψυχία και, πάνω απ' όλα ανδρεία, αυτοθυσία και αποφασιστικότητα στην υπεράσπιση της αλήθειας, του δικαίου, της ελευθερίας. Με τέτοιες αρχές δύνανται και σήμερα κάθε ελληνικό σύνολο σαν την ομογένειά μας να προκόψει και μάλιστα να διαπρέψει.

Όπως τότε, έτσι και τώρα, η Εκκλησία βρίσκεται στο πλευρό μας, αφού ο ρόλος της παραμένει ο ίδιος, να είναι δηλαδή ο στυλός και το εδραίωμα της αλήθειας.

**Χρόνια πολλά! Ζήτω η 28η Οκτωβρίου 1940!**

**Με ολόθερμες εν Κυρίω πατρικές ευχές,  
Ο Αρχιεπίσκοπος,**

## Στο ζεύγος Καλοειδή το «Φειδιππειδίο Βραβείο '98»

Το «Φειδιππειδίο Βραβείο» για το 1998 απονεμήθηκε από τον Ελληνοαμερικανικό Οργανισμό για την Εκπαίδευση και τη Πληροφόρηση (GAEPIS- Greek American Educational Public Information System) στο ζεύγος Δημήτρη και Γεωργία Καλοειδή για τη προσφορά τους στην Ομογένεια και στα ιδρύματά της. Η πολύπλευρη προσφορά τους και στήριξη σχολείων, ιδρυμάτων και ομογενειακών οργανισμών κοινής ωφελείας αναγνωρίστηκε σε εκδήλωση που οργανώθηκε στο ξενοδοχείο Πλάζα της Νέας Υόρκης. Πρόσφατα το ζεύγος Καλοειδή πρόσφερε το ποσό των 65.000

δολαρίων για τη δημιουργία ιατρικού κέντρου για τα παιδιά της Ακαδημίας του Αγίου Βασιλείου. Ο Οργανισμός GAEPIS θέσπισε και απονέμει το «Φειδιππειδίο Βραβείο» εδώ και τέσσερα χρόνια απονέμοντάς το μέχρι σήμερα, εκτός από το ζεύγος Καλοειδή, στους Ζυλ Ντασσέν, Μίκη



(φωτ. Δημ. Πανάγου)

Θεοδωράκη, Αντρίου Άθηνς και Γιάννα Αγγελοπούλου-Δασκαλάκη. Στη στιγμή τυπο από την εκδήλωση, ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Σπυριδών μαζί με αξιωματούχους του GAEPIS την ώρα της απονομής.

## Ο ΟΣΙΟΣ ΙΛΑΡΙΩΝ Ο ΜΕΓΑΣ

Ο άγιος στέλος της ευσέβειας

Την 21η Οκτωβρίου, η αγιωτάτη μας Εκκλησία προβάλλει και τιμά, ένα πράγματι εκλεκτό τέκνο της, τον όσιο ασκητή της ερήμου, τον άγιο Ιλαρίωνα τον μέγα. Το Μεγαλυνάριο, το οποίο ψάλλεται την ημέρα της εορτής του, τον αποκαλεί πολύ σωστά και δίκαια «καθιλαρύοντα την Εκκλησίαν του Χριστού». Διότι ο άγιος Ιλαρίων υπήρξε ένας από τους πλέον διαπρεπείς και δημιουργικούς διδασκάλους και πατέρες της ασκητικής ζωής και της μοναστικής καθιερώσεως στην αρχαία Εκκλησία. Είναι πράγματι ευτύχημα, ότι πλήρη περιγραφή της ζωής του άγιου Ιλαρίωνα συνέγραψε ο άγιος Ιερώνυμος, ο περίφημος ιερέας, μοναχός και πολυγραφότατος συγγραφέας του 4ου αιώνα, μέγας πατέρας της Ανατολικής και Δυτικής Εκκλησίας.

### του καθ. Γεωργίου Μπεμπή

Ο άγιος Ιερώνυμος έζησε για πολύ χρονικό διάστημα στην Παλαιστίνη και έτσι ήταν σε θέση να συγγράψει τη ζωή του αγίου Ιλαρίωνα, ο οποίος υπήρξε ο ιδρυτής, ο εισηγητής και ο υποστηρικτής του ασκητικού βίου και του εν γένει μοναχικού πνεύματος και φρονήματος στην Παλαιστίνη. Το Λατινικό κείμενο του αγίου Ιερωνύμου το μετέφρασε στα Ελληνικά ο ιερός Σωφρώνιος. Το Ελληνικό κείμενο στο Συναξάριο είναι κατά πάσα πιθανότητα μετάφραση του Συμεών του Μεταφραστή κατά τον 11ο αιώνα.

Ο άγιος Ιλαρίων γεννήθηκε γύρω στο 333μ.Χ. στην μικρή πόλη Ταβαθά, κοντά στη Γάζα της Παλαιστίνης. Οι ειδωλολάτρες γονείς του τον έστειλαν στην ένδοξη πόλη της Αλεξάνδρειας για να σπουδάσει τις επιστήμες της εποχής του. Εκεί όμως εγκατέλειψε, οριστικά, τα είδωλα και βαφτίστηκε χριστιανός. Σημειώνει ο Συναξαριστής: «Ως φρόνιμος λοιπόν και συνετός εγνώρισε την αλήθειαν και αρνησάμενος την ασέβειαν εβαπτίσθη και επολιτεύετο βίον ενάρετον και θαυμάσιον». Από την Αλεξάνδρεια επισκέφθηκε στην Αιγυπτιακή έρημο, τον άγιο Αντώνιο τον Μέγα, ο οποίος τον «εκαλογήρευσε». Τον εισήγαγε δηλαδή στο πνεύμα και την πρακτική της καθγιασμένης μοναστικής πολιτείας. Μετά τον έστειλε στην πατρίδα του την Παλαιστίνη. Το «Γεροντικόν», διασώζει ένα σύντομο διάλογο μεταξύ των δύο αγίων μοναχών. «Πήγε ο Αββάς Ιλαρίων από την Παλαιστίνη στο όρος, στον Αββά Αντώνιο. Και του λέγει ο Αββάς Αντώνιος: «Καλώς ήλθες, ο αυγερινός που ανατέλλει το πρωί». Και έφτε ο Αββάς Ιλαρίων: «Ειρήνη σε σένα, ο στέλος του φωτός που φωτίζει την οικουμένη.» (Έκδοση «Ασκήρ» σ.133). Σε αυτές τις σύντομες εκφράσεις καταφράνεται η μεγάλη εκτίμηση που έτρεφαν ο ένα προς τον άλλον οι δύο αυτοί μεγάλοι μοναχοί.

Τελικά, βέβαια, ο άγιος Ιλαρίων μετέβη στην Παλαιστίνη, όπου μοίρασε τα υπάρχοντά του στους φτωχούς και εγκαταστάθηκε σε σπήλαιο κοντά στην παραθαλάσσια πόλη Μαϊουμά (όχι μακριά από τη Γάζα). Ήταν ακόμη νεότερος. Το έργο του υπήρξε

πολυποίκιλο. Πρωτίστως, έκανε έργο ιεραποστολικό, κηρύττοντας το Ευαγγέλιο στους εθνικούς. Φρόντιζε ακόμη, για την σωτηρία των χριστιανών επιτελώντας πολλά θαύματα. Ζούσε εντατικά την πνευματική ζωή της ασκήσεως και της περισυλλογής. Εκτός του φιλανθρωπικού έργου προς τους αρρώστους και τους δαιμονιζόμενους, προσέυχονταν αδιάλειπτα και μελετούσε την Αγία Γραφή, την οποία γνώριζε από μνήμης. Νήστευε αυστηρότατα, κανονίζοντας τα της λιτής διατροφής του ανάλογα με την ηλικία του και την υγεία του. Ως νέος μοναχός έτρωγε δεκαπέντε σύκα κάθε βράδυ, στο δε τέλος του βίου του έτρωγε λίγο ψωμί, λάχανα κι' αλεύρι. Η αγιότητα του βίου του προσέλυσε πλήθος μοναχών που έρχονταν κοντά του για να διδαχθούν τη γαλήνη, αλλά και την αυτοθυσία της ασκητικής πολιτείας. Τόσο ο άγιος Ιερώνυμος αλλά και ο Έλληνας Συναξαριστής γράφουν ότι «τόσον ήτο εις την πολιτείαν θαυμαστός και ενάρετος ο μακάριος και τοσοούτον ζήλον διήγειρε προς ψυχοσωτήριον μίμησην αυτού, ώστε εκόσμησε την Παλαιστίνην διά Μοναστηρίων, των οποίων οι αδελφοί ήρχοντο προς αυτόν χάριν νουθεσίας και διορθώσεως. Επορευέτο δε και ο όσιος άπαξ του έτους, πριν του τρυγητού, εις έκαστον Μοναστήριον και τους εδίδασκε πως να διάγωσι την ζωήν των και πως να τελώσι τον Κανόνα αυτών και τους παρεκίνει σπουδαίως εις τας λοιπάς αρετάς» (Μ. Συναξαριστής, εκδ. Β. Ματθαίου, σ. 410).

Η άσπιλος και πάναγνη ζωή του, το μετουσιωμένο παράδειγμα του, η καθγιασμένη βιωτή του τον κατέστησαν φημισμένο σε όλη την γνωστή τότε οικουμένη. Για να αποφύγει τους ευσεβείς θαυμαστές του και για να διαφυλάξει την εσωτερική του ειρήνη και ησυχία ταξίδεψε σε πολλά μέρη, όπως στο Πηλούσιο, στην Αλεξάνδρεια, στη Σικελία, στη Δαλματία και τέλος στη Κύπρο, όπου σε ηλικία ογδόντα ετών, το 371, η πανάχραντος ψυχή του μετέβη στις αγκάλες του Κυρίου, τον Οποίο τόσο αγάπησε. Ο εκλεκτός και άγιος μαθητής του, ο Ηούχιος μετέφερε το πάντιμο λείψανό του στην Παλαιστίνη.

Πρέπει να σημειωθεί εδώ, ότι ο αυτοκράτορας Κωνσταντίνος ο Μέγας εξέφρασε τον θαυμασμό του και την εκτίμησή του προς τον άγιο Ιλαρίωνα. Δυστυχώς ο πολυς κόσμος δεν γνωρίζει πολλά για τον άγιο αυτό πατέρα της Ερήμου. Τον γνωρίζει, όμως, ο πανάγιος Θεός και τον αγαλιάζει στην καρδιά της και στην συνειδησή της η αγιωτάτη Ορθόδοξη Εκκλησία μας. Γι' αυτό το «Δοξαστικόν» του Όρθρου ψάλλει προς τον άγιο «Το ιλαρόν σου Πάτερ, και καθαρόν του βίου, ιδών ο Χριστός, το πράον και ησύχιον, μονήν πεποιήται εν σοί, και γέγονας οικητήριον θεϊόν. Και διά τούτο σύν Αγγέλους εν ουρανοίς, αυλίζη μακάριε».

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

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

ΜΕΡΟΣ ΔΕΥΤΕΡΟ

Φαίνεται, λοιπόν, ότι η εκκοσμικεύσεις είναι ύπουλος νόσος, διότι δεν απομακρύνει από της Εκκλησίας, αλλά μετασχηματίζει την Εκκλησίαν εις μόρφωμα ενδοκόσμιον, διατηρούν όλα τα εξωτερικά χαρακτηριστικά αυτής, αλλά στερούμενον του μεταφυσικού βιώματος αυτής.

Εις την εκκοσμικεύσειν αυτήν συντείνει πολλαπλώς η εκκοσμικευμένη δυτική θεολογία, πολλαί απόψεις της οποίας έχουν ανεπιγνώστως παρεισφύσει και εις πολλούς ορθοδόξους κατηχήσεις και δογματικές, και μάλιστα σπουδαίων και ανεπιλήπτων ορθοδόξων θεολόγων. Ως, εκ τούτου, η επισήμανσις της αποκλίσεως αυτών από των καθαρών ορθοδόξων θέσεων προσκρούει αφ' ενός μεν εις το ανεγνωρισμένον υπό του πληρώματος κύρους αυτών, αφ' ετέρου δε εις το πολλάκις δυσδιάκριτον αυτής. Προς επικράτησιν της ακραιφνούς ορθοδόξου διδασκαλίας και πίστεως πρέπει να γίνεται συνεχής χρήσις των Πατερικών πηγών και να διδάσκειται η ορθή αυτών διδαχή, χωρίς την άχρηστον, επιδεικτικήν και επικίνδυνον πολεμικήν κατά των τυχόν εσφαλμένων απόψεων συγχρόνων εκκλησιαστικών συγγραφέων.

Το θέμα της εκκοσμικεύσεως είναι πάντοτε επίκαιρον, διότι η κατά του ορθοδόξου πνεύματος, η κατά της ορθόδοξου ζωής εν Αγίω Πνεύματι, αλλοιωτική και φθαρτική επίθεσις και επιρροή του κοσμικού πνεύματος είναι συνεχής και αδυσώπητος, σταδιακή και διαβρωτική και μη αμέσως αντιληπτή. Το αποτέλεσμα είναι ότι διαπερνά τα ελεγκτικά φράγματα των ψυχών ημών και ανεπιγνώστως εισέρχεται και μας επηρεάζει. Συνεπώς, ως προείπτεμον, χρήζει ενδελχούς μελέτης, την περί της οποίας εισήγησιν θα έχωμεν την χαράν μετ' ου πολύ να ακούσωμεν.

Η επισήμανσις των ήδη επεληθόντων επηρεασμών του ορθοδόξου φρονήματος υπό του πνεύματος της εκκοσμικεύσεως αποτελεί το έν μέρος των αποβλητέων εκ του ορθοδόξου χώρου οθνείων πρακτικών και ιδεών, περί των οποίων κείται το δεύτερον υπόθεμα της παρούσης Συνάξεως. Αι λοιπαί οθνεΐαι και ετεροδοξοί παρακτικαί, αι οποΐαι έχουν εισβάλει εις τον ορθόδοξον χώρον, θα μελετηθούν κατά την ανάπτυξιν αυτού, ώστε να επισημανθούν αι εις αυτών εξοβελιστέαι. Ο εξοβελισμός αυτών δεν είναι πάντοτε ευχερής, διότι πολλάκις έχουν διαποτίσει βαθέως την σύγχρονον ζωήν, διό και χρειάζεται προσοχή ίνα μη προκληθούν αντιδράσεις και ίνα μη κατά την αφάρισιν του ξένου σώματος βλάψωμεν το υγιές. Η διάκρισις και η προσοχή και η αποφυγή των μη απολύτως αναγκαίων επεμβάσεων είναι απαραίτητος.

Και ήδη ερχόμεθα εις το τρίτον μερικό θέμα της Συνάξεως ημών.

Αφ' ής συνεπεία της σχολαστικής θεολογίας η εκλογικεύσις των θεϊών αληθειών και του Θεού κατέστησε την μετ' αυτού κοινωνίαν θέμα διανοητικών συλλήψεων και ηγνοήθη ως νοητικώς ακατάληπτος η μέθεξις εις το άκτιστον φώς και γενικώτερον εις τας ακτίστους θεΐας ενεργείας, ήτις πραγματοποιείται δι' όλης της υπάρξεως του ανθρώπου, ήτοι του τριμερούς της ψυχής (λογικού, θυμικού και επιθυμητικού) και του σώματος, πάσα μεταφυσική εμπειρία του θρησκευομένου χριστιανού εθεωρήθη πλάνη, ψευδαισθησις, παραλήρημα και τα τούτοις όμοια και αι συναφείς περιγραφαί των αγιολογικών κειμένων φανταστικαί. Είναι γνωσταί αι απόψεις Βαρλαάμ και Ακινδύνου και των ομοφρόνων αυτοΐς, καθ' ών ανταπεξήλθεν επιτυχώς ο Άγιος Γρηγόριος ο Παλαμάς. Ατυχώς αι μη ορθόδοξοι απόψεις των πολεμιών του Αγίου Γρηγορίου του Παλαμά εξακολουθούν να υποστηρίζονται εις την Δύσιν μέχρι σήμερα, δεν είναι δε όλιγοι και οι ορθόδοξοι θεολόγοι, οι οποΐοι έχουν επηρεασθή, ως μη έδει, εξ αυτών, και επεκτείνον την έμφρονα επιφυλακτικότητα των Πατέρων ως προς την γνησιότητα των τοιούτων υπερφυσικών εμπειριών, εις πλήρη και αδιάκριτον απόρριψιν ακόμη και των παραδεγεγμένων υπό της Εκκλησίας τοιούτων του Αγίου Συμεών του Νέου Θεολόγου. Το αποτέλεσμα υπήρξεν ότι εις τε την Δύσιν και εις την δυτικόφρονα μερίδα της Ανατολικής Ορθοδόξου Εκκλησίας οιοειή απηγορεύθη η θεΐα εμπειρία ή μάλλον ειπεΐν η ψυχοπνευματική προσμονή της αισθήσεως της θεΐας χάριτος, υπό την οποΐαν ζή συνεχώς η ορθόδοξος ψυχή, η επιποθούσα ταύτην, ως η έλαφος τας πηγάς των υδάτων. Κατά συνέπεια η εμπειρική επαφή μετά του μη γήινου κόσμου αφέθη εις τους επηρεαζόμενους υπό των διαφόρων πνευμάτων μη χριστιανούς και εις τους υπ' αυτών πλανωμένους χριστιανούς, η δε κατάστασις έχει φθάσει εις την εκρηκτικήν διάδοσιν των διαφόρων συναφών κινήματων, τινά των οποίων έχουν οδηγήσει εις αυτοκτονία τους οπαδούς των, ενώ άλλα εις εγκληματικας κατ' αθών πράξεις, ως οι πάντες γνωρίζομεν εκ των δημοσιευμένων ειδήσεων. Εάν δε σήμεραν συνεκτερούντο

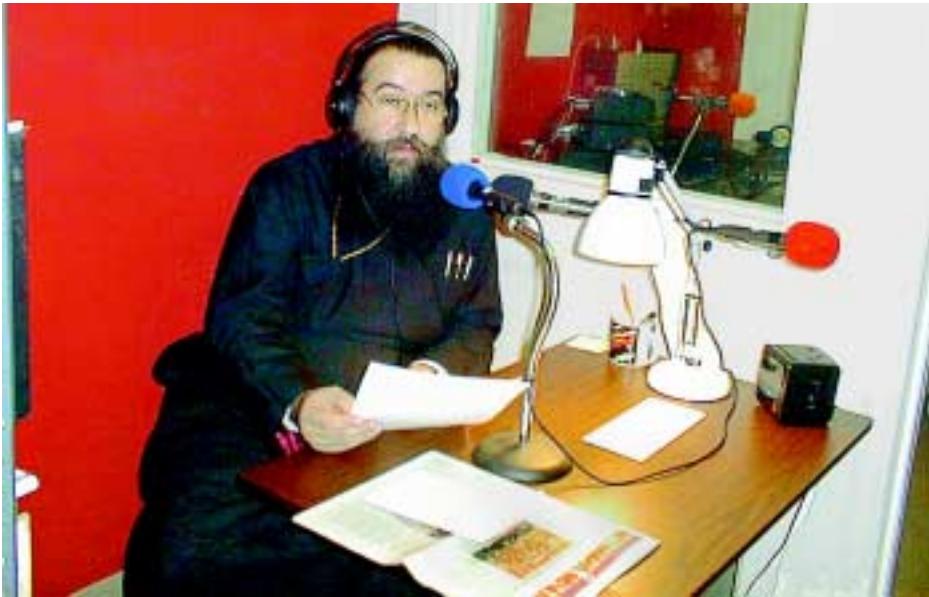
# Η Φωνή της Ελληνικής Ορθόδοξης Εκκλησίας

## Το μήνυμα της Ελληνικής Ορθόδοξης Αρχιεπισκοπής Αμερικής στο ραδιόφωνο

ΝΕΑ ΥΟΡΚΗ.— Η Ι. Αρχιεπισκοπή Αμερικής με πρωτοβουλία του Σεβ. Αρχιεπισκόπου Αμερικής κ. Σπυριδώνα και τη συμβολή του Θεοφ. Επισκόπου Απαμείας κ. Βικεντίου, ανασυνέστησε και έθεσε σε λειτουργία ραδιοφωνικό πρόγραμμα, με σκοπό την καλύτερη και αμεσότερη ενημέρωση και την πνευματική κατάρτιση του πληρώματος της Εκκλησίας.

«Η Εκκλησία στο Σύγχρονο κόσμο» είναι η φράση-σύνθημα της εκπομπής που θέτει τις παραμέτρους και τους σκοπούς της προσπάθειας. Η φωνή της Ορθόδοξης

θύνεται και παρουσιάζεται από τον Θεοφ. Επίσκοπο Απαμείας κ. Βικέντιο. Περιλαμβάνει ειδήσεις, σχόλια, ανταποκρίσεις από την ελληνορθόδοξη ενοριακή ζωή της Αμερικής, συνεντεύξεις και δηλώσεις διακεκριμένων ομογενών και παραγόντων επί εκκλησιαστικών, εκπαιδευτικών, ομογενειακών και εθνικών θεμάτων. Το νέο ραδιοφωνικό πρόγραμμα της Ι. Αρχιεπισκοπής επιχειρεί επίσης να προσφέρει εκλεκτή Βυζαντινή μουσική από καταξιωμένες βυζαντινές χορωδίες, πιστεύοντας ότι η Βυζαντινή μουσική αποτελεί κύριο συνδετικό κρίκο με την



Ο Θεοφιλέστατος Επίσκοπος Απαμείας κ. Βικέντιος, διευθυντής και παρουσιαστής του νέου ραδιοφωνικού προγράμματος της Αρχιεπισκοπής, στο στούντιο εν ώρα προγράμματος. (φωτ. Ορθόδοξου Παρατηρητή)

Εκκλησίας μπαίνει στα σπίτια των απομακρυσμένων ομογενών μας εκεί όπου η ελληνική γλώσσα και η ελληνοχριστιανική μας παράδοση φθίνει, αλλοιώνεται και παραγκωνίζεται και φωτίζει τους ακροατές με το αληθινό φως της Ορθόδοξης παράδοσης.

Το πρόγραμμα μεταδίδεται από τον ραδιοφωνικό σταθμό του ANTENNA Satellite που έχει παναμερικανική εμβέλεια, κάθε Πέμπτη από τις 5-6 μ.μ. αναμεταδίδεται επίσης από ομογενειακούς ραδιοφωνικούς σταθμούς στη Φλόριδα και στο Σικάγο. Στη Φλόριδα, από το Greek Voice Radio των αδελφών Αγγελάτου στους ραδιοφωνικούς σταθμούς WXYB-1520 AM και WPSO-1500 AM, κάθε Σάββατο 6-7 μ.μ. και κάθε Κυριακή 9-10 π.μ. ενώ στη μητροπολιτική περιοχή του Σικάγο αναμεταδίδεται από το πρόγραμμα Hellenic Communications της κ. Σούλας Δρακούλη, στο ραδιοφωνικό σταθμό WHCI-FM 107.5, κάθε Σάββατο 1-2μ.μ. Μελετούνται παρόμοιες συνεργασίες ώστε να γίνει δυνατή η αναμετάδοση του προγράμματος και από άλλους ραδιοφωνικούς σταθμούς σε όλη την Αμερική.

Η παραγωγή του προγράμματος γίνεται μέσω του Ελληνικού Πολιτιστικού Κέντρου της Ι. Αρχιεπισκοπής και διευ-

ορθόδοξη παράδοση και βασικό στοιχείο της λατρευτικής ζωής της Εκκλησίας.

Θερμές και συγκινητικές ήταν οι αντιδράσεις των ακροατών από τη πρώτη κιόλας εκπομπή. «Δεν μπορούμε παρά να επαινέσουμε τον Αρχιεπίσκοπο, για τη μεγάλη αυτή προσφορά στον απλό ομογενή», είπε σε τηλεφώνημά του ακροατής από το Νιού Τζέρσεϊ.

Ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Σπυριδών εκτιμώντας τη θετική και ενθουσιώδη υποδοχή του προγράμματος, αποφάσισε τη μετάδοσή του και μέσω του δικτύου Internet, έτσι ώστε η ορθόδοξη φωνή ν' ακούγεται στα πέρατα του κόσμου. Οι χρήστες του Ιντερνετ μπορούν να συντονίζονται στην ηλεκτρονική διεύθυνση: <http://www.goarch.org/webcasts/hellenic.html> Οι ώρες μετάδοσης είναι καθημερινά από τις 10 π.μ. - 10 μ.μ. Το πολιτιστικό κέντρο φιλοδοξεί την αύξησή τους σε 16 ώρες το 24ωρο, περιλαμβάνοντας εκπομπές ποικίλου ενδιαφέροντος.

Για περισσότερες πληροφορίες οι ενδιαφερόμενοι μπορούν να απευθύνονται στο Πολιτιστικό κέντρο της Ι. Αρχιεπισκοπής: Hellenic Cultural Center- Greek Orthodox Archdiocese of America, 27-09 Crescent street, Astoria, NY 11102, ή στο τηλέφωνο (718) 626-1398.

## Πνευματική παρουσία των Ιμβρίων στον Ελληνισμό

Θεσσαλονίκη (ΜΠΕ) -Η «Πνευματική παρουσία των Ιμβρίων στον ελληνισμό» είναι το θέμα που θα απασχολήσει το ετήσιο συμπόσιο που διοργανώνει η Εταιρεία Μελέτης Ιμβρου και Τενέδου στις 7 και 8 Νοεμβρίου στη Θεσσαλονίκη. Στο πλαίσιο του συμποσίου πανεπιστημιακοί από την Ελλάδα και το εξωτερικό θα παρουσιάσουν το έργο και την προσφορά ερχόμενων Ιμβρίων προσωπικοτήτων στον ελληνισμό από το 1453 μέχρι σήμερα. Μεταξύ των θεμάτων που περιλα-

βάνονται στο πρόγραμμα του συμποσίου είναι: «Το ιστορικό της Άλωσης», «Ο ρόλος των Ιμβρίων στην ιστορία της Θεολογικής Σχολής της Χάλκης» καθώς και «Η πνευματική φυσιογνωμία των Ιμβρίων της διασποράς κατά τον 20ο αιώνα». Επίσης πρωτεύουσα σημασία δίνεται στο ρόλο και το έργο του καταγόμενου από την Ίμβρο Οικουμενικού Πατριάρχη κ. Βαρθολομαίου καθώς και στην προσφορά του επίσης Ίμβριου πρώην Αρχιεπισκόπου Ιακώβου στον ελληνισμό της Αμερικής.

# Προσκύνημα Ανατολής και Δύσης

## Ο ναός του Αγίου Δημητρίου Θεσσαλονίκης

Θεσσαλονίκη. (ΜΠΕ) — Ως το επιβλητικότερο πρωτοχριστιανικό μνημείο της Χερσονήσου του Αίμου χαρακτηρίστηκε ο ναός του πολιούχου της Θεσσαλονίκης Αγίου Δημητρίου στη διάρκεια του 12ου διεθνούς συμποσίου «Χριστιανική Θεσσαλονίκη» που πραγματοποιήθηκε στις αρχές Οκτωβρίου, στην Μονή Βλατάδων στο πλαίσιο των εκδηλώσεων των «Δημητρίων».

Τους συνέδρους προσφώνησε ο πρόεδρος της οργανωτικής επιτροπής Μητροπολίτης Τυρολόης καθηγητής κ. Παντελεήμων που διάβασε και μήνυμα του Οικουμενικού Πατριάρχη κ. Βαρθολομαίου. Στο μήνυμά του, ο υπουργός Μακεδονίας - Θράκης, Φίλιππος Πετσάλνικος επισήμανε την ιδιαίτερη σημασία του συνεδρίου στα πλαίσια των «Δημητρίων» και μιλώντας για τον ναό του Αγ. Δημητρίου είπε ότι είναι σημείο αναφοράς και στοιχείο συλλογικής ταυτότητας για την πόλη και τους κατοίκους της.

Μετά την άλωση της Θεσσαλονίκης από τους Τούρκους το 1430 ο ναός του Αγίου Δημητρίου, όπως και οι ναοί της Αγίας Σοφίας, της Αχειροποιήτου, της Παναγίας Χαλκείων, των Δώδεκα Αποστόλων, του Προφήτη Ηλία, της Αγίας Αικατερίνης και του οσίου Δαβίδ, βεβηλώνονται, καταστρέφονται τα ψηφιδωτά και οι τοιχογραφίες τους, ενώ η πυρκαγιά του 1917 δίνει ένα ακόμη πλήγμα.

Στον εικονογραφικό διάκοσμο του ναού του Αγίου Δημητρίου κατά τις τέσσερις ιστορικές φάσεις του, στην καταστροφή που υπέστη με την μετατροπή του σε μουσουλμανικό τέμενος 63 χρόνια μετά την άλωση της Θεσσαλονίκης, καθώς και στη θεολογική θεώρηση των εικονογραφικών παραστάσεων, ψηφιδωτών και τοιχογραφιών, ήταν αφιερωμένη η εισήγηση του καθηγητή της θεολογικής σχολής του ΑΠΘ Βασιλείου

Ψευτογκά. Ο καθηγητής αναφερόμενος στα ψηφιδωτά και στις τοιχογραφίες του ναού, τόνισε ότι αυτές αναδεικνύουν την ενότητα της θεολογικής παράδοσης της Βασιλικής του Αγίου Δημητρίου.

Όσον αφορά την ημερομηνία της μετατροπής του ναού σε μουσουλμανικό τέμενος υπάρχουν διάφορες καταγραφές. Όπως επισήμανε ο καθηγητής του πανεπιστημίου του Ιονίου, Δημήτριος Σοφιάδης, σε ενθύμηση του κώδικα 59 της μονής Αγίας Τριάδας των Μετεώρων η μετατροπή σε τουρκικό τέμενος έγινε στις 20 Σεπτεμβρίου του 1493. Ωστόσο σε σύντομο χρονικό του κώδικα 64 της ίδιας μονής αναφέρεται ότι οι Τούρκοι κατέλαβαν τον Άγιο Δημήτριο το 1564. Ίσως, είπε ο καθηγητής, το 1493 να έγινε η κατάληψη της κρύπτης του ναού όπου βρίσκεται ο μυροβλύτης τάφος του Αγίου, όπως σημειώνει η πρώτη ενθύμηση, και το έτος 1564 να ολοκληρώθηκε η κατάληψη του ναού από τους Τούρκους και η μετατροπή του σε τέμενος.

Αναφερόμενος στις εκκλησιαστικές διατάξεις περί βεβηλώσεων των ναών ο καθηγητής της Θεολογικής Σχολής του ΑΠΘ, Θεόδωρος Γιάγκος, είπε ότι κατά το βυζαντινό δίκαιο, οι ναοί εφόσον καθαγιαστούν παραμένουν ιεροί εσαεί ενώ η ιερότητά τους αναστέλλεται μόνο ενόσω τελούν υπό κατάληψη αλλοπίστων ή αιρετικών. Όταν όμως επανέλθουν στα χέρια της Εκκλησίας τότε κατά την κανονικο-λειτουργική παράδοση επανέρχεται το προϊσχύον καθεστώς ιερότητας. Οι ναοί της βυζαντινής πόλης Θεσσαλονίκης που είχαν μετατραπεί σε μουσουλμανικά τεμένη επανήλθαν στη χριστιανική λατρεία σταδιακά και καθαγιασθηκαν από τον τότε μητροπολίτη Θεσσαλονίκης Γεννάδιο κατά τα έτη 1913-1929, με πρώτο το ναό του Αγίου Δημητρίου.



# KRONOS

**INTERNATIONAL SHIPPERS, INC.**

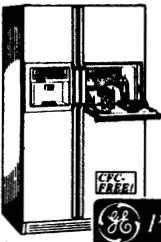
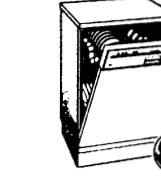
GE AUTHORIZED EXPORTER

**220 VOLT APPLIANCES FOR GREECE**

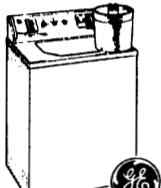


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**ΗΛ. ΣΥΣΚΕΥΕΣ ΚΟΥΖΙΝΑΣ**

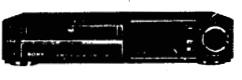




**ΠΛΥΝΤΗΡΙΑ ΣΤΕΓΝΩΤΗΡΙΑ**



**ΤΗΛΕΟΡΑΣΕΙΣ ΒΙΝΤΕΟ ΣΤΕΡΕΟΦΩΝΙΚΑ ΒΙΝΤΕΟΚΑΜΕΡΕΣ**





**ΔΩΡΕΑΝ ΑΠΟΣΤΟΛΗ ΚΑΤΑΛΟΓΟΥ**

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

⇨ σελ. 12

αι συναφείς απειράριθμοι βίβλοι των τα περιέργια πραττόντων, ως εν Εφέσω κατά την εποχήν του Αποστόλου Παύλου (Πρ. 19,19) και υπελογίζοντο αι τιμαί αυτών θα ευρίσκοντο πολύ ανώτεροι των πέντε μυριάδων αργυρίου της εποχής εκείνης. Όθεν το ποιμαντικόν πρόβλημα της αντιμετώπισης, χάριν διαφυλάξεως του ορθόδοξου ποιμνίου, του καταγισμού των απευθυνομένων προς αυτό σχετικών μηνυμάτων είναι οξύ και επείγον.

Διότι οι ορθόδοξοι χριστιανοί ενώ πιστεύουν και εις ένα κόσμον διαφέροντα του επιγείου και συγκείμενον αφ' ενός εκ της υπερουσίας Αγίας και προσκυνητής Τριάδος, της προσιτής ημίν διά Ιησού Χριστού εν Αγίω Πνεύματι και διά των ακτίστων ενεργειών της θείας χάριτος, αφ' ετέρου δε εκ των αγγελικών ταγμάτων, και εκ των αγίων της Ορθόδοξου Πίστεως, ών προεξάρχει η Πανάχραντος Υπεραγία Θεοτόκος, οσάκις είναι επηρεασμένοι εκ του δυτικόφρονος πνεύματος, ζούν ως εάν ο κόσμος αυτός μη υπήρχεν. Παράλληλως όμως μυριάδες συναθρώπων αυτών πάσης θρησκευτικής προελεύσεως τους διαβεβαιούν περί απτών πνευματικών εμπειριών. Το δίλημμα είναι υπαρκτόν, η ευθεία οδός είναι η οδός της ακραιφνούς ορθόδοξου παραδόσεως, η οποία ούτε δέχεται, ούτε απορρίπτει αδιακρίτως τας τοιαύτας εμπειρίας, αλλά «διακρίνει» τα

πνεύματα, ακούουσα του Αποστόλου βοώντος: «Αδελφοί, μή παντί πνεύματι πιστεύετε, αλλά δοκιμάζετε τα πνεύματα ει εκ του Θεού εστί» (Α' Ιω. 4,1).

Γνωρίζομεν, βεβαίως, ότι το πλείστον των εκτός της Ορθόδοξου Εκκλησίας σχετικών εμπειριών είναι προϊόντα πλάνης όχι τόσο αισθητικής όσο πνευματικής, δηλαδή είναι υπαρκταί εμπειρία προκαλούμενα υπό ενδεδυμένον ένδυμα αληθείας πνευμάτων πλάνης.

Η Ορθόδοξος Εκκλησία έχει καθήκον να δώσει εις τα τέκνα της και εις πάντα αιτούντα την ορθήν απάντησιν εις το καιρίον τούτο ερώτημα, ιδία όταν αι εμπειρία αύται φέρονται ως εμπειρία εκ του Αγίου Πνεύματος λαμβάνουσαι χώρον εντός της Εκκλησίας, όπου αι πλάναι δεν είναι ολίγαι και έχουν περαιτέρω επιπτώσεις επί του ποιμνίου.

Η αρίστη απάντησις είναι βεβαίως η διδομένη υπό του αγίου, του έχοντος πείραν του υπερβατικού κόσμου και το συναφές χάρισμα της διακρίσεως των πνευμάτων. Αλλ' όταν ούτως δεν είναι εγγύς, η πείρα των επιστραφέντων εκ της πλάνης, οι οποίοι βεβαιούν την εκ του πονηρού πνεύματος προέλευσιν των εμπειριών των, είναι πολύτιμος και δύναται να χρησιμοποιηθεί μετά προσοχής, ίνα μή καταληφθούν ούτοι υπό του πνεύματος της οίσεως διά την πείραν των και την διδασκαλίαν των και απολεσθούν. Τρίτη και

ευχερέστερον διαθέσιμος απάντησις είναι η διδομένη από τους έχοντες μελετήσει καλώς το θέμα, άν και στερουμένη ιδίων εμπειριών, δεδομένου ότι οι φιλοκαλικοί και εν γένει οι νηπιτικοί Πατέρες έχουν φρονίμως και διαυγώς καταγράψει, επί τη βάσει των κριτηρίων της Αγίας Γραφής και της παραδόσεως, τα σημεία διά των οποίων διακρίνονται αι γνήσαι αγιοπνευματικά από τας πεπλανημένας σχετικές εμπειρίας.

Ατυχώς ο πνευματισμός, ο αποκρυφισμός, η μαγεία και αι μαγικά τελετουργία και τα παρόμοια έχουν πλημμυρίσει την γήν και προβάλλονται από των μέσων μαζικής ενημερώσεως, προκαλούσαι την περιέργειαν και προσκαλούσαι εις συμμετοχήν. Δεν αρκεί η αναπιλόγητος αρνητική στάσις. Χρειάζεται το ποίμνον πειστικήν ενημέρωσιν. Το έργον δεν πρέπει να αφεθή εις τους διαφημιζομένους ως εξορκιστάς και ως πεφωτισμένους, αλλά πρέπει να αναληφθή υπευθύνως και κατόπιν συστηματικής μελέτης υπό των υπευθύνων ποιμένων της Εκκλησίας, οι οποίοι υπό την καθοδήγησιν του Αγίου Πνεύματος θα ορθοτομήσουν και επί του θέματος αυτού τον λόγον της αληθείας.

Περί της οικουμενικότητας της Ορθόδοξας ως ιδεώδους και ως εντολής δεν χρειάζεται να ομιλήσωμεν, διότι όλοι συμφωνούμεν. Έν βλέμμα όμως επί της πραγματικότητας μαρτυρεί ότι το έργον του σεπτού τούτου Οικουμενικού Θρόνου και το βίωμα της οικουμενικότητας της ορθόδοξου πίστεως έχουν μεγάλα περιθώρια βελτιώσεως και προόδου. Κατ' αρχήν η τάσις της ενδοστρεφείας των χριστιανικών Εκκλησιών εξακολουθεί παρατηρούμενη. Εκ δευτέρου αι δικαιοδοσιακά τριβίαι δεν εξελίπον. Και εκ τρίτου εντός του αυτού χώρου ωρισμένων αδελφών Ορθόδοξων Εκκλησιών παρατηρούνται διαιρέσεις, αντιθέσεις και σχίσματα, εις τρόπον ώστε το έργον ημών, των πιστευόντων εις την αδελφωσύνην, την καταλλαγήν και την οικουμενικότητα της Ορθοδοξίας, να είναι εισέτι μέγα και δυσχερές και επίκαιρον. Το ρηθέν υπό του αποστόλου «ουαί δε μοί εστιν, εάν μή ευαγγελίζωμαι» (Α' Κορ. 9,16) ισχύει και εφ' ημίν, διότι η κυρία αποστολή του σεπτού τούτου Θρόνου και των ανά τον κόσμον ιεράρχας αυτού είναι ο ευαγγελισμός του κόσμου αι ιδιαίτερος όλων των ορθόδοξων διά του κηρύγματος της ενότητος, του γνωστού μόν, αλλά και τόσο παραθεωρουμένου.

Η λήγουσα δευτέρα χιλιετία από της ενσαρκώσεως του Κυρίου ημών Ιησού Χριστού ευρίσκει την Ορθόδοξον Εκκλησίαν εστολισμένην διά των ιερών αιμάτων των τέκνων της, και διά των πληγών αυτής, των προκληθεισών υπό των δικωτών της. Ατυχώς υπάρχουν και πινά τραύματα, μη δυνάμενα να αποδοθούν εις άλλοτριας ευθύνας. Η επούλωσις πάντων τούτων είναι έργον ιερών ειρήνης κατά Θεόν, ώστε να εισέλθωμεν εις την τρίτην από Χριστού χιλιετίαν πάντες οι ορθόδοξοι ηνωμένοι και ηγαπημένοι, το αυτό φρονούντες και πιστεύοντες εν τω συνδέσμω της ειρήνης, βιούντες ολοψύχως το γεγονός της οικουμενικότητας ημών, την μίαν ποιμήνην υπό ένα ποιμένα εις πολλούς ανά την γήν καταυλισμούς.

Η πραγματώσις κατά την επί θύραις τρίτην χιλιετίαν της ενότητος, περί της οποίας ο Κύριος παρεκάλεσε τον Πατέρα όλγον πρό της σταυρικής θυσίας Αυτού, και η ακραιφνής ορθόδοξος μαρτυρία συμπάσης της οικουμενικής Ορθοδοξίας, άνευ προσωπικών και τοπικών προβολών, πρέπει να είναι τα κύρια μελετήματα ημών. Οι λαοί, άλλωστε, του κόσμου τούτου προσάγουσιν ημάς εις την ενότητα ταύτην. Διότι ενώ διασπούν και κατατεμαχίζουν τας βιαίως επιβληθείας εις αυτούς συσπειρώσεις, παράλληλως δημιουργούν εκουσίως άλλας ενότητας, εις άς και προθύμως εντάσσονται, διότι εκ πλείον έμαθον ότι η συνεργασία προάγει πλείον της απομονώσεως.

Αλλ' αι επισημάνσεις αύται αρκούν ως έναυσμα των περαιτέρω συζητήσεων.

Ας έλθωμεν ήδη εις τα κακά την παρελθούσαν διετίαν απαντήσαντα πράγματα, τα οποία υπηνήχθημεν εν αρχή του λόγου.

Κατ' αρχήν, ως έχει ήδη ανακοινωθεί, διηυθετήθη αισίως και διά τρόπον κοινής αποδοχής το πρόβλημα της αποκτήσεως Ιεράς Συνόδου υπό της Αυτοκεφάλου Εκκλησίας της Αλβανίας, ενώ η Αυτόνομος Εκκλησία της Εσθονίας τελεί εισέτι υπό τοποτηρητείαν λόγω εγγενών δυσχερειών. Ανεκρηύθη υπό της Μητρος Εκκλησίας κανονικώς η Αυτοκεφαλία της Εκκλησίας Τσεχίας και Σλοβακίας κατόπιν κανονικής αιτήσεως αυτής. Προσηλήθε κατόπιν φιλαδέλφω χειρισμών εις την κανονικήν τάσιν η εν Αστορία Νέας Υόρκης Ιερά Μονή Οσίας Ειρήνης Χρυσοβαλάντου, ήτις και κατέστη Πατριαρχική και Σταυροπηγιακή, χειροτονθέντων των μέχρι πρό τινος άνευ κανονικής χειροτονίας κληρικών αυτής και των μετοχιών αυτής, και ούτως επανήλθεν εις την κανονικήν ορθόδοξον κοινωνίαν του ευλαβές πλήθους των ακολουθούντων αυτούς, τηρηθέντων μετά της δεούσης οικονομίας των υπό των ιερών κανόνων διακελευομένων. Το γεγονός τούτο δέον να τύχη της πρεπούσης εξάρσεως, διότι ατυχώς βάλλεται υπό των μη εισέτι μετανοησάντων σχισματικών σπαδάων του Ιουλιανού εορτολογίου. Εδρομολογήθη η ίδρυσις Γραφείου της Μητρος Εκκλησίας εν Αθήναις και της Αυτοκεφάλου Εκκλησίας της Ελλάδος εν Βρυξελλαις και ωρίσθησαν τακτικά συναντήσεις αντιπροσωπειών προς επίλυσιν των εκάστοτε προκύπτόντων θεμάτων. Συνήλθεν εν Θεσσαλονίκη η Διορθόδοξος Συνάντησις, η οποία εδρομολόγησε την αναθεώρησιν των σχέσεων της Ορθόδοξου Εκκλησίας εν γένει μετά του Παγκοσμίου Συμβουλίου Εκκλησιών και απεφάσισε την συμμετοχήν των ορθόδοξων εις τας συζητήσεις κατά το πνεύμα της γνωστής Πατριαρχικής και Συνοδικής Εγκυκλίου του 1952 και την αποφυγήν της συμμετοχής εις κοινάς λατρευτικές συναΐεις. Ακόμη επραγματοποιήθη κατά τον παρελθόντα Σεπτέμβριον εν επιτυχίαις εν πλώ ανά τους κυριωτέρους λιμένες της Μαύρης Θαλάσσης το Β' Διεθνές Οικολογικόν Συμπόσιον, υπό την αιγίδα του Εξοχωτάτου Προέδρου κ. Σαντέρ και της ημετέρας Μετριάτης, ήδη δε προετοιμαζόμεν διά το προσεχές έτος το Γ' τοιούτον, και πάλιν εν πλώ επί του Δουνάβεως, ενώ παράλληλως συγκαλούνται τακτικώς κατ' έτος τα Θερινά Οικολογικά Σεμινάρια Χάλκης, ών το Ε' κατά σειράν επραγματοποιήθη τον παρελθόντα Ιούλιον.

Τέλος, είχομεν την μεγάλην χαράν να δεχθώμεν τας επισκέψεις των νεωστί εκλεγέντων Μακ. Αδελφών Προκαθημένων των Εκκλησιών Αλεξανδρείας, Ελλάδος και Πολωνίας, τους οποίους και σύν Θεώ θα αντιπισκεφθώμεν.

Υπό της Μητρος Εκκλησίας παρακολουθούνται στενάς πάντα τα διαδραματιζόμενα εις τας ανά τον κόσμον Ορθόδοξους Εκκλησίας και Μητροπόλεις, ιδία δε αι γνωσταί δυσάρεστοι καταστάσεις αι οποία επικρατούν εις τας Εκκλησίας Βουλγαρίας, Ουκρανίας και αλλαχού, ως και αι συνεχώς αναπτυσσόμεναι δραστηριότητες των πάσης κατηγορίας σχηματικών.

Εξ άλλου, εν τω πλαισίω της ποιμαντικής ημών διακονίας, συνεχίσθησαν και κατά την παρελθούσαν διετίαν αι επισκέψεις της ημετέρας Μετριάτης εις τας ανά τον κόσμον Ιεράς Επαρχίας του πεινιέρου Οικουμενικού Θρόνου και αι αδελφικά επισκέψεις προς τας ομοδόξους Εκκλησίας, έτι δέ και αι επ' ελπίδι αγαθής καρποφορίας επισκέψεις εις ετεροδόξους τοιαύτης. Ο κύκλος ούτος των προσωπικών επαφών έχεν όντως αγαθά αποτελέσματα, τούτο δε ενθαρρύνει ημάς όπως συνεχίσωμεν την προσπάθειαν και εις το μέλλον.

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**ΠΡΟΣΦΕΡΟΥΜΕ:** Α) Υπηρεσίες και πληροφορίες που γίνονται σε προσωπικό επίπεδο με εξειδίκευση, διακριτικότητα και σοβαρότητα.

Β) Μεγάλη γκάμα υψηλής ποιότητας ακινήτων, όπως: 1) Ξενοδοχεία Α' και Β' κατηγορίας των 600-500-350-300 κλινών 2) Κεντρικά αστικά ακίνητα κατάλληλα για Τράπεζες - καταστήματα-γραφεία 3) Παραλιακές εκτάσεις, κατάλληλες για τουριστικές επενδύσεις των 150.000-100.000-70.000-50.000-36.000 τ.μ. και 4) Διαμερίσματα και μεζονέτες προβολής.

**ΣΤΟΧΟΣ ΜΑΣ ΕΙΝΑΙ:** Να προσφέρουμε στο αγοραστικό μας κοινό υψηλής ποιότητας ακίνητα και ευκαιρίες στο νησί της Ρόδου. Η εικοσιπενταετής και πλέον πείρα μας στον τομέα αυτό αποτελεί εγγύηση.

**ΣΥΝΟΨΗ ΜΑΣ ΕΙΝΑΙ:**

**Επενδύστε στη ΡΟΔΟ ΤΩΡΑ, σε ακίνητα που ΑΝΤΕΧΟΥΝ ΣΤΟ ΧΡΟΝΟ**

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 Γιατί εμείς γνωρίζουμε καλύτερα!



## PEOPLE

### National Heritage Fellow

Harilaos Papapostolou, chanter and choir director at St. Sophia Cathedral in Washington, was honored at the White House by first lady Hillary Clinton and National Endowment of the Arts Chairman Bill Ivey as one of 15 National Heritage Fellows. The nation's most prestigious honor in the folk and traditional arts. Mr. Papapostolou, a native of Greece, and his wife have lived in Washington and served the church since 1967.

### Realty hall of famer

Evangeline Gouletas of Chicago recently was inducted into the Chicago Association of Realtors Hall of Fame. Ms. Gouletas, a former first lady of New York state and benefactress of Transfiguration Church in Southhampton, N.Y., is CEO of Skyline Equities Realty and co-founder of American Invsco.

### To receive award

Tom C. Korologos, a consultant in Washington and a native Utahian, will receive the "Hellenic Heritage Award" at the Hellenic Cultural Association banquet in Salt Lake City on Nov. 8. Mr. Korologos is an Archon of the Ecumenical Patriarchate and is founder and president of the Timmons & Co. consulting firm. Early in his career, he worked as a reporter with the New York Herald Tribune, Long Island Press, Associated Press and Salt Lake Tribune, and also served on several special diplomatic assignments around the world.

### Chicagoans honored

Illinois Gov. Jim Edgar recently honored representatives of several ethnic language schools at a reception. They included Fr. Dean Photos of St. Nectarios School in Palatine, Eugenia Kralis of Sts. Peter and Paul School in Glenview, and Peter Kandalepas of St. Athanasios Greek School.

### Illustrated lecture

Leon Marinakos, honorary cultural attaché of the Consulate General of Greece in Chicago recently spoke to the Greek Women's University Club on "Greek Women - Musings on Antecedents and Realities."

### Visits capital

Fr. Soterios and Presbyteria Eleni Alexopoulos of New Hampshire recently attended senate hearings in Washington at the invitation of Sen. Judd Gregg, chairman of the Appropriations Committee. Fr. Alexopoulos' daughter, Vasiliki, works for Sen. Gregg as a legislative assistant of foreign affairs.

### Another hall of famer

Frank M. Zaverl, a member of Assumption Cathedral in Denver, was recently named to the 1998 Accounting Hall of Fame by the national newspaper of the accounting profession, Accounting Today. He received recognition for his efforts to protect accountant-client privilege.

### Name not included

The name of Georgia Skeadas of Villanova, Pa., was not included in a list of National Philoptochos Board members published in the Oct. 5 Observer.

## In Oral Roberts Country, the Orthodox Faith Endures

### PARISH profile

#### Name:

Holy Trinity  
Greek Orthodox Church

#### Location:

Tulsa, Okla.

**Size:** 205 members

**Diocese:** Denver

**Founded:** 1925

#### Clergy:

Rev. William M. Christ  
(rhymes with mist), (*Holy Cross '90; M.A. in counseling and B.A. in psychology/management from U. of Arizona.*)

#### Noteworthy:

Only Greek Orthodox parish between Dallas and Kansas City



HOLY TRINITY GREEK ORTHODOX CHURCH

For some, especially those over the age of 40, Tulsa evokes images of oil derricks and of Oral Roberts, one of the first televangelists, preaching in a big tent and calling forward a number of afflicted people whom he "healed" by placing his hands upon them.

Those images have long since faded.

The oil boom of the early 20<sup>th</sup> century brought the first Greek Orthodox to the area, mostly from other states.

"The boat doesn't stop here," quipped Fr. Christ, and very few Greek immigrants came directly to Tulsa. Those who did arrive directly from Greece came to join relatives already established in the area.

For decades, until Houston came to prominence, the petroleum industry was the economic mainstay in the region and employed many Greeks.

But today, most parishioners of Holy Trinity are professional people in the engineering, legal and medical fields, although some are still employed in the oil industry, which has diminished over the years. Several others work for American Airlines, the city's biggest employer, which has its largest maintenance facility at Tulsa International Airport.

#### Parish beginnings

By the mid-1920s, there was a sufficient number of Greek Orthodox Christians to organize a community, although itinerant priests did come to the city on a regular basis for several years.

According to a parish history by Connie Costopoulos, the certificate of incorporation for Holy Trinity was issued May 20, 1925, and members immediately began making plans to purchase property.

Three lots were purchased on Guthrie Avenue, a major thoroughfare in downtown Tulsa where the church functions to this day.

A house on the land was razed and groundbreaking for a church building took place in May 1927.

The first service in the completed church took place in March 1928 with Fr. John Hountras officiating.

The community continued its expansion and a house across the street was purchased for use as an auditorium and meeting rooms.

The same year, a Hellenic women's society, "Megali Ellas," was founded and continues to this day to function alongside the Philoptochos chapter, which was established in the 1980s.

Fr. Christ explained that the two organizations complement each other, with

the Megali Ellas functioning as an altar guild, seeing to the internal needs of the church, while Philoptochos focuses on national and local philanthropic programs.

The local AHEPA also got its start at this time.

During the World War II era, Holy Trinity's priest, Fr. Germanos Tzoumanis played an active role in the Red Cross, Community Chest and Greek War Relief efforts, along with many community members.

After the war, and during the 1950s, the parish grew and new organizations were founded, including Daughters of Penelope, Maids of Athena, Sons of Pericles and GOYA.

#### New church

Plans also were made for a new community center, which was completed and dedicated in 1962.

With news that the Tulsa Urban Renewal Authority would take the church site for construction of an expressway, the community purchased another property two blocks away on which to build a new church.

The parish used its auditorium for worship services until the new building, the present church, was completed in 1969. Bishop Iakovos of Catania dedicated the church on Sept. 21. Consecration services took place in September 1982.

One source of pride for the parish is its choir, which got its start in the 1940s with the psalti, Christ Economou, meeting with Fr. Tzoumanis and choir members at midnight on the even of special holidays for short practice sessions. James Economou, son of the choir founder, continued his father's work as choir director for several years. His sister, Pope Kingsley, succeeded him as director a few years ago.

Few of the pioneer generation remain, but over the years an influx of Greek Orthodox second and third generation and converts has assured the parish's progress.

The bounds of Fr. Christ's ministry extend beyond Tulsa, throughout northeastern Oklahoma as far as Joplin, Mo., Fayetteville, Ark., and into southern Kansas.

#### Recent progress

Since his arrival in 1990, Fr. Christ has sought to encourage more liturgical practices, including paraklesis every Friday and vespers on Saturdays. Liturgies are a mix of Greek and English and the paraklesis is mostly English. "We try to accommodate everyone as much as we can," he said.

The 45-year-old priest suffered a heart attack in September, but he still maintains a busy schedule, holding a Bible study on

Tuesdays, and an inquirers' class on Mondays, in addition to his regular Liturgies and weekday services.

The parish offers Sunday School with 71 students, Greek school that meets Friday afternoons, six dance groups with 85 participants from a wide range of age groups, and youth programs.

The annual "Greek Holiday Festival, in its 37<sup>th</sup> year, attracts more than 10,000 persons and provides a major source of parish income. In recent years, the community has set aside a percentage of revenues for philanthropic purposes in Tulsa. "We realize we have a greater obligation to the greater community," Fr. Christ said.

An additional important revenue source has been stewardship, which has "more than doubled over the past eight years."

The pastor sees his main challenge as "trying to get people to realize the treasure of the Orthodox Church." He pursues

this by ministering to the greater community as well as to his parishioners in a Bible Belt environment dominated by charismatic Methodists and Evangelicals.

This includes giving the Orthodox Christian position as part of a local

ecumenical ministry group on local TV several times a year, and speaking in the community, including at Oral Roberts University, where he has had some impact.

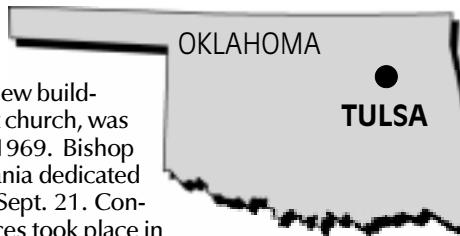
Two parishioners are professors at ORU who converted and most of one professor's class also switched to Orthodoxy. Twice a month, the priest hosts classes at the church for outside groups who come to learn about the Orthodox faith.

Fr. Christ noted that at one recent ORU commencement, Oral Roberts himself emphasized that "nothing he teaches contradicts the Fathers of the Church."

He also provides many of the answers for the "Ask Father" entry of the Archdiocese Website.

Fr. Christ said that one problem that is endemic to parishes in the Great Plains state is a sense of isolation, "especially in the Bible Belt," along with the tendency to become more congregational. But he said that Holy Trinity parish has "a good social structure and several programs for the kids" and that he enjoys his ministry which is more personal because of the community's size.

—compiled by Jim Golding



# DIOCESE *news*



**ARCHBISHOP SPYRIDON** at the altar of St. Nicholas Church in Wyckoff celebrating Divine Liturgy. Co-celebrating with him (from L to R) V. Rev. Evangelos Kourounis, Fr. Demetrios Moulketis, Archdeacon Elias Villis and Deacon Mark Sietsema. (D. Panagos photo)

## St. Nicholas Church in NJ Consecrated

WYCKOFF, N.J. — Archbishop Spyridon celebrated Divine Liturgy and Consecration services at St. Nicholas Church on Nov. 11.

During the Consecration, His Eminence placed the relics of Sts. Kirikos and Panteleimon and the holy Fathers of Raitho in the altar table.

The Archbishop was assisted by the

pastor of St. Nicholas Church, the Rev. Protopresbyter James Moulketis. Other clergy participating included the diocese Chancellor Very Rev. Evangelos Kourounis, Protopresbyter Fr. Alexander Leondis, former pastor of St. Nicholas Fr. Charles Sarelis, Fr. Milton Stamatou, Archdeacon Elias Villis and Deacon Mark Sietsema.

## Greek Children's Fund Affiliates with Schneider Children's Hospital

The Greek Children's Fund, an organization that provides financial and emotional support to Greek children diagnosed with life-threatening illnesses, has announced its new affiliation with Schneider Children's Hospital in New Hyde Park, N.Y.

The Fund also will serve as a model ethnic program at Schneider's Children's Hospital.

Currently affiliated with Memorial Sloan-Kettering Cancer Center for the past 15 years, the Greek Children's Fund is currently in the process of expanding its current base of assisting children with cancer to assisting children with any illness.

An Oct. 29 fund-raising dinner dance organized by the Nassau Suffolk Queens Combined Philoptochos Chapters to benefit the Fund at Schneider Children's Hospital will take place at 7 p.m. at the Long Island Marriott, in Uniondale.

For information regarding the announcement and fund-raising event, contact the Fund's president, Sam S. Matthews at (201) 843-0909 or Dan Rossett of Schneider's, (516) 465-2600.

### Mission Statement

The Greek Children's Fund's mission:

- To provide professional bilingual/bicultural psychosocial services to the many Greek and Greek-American families who come to Schneider Children's Hospital each year for treatment. An emphasis to assist Greek-American patients and their families.
- To provide non-medical financial assistance to those pediatric patients and their families with particular needs (housing, food, daily living assistance, etc.)
- To establish strong ties with the Ronald McDonald House at Long Island Jewish Medical Center and other area medical residences to provide effective housing for patients who will be traveling long distances for treatment and who may require long stays.
- To provide for educational training of medical and hospital personnel from Greece and Cyprus.
- To create an endowed program at Schneider Children's Hospital which will

secure in perpetuity its services to the Greek patients who come to this renowned Hospital for treatment.

**Affiliation:** The Fund is a program to be administered under the guidance of Drs. Lanzkowsky, Zenophone and Leonidas with the assistance of the Departments of Social Work and Finance at Schneider Children's Hospital. Thus it is to be internally governed by the rules and regulations of the hospital and the Department of Social Work.

**Professional Services Provided:** The Greek Children's Fund and Schneider's Children's Hospital will provide for the funding for a full-time bilingual/bicultural Greek-American social worker and program coordinator to assist in providing the following services:

- Referral service for Greek-speaking patients, both foreign and Greek-American to physicians at Schneider's.
- Interface with hospitals and organizations abroad to coordinate services as needed for patient referrals.
- Coordination of treatment course with the rest of the health care team.
- Translation services during medical staff visits.
- Education for patients and families on the disease, treatment and side effects.
- Psychological counseling and support to the patients and their families throughout their treatment.
- Financial assistance for non-medical needs for pediatric patients and their families while they are undergoing treatment at Schneider's.
- Assistance and funding of essential needs such as obtaining housing referral to McDonald House, local hotels, etc.)
- Coordination of discharge from the hospital and referral to appropriate community agencies as required.

**Greek Children's Fund Committee:** This group consists of dedicated volunteers who organize all fund raising events for the Fund and oversees its growth and development. These volunteers, on a daily basis, provides emotional support to the patients and their families by arranging social and group activities.

## Hill of Orthodoxy Becomes Landmark in Denver

DENVER — High above the gleaming skyline of the "mile high city," with a magnificent view of downtown Denver, the Rocky Mountains, the Cathedral of the Assumption sits majestically with its landmark gold dome on a beautiful 10-acre site.

By Rose Hunter

In the wisdom of the Cathedral leadership not only was that the site was not sold off, as has been the temptation and fate of many other Orthodox churches in America, but in 1996 the parishioners embarked on an iconography and beautification program, to transform and complete their Cathedral, facilities and grounds to a new level of Byzantine beauty, functionality and accommodation.

Under the leadership of His Eminence Metropolitan Isaiah, Rev. Constantine Pavlakos, Theodore Critikos, Connie Maniatis and a dedicated committee, they hired iconographer Leonidas Diamantopoulos of Chicago, to provide the iconography within the vast domed cathedral.

Architect, Christ J. Kamages, AIA and his firm, EKONA Architecture + Planning of San Francisco created the interior Architecture, modifications and a masterplan / concept design for the existing facilities, new facilities and the entire site.

### Phase One

The first phase of this monument vast effort including the major iconography program, interior renovations, furnishings and acoustical enhancements will culminate on the feast day of the Cathedral, Aug. 15 with a weekend of consecration ceremonies August 14-16.

The ceremonies were presided over by Archbishop Spyridon of America, Metropolitan Isaiah of Denver and Cathedral Dean Fr. Pavlakos.

Past hierarchs of the Diocese and all past clergy of the Cathedral and local Orthodox Clergy participated in the celebratory events.

"The transformation of the Cathedral is beyond expectation. The facilities' renovation and iconography enhancements create a Byzantine landmark of rare accomplishment. The conversion of a 1960's 'Neo Byzantine' dome without a building is a credit to the Cathedral parish, the Diocese and Orthodoxy in America," said Metropolitan Isaiah.

The combination of the richness of iconography communication and the transformed building interior with artifacts will make a profound statement for Orthodoxy in America, he noted.

The immense challenge of the conversion/transformation occurred through the guidance of the Metropolitan, Fr. Pavlakos, Ted Critikos, parish president, and Connie Maniatis, beautification committee chair.

"The creativity of the iconographer Leonidas Diamantopoulos, our Architect Christ J. Kamages was the braintrust that created this beautiful reality, results beyond our grandest expectations. We also had the fantastic support of our people," noted Connie Maniatis.

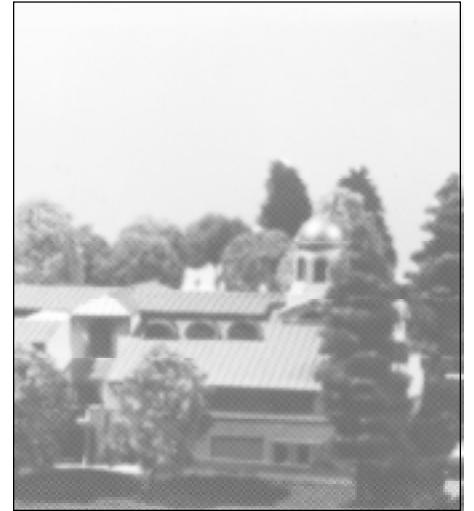
"We had the awesome and humbling responsibility of transforming our existing facility into a house of God at the cathedral level and with the help of God, our team and our parishioners, we reached a new plateau and an incredible result," added Mr. Critikos, who also served as building committee chairman.

"While Father Constantine joined us as the project was in progress, his support, guidance and enthusiasm have been key to our successful results. The response of our parish and our Denver neighbors has been

fantastic and there are plans to include this facility on Denver's numerous tours of Landmark buildings and places," remarked Ms. Maniatis.

### New beginning

While most consecrations denote an end to hard work and projects, this event for the Cathedral of the Assumption and the Orthodox community represents a new beginning. The Cathedral plans on embarking



**Artists model of the planned Denver Diocesan center.**

on the fulfillment of its Masterplan designed to create an Orthodox Village to meet the needs of the present and future including a chapel, administrative, health and recreational, education, housing and social facilities, in subsequent phases.

A beautiful and inspirational complement to the renovated Cathedral facilities will occupy a contiguous parcel of land west of the Cathedral for the Diocese of Denver, and its new Diocesan Center.

Denver is the only diocese in the country without a permanent home, although it has been located on the Cathedral grounds for five years in temporary quarters.

With its vast geographic area of over 103 million square miles, the Cathedral site is geographic and spiritual center to a growing group of dedicated, Orthodox faithful who comprise the diocese.

"We need both functional and operative facilities as well as the visual icon of Orthodox presence to further enhance and project our current and future activities in our Diocese," noted Metropolitan Isaiah. "Our Diocesan Council worked fervently with our architect, Christ Kamages, to create not only a beautiful facility in the continuity of our Holy Orthodox traditions, but functional and advanced in planning for present and future needs." "Those needs known and those unknown", added Dr. Louis Rousallis, of the Diocesan Council.

## California Church to Celebrate 50th Anniversary

VALLEJO, Calif. — Sts. Constantine and Helen Church will observe the 50<sup>th</sup> anniversary of its thyranoxia (opening of its doors) on Nov. 21.

The community, under the leadership of Fr. John Konugres, will hold a banquet with ecclesiastical and civic leaders attending and a program titled "Symbol of Faith."

According to a press release from the church, Archbishop Athenagoras was instrumental in obtaining the funds for construction of the church.

For reservations to the banquet, contact Peggy LePage (707) 745-0755.

Event chairwomen are Elaine Pavalatos, Stephanie Val and Evie Tsisis.

# DIOCESE *news*

## Ahepa Sponsors Competition for Rose Parade Float Riders

VAN NUYS, Calif. – The entire AHEPA family will sponsor the first-ever Hellenic float at the annual Tournament of Roses Parade on Jan. 1 in Pasadena, Calif., and are holding a Competition to select 10 young Greek Americans as riders.

When it glides down Colorado Boulevard on New Year's Day, the floral replica of the Parthenon will be seen by almost 1 million people lining the parade route, and by some half-a-billion in more than 100 nations receiving the television broadcast.

Depicting the theme, "Music from the Acropolis," the float will feature the 10 young riders in traditional Greek costumes.

AHEPA will award the places to five boys and five girls, ages 10 to 18, who raise the most money for flowers with which to decorate the float.

Thousands of flowers will be needed and the sponsors have encouraged young people, church groups, choirs, dance groups, GOYA and YAL members, the Sons of Pericles, Maids of Athena, AHEPA and Daughters of Penelope chapters to take part, or to work as groups to assist their representative in the competition.

Contest rules specify that all entrants must complete an entry form, which is available through the following WebSite: <http://www.baywalk.com>; or by E-Mail: [AHEPAFLOAT@baywalk.com](mailto:AHEPAFLOAT@baywalk.com), or by fax (310) 388-1234.

Entrants also must raise and collect donations, and checks should be made payable to: AHEPA Hellenic Heritage Foundation, a non-profit California corporation.

Entry forms and donations must be sent



**AHEPA'S PARTHENON float undergoes initial street trials on Sept. 12 in Pasadena.**

*(Chris Mellas Photo)*

to: Flowers for the Float, 2026 Cliff Drive, Suite 187, Santa Barbara, CA 93109.

Entries must be sent by certified mail with return receipt requested, and must be received no later than Nov. 14, 1998. Winner will be notified one week later.

Float riders must furnish their own transportation to and from Pasadena. AHEPA will provide housing and local transportation. Costume fitting and rehearsal will require some time, and riders must be available on Dec. 30-31.

Additionally, float riders must be accompanied by a chaperone over age 21,

preferably a parent or a guardian, and must comply with safety requirements of the Tournament of Roses.

Entrants who raise more than \$100 will receive a commemorative certificate and an official pin. Winners, in addition to riding on the float, will receive two grandstand seating tickets for the parade, a commemorative poster and T-shirt, and be featured at the post-parade barbecue lunch and parade float tour.

Anyone interested should obtain an entry form, or contact their local AHEPA and Daughters of Penelope chapters.

## Hellenic Times to Award \$75,000

NEW YORK -The Hellenic Times will award \$75,000 in Scholarships this year to Greek American students across the country.

The Hellenic Times Scholarship Fund was instituted in 1990, and since then more than \$300,000 has been distributed to college and graduate school students. Last year the Fund received more than 1,000 applications from all 50 states, Canada and Greece.

The scholarships are awarded at the annual Hellenic Times Scholarship Dinner Dance scheduled in May. Last year more than 1,500 people attended as actress Marilu Henner was honored as Humanitarian of the Year and Sony International recording artist Anna Vissi gave a showstopping performance.

In the past, the Hellenic Times has honored such other noted individuals as NBC Broadcaster Bob Costas, Billy Zane (of "Titanic"), Star Trek's Marina Sirtis, Michael Chiklis (star of the ABC television series "The Commish"), Costas Mandylor ("Picket Fences"), Lisa Zane, John Aniston, Melina Kanakaredes, Judge Nicholas Tsoucalas and New York anchorman and talk show host Ernie Anastos.

For more information on how you can help with the program call (212) 986-6881 or for a scholarship application e-mail us at [HTSFund@aol.com](mailto:HTSFund@aol.com) or call (212) 333-7456 or write to Hellenic Times Scholarship Fund, Attn. Nick Katsoris, 823 Eleventh Avenue, New York, NY 10019.

## Cathedral Offers Afternoon School

ASTORIA, N.Y.—St. Demetrios Cathedral offers classes for public school students, grades 1-7, on weekday afternoons and Saturdays. The curriculum covers Greek language, both written and spoken, Greek history, Orthodox religion, Greek tradition and culture, as well as instruction in Greek dancing. Seventh grade students receive preparation for the Greek Regents exam. Free bus transportation from neighborhood public schools is available.

Classes are held from 3:30 p.m. to 5:30 p.m. Mondays and Wednesdays at St. Demetrios School, 30-03 30<sup>th</sup> Drive, Astoria, for all grades, and Tuesdays and Thursdays at St. Catherine's Church, 22-30 33<sup>rd</sup> St., Astoria. For Students unable to attend during the week, Saturday classes are held 10 a.m.-2 p.m.

For further information, call Mr. Kokkinos at (718) 728-1100.

## Church To Hold Services for Handicapped Children

CORONA, N.Y. – Transfiguration Church will hold Divine Liturgies the first Saturday of each month for handicapped children, beginning Nov. 7.

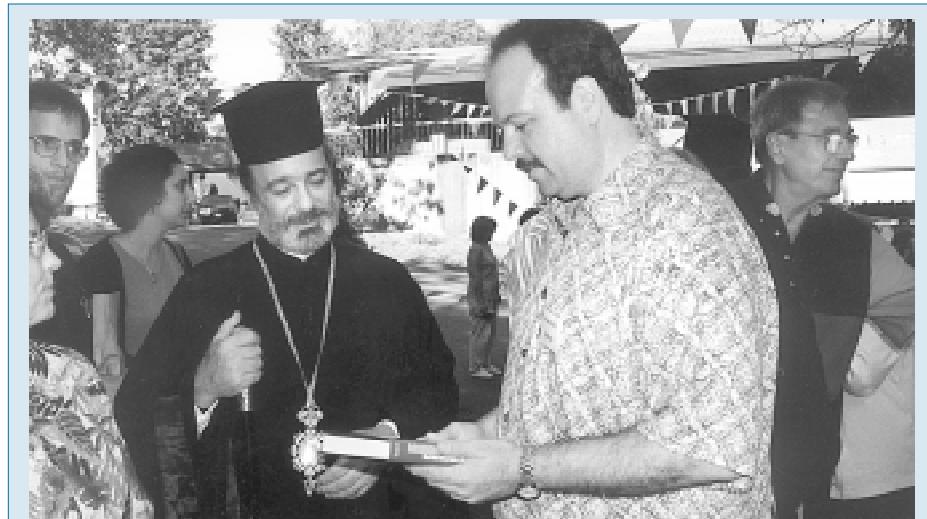
According to information from the Very Rev. Cleopas Strongylis, the Liturgy will start at 10:30 a.m.

The program has been formed through the efforts of two social workers who are alumni of the Transfiguration school and active parishioners, Nikos Koularmanis and Vicki Patrinos.

Following every Liturgy, the Philoptochos will prepare brunch for the children.

The parish will also hold recreational and religious education programs for these children.

For more information, call Fr. Cleopas at (718) 458-5251.



**SPEAKS WITH AUTHOR:** During his recent visit to Boston's Annunciation Cathedral picnic, Archbishop Spyridon stopped by the Aegean Books International Booth where he spoke with Diamantis Zervos of Canton, Mass., author of "Baseball's Golden Greeks." Zervos told His Eminence about the achievements of the Greek American major league baseball players that he describes in the book. *(Alex Stathas photo)*

## Church Groundbreaking



**Archbishop Spyridon breaks ground for a new church at Holy Cross parish in Middletown, N.Y. Fr. Christopher Talleos, pastor, and other clergy look on.**

## Michigan Church Gives \$25K to Scholarship Fund

NEW YORK — Archbishop Spyridon announced at the Archdiocesan Council's fall meeting on Sept. 26, that St. George parish of Southgate, Mich., has made a contribution of \$25,000 to the Scholarship Fund for Seminarians.

In making the presentation to His Eminence, Father Philemon Karamanos, pastor and member of the Archdiocesan Council, expressed his appreciation for the Archbishop's pastoral visit to St. George last spring and his expression of concern for the seminarians of Holy Cross School of Theology.

Archbishop Spyridon established the Scholarship Fund, designated to eventually assist every Seminarian of the Archdiocese, at the spring meeting of the Archdiocesan Council this year.

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# ORTHODOXY WORLDWIDE

## Church of Greece Included in European Commission List

BRUSSELS - The Orthodox Church of Greece has been included in a list of religious denominations represented at the European Commission as of Sept. 28, according to an announcement that followed a visit by the director of the Church of Greece's delegation at the European Union, Nikos Savvopoulos, to the European Commission's adviser on religious issues, T. Jansen.

The announcement said the Orthodox Church of Greece's interest was stressed for its active participation in European events, which led to the creation of its delegation in Brussels.

Mr. Jansen listened with interest to the European prospects for the Church of Greece and agreed to its inclusion in the list of religious denominations represented at the European Commission.

## Belarus Leader Pledges to Return Church Property

PRAGUE — Belarusian President Alyaksandr Lukashenka said on Sept. 27 in Vitebsk that the state is ready to give back any property that Communists confiscated from the Church in the 1930s and 1940s, Interfax reported the next day.

While attending religious events in Vitebsk to mark the visit of Patriarch of Moscow and All Russia Aleksei II, the Belarusian president also pledged state assistance to the construction of Orthodox churches in Belarus. "Orthodoxy is the only barrier that protects us from falling into an abyss," the agency quoted Lukashenka as saying the same day in Polatsk.

On his four-day visit to Belarus, Aleksei II praised Lukashenka's contribution to the cause of the "spiritual rebirth of his people" and noted that Belarus's greatest assets are "people who very much love their country and their president."

Afterward, Patriarch Alexei sent a letter to President Lukashenko on Sept. 28, stating that "the strength of our peoples is the fraternal unity."

The Russian Patriarch thanked Lukashenko for the cordial welcome, given to him on Belarusian land. "We gained the most important thing — a vivid feeling of the living love for the people of Russia on behalf of the Belarusian people, the love rooted in the centuries-long history," the letter says.

Belarusians, who lived through a tragedy in the Second World War years, "are well-aware how important it is to preserve the unity and not to yield to the irresponsible appeals of destructive forces for the disintegration," it notes. The Russian Orthodox Church "has consolidated the Slavic peoples on a spiritual basis over the 1,000 years of its history, and helped them to overcome all disturbances and troubles."

Alexei II views President Lukashenko as "a statesman of the new type, who tries to bring to nil the artificial partition between the Church and the state, which appeared in the years of atheism." These relations are now based on the mutual assistance and support, the Patriarch said.

The Russian Patriarch thanked Alexander Lukashenko for presenting him the supreme state award — the Order of Francis Skorina — which marked the activity of Alexei II for the development of friendly relations between peoples.

## Russian Patriarch Calls for Reform of WCC

WARSAW (ENI) — Patriarch Alexei II of Moscow has warned that the continued participation of the Russian Orthodox Church in the World Council of Churches (WCC) will depend on the ecumenical organization's "total reconstruction."

By Jonathan Luxmoore

"The Russian Orthodox Church has been and remains open to constructive dialogue with Christian denominations, and sees participation in international ecumenical organizations as a mission," the church leader said in an extended interview with a prominent Polish newspaper, *Rzeczpospolita*. "But like most other Orthodox churches, ours has to react critically to negative tendencies — which must be rejected categorically by Orthodoxy — in the World Council of Churches."

The patriarch's comments follow criticism by many Orthodox churches of the WCC, which has more than 330 member churches, mainly Protestant but also including the leading Orthodox churches. The Russian Orthodox Church is the WCC's biggest member church. Many Orthodox leaders have described the WCC's activities as too Protestant, and too heavily influenced by what they believe to be a liberal Western agenda. The issue of Orthodox participation in the WCC is further complicated by the campaigning of many arch-conservatives within the Russian and other Orthodox churches for all ties with ecumenical bodies to be cut. The Orthodox leadership has generally tried to resist such extreme views, preferring a policy of constructive criticism of the WCC.

Patriarch Alexei said in the interview that "important theological principles and moral injunctions" had been discarded by "certain Protestant confessions" which had imposed their "altered principles" on other member churches through "mass propaganda."

"This is possible because extreme lib-

erals, without representing the majority of Christians, have gained a dominant position," the patriarch said. "All of this has forced us to demand a total reconstruction of the World Council of Churches, so that the Orthodox churches' opposition to such practices can be acknowledged. We are making our future participation depend on this."

The World Council of Churches is in fact undergoing a restructuring to make the organization more efficient and its operations more transparent. This is part of a process to develop a new "Common Understanding and Vision (CUV)" which emphasizes the WCC's role as "a fellowship of churches" promoting cooperation between them, rather than its role as an organization with a wide variety of programmatic activities with little direct involvement by the member churches. The WCC is also investigating ways to discuss with its Orthodox member churches means of increasing their participation in the council's activities and responding to their criticisms.

The newspaper also asked Patriarch Alexei about the sensitive issue of his jurisdiction over Orthodox churches in countries outside Russia which used to belong to the Soviet Union. Some members of these Orthodox churches believe that now that their nations are independent of Moscow, their churches should be independent of the Moscow patriarchate.

Next January the patriarch, who was host in Moscow during a recent visit by the new leader of Poland's Orthodox Church, Metropolitan Sawa, will become the first Russian Orthodox leader to visit Poland, a predominantly Catholic country.

The Ecumenical Patriarch, Bartholomew, who is regarded as *primus inter pares* — first among equals — of Orthodox Patriarchs and whose see is in Istanbul, also held talks with government and church leaders during a seven-day tour of Poland, that began Oct. 10

## Late Metropolitan of Volos Ioakeim Honored

Israel recently include the late Greek Orthodox Metropolitan of Volos, Ioakeim, among its "Righteous Among Nations" in a ceremony honoring the high-ranking clergyman's role in saving 762 Greek Jews from the Nazis.

Israeli ambassador to Greece, Ran Curiel, will present the award to the family of the late metropolitan of Volos, during a ceremony to unveil a Holocaust memorial in the central Greek port city.

Metropolitan Ioakeim was instrumental in saving Volos' Jews. When Nazi occupiers instructed the rabbi of the city to provide them with a list of the city's Jews, Metropolitan Ioakeim interceded with the German consul, who advised him to help the Jews flee. Metropolitan Ioakeim warned the rabbi that the Jewish community had to flee immediately and also instructed the priests in the region to help in any way they could.

Before leaving, many Jews entrusted Metropolitan Ioakeim with their valuables, all of which were returned to the survivors after the war.

Metropolitan Ioakeim also urged residents of Volos to return to the survivors any property that had been taken from the Jewish community.

Of the 882 Jews living in Volos before the occupation, 762 survived. An estimated 70,000 Greek Jews died during the Nazi occupation of Greece, the bulk of them were Sephardic Jews from Thessaloniki.

Approximately 160 Greeks have been honored with the Yad Vashem "Righteous Among Nations" award for providing sanctuary and assisting the Jews of Greece during World War II.

## Greek-Cypriot Pilgrims Visit Patriarchate of Alexandria

A passenger ship with 700 Greek-Cypriot pilgrims arrived in Alexandria on Oct. 10 to visit the ancient Patriarchate of Alexandria, founded by the Apostle and Evangelist, St. Mark.

Patriarch Petros addressed them, briefly describing the history and current role of the Patriarchate and Church of Alexandria. He stressed amongst other things that the Throne of Alexandria has been associated with the island of Cyprus since Apostolic times — The Evangelist Mark, founder of the Patriarchate, was the nephew of St. Barnabas the Apostle, founder and protector of the Church of Cyprus.

Following the address, the visitors paid homage to the holy relics of Sts. Mark the Evangelist and Apostle, Barnabas, Mamantos, Pantaleimon and Ierotheos.

The pilgrims went on to visit the Holy Monastery of St. Savvas in Alexandria. A small group also visited El Alamein, while others visited Cairo.

## Alexandria Patriarchate Celebrates St. Nectarios

ALEXANDRIA, Egypt — Celebrations honoring St. Nectarios, Metropolitan of Pentapolis, the "Wonder-worker" began recently at the Patriarchate of Alexandria as part of a year-long tribute to the saint, with Patriarch Petros VII officiating.

His Beatitude celebrated the Great Vesper service on Sept. 5 with the blessing of the five loaves of bread (Artoklasia) and addressed the people on the significance and importance of his role in the contemporary world.

On Sept. 6, His Beatitude Petros VII, assisted by Dionysios, Metropolitan of Leontopolis and all the clergy of Cairo, celebrated the Divine Liturgy.

During the service, His Beatitude spoke about the life, miracles and virtues of St. Nectarios. He declared the year 1999 as the "Year of St. Nectarios" and assured the faithful that celebrations will continue throughout the year in honor of the saint.

The Cathedral of St. Nicholas, Cairo, was packed with Greek and Arab Orthodox Christians, who came to honor the saint of Alexandrian See, St. Nectarios, who was also Patriarchal Vicar of Cairo in his time. Present during the celebrations were: Mr. G. Asimakopoulos, ambassador to Greece in Egypt, His Excellency, Charalambos Kapsis, ambassador to Cyprus in Egypt, the consul general of Greece, the Cairo Greek and Arab communities' presidents, together with members of their Administrative Committees.

The service was uplifted by the musical skills of Mr. George Vallas, the Great Ecclesiarchis of the Patriarchate, who led the choir.

Following the Divine Liturgy, met with officials and the faithful who gathered at the home of St. Nectarios, which is currently being renovated.

His Beatitude welcomed all to a luncheon, during which he addressed those present on the significance of the feast.

## Restoration of 300 Year-Old St Kolli Church Begins

GRAMSH, Albania (ATA) — The St. Kolli church in Grabove of Gramsh, one of the famous monuments of middle Albania, is scheduled to be restored by 1999.

For the first phase, that of building the ruined walls and restoration of wood objects, the Orthodox Autocephalous Church of Albania has recently provided 30 million leks, which have begun to be released by the local construction firm "Sogora", the head of the district council, Bashkim Koci.

St. Kolli, besides its architectural values, has especially become known for its 18<sup>th</sup> century frescoes and icons.

Specialists in monuments of culture will work for the second phase in order to preserve the artistic originality of works.

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WORLD WIDE WEB HOME PAGE

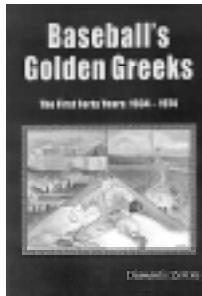
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# MISSIONS

## The Mission of Orthodox Bookstores

"You are the light of the world." (Matthew 5:14) How does the Orthodox Church let its light shine before the people of America? One way is to open visible and easily accessible Orthodox Bookstores in every city.

By Catherine Lingas

In Portland, Oregon, there are two Orthodox bookstores. "Ethos" the Greek Orthodox Bookstore is situated across the street from Holy Trinity Greek Orthodox Church.

Like most large churches Holy Trinity has a library which for many years also sold books, icons, and other items for the Orthodox home. In 1986 the store front in a building owned by the church became available and it was decided to move the bookstore operations there. Ethos has been operating five hours a day, four days a week plus Sunday after liturgy for the last 12 years staffed entirely by volunteers.

Less than half of the customers are parishioners, many are people seeking to know more about Orthodoxy. The bookstore provides a place to ask questions and to get information before taking the step of making an appointment to talk with a priest.

Many people do not want to "bother" a priest with what they feel may be silly questions, but in the friendly atmosphere of the Bookstore they feel free to ask, "Do you have to be Greek to join the Greek Orthodox Church?" Sometimes it takes several visits before people feel comfortable to ask something that is bothering them such as the person who said, "I'm a dropping out Christian and I've lived a tough life, do you think the Orthodox Church has any place for a sinner like me?"

A university student said "I read the

books, now I want to know, do the Orthodox really believe and practice what it says in these books?" All three questioners eventually joined the Orthodox Church.

The icons displayed and visible from the street have proven to be powerful missionary tools. A young couple newly enrolled in an Evangelical college saw the icons displayed on the store walls and heard about Orthodoxy on a recent trip to Jerusalem. They asked a lot of questions, bought an icon and over the next two years they switched colleges, became Orthodox, and are preparing to go to seminary.

One woman, a cradle Greek Orthodox, had left the Church as a teen-ager and was very involved with her husband in a small Protestant church. She kept driving by and seeing the icons. One day she stopped, bought a small icon and became a regular customer. She frequently talking about being drawn back to the Orthodox Church but did not want to rejoin the Church without her husband.

Soon she bought a book which answered all her husband's questions. The next year they became Orthodox, sold their home and furniture, and moved to Thessaloniki where he entered theological school. Now ordained, Fr. Leon and Presbytera Candace Scheffe have been assigned as missionaries in New Zealand.

As Orthodox we must make ourselves visible, we must provide the opportunity for those seeking us to find us. Bookstores are an obvious way to let our light shine.

Catherine Lingas managed Ethos Bookstore for 10 years. She served as Treasurer of the Orthodox Christian Mission Center and President of the Commission for Orthodox Mission and Evangelism (C.O.M.E.) of the Diocese of San Francisco.

## Mobile Dental Clinic Begins Work in Albania

TIRANA — Under the initiative of Archbishop Anastasios, and in cooperation with the Monastery of Simonopetro of Mt. Athos, the Orthodox Mobile Dental Clinic program is currently in operation.

The Orthodox Mobile Dental Clinic, part of INTERREG II, an Albanian-Greek Dental Health program approved by the official health board of the European Community and the Greek Ministry of Health be-

gan this spring. The Mobile Clinic is a large van which contains modern dental equipment. Dental care services include regular teeth cleaning, fillings, emergency care, placement of bridges for children and treatment of various oral infections.

The Mobile Clinic will consist of two phases: the first phase includes a cooperative effort between Greek and Albanian dentists and the second will consist only of Albanian dentists.

## OCMC Team Visits Calcutta, India

A missionary team organized by the Orthodox Christian Mission Center visited Calcutta, India, Sept. 5-25, to conduct religious and medical care seminars for the Orthodox faithful and catechumens.

The team was led by Fr. Evagoras Constantinides and it is now being observed by Metropolitan Nikitas who is vis-

iting Calcutta to meet with Fr. Ignatios Sennis and to view the progress of the orphanage, the clinics and the church buildings.

His Eminence will also ordain two young men to the priesthood to meet the needs of the growing community of faithful in the Calcutta area.



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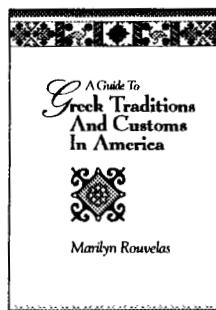


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## HALLOWEEN . . .

By Maria Karalekas

We've heard it all before, and there are two sides to this debate: those who argue that Halloween, because of its pagan roots, should not be celebrated by Christians and those who observe Halloween simply as an occasion where kids get to dress up, go to parties, and just have fun, without attaching any sinister overtones to this ritual.

The celebration of Halloween began in pre-Christian times among the pagans who lived in Great Britain, Ireland, and Northern France.

October 31 is the day before the western Church celebrates All Saints. On this day, the Church commemorates the souls of the deceased, like an Orthodox Saturday of the Souls. The Western equivalent of Orthodoxy's All Saints Day became known as "All Hallow's Day." All Souls Day preceded All Hallow's Eve (or Hallow 'een').

Unfortunately, in the Western tradition, the prayers for the departed became less and less associated with this day. In their place, the old pagan religion resurfaced and the remnant of that resurgence is what we see today in the form of children masquerading as ghosts, witches, and other characterizations.

This article is not advocating one position over another as to the celebration of Halloween by Christians. It is instead an examination of whether we as Christians place as much emphasis on Christian holidays and feast days as we do on secular ones. How much effort do we expend on educating our children about the feast days of our church and celebrating the lives of the saints with them? When we celebrate Halloween, we buy candy, costumes for our children, and take the time to go out trick or treating with them. It's all part of the ritual and fun one might say. Granted, but do we expend the same effort and care to take our children to Divine Liturgy on major feast days, or on Sundays for that matter, and offer them the gift of Holy Communion?

These are all indispensable means for our children to grow in their relationship with Jesus Christ.

Christ said, "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it." (Matt. 7:13-14) It really doesn't take much effort for us to abide by the customs and values of our present day society.

We usually take the path of least resistance to the corrupt culture that surrounds us. It takes much more effort and sacrifice on our part, though, to live a Christian lifestyle which may diverge from the societal norm and puts us at risk of being labeled different or radical.

The great debate about Halloween goes on, but let's all consider for a moment whether or not we are "tricked" by the allure of secular holidays such as Halloween while ignoring the "treat" or gift offered by participating fully in the life of our Church. Our children know exactly when Halloween is, which costume they're going to wear this year, and they've already scouted out which houses in their neighborhood offer the best treats! Do they know, however, about fasting and prayer and its significance in their lives? Have they been taught about repentance and confession and have they been encouraged to seek these out when they've gone astray? Teaching our children to celebrate the lives of saints not only provides them with lifelong examples of faith and virtue but it teaches them to persevere in their struggle to achieve holiness. They learn that one who chooses to follow Christ is not perfect but rather is one who rises and falls time and time again without ever giving up or losing faith in Christ's redeeming love.

Such are the treasures which we must reveal to our young people and begin to concern ourselves more with prioritizing the spiritual holidays above the secular rituals.

## What Do You Think?



to **Cindy Crawford** and her ABC special last month called "Let's talk about Sex."

Her only motivation for airing this special was "to get people talking about sex." Since when do people need encouragement to talk about sex? The show addressed the sexual styles and preferences of various individuals coupled with the repeated flashing of sexually alluring images. News flash: "This special was neither newsworthy nor entertaining!"



to **Mark McGwire** and **Sammy Sosa** for their unflinching support and respect for one another through-

out the greatest "home-run chase" ever. They not only captivated the minds and hearts of millions of fans with their incredible talents and batting abilities but they did so by applauding and recognizing each other's talents, thus, setting high moral standards for their impressionable young fans.



to **Sunrise Family Video** in American Fork, Utah, as well as the members of that moral-conscious commu-

nity. For a cost of \$5, employees of the video store will edit out controversial scenes from the film "Titanic" in which Leonardo DiCaprio paints Kate Winslet in the nude or lies with her behind steamy car windows.

The owners of the Video store claim, "People around here want to see new movies, but they don't want the nudity in their homes with their children."



to **Jonathan Taylor Thomas**.

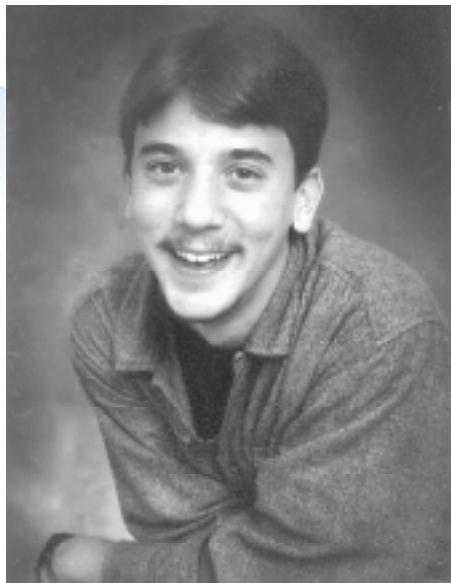
The 17-year-old actor chose to concentrate on preparing himself for college by becoming a full-time student at a private high school rather than continuing on for an eighth season of ABC's hit Home Improvement. "I've been dreaming of going to college all my life," he says. "School comes first."

**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

**ANGELO LENAKAKIS**  
Annunciation Church,  
Sacramento, Calif.



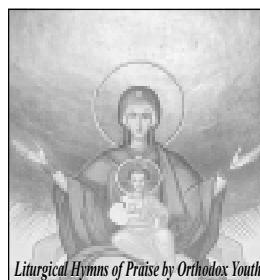
**PROFILE:** 16 years old; Sophomore at Roseville High School in Roseville; favorite subject is history; plans on going to college after high school; not sure yet what he would like to major in, but his plans for the future include serving the church in some capacity; has attended camp at St. Nicholas Ranch in Dunlap, and became interested in monastic life after visiting the monastery of "Theotokos of the Living Spring" which is on the camp grounds; has since visited monasteries on Mount Athos and Arizona; is intrigued by monasticism, its tradition and way of life; His role model is Fr. Ephraim from Philotheou monastery on Mount Athos, a very humble and spiritual man who has taught him much about prayer, humility and standing up for what he believes.

**SERVICE:** Altar boy for many years; assists in chanting and reading during Orthros and sometimes during Vesper services

**ADVICE TO PEERS:** Don't be embarrassed to do the right thing. It's important to keep our minds, bodies and souls pure because this is what our faith teaches us. Peer pressure and the negative influences

of smoking, drinking, and pre-marital sex are all around us. Do not be afraid to say "No" and to stand up for your beliefs. Stay close to the Church, maintain a clear vision of your goals in life, and never compromise your beliefs or values.

**FOOD FOR THOUGHT:** Pray and keep good thoughts; The Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy on me a sinner," is a very important prayer that you can pray anytime and anywhere and it will protect you from many dangers.



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## CHOIRS

from page 10

committed not to just the music, but primarily to the Faith, to the Gospel of Jesus Christ, which is the content, the essence of Him and to whom the music is addressed. We church singers should be trying to live an exemplary life full of faith and love both inside and outside the church edifice. We do not put on and take off the Faith as though it were a garment. If anything, we were given that garment of Faith at our Baptism and must wear it at all times and in all places!

### Behavioral Problems in the Choir Loft

When Jesus was praying in the Garden of Gethsemane and He found the Disciples repeatedly falling asleep because of their weariness, He said, "Indeed, the spirit is willing but the flesh is weak." (Matthew 26:44) Choir lofts have their benefits and advantages but they also have their disadvantages and environment for behavioral problems. There is a garden variety of behavioral problems. One of the most critical ones is for a choir to forget they are in the church edifice, the House of God, whether a service is going on or not. This is especially noted at choir rehearsals when conversations are loud, inappropriate and disrespectful.

But this also occurs before, during and after church services. For example, I find it particularly disconcerting to sense the choir in the balcony during the Orthros Service and to note that they are doing a variety of things; one of which is to have their backs to the Holy Altar. This is also noted when the cantor sings a hymn. I never cease to be amazed how we give our undivided attention during the Gospel passage but take a "seventh in-nig stretch" during the Epistle Lection.

But there are often other behavioral problems of greater consequence—some conspicuous and some subtle. Without wishing to offend anyone, arguments, complaining, bickering and sometimes arrogant pride impede the purpose of choir -singing. St. Paul reminds us (II Corinthians 9:7): "The Lord loves a cheerful giver." "The spirit is indeed willing but the flesh is weak." St. Paul writes the following words to the Colossian Christian Church: "Let the word of Christ dwell in you richly, teach and admonish one another in all wisdom, and sing psalms and hymns and spiritual songs with thankfulness in your hearts to God."

We must learn to "teach and admonish one another" in a way that is not insensitive, not offensive, not denigrating, and not hurtful. How? By "letting the words of Christ dwell in you us richly." In addition, our inappropriate and unbecoming behavior might very well be scandalous and disillusioning, intimidating and frustrating for new and potential choir members, as well as for some who are hypersensitive and prone to be influenced adversely.

Again St. Paul writes to the young Bishop Timothy of Ephesus (3:14-15) these profound words: "I hope to come to you soon, but I am writing these instructions to you so that if I am delayed, you may know how one ought to behave in the household of God, which is the Church of the Living God, the pillar and bulwark of the truth." Therefore, we must always remind ourselves that we "ought not only to know but how one ought to behave in the household of God, which is the Church of the Living God."

### Interpreting Chanting and Singing

When I was in seminary I found myself abusing my voice because I didn't know how to use it. I went to a voice teacher who was both good and insightful. I didn't know how to read European music notation so she asked me to bring my Byzantine hymnal and sing some hymns. I got to about the third line when suddenly she told me to stop. "You are chewing all those words up and they don't make any sense," she said. I responded, "How do you know? You can't read Greek." "Doesn't Greek have nouns and vowels?" she retorted. "Doesn't Greek have syntax rules? Doesn't Greek have com-

mas and periods? Why do you suppose they put them there?" Then I got my first lesson in interpretive reading and interpretive singing. "Interpretive reading and interpretive singing are just like conversation," my voice teacher told, "but just a little more formal."

A classical example of interpretive singing is that somber and yet beautiful hymn you sing on Holy Thursday evening, the first half of our Good Friday Services. Of course, I speak of "Simeron krematai." Listen to the contrasting couplets:

-Today is hung upon the Tree

-He who suspended the land in the midst of the waters.

-A crown of thorns crowns Him

-Who is the King of Angels.

-He is wrapped about with the purple of mockery,

-Who wrapped the Heavens with clouds.

-He received buffetings,

-Who freed Adam in Jordan.

[Notice the change of the tone and mood.]

-He was transfixed with nails

-Who is the Bridegroom of the Church!

-He is pierced with a spear

-Who is the Son of the Virgin!

-We venerate Your Passion, O Christ.

[Notice how the Crucifixion is cast in the backdrop of the Resurrection.]

-Show also unto us Your Glorious Resurrection!

### Improving Our Spirituality and Relationship With God

Our age is a secular and hyperactive age. Few people, including choir members, find their way to the Church more often than Sunday morning and a weekday rehearsal. If we are to improve our spirituality and relationship with God we've got to be more than "Sunday Morning Christians". As church singers we must be zealous lovers of the Church and all her sacred services throughout the week and throughout the year. We must develop a sense of values in which the Church is first and foremost on our priority list.

If we really enjoys the experience of liturgical worship, then the moment which marks the end of one service is the beginning of anticipation for the next one. At the end of each divine service we must thank God for the encounter that has just taken place. Then begins the joyous anticipation of the next church gathering of the Body of Christ. We must seek and pursue and cultivate an all-encompassing spirituality, so that both our singing and our religious life will permeate and spread "the fragrance of the knowledge of God everywhere." (II Corinthians 2:14)

### Epilogue

Jacob of the Old Testament connived with his mother, Rebecca, to deceive his father, Isaac, and to cheat his brother, Esau. In Genesis, chapter 28, we find Jacob fleeing from his brother Esau and repenting for his sinful deeds. In Bethel he seeks refuge and has a dream where he sees God. We pick up the text at verse 15:

"Behold, I God am with you and will keep you where you go, and will bring you back to this land; for I will not leave you until I have done that of which I have spoken to you." Then Jacob awoke from his sleep and said, "Surely the Lord is in this place; and I did not know it." And Jacob was afraid, and said, "How awesome is this place! This is none other than the House of God, and this is the Gate to Heaven."

My Dear Brothers and Sisters in Christ, we, you and I, are called upon to "Mystically Represent the Cherubim Angels" at every worship service. How?

"By singing to the Life-giving Trinity the thrice-holy hymn" through our diligent preparation and conscientious, sincere rendering of every hymn and every response.

-By "Laying aside all worldly cares: that we may receive the King of all." Not getting rid of our problems, woes and anxieties, but "laying them aside so we can receive the King of all," who will help us encounter them

and rise above them.

"Who comes upborne by the Angelic Hosts." The Greek word is "δορυφορούμενος;" doryforoumenos and describes how the ancient Roman officers would criss-cross their shields and form a platform for the Roman General to be seated on a victorious throne as he was brought into the territory he had conquered.

As choir member, as church singer, you can "mystically represent the Cherubim An-

## ΕΙΣΗΓΗΣΗ...

⇨ σελ. 14

σκειακών, την μέριμναν ημών διά την αφύπνισιν του ενδιαφέροντος προς προστασίαν του περιβάλλοντος, τον επικείμενον εορτασμόν της πρώτης χιλιετηρίδος της ζωής της εν Αγίω Όρει Ιεράς Πατριαρχικής και Σταυροπηγιακής Μονής του Οσίου Ξενοφώντος, την δαπάναις του Άρχοντος Μεγάλου Λογοθέτου και Μεγάλου Ευεργέτου του Οικουμενικού Πατριαρχείου Παναγιώτου Αγγελοπούλου και των μελών της οικογενείας αυτού ανακαίνισιν της Πατριαρχικής Μεγάλης του Γένους Σχολής, την διακαή προσμονήν ημών διά την επαναλειτουργίαν της εν Χάλκη Ιεράς Θεολογικής Σχολής, τας προσπάθειάς και τας δυσχερείας διά την προπαρασκευήν της Αγίας και Μεγάλης Συνόδου της Ορθοδόξου Εκκλησίας, και εν γένει τους αγώνας διά Χριστόν και διά την Ομογένειαν και διά την όλην Ορθοδοξίαν αδιακρίτως και μετ' ίσης πατρικής στοργής, γωρίζετε μερικώς, αλλά δεν επαρκεί ο χρόνος όπως αναπτύξωμεν λεπτομερώς. Ικανάς ειδήσεις περί πάντων τούτων ευρίσκει τις και εις τα υπό της Μητρος Εκκλησίας εκδιδόμενα έντυπα «Επίσκεψις», «Κληρονομία», «Ορθοδοξία» κ.α., των οποίων το χρέος διάδοσεως και οικονομικής υποστηρίξεως περιττόν όπως τονίσωμεν.

Κατακλείοντες ήδη τας εισαγωγικάς

gels" by taking your voices, your devotion, your dedication and your love for Christ and His Holy Church, and forming that invisible platform to bring Christ into our midst. And having accomplished that through your singing, the worshipping family might also be moved to say along with Jacob of the Old Testament, "Surely the Lord is in this place and I did not know it. How awesome is this place! This is none other than the House of God, and this is the Gate to Heaven."

ταύτης παρατηρήσεις, παραδιδόμεν την σκυτάλην του λόγου τοίς Ιερωτάτοις εισηγηταίς και συνέδροις και αναμένομεν παρ' αυτών πλατυτέραν ανάπτυξιν και βαθυτέραν διερεύνησιν του τε γενικού κεφαλαιώδους θέματος «Έν επιτηνώσει ορθόδοξοι» και των προμνησθέντων μερικωτέρων τοιούτων, ίνα διά της των πάντων συνεισφοράς αλλήλους συμβοηθώμεν, του Κυρίου παρισταμένου και χαρίζοντος ημίν πάσιν πλουσίαν την του Αγίου Αυτού Πνεύματος χάριν, ής χωρίς ουδέν δυσησόμεθα ορθόν κατανοήσαι και πράξαι.

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Καλώς ήλθετε και πάλιν, άπαντες οι αδελφοί εν Κυρίω, Όστις ευλογήσαι τας εισόδους υμών και τας εξόδους ενταύθα και χαρίσοιτο ημίν ψυχωφελή και καρποφόρον την εν τω Ονόματι Αυτού αναστροφήν και κοινωνίαν ημών.

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## a Caring Environment



YONKERS, N.Y. — One word best summarizes the purpose of St. Michael's Home. Caring.

In the 40 years since its founding in 1958 by Archbishop Michael whose dream it was to provide a place where elderly Greek Orthodox Christians could live in dignity, the facility has met the needs of hundreds of senior citizens in a loving, caring environment.

Over the years, many changes have taken place the Home; an expanded facility, clean, comfortable surroundings, ample amenities and a spiritual setting

### Story and photos by Jim Golding

with the presence of clergy assigned to minister to residents throughout the year.

Another means of caring is through good health care. St. Michael's is not a nursing home, although the Very Rev. Archimandrite Andonios Paropoulos, the director, said he feels there is a need for one in the New York area. Under state law, it is not permit-



(above) Two plaques at the entrance to the Home commemorate the visits of Ecumenical Patriarchs Dimitrios and Bartholomew.

(left) Dena Dimitropoulou lights a candle before attending paraklesis service.

(below) A favorite pastime residents look forward to, is fellowship at lunch.

### Criteria

Fr. Andonios explained that to be accepted as a resident, applicants must be of Greek Orthodox background and a minimum of age 62 for women and 65 for men.

There is no income requirement, although residents pay a monthly boarding fee based on their accommodations, which range from a semi-private room with a common bath for \$1,250 a month, to a private room with a private bath for \$1,950 a month.

Since not all residents living on social security can afford these prices, a Supplementary Security Income program is available from the state Department of Social Services that provides \$818 a month to the Home and a small monthly allowance for the resident.

The facility's annual budget for 1997 was \$800,000, with \$500,000 coming from boarding fees and the remainder derived from private contributions. "People have been very generous," noted Fr. Andonios.

For additional information, or to arrange a visit to the Home, call (914) 476-3374, or write: St. Michael's Home, 3 Lehman Terrace, Yonkers, N.Y. 10705.



Seniors, including John Potaris, have a ball during Maureen Moss' physical therapy class every Wednesday morning. (below) One activity during physical therapy involves flipping and turning this parachute to exercise their hand, wrist and arm muscles.



ted to accept or keep a resident whose health has deteriorated to the point of needing continuous medical care.

But Fr. Paropoulos notes that the 45 residents receive weekly visits from a geriatric specialist, an internist and a podiatrist, and other physicians are available on call, including an audiologist, an optometrist, a psychiatrist and a dermatologist.

The residents are also transported to private physicians and to the hospital for outside medical appointments if necessary.

### Physical therapy

Most recently, St. Michael's has initi-

ated a weekly physical therapy program in which as many as 23 of the residents participate.

Every Wednesday, Maureen Moss, a geriatric physical therapist from nearby St. Joseph's Hospital's long-term home care department, comes to the facility and puts the seniors through several exercises.

With assistance from Anna Kakomanolis, assistant to Fr. Paropoulos and director of resident life who does some translating into Greek, Ms. Moss guides the participants, most of whom are in their '80s and '90s through a half-hour of hand, finger and leg movements, and other balance and



coordination exercises.

"They're very positive about the exercise program," said Ms. Moss. It is her first experience with a large Greek population and she has benefited reciprocally from the program, noting that "they teach me (Greek) words each week." She adds, "My best is 'to onoma mou einai Maureen.'"

### Others care

Another important facet of life at St. Michael's that residents thrive upon is regular visits by numerous groups of the Greek Orthodox community, including Philoptochos, Goyans and YAL members. "They really look forward to group visits," said Fr. Andonios. He added that 20 full-time staff members and several part-time employees care for the residents 24 hours a day, every day, and that they view the elderly as family.



Director of Resident Life Anna Kakomanolis helps Marianthi Gazis down a corridor.



Shopping day. Wednesday and Friday afternoons are shopping days for the residents, who climb into the St. Michael's bus for a jaunt to their favorite stores.