ORTHODOX OBSERVER

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ARCHBISHOP SPYRIDON reads from the New Testament as President Clinton, Vice-President Gore and their families attend a National Prayer Service. *(N. Manginas photo)*

Archbishop Spyridon at Presidential Inauguration

WASHINGTON — Archbishop Spyridon was invited to take part in the Presidential Inaugural National Prayer Service in Washington on the morning of President Clinton's inauguration Jan. 20.

The service took place at the Metropolitan African Methodist Episcopal Church at 8 a.m. and featured scriptural readings, hymns and prayers.

His Eminence gave the New Testament reading, taken from the Book of Revelation

See INAUGURATION, on page 3

1996 Stewardship Giving Exceeds Past Years' Totals

Efforts by the Archdiocese to increase parish financial contributions through greater outreach proved very successful as income from the 1996 Total Commitment Program has surpassed the previous high by nearly $658,000.

According to information from the Department of Stewardship Ministry, the Archdiocese received more than $8.15 million for the year. The figure for 1995 was $7.46 million and the 1994 total over $7.49 million, the highest amount raised prior to this year.

Upon learning the news, Archbishop Spyridon responded that he was "most grateful to all the bishops and the communities within their respective dioceses who came forward to fulfill their obligations to the national Church."

The Archbishop added, "We must begin to reach all the faithful and provide the services and ministries essential for the growth and expansion of our Church here in the Americas."

He also said that a greater effort will be made to keep the communities informed "of how their moneys are being returned to them as services." One way he plans to do this will be through the Orthodox Observer, which beginning in March will increase its frequency to 18 issues per year.

Funds from the Total Commitment Program support the Archdiocese National Ministries. These include religious education and Hellenic College-Holy Cross School of Theology, the diocesan ministries, which receive a portion of stewardship revenue, outreach programs that include youth ministry and Orthodox missions, community services such as the Registry Department, support of the Ecumenical Patriarchate and world Orthodoxy, and communications.

A major factor in the program's success was the stepped-up efforts since September by the Stewardship Ministry and diocesan bishops to contact parishes, especially those that had not sent in their contributions, and to emphasize the importance of their participation.

"We worked with each parish and the funds started coming in," said Stewardship Ministry Director Paulette Poulos. "The parishes did their part more than in the past and we want to publicly thank everyone."

She also praised the bishops for their support and leadership in their dioceses. "The key to a successful stewardship ministry can only be through the cooperation, guidance and leadership of the diocesan bishops," she said. "We plan to make every effort to work in conjunction with each bishop and chancellor to secure that all parishes faithfully offer their monthly commitment to the Archdiocese."

Even the smallest communities have given their wholehearted support to the Total Commitment Program. One example is St. George Church in Lynchburg, Va., a community consisting of 21 persons and no full-time priest, but that has fulfilled its annual commitment of $1,020 without prodding from Stewardship Ministry officials.

See STEWARDSHIP, on page 3

Hundreds Welcome Archbishop

A Homecoming Combined with the Epiphany

By Nikki Stephanopoulos

TARPON SPRINGS, Fla. — Excitement mounted at Tampa International Airport on the evening of Jan. 3 as costumed children wildly waving Greek and American flags, television and news photographers maneuvered for position amongst the assembled clergy, Greek Orthodox faithful and curious onlookers awaiting the arrival of TWA Flight 305 and His Eminence Archbishop Spyridon from New York.

An endless line of passengers disembarked, mystified by the lights, cameras and enthusiastic crowd. A roar finally went up, "There he is! There he is!" People strained to be the first to welcome him back home, cameras flashed, microphones were extended to pick up every word - this was truly a glorious moment for the Greek Orthodox faithful of Tarpon Springs and the Tampa Bay area of Florida.

His Eminence Archbishop Spyridon, the first American-born prelate of 1.5 million Greek Orthodox Christians in America, graduated from Tarpon Springs High School in 1962. Though his given name was George P. Papageorgiou, he was known as "George" and came from Rhodes, Greece, to live with relatives for his junior and senior year of high school to improve his command of English.

This was a weekend to be long remembered in Tarpon Springs for it also marked the return of a Tarpon Springs native, Metropolitan Nikitas Lulias, who was enthroned Sunday, Jan.12 as the first Greek Orthodox Metropolitan of Hong Kong.

Of all the observances of Epiphany (Theophany-manifestation of God) throughout the world, none is more deeply religious in tradition and significance or more colorful, than in the Greek Orthodox Church. and nowhere does the observance take place on the scale witnessed in Tarpon Springs, which introduced the Greek Epiphany and its traditions to the American public in the 1930's.

Hundreds of pennants float in the breeze, Greek and American flags fly everywhere, lighted crosses decorate the lamp posts lining the streets and thousands of people, of every faith and denomination, from throughout the United States and Canada, come to witness the impressive ceremony which begins at St. Nicholas Cathedral, an exquisite Byzantine structure.

Hundreds packed the Cathedral to participate in the archieratical Liturgy celebrated by His Eminence Archbishop Spyridon assisted by Metropolitan Nikitas, Metropolitan Silas formerly of the Diocese of New Jersey; Bishop Alexios of Troas, newly appointed Vicar of the Diocese of Atlanta; Dean of the Cathedral Father Tryphon Theophilopoulos, Archdeacon Gerasimos, Deacon Anastasios, over 20 priests, including area clergy and several retired priests; the Cathedral chanters and choir.

Dignitaries present in the congregation included the Ambassador of Greece and Mrs. Loucas Tsilas, Congressman and Mrs.

SURROUNDED BY well-wishers, Theodore Koulianos, 16, holds the cross he retrieved from Spring Bayou and the trophy he received from Archbishop Spyridon following his dive. *(N. Manginas photo)*

See EPIPHANY, on page 28

ARCHDIOCESE NEWS

Archbishop Spyridon Pays First Visit to Chicago Area

CHICAGO — Archbishop Iakovos spoke of the need for unity during his first visit to the Chicago Diocese in mid-December.

During his Dec. 13-15 weekend stay, His Eminence attended events and services at the Diocese headquarters, at St. Spyridon's Church in Palos Heights and at Sts. Constantine and Helen Church in Palos Hills.

The Archbishop spoke of his greatest concerns, including education of the laity, interchurch marriages and the liturgical language.

He urged the faithful to better publicize the Church and challenged them to increase their basic theological knowledge. "Better articulation of our faith is the central issue I see before us," he said.

When he addressed a group of young adults, the Archbishop told them , "Your jobs today are in computer technology, AIDS research, medicine, genetic engineering, biological sciences, business and other such areas. Let us look to better articulate our faith as a church so that all the other issues with which we deal can be answered with wisdom."

The Archbishop also discussed his concerns about reclaiming many Greek Orthodox who have left the Church. He said he wants them to return and that the Archdiocese will create a Department of Evangelism and several task forces to "bring back thousands of faithful we have lost on the road."

He also addressed concerns on the language used in the liturgy. "It is important that our priests, that we as a church, do not impose a certain language on our congregations," said the Archbishop.

"What is important is to see what the congregation wants. We have certain priests who are trying to impose either their Greek or their English ... but this is not what we should allow to happen."

Chicago's Bishop Iakovos expressed his support of the Archbishop's position in an interview with the Chicago Tribune.

"He appreciates, as all of us should, heritage, language, theology which is Greek Hellenistic," the Bishop said. "At the same time, he realizes that, naturally, there will come an American Orthodox — an English Orthodox Church — without forcing the issue, which would create divisions immediately."

While the Archbishop mainly addressed internal church matters, he also spoke of outward concerns, primarily ecumenical dialogue. "The express will of Christ is that we all be one in him," Archbishop Spyridon told the Tribune. "There can be no Christian against the unity of the Christian Church, and the only way to achieve this is through dialogue ... carried out through truth and love."

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The Counsul General of Greece in Chicago with Mrs. Nicholas Zafiropoulos, exchange greetings with His Eminence Archbishop Spyridon and Bishop Iakovos of Chicago. *(Elias Zimianitis photo)*

LEFT: WELCOME TO THE NFL - Fr. James Gordon presents His Eminence, a former high school halfback, with a Chicago Bears football helmet on behalf of the Diocese Young Adult League members. The helmet bears the inscription "To Archbishop Spyridon, our spiritual head coach." *(Elias Zimianitis photo)*

RIGHT: A LITTLE GIRL presents the Archbishop with a chocolate rose at the airport.

A Warm Reception at Palos Hills Church

PALOS HILLS, Ill. — Parishioners and clergy of Sts. Constantine and Helen welcomed His Eminence to their church on Dec. 15. He was accompanied by Bishop Iakovos, Fr. Alexander Karloutsos, former assistant pastor of the community, and the Very Rev. John Heropoulos.

Among those greeting him were Frs. Byron Papanikolaou, the head priest; and Nicholas Jonas, parish council members, the pastoral assistant, various representatives from the parish's organizations, and children of the parish's Koraes Elementary School.

The Archbishop also toured the church complex and visited with the parish staff.

WITH 'HOOP STARS' - Members of the basketball teams at Sts. Constantine and Helen parish following a pep talk from His Eminence.

YOUNG ADULTS gather around His Eminence during their meeting. Also seated are Bishop Iakovos and Fr. Gordon, the Diocese Director of Youth and Young Adult Ministries.

INCREASED FREQUENCY

Keeping with Archbishop Spyridon's efforts to increase direct contact with the faithful and to better communicate the message of the Church throughout the nation, the Orthodox Observer, beginning in March, will increase its frequency of publication from eleven to eighteen issues a year.

ARCHDIOCESE NEWS

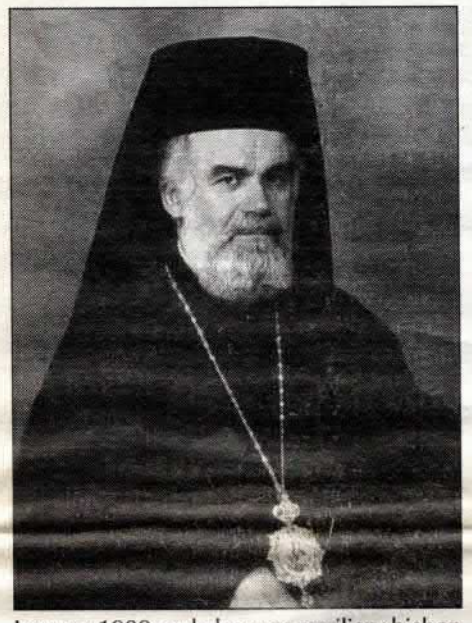
Bishop Alexios of Troas Named Vicar of Atlanta

NEW YORK — Bishop Alexios of Troas was named Archiepiscopal Vicar of the Atlanta Diocese as of Jan. 1, with responsibility for 56 parishes and 13 missions in eight southern states ranging from the Carolinas to Florida and Louisiana.

Bishop Alexios succeeded retired Bishop Iakovos of Catania who had been serving as locum tenens since the sudden death of Bishop Philip on Dec. 28, 1995.

Alexios was consecrated as titular bishop of Troas on May 17, 1987, by Archbishop Iakovos at Holy Trinity Archdiocesan Cathedral. He was enthroned one month later as bishop (horoepiscopos) of St. Demetrios Cathedral in Astoria.

The bishop had served as director of the Hellenic Cultural Center in Astoria since



January 1989 and also was auxiliary bishop for the parishes of Queens, Long Island, southern Connecticut and Upstate New York.

Born Dec. 25, 1943, in Patras, Greece, the first child of Spyridon and Angeliki Panagiotopoulos, Bishop Alexios is one of five brothers and two sisters.

Following junior high school, he entered the Ecclesiastical Academy of Athonias on Mount Athos and was tonsured a monk at the famed Monastery of Vatopaidiou on the Saturday of Lazarus in 1963.

He graduated from the academy in 1964 and was ordained a deacon in November 1965. Alexios served the Church of Greece in Patras and Athens until 1972.

Ordained to the priesthood on Aug. 27, 1972, he was assigned to St. Sofia Church in Patras. During this time, Alexios also was a monk at the Monastery of the Virgin Mary of Gerokomion Patras, where he lived.

Since the fall of 1969 he also had been enrolled at the University of Athens School of Theology, graduating in 1973.

He then came to the United States to pursue doctoral studies at Boston University and earned his Doctor of Ministry (D.Min) degree in 1977. While in Boston, he served as pastor of Dormition of the Mother of God Church in Burlington, Vt.

Following his studies, Alexios returned to Greece as abbot of his monastery in Patras.

Returning to the United States in 1978, Alexios served as dean of Sts. Constantine and Helen Cathedral in Brooklyn, N.Y., before being assigned to the Hellenic Orthodox community of Astoria in 1979.

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HIERARCHS OF SCOBA meet at the Archdiocese. At right is Rev. Dr. George Dragas, ecumenical officer. (Orthodox Observer photo)

SCOBA Hierarchs Hold First Meeting with Archbishop

NEW YORK — Hierarchs of the Standing Conference of Canonical Orthodox Bishops in America recently held their first meeting with Archbishop Spyridon at the Greek Orthodox Archdiocese.

His Eminence reaffirmed the harmony and communion of purpose that binds all of the jurisdictions together, stating plainly that the Church's unity is manifested through the unity of faith, doctrine, practice and worship which have always existed in the Orthodox Church of Christ.

In emphasizing the true and absolute unity of the Church, His Eminence commented on the need to continue expending every effort to connect the different jurisdictions in the everyday witness of the Church, both to society at large and to the flock of Christ.

During their sessions, the hierarchs discussed the Orthodox Christian response to various issues, including the legalization of same-sex marriages in Hawaii, which the Orthodox Church rejects.

They also discussed the recent instruction by the U.S. Catholic Bishops Conference to their clergy, regarding the giving of their Holy Communion to Orthodox, without consideration that the Orthodox Church does not permit her faithful to commune in any Church but their own.

This unilateral decision by the Roman Catholic bishops will be fully addressed at the next SCOBA meeting, with specific guidelines to the various Orthodox jurisdictions in America.

The hierarchs also agreed to a common and unified effort to issue joint pastoral encyclicals addressing contemporary problems that affect the Orthodox Christians in America.

The re-unification of the Ukrainian Church with the Ecumenical Patriarchate was singled out as an important step in the journey of the Orthodox Church here in America.

Regarding this canonical regularization of the Ukrainian Church in America and the Diaspora, Metropolitan Theodosius of the former Metropolia (OCA) reported that the OCA is in full communion with the Ukrainian Church.

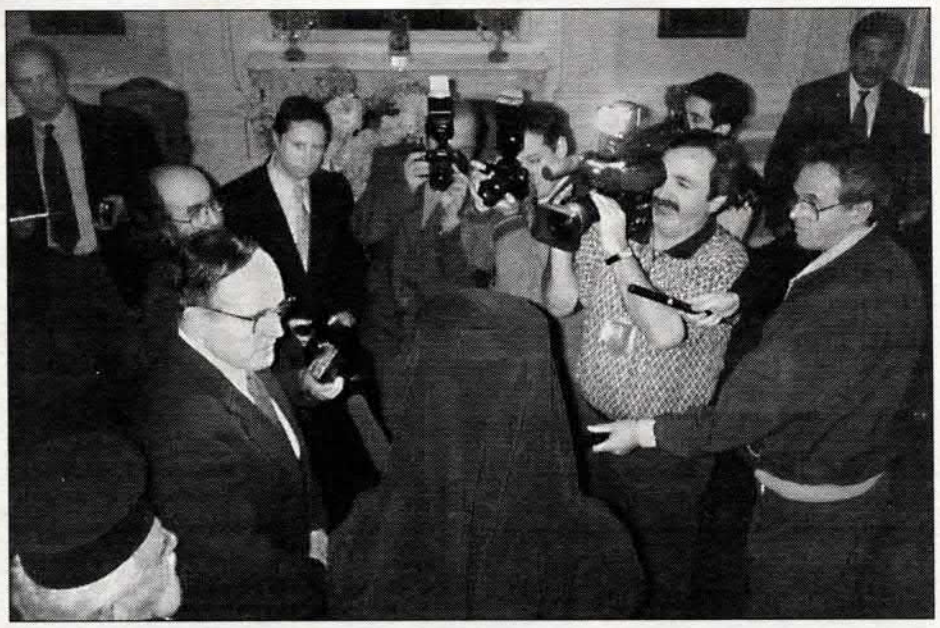
At the close of their meeting, the hierarchs expressed their appreciation and support for Archbishop Spyridon.

1996 Stewardship

from page 1

While the amount raised for the National Ministries over the past year will greatly reduce the nearly $1 million budget deficit, Stewardship officials said they plan to expand their fund-raising efforts to increase the Church's revenue next year. These include two areas, the 1997 Total Commitment Program and the LOGOS (League of Greek Orthodox Stewards), which will be restructured.

"We want to generate more interest from individuals who would like to donate more to the Archdiocese so the entire burden does not fall on the communities," said Ms. Poulos.



(Orthodox Observer photos)

Mayor comes calling

New York Mayor Rudolph Giuliani made his first official visit to Archbishop Spyridon at Archdiocese headquarters on Jan. 15. The two discussed many subjects of interest in a meeting which stretched to more than an hour, including the upcoming visit in the fall of Patriarch Bartholomew. "We're very excited about it," commented Mayor Giuliani to journalists who covered the event. The mayor brought His Eminence a gift of a crystal apple (left), symbolizing the "Big Apple," and engraved with the city's seal. Archbishop Spyridon presented His Honor with an illustrated book about the Ecumenical Patriarchate.

His Eminence at the Inauguration

from page 1

21:1-7, as follows:

"From the Sacred Island of Patmos, a Holy Shrine of the Ecumenical Patriarchate of Constantinople, in wisdom, let us listen to the Book of Revelation by Saint John the Evangelist:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away and there was no more sea.

And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, 'behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.'

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And He that sat upon the throne said, behold, I make all things new. And He said unto me...

He that overcometh shall inherit all things; and I will be His God, and he shall be my son."

The service included several clergy from various faiths, among them Judaism and Islam. Since the inauguration coincided with the holiday honoring Dr. Martin Luther King, the Rev. Jesse Jackson spoke on the Spirit of Dr. King's Legacy during the service.

CULTURE & HERITAGE

Thessaloniki to Display Its Byzantine Legacy

THESSALONIKI (ANA) — Greece's second city has been delving into its rich cultural history, spanning more than 2,000 years, to come up with some rare gems for its year as Europe's cultural capital in 1997. An unprecedented exhibition of Byzantine art from the nearby all-male monastic community of Mount Athos, where women are forbidden, is expected to draw more than a million visitors.

"After two years of preparation, the treasures of our Byzantine tradition, which has been kept alive for centuries, will be displayed for the first time outside Mount Athos," Thessaloniki Mayor Constantine Kosmopoulos told reporters. A total of 589 items, ranging from gold-leaf icons to rare manuscripts, will be sent from the Byzantine monasteries dotting the Athos peninsula to be shown at the new Byzantine museum from June.

Thessaloniki, founded in 316 BC and named after Alexander the Great's sister Thessalonikeia, is determined to show off both its unique roots and its new air as a vibrant university city.

"We want to project Greek culture as continuing to the present, not a relic of the past," said Culture Minister Evangelos Venizelos while hosting a tour of the city.

Events will range from ancient Greek drama to plays by Jean Cocteau and Samuel Beckett; from modern jazz to Puccini's La Boheme and Verdi's Il Trovatore.

Exhibitions span the work of Caravaggio to sculptures by the surrealist Max Ernst and a retrospective of Hans Arp; from engravings by Goya to contemporary Yugoslav art. "We want to promote Greece through a festival of ideas, not by projecting a silly chauvinism," Panos Theodoridis, the cultural capital's artistic director, told reporters.

Mr. Theodoridis' vision pays tribute to the medley of religions and ethnic groups that have left their mark on the waterfront city, where St. Paul preached in 50 AD.

"We remember and pay tribute to the historic communities of the Armenians and the Jews, who, along with the traditional communities of the Moslems and Christians, helped the city reach its peak," he said.

Dotted with Byzantine churches, Ottoman mosques and bath houses, the city became part of Greece in 1913 during the Balkan wars. Its streets combine the charm of an eastern marketplace with the gray solemnity of a western industrial hub.

Part of the Roman and Byzantine empires, Thessaloniki was ruled at times by Saracens, Crusaders and Venetians until it fell to the Ottoman Turks.

It is the birthplace of Cyril and Methodius, who converted the Slavs to Christianity in the 800s as well as Kemal Ataturk, the founder of modern Turkey.

Thessaloniki got its major economic and cultural boost after the settlement of 20,000 Jews expelled from Spain and Portugal in 1492. The Nazis sent 50,000 Jews from the city known as the Second Jerusalem to the death camps. About 2,000 Jews live here to day.

About 30 European and Middle East countries are sending artists to perform next year. The United States, Canada, Australia and Japan are also participating.

Thessaloniki fears the year might be such a success that it could have difficulty putting up a huge number of visitors.

"Thessaloniki does have a problem with hotels," Mr. Venizelos said. "That's why we made arrangements to have cruise ships docked at the port to cover any such needs."

ARCHDIOCESE NEWS

Yearbook of Ecumenical Patriarchate Honors 75th Year of the Archdiocese

The ecclesiastical yearbook of the Ecumenical Patriarchate commemorates the 75th anniversary of the Archdiocese of America.

In his introduction in the yearbook, Patriarch Bartholomew states: "The Holy Great Church of Christ, the Ecumenical Patriarchate, having the responsibility for overseeing all Orthodox Churches, both according to the holy canons as well as traditionally for many centuries, undertook the responsibility for the pastoral guidance of the Orthodox Christians of America, which they need to avoid assimilation by their new diverse doctrinal environment, included them under a new eparchy, the Orthodox Archdiocese of America" established on May 17, 1922 under the Patriarchal and Synodic tome."

The introduction also includes two photographs, one of Patriarch Bartholomew during his enthronement and a second with First Lady Hillary Rodham Clinton during her visit to the Ecumenical Patriarchate in March 1996.

Leadership meeting *(Orthodox Observer photo)*
Executive Committee members and staff of the 'Leadership 100' Endowment met in mid-January with Archbishop Spyridon, who expounded on his vision and goals for the Archdiocese and Leadership 100.

Visit of Laity
His Eminence also met recently with officers and representatives of the Orthodox Christian Laity organization at Archdiocese headquarters.

With Key Aides *(N. Manginas photo)*
During his trip to Washington for the President's inauguration, Archbishop Spyridon met three top administration officials of Greek background at the White House, (from left), Victoria Radd-Chief of Staff to the White House Chief of Staff, John Podesta-Deputy White House Chief of Staff, and Sylvia Mathews, also Deputy to White House Chief of Staff. Radd's family came from Mytilene, Podesta's roots are in Leonidion, Arcadia, and Mathews' forbears came from Zakynthos and Elia in the Peloponnesos. Both women are Massachusetts natives and Harvard graduates.

YOUTH

Archdiocese To Train Church Youth Specialists

Archbishop Spyridon, recognizing the Church's need for a trained Church youth specialist, directed that an academic program be established on the St. Basil Academy campus that will train persons with skills to fill this void.

The Church youth specialist will serve at the parish level as coordinator for the Religious and Greek Education, and parish youth outreach ministries. The curriculum will include three components: Youth organizational, Greek and Religious Education.

The curriculum will include introductory course work in choral music that will equip the Church youth specialist with skills to organize and lead junior choirs. The first class will be admitted in the fall.

Those persons wishing to enroll in the youth specialist program or need information, should write to the:

Dean of Admissions, Church Youth Specialists Program, Saint Basil Academy - R2, Box 8A; Garrison, NY 10524

Brockton Goyans Sponsor Food Drive

BROCKTON, Mass. — GOYA members of Annunciation Church recently sponsored their annual program to provide food, clothing, toys and money to needy families whose names are supplied by the Brockton Visiting Nurse Association.

This year, the parish helped 40 families and 25 individuals.

Merrick Goyans Sponsor Pageant

MERRICK, N.Y. — Goyans of St. Demetrios parish will sponsor the annual regional Pageant of Achievement on Feb. 23. The event will draw participants from many parishes of the Archdiocesan District.

It will take place at the Crystal Palace East in Farmingdale. For more information, contact the church at (516) 379-1368.

New Jersey Group Donates Turkeys

NEWARK, N.J. — Northern New Jersey Greek Orthodox Young Adult League members donated 20 turkeys, several bags of canned goods and other food to the American Rescue Workers Homeless Shelter in December.

YAL'ers solicited several businesses for donations and brought canned goods and turkeys to all their social and religious events. They started collecting turkeys when the operator of the shelter told them one year that he had no turkeys for Christmas dinner.

Scout Wins Scholarship

FREEPORT, N.Y. — Eagle Scout Stathi Pappas of St. Basil's Church in Stockton, Calif., recently won the fourth annual National Eastern Orthodox Scholarship funded by the Eastern Orthodox Committee on Scouting.

According to EOCS California coordinator Nick Tarlson, the 18-year-old Pappas is using his scholarship at the University of California-Berkeley to study anthropology and history.

Pappas, the son of John and Paula Pappas of Stockton, began as a Cub Scout and over the years has won numerous scouting and academic honors.

The Ecumenical Patriarchate

Orthodox and Adventists Discuss Missionary Controversy

GENEVA (ENI) — A recent historic first visit by leading officials of the Seventh-day Adventist Church to the Ecumenical Patriarchate in Phanar, the Greek quarter of Istanbul, Turkey signifies a major advance in relations between the Seventh-Day Adventist and Orthodox churches.

However, the issue of the Protestant presence in Eastern Europe still remains an obstacle to better relations between Adventists and Orthodox, despite some agreement on moral issues, according to a spokesperson for APD, and Adventist press service, based in Basle, Switzerland.

Since the fall of communism in Eastern Europe and the former USSR, the growth and the missionary work of many Protestant churches in the region have angered local, traditional Orthodox churches who regard such activity as a form of religious trespassing.

There has been tension between Adventists and Orthodox particularly in Romania, where Adventists are relatively numerous, and in Bulgaria. There has also been conflict in Greece, where the Orthodox Church is by far the biggest church, with a strong influence on the government.

According to APD, "the goals of the visit (on Oct. 25 to the Ecumenical Patriarchate) were to achieve better mutual understanding and to break down false stereotypes, and to discover points of friction between Orthodox and Adventist Christians."

The Ecumenical Patriarch, Bartholomew I, is traditionally regarded as the leading patriarch and international representative of the Eastern Orthodox churches.

APD reported that the Adventist General Conference officials, from the United States, who visited Phanar - Dr. Bert Beverly Beach, Adventist director of interchurch relations, and Dr. John Graz, director for public affairs and religious liberty - described the meeting as "friendly... the Adventist Church leaders appreciated the openness in all of the conversations offered to the small delegation."

A spokesman in Geneva for the Ecumenical Patriarchate told ENI that the Orthodox/Adventist discussions had been "frank and open. It was a breakthrough in the debate concerning proselytism in Eastern Europe. It was also agreed that such exploratory meetings should continue."

Commenting on the new Orthodox dialogue with Protestant churches, the spokesman said: "In the case of the Baptists, the reason (for the meeting) was to have an in-depth discussion about ongoing proselytism and the 'planting of churches' in areas where the (Orthodox) church has a 1,000-year history.

D.C.-Area Archons Raise $10,000 for Patriarchate

WASHINGTON — Archons of Metropolitan Washington, Maryland and Virginia recently contributed $10,000 for the Ecumenical Patriarchate.

According to information from Emmanuel Athanasiades, the group raised the funds at the semi-annual luncheon under the chairmanship of regional Commander Harry Magafan.

Magafan noted that this group of Archons is the only one holding annual fund-raising meetings and expressed the hope that the Archons in other areas will initiate activities in support of the Order of St. Andrew.

Among those attending the luncheon were Steve Georgilakis, D.G. Kousoulas, Dr. V. Deltas, Mimis Tsintolas, Andy Manatos, Stavros Papadopoulos, William Hunter, John Deoudes, Gus Anthony, Gus Bochanes, Dr. E. Adamopoulos, Steve Yeonas and Peter Paleologos.

U.S.Envoy Visits Ecumenical Patriarchate

ISTANBUL – Ecumenical Patriarch Bartholomew received a formal visit Jan. 17 from the U.S. special envoy to Cyprus, Greece and Turkey, Kerry Cavanaugh, director of the U.S. State Department Office of Southeastern European Affairs, at the Patriarch's official office at the Phanar, Istanbul. Mr. Cavanaugh was accompanied by Stephen Kimmel, U.S. Consul in Istanbul.

Mr. Cavanaugh, during a 45-minute visit with the Ecumenical Patriarch, requested His All Holiness' blessing of his ongoing work and expressed the abiding interest and support of the United States for the welfare for the Ecumenical Patriarchate. His All Holiness, in turn, wished his distinguished visitor success in his mission to establish a lasting peace in the region.

Mr. Cavanaugh also expressed his pleasure upon hearing news of the Ecumenical Patriarch's forthcoming three-week pastoral visit to the United States, scheduled for October 1997. The Patriarch's visit is scheduled to coincide with the occasion of the 75th anniversary of the Greek Orthodox Archdiocese of America and the 60th anniversary of Holy Cross Seminary in Brookline, Mass.

For Holding Easter Service

Metropolitan Iakovos Convicted by Turkish Court

ISTANBUL (Athens News Agency) —A Turkish court yesterday sentenced an Ecumenical Patriarchate metropolitan to five months in prison for having officiated over an Easter Saturday evening liturgy held in the Bulgarian community's church in the Phanar district.

Sources told the Athens News Agency yesterday that Metropolitan Iakovos of Laodikeia was convicted by a misdemeanors court in the Turkish city of Fatih. The decision, which has not yet been officially publicized, does not mean, however, that the metropolitan will be incarcerated.

The case was brought to court following a lawsuit brought against the metropolitan by a plaintiff identified as Muzindar Cipov, a member of the Bulgarian parish's administrative board.

Mr. Cipov claimed that the presence of Metropolitan Iakovos at the Easter service in the Bulgarian parish constituted part of an effort by the Ecumenical Patriarchate to "Hellenize" the Bulgarian community.

The Turkish court also issued the same sentence on the vice-president of the Bulgarian community for inviting Metropolitan Iakovos to officiate the service.

However, several members of the small Bulgarian community in Istanbul said Mr. Cipov does not express their opinion, adding that the Bulgarian community remains faithful to the Ecumenical Patriarchate and the Metropolitan of Laodikeia.

U.S. Undersecretary of State Praises Patriarch's Environmental Efforts

WASHINGTON — In a U.S. Information Agency Foreign Press Center briefing on Dec. 17 concerning the critical issue of pollution in the Black Sea, Undersecretary of State Timothy Wirth noted the efforts of the Orthodox Church and Ecumenical Patriarch Bartholomew to increase the international awareness of environmental issues.

In his comments, Wirth said, " I might note ... the great interest in the Orthodox Church, which as you know dominates most of the countries around the Black Sea, except when you get further down towards Turkey, obviously. But the Ecumenical Patriarch of the Orthodox Church, who lives in Istanbul ... has been instrumental in beginning to bring together the leadership of all the many Orthodox churches going up through that whole area to focus on issues of the environment and God's creation, that man has an obligation in every way to think about that which was given to us and which we in fact are fouling significantly.

"There was a major program that the Ecumenical Patriarch did last year on this issue. He is launching, I understand, another seminar this summer on the question of the Black Sea, attempting to use his convening power to bring people together with a sense of urgency about what has to be done."

In an unrelated subject, a reporter from the Turkish Daily News questioned why certain military orders were not delivered to Turkey. He blamed Sen. Paul Sarbanes of Maryland for blocking the arms sales based on human rights reports the Senator received from a State Department official at the U.S. Embassy in Ankara.

ANNOUNCEMENT

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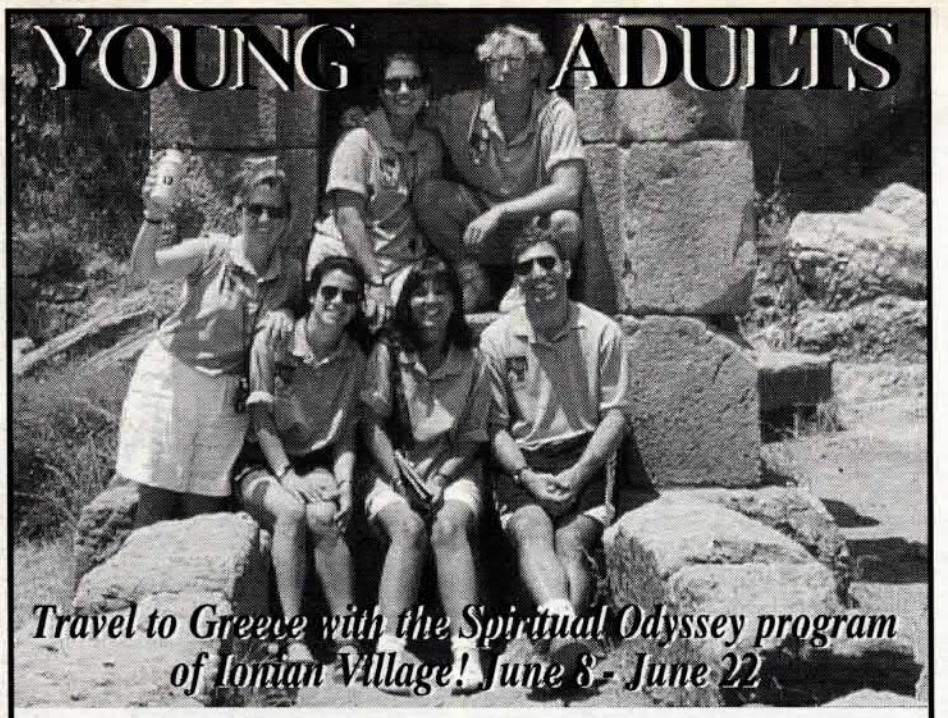

Spiritual Odyssey is much more than simply a trip to Greece. It is a spiritual journey back to the roots of our faith and our culture, where young adults from the United States and Canada can experience for themselves the timeless treasures of Orthodoxy in a land that has always been Orthodox and the wealth of Hellenism in its birthplace.

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The Theological School of Halki: Not Just

Events such as the recent bombing of the Ecumenical Patriarchate which generated reaction in America and Europe, also brought forth the issue of the re-opening of the Theological School of Halki in Istanbul. The disapproving comments and resolutions aimed against this hideous deed also refer to the religious freedom which minorities must enjoy. The prohibition of the operation of the Theological School of Halki by the Turkish authorities in 1971 is an example of the violation of this freedom.

In Congress, the House Committee on International Relations, in a letter signed jointly by the chairmen, Ben Gilman and Lee Hamilton the ranking democrat, recently urged the Turkish government to allow the re-opening of the School.

The closing of the famous School of Halki by the Turkish authorities 25 years ago was a severe blow to the Ecumenical Patriarchate, the entire Orthodox world and its theology, but also to the very prestige of Turkey. By this act, Turkey appears to experience great difficulties in keeping pace with Europe and the respect of religious freedom in its territory frequently runs the risk of remaining dead letter.

The suspension of the operation of the School has severely hampered the pastoral work and mission of the Ecumenical Patriarchate. It has deprived the Center of Orthodoxy of the nursery, where future leaders were trained for the geographical area of the See, as well as for the archdioceses and eparchies under its jurisdiction all around the world (Europe, America, Australia, Asia).

Story and photos
by Nikolaos Manginas

The granting of a permit for the reconstruction of the Patriarchal House in 1987 gave rise to hopes the School may open again. With this aim, the late Patriarch Dimitrios handed a written request to Prime Minister Turgut Ozal, which, despite all promises, brought about no change in the attitude of the Turkish government on this issue.

One of the basic aims of the new Ecumenical Patriarch Bartholomew, as he noted in his enthronement speech, is the re-opening of the School of Halki.

In January 1992, when the Patriarch visited the President of Turkey, the Prime Minister, the Minister of Education and other government officials, the issue of Halki ranked first in a catalogue of problems that are of concern to the Ecumenical Patriarchate and the Greek community and need solution. Those problems were presented to the political leadership of Turkey. The then minister of education showed an interest and assured that he would do his best to satisfy this request.

During the two years of the Ciller premiership no meeting between her and the Patriarch occurred, despite the Patriarch's repeated requests which remained unanswered. Neither did the Secretary General of the World Council of Churches, Dr. Conrad Reiser, receive any answer to a letter which he sent to Mrs. Ciller in December 1993 regarding the re-opening of the School.

In April 1996 Patriarch Bartholomew again brought forth the issue during his meeting with Prime Minister Mesut Yilmaz, which resulted in encouraging signs for the re-opening of the School.

Yet, the operation of the School can only be viable under certain circumstances, like the permission to admit students from abroad and the employment of professors from other countries. This is how the School operated before 1971. It should also be noted that most of the last professors of the School have now retired and only a few of those who might be able to continue teaching have remained in Istanbul.

Another condition is that the School must open and operate according to the regulation which was effective when School was closed.

Those conditions are absolutely necessary due to the lack of students, which is caused by the dwindling of the Greek community during the last 20 years. This causes severe problems to the staffing of the Patriarchate.

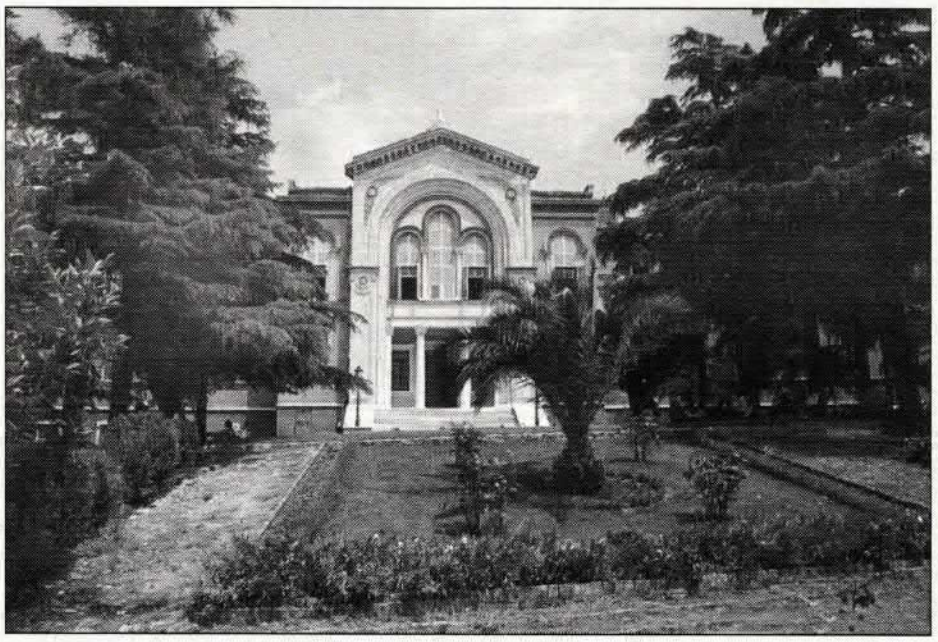
It is noteworthy that in Turkey, just as in any other part of the world, citizenship is granted to any type of foreign athletes, but clerics who have a service to fulfill cannot even obtain a work permit. But, all that is definitely not accidental.

The hope that the School will operate again is grounded on the expectation that Turkey, through the European orientation it is trying to promote and despite the current situation, will give the green light for the operation of the School, so that this spiritual beacon may continue its multifarious contribution to Orthodoxy and Christianity. This contribution is manifested by the progress of the School's graduates. It is true that the graduates of the Theological School of Halki have occupied and still hold high ranks so much in the ecclesiastical as in the academic and spiritual domain. The School has nurtured patriarchs, archbishops, metropolitans, university professors, researchers, writers, etc.

Through the history of ecclesiastical education, the School of Halki in Istanbul has become the bulwark of Orthodoxy, the cradle of deep theological thought and the nurse of great personalities in the life of the Orthodox Church, from the middle of the last century until today.

The School of Halki owes its name to the homonymous beautiful island, where its impressive campus, on top of the Hill of Hope, dominates the whole Propontis. The School is located in the Patriarchal Stavropighac Monastery of the Holy Trinity, a historic monastery whose foundation dates back to the years of Patriarchs Photius I (858-867-866), Metrophanes III (1565 - 1572) and Germanos IV (1842 - 1845). Patriarch Photius is mentioned as the founder.

The School which was founded by the Patriarchate commenced its operation dur-



FRONT VIEW and gardens of the Theological School of Halki

PATRIARCH BARTHOLOMEW: Hoping and Praying for the School's Re-opening

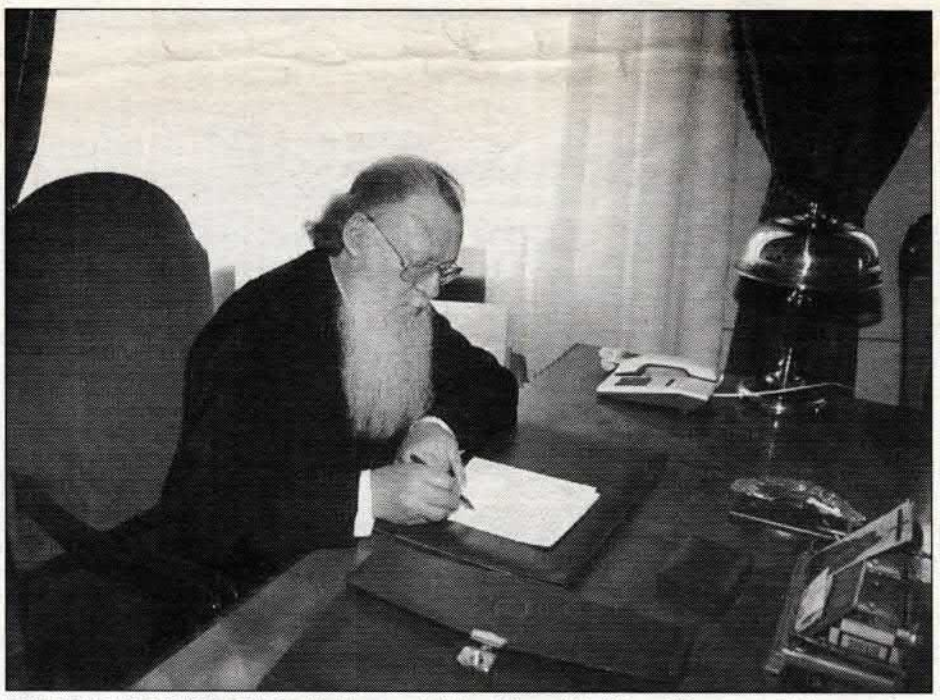
To one of our questions concerning this issue, the Primate of Orthodoxy Bartholomew answered: "Now that the hopes of the Mother Church and all of us for the so long-expected re-opening of the Theological School of the Ecumenical Patriarchate have rekindled, we refer to this issue in deep emotion, envisioning our School open again and the students 'going up and down' the Hill of Hope, as the hill of Halki Island, on top of which the fine marble building of the School dominates, is so symbolically named.

We so fervently wish that the renowned School will be alive and teaching and no more sleeping, because Halki is not just a school building, but a school of thought, which is composed and expressed by all those who had the joy to study there.

And this illuminating thought is needed today, at the threshold of the 21st century, more than ever by the Church and the world; because it concerns the ecumenical spirit of Hellenism and Orthodoxy and Romiosyne, that is the spirit which sees far, flies high and composes history.

May our hopes not be falsified this time. Turkey has nothing to fear from the re-opening of the Theological School of the Orthodox Christians. On the contrary, it will benefit from it.

We pray and wait. We hope and expect. Twenty five years of compulsory inactivity and silence are enough for an educational establishment that has provided humanity with enlightened clergy and theologians, preaching the God of love and creating a school of civilization"



ECUMENICAL PATRIARCH Bartholomew in his office at Halki, writing one of his speeches.

Side view of the main classroom building of the school.

THE ECUMENICAL PATRIARCHATE

a School Building, But a School of Thought

ing the days of Patriarch Germanos IV who played a leading role. The inauguration ceremony took place on October 1, 1884 under Metropolitan Paisios of Caesarea.

The first building was made of wood. After its destruction by an earthquake, today's magnificent building was constructed at the expenses of Pavlos Skylitzis-Stefanovik, the Great Benefactor of the Nation. It included a three-year lyceum and a four-year theological university course.

The Scholarchis (Dean) was at least an archimandrite, but usually a bishop or a metropolitan. At the same time, he also served as president of the Society of Professors and abbot of the monastic coenobitic fraternity. In a special way, the brothers of the monastery were the students.

The first Scholarchis was Metropolitan Konstantinos Typaldos of Stavroupolis (1844-1864). Until the suspension of the School's operation, Metropolitan Maximos Repanellis (1955 - 1971) served as Scholarchis. He died in January 1991 with the unfulfilled expectation of the re-opening of the School.

The professors of the School, clergy and laity, have always supportive of the Church in all sides of her life, have served as members of synodic committees, have participated in conferences as representatives of the Patriarchate and have generally contributed greatly to the inter-Orthodox and pan-Christian mission of the Mother Church. They produced the 1920 encyclical concerning the League of Churches, i.e. the collaboration of all Christian Churches, as well as the encyclical of 1973 on the 25th anniversary of the World Council of Churches. According to Patriarch Athenagoras, they were "the scientific personnel of the Mother Church."

The students came from Istanbul, the other eparchies of the Throne in Turkey, Europe, America, Australia, other Orthodox Churches, mainly the Church of Greece, and the minor Eastern Churches. Auditors were admitted from heterodox Churches.

A common characteristic of the graduates of the Theological School of Halki, patriarchs, archbishops, priests and lay scientists, is that they are nurtured in the spiritual and theological tradition of the Great Church of Constantinople, which they spread afterwards.

Among the theological schools of the other Orthodox Churches, the School of Halki exhibited a special and unique character in terms of theological education. The contribution of the "Halkites" of all ranks is inestimable and acknowledged by the Orthodox and the non-Orthodox world. The Churches which belong to the jurisdiction of the Ecumenical Patriarchate (Europe, America, Australia, New Zealand, Crete, Dodecanese), the other Patriarchates and the Church of Greece, owe a lot to the pastoral activity of the Halkites.

To the students, the holy Theological School of Halki had the great advantage of combining theological education with coenobitic life. Theology was placed in the right framework inside the coenobium-school, where the liturgic life of our Church as the center of everyday life for all the students. In this manner, theology became life. It trespassed the limits of narrow scientific knowledge and opened itself to the domain of mystical experiencing of the presence of God. This liturgical and mystic character was never lost to "Halki", never became "sounding brass or clanging cymbal", in the way in which theological education degenerates when divested of those essential characteristics.

An additional rich source of learning was the historical library of the Holy Monastery, which belongs to the Ecumenical Patriarchate and is at the disposal of the School. With over 40,000 volumes, the library contributed to more complete theological training.

150th ANNIVERSARY ceremonies included hierarchs, other clergy, theologians and educators who graduated from the school. To the right of His All Holiness (center) is Patrairch Teoctist of Romania (in white garb); to the Patriarch's left are Patriarch Parthenios of Alexandria(now deceased), and Archbishop Anastasios of Albania.

THE HOLY TRINITY church at the Theological School of Halki.

HALKI'S LIBRARY includes more than 40,000 volumes of outstanding theological works.

The School with its fruitful contribution remained young, never aging we could say, during its 127 years of operation. But, on top of all, the School remained literally free. There was no obligation to follow the example of other educational foundations under state supervision. It developed within the bosom of the Church and became her strength. The School's professors were clerics and lay people and were not performing a profession, they did not possess the cold status of a government employee, but they were dedicated to the sacred service entrusted to them by the Church.

For Orthodoxy, knowledge never became the object of an autonomous effort, but sprang from the Church; it served the Church and ended in the Church. Thus, the relations between the School and the Patriarchate were so close, that it would not be an exaggeration to say that Halki meant Phanar and Phanar meant Halki.

This is how the School of Halki lived theology and precisely this is the reason why its contribution lasted through time.

This year, 25 years were completed since the suspension of the operation of the School. The hope for its re-opening has been vivid throughout this period. Today, the persistent efforts of Patriarch Bartholomew to achieve the re-opening of the School constitute the greatest hope ever that the School will, sooner or later, continue its interrupted contribution. Patriarch Bartholomew graduated from the School in 1961. While he was an archimandrite, he served for four years as the assistant of the last Scholarchis, Metropolitan Maximos of Stavroupolis. His dream was to teach one day in this School. Yet, Divine Providence appointed him Ecumenical Patriarch.

During the last few years, the premises of the School have served more and more often for the organization of seminars, conferences and other events by the Ecumenical Patriarchate. The annual international ecological seminar is already in its fourth year and has produced positive and encouraging results.

Lately, a certain mobility around the issue of the re-opening of the School can be observed. Towards this direction, Patriarch Bartholomew has been making great efforts since the day of his ascent to the Patriarchal Throne.

OPINIONS

EDITORIALS

An Outrage

On Jan. 15, a Turkish court sentenced Metropolitan Iakovos of Laodikeia to a five-month jail term and fine for officiating at an Easter service in a Bulgarian Orthodox church near the Phanar.

This is an outrage and yet another example of the deplorable state of human rights in Turkey. In an era when freedom and democracy proliferate to a greater extent than ever before, it is highly anachronistic that the justice system of a modern nation striving to be accepted as "western" should tolerate such a proceeding in the first place.

The case serves to underscore the reports of organizations such as Helsinki Watch that has chronicled Turkey's disregard for human rights.

An appeal has been filed with the highest court of appeals in Ankara. The judges should demonstrate to the world that Turkey is serious about being a modern democracy and throw the case out of court.

A Right to Die?

The U.S. Supreme Court has before it a case that advocates the constitutional right to doctor-assisted suicide for terminally ill patients.

The Supreme Court justices were asked in early January by New York State Attorney General Dennis Vacco to overturn two federal appeals-courts decisions in 1996 that supported doctor-assisted suicide in lawsuits brought in New York and Seattle.

The case could be to suicide what the 1973 Roe vs. Wade decision was to abortion.

Among the right-to-die proponents are euthanasia activist Derek Humphry and Michigan's Dr. Jack Kevorkian, who has assisted at least 45 suicides, most of whom were not terminally ill.

The notion that persons have the right to take their own lives, or decide when they want to die, and that this has become part of a national debate is tragic.

However, such a challenge to society's fundamental values and the laws of God is in keeping with the "culture of death" permeating Western society with great intensity in recent decades.

Life has become cheap, disposable. The assault that began against the womb, has shifted to the threshold of the tomb.

It is but a short step from allowing physicians to hasten a patient's death, to opening the gates to anyone contemplating suicide for whatever reason, a key argument of opponents of such a "right."

Most states have laws against suicide. However, in 1994 Oregon voters passed the nation's first law legalizing doctor-assisted suicide.

Yet, when individuals feel that they are a law unto themselves, desiring to do whatever pleases them, the effects become detrimental to society. Consider that more than 30 million humans in this country have met an untimely end through abortion since 1973.

The Orthodox Church opposes murder, whether it be suicide, euthanasia or whatever, and regardless if it is cloaked in terms like "death with dignity".

A person contemplating ending it all because of despondency instead should turn to God for strength and support. The Book of Job serves as a prime example of how someone overcomes extreme suffering by staying focused on God.

And Christians should do a better job of ministering with greater compassion to the terminally ill, whether they suffer from cancer, AIDS or other illness, to help ease their suffering.

We have contemporary role models who have had to endure pain and suffering, but did not give in to despondency.

Among them was former Senator Paul Tsongas who, despite years of treatments and prolonged periods of hospitalization for lymphoma and related problems, continued to lead a productive life which greatly benefited his family and his community.

But such examples and biblical teachings such as the body being the temple of God, and "you are not your own, you were bought with a price" fall on deaf ears in our contemporary hedonistic society. As Derek Humphry observed in a recent book, "Religion no longer has the hold it once did."

Pro-death proponents continuously raise the cry that they do not want anyone (read Christians) "forcing" their values on society. Yet this is exactly what this group has been doing through the courts and legislatures for years.

Life is a precious gift from our Creator. By throwing it away, or by condoning the efforts of those who would compel others to do so, we show the ultimate ingratitude and will someday pay the price.

COMMENTARY

Bad Timing for This Hedonistic Pair

Announcement: It's a boy! Born to Brian Peterson Jr., and Amy Grossberg at 4 a.m., Nov. 12, 1996 — 6 pounds, 2 ounces, 20 inches long.

The boy was born in Delaware. He passed from the womb of this mother into a garbage bag in a motel dumpster where autopsy reports reveal he died from multiple skull fractures due to blunt force head trauma. An already jaded society and legal system ask how could this have happened, while teenagers Brian and Amy are facing possible execution.

By Fr. Angelo Artemas

Why didn't these well-educated and affluent teens use effective birth control? Why didn't they take advantage of their "right" to an abortion, even up to the ninth month?

Why didn't they simply abandon the child like many terrified young mothers do? With so many "choices" how could anyone beat a one-day-old infant to death?

While only Brian and Amy are responsible for this sin against human nature, the legal system and the educational system have to face their failures. Unrestricted abortions and the legality of "partial-birth" abortions have clouded our young people's notions of what is legal and what is moral.

On Oct. 16 in Corpus Christi, Texas, a drunk driver who slammed into a pregnant woman's car, killing her month-and-a-half old premature baby was convicted of murder.

In other similar court cases convictions have not occurred because laws dictate a murder can only occur if a baby is born first. Brian and Amy's timing in avoiding legal trouble was off by a few hours.

Clinics have been coaching teenagers on the many choices available to them. What teenagers need are fewer choices and more moral direction. The education system has been putting condoms in the hands of teens for years. Educators instead should put human infants in their arms. Enough of these failed experiments with caring for a raw egg or bag of flour for a few days, teens need to experience infants.

There was a time when teenage girls would "ooh" and "aah" at the sight of a baby and fight over who gets to hold the child. What would happen today if an infant was brought into a sophomore class? Would the girls know how to hold the baby? Teenage boys are so unaccustomed to handling a young life because they lack experience and because they have yet to "get a life."

If teachers do not want to see a repeat of Brian and Amy's tragedy, they should take time out from their "choice-oriented" health curricula, and spend a week having students take turns holding, feeding, changing, and otherwise caring for infants. The intention being to let them experience a fragile human life in its earliest stages. Sex education is meaningless unless teens first comprehend that life is sacred and valuable.

It's time to stop valuing condoms and start valuing children. Faith in condoms has given young people the message that they will mess up. Faith in human beings sends the message that teens can make better choices.

In Delaware, Brian and Amy may ultimately face death by lethal injection. Society faces a lot worse if it keeps treating teens as hedonistic, sexual animals rather than as valuable human beings capable to responsible and moral behavior.

LETTERS

Reasons for encouragement

Editor,

For years it's been my pleasure to read the Orthodox Observer and follow the laborious efforts of our ethnic forbears and our Orthodox faith in it's struggle to become amalgamated in the mainstream of America, despite the prejudices of our detractors!

Often when discouraged by the political (secular) and Church politics of our fellow Christian brethren, I get discouraged and wonder to what avail, is all this struggling and arguing about and I feel like "What's the use?"

Fortunately, the Observer comes to my home and I sit and realize that much progress has been made through the years, as evidenced by the increased Greek tongue by today's learned Greek clergy who are revitalizing the older parishes, and establishing new ones in unlikely places in the States as well as abroad. As for their missionary efforts, I remember attending St. Nicholas Russian Orthodox Church and praying alongside my fellow Orthodox Japanese in Tokyo.

Well, our church has come a long way since the post-war years but its struggles for survival continue especially in Constantinople and in the Balkans. For that reason, I would like to see all petty rivalries laid aside, and the Orthodox band together, so as to make Orthodoxy's impact felt as a Faith, not only rich in tradition but in numbers as well

Of interest in a lighter vein is the delightful bit of demographics, and historical background of the little known or underappreciated human interest facts of the growth of Greek communities in such unlikely places as Pocatello, Idaho.

The founding of these communities in the heartland of America, or such diverse countries as New Zealand and Australia, are heart-warming and inspiring! I for one, extend my congratulations to the brave souls, religious and lay people, who "do us proud" by their "pioneering" efforts, both here in the cosmopolitan U.S. and in the "Outbacks" the world over!

S. Demetrios Critides, MD
Glen Ridge, N.J.

An open letter to the clergy

You are in my thoughts and prayers throughout the year. Many of you, especially the younger priests, I have known as young seminarians. It is with great joy that I see you from time to time in my travels in your own parishes conducting the liturgy or other sacraments. Wonderful, wholesome, spiritual leaders. My wish for you on your graduation was, always, that you would be happy.

I am writing this open letter to all the members of our clergy to encourage you to remember Holy Cross throughout the year, especially as you cut the vasilopita and set aside a piece for your alma mater.

If there is present a graduate of Hellenic College/Holy Cross, or a family member of a current or past seminarian, I would urge you to give it to them. Or perhaps it could be given to a young person who might some day become one.

Holy Cross School of Theology is so very vital for our church, if we are to have priests needed for our children and our grandchildren.

We should take every opportunity to keep our people aware of our beloved school.

Dr. Angelyn Konugres-Coupounas
Chestnut Hill, Mass.

The writer is former vice chairman of the HC/HC trustees.

To 60 Minutes

Editor's note: The following letter was written by Fr. Demetrios Constantelos to CBS 60 Minutes in response to a recent program on Afrocentrism.

60 Minutes - c/o CBS Television
524 West 57th Street
New York, NY 10019

Dear Sirs,

If the Greeks (Solon, Socrates, Plato, Aristotle, Sophocles, Euripides, etc.) stole everything from the Egyptians as Afrocentrists teach, how come the Greeks did not adopt Egyptian literature and scientific terms such as school, academic, program, method, biology, physics, mathematics, geometry, geography, philosophy, politics, democracy, monarchy, aristocracy, oligarchy, therapy and some 58 percent of the physician's technical lexicon as is the case when one culture encounters another? A language is a mirror of ideas, interests, problems, occupations, names and experiences of the people that use them.

There is a strong causal relationship between the lexicon and the interests of a people. People lack words for objects and experiences with which they have fewer dealings. While Greek linguistic influences on Near Eastern languages are numerous, we know of about 70 Hebrew or Semitic, and scarcely any Egyptian words in the Greek language.

Seeking to maintain an ethnic identity and identify roots is honorable, distorting history for "political correctness" is dishonorable.

Demetrios J. Constantelos
Charles Cooper Townsend, Sr.
Distinguished Professor of History
and Religious Studies
Pomona, N.J.

Tell Me Father

The Plight of Our Retired Priests

Q I am not sure about the reason I am writing this letter. I don't know if it is because I want to alleviate my burden and soften my personal pain or if it is because I wish to correct an injustice and help my father. I am the daughter of a man who has dedicated his entire life to the Church, serving as a priest for over a period of 45 years, and who has just entered his retirement. I don't know how other priests cope with the trauma of retirement but my father was not prepared emotionally, mentally, and especially economically for retirement. The lack of preparation was not caused by negligence but rather by the fact that he had to raise and educate four children. It breaks my heart to see this good man, who until recently was so active, alert and useful, now feeling that he is finished. It seems to me that the Church should bear some responsibility in preparing both the priests who are about to retire as well as their parishes and the priests who are to replace their senior colleagues. There is a need to protect the dignity of these men who gave everything they had to the Church.

Am I asking too much for my father to be able to live the rest of his life in a dignified way?

R.P.K.
(A retired priest's kid)

A Your letter caused me pain and sadness but I thank you for having the courage to bring to our attention the plight of the retired priests. We are deeply in debt to these priests who have served as pillars of our Faith.

You are right to suggest that it is the responsibility of the Church to secure a dignified and useful retirement for our priests. Retiring from any kind of work or profession is a traumatic experience; retiring from an active priestly life is so much more painful and traumatic.

By Fr. George Papaioannou

Any other profession requires hard work and dedication, but the demands of the priesthood are so much greater. A priest's life is completely consumed by the zeal to serve God, His Holy House and the people who worship in it.

We are what we are as a Church today because of these servants, the priests. Therefore, there is no excuse for our failure to secure a dignified retirement for all of our priests. It will take the good faith, the will and the cooperation of the Archdiocese and the local parish to resolve this painful issue.

For most of our retired priests, things are not as bleak today as they used to be. Financially, the Archdiocese, since the early 1970's, had made considerable progress by helping to develop a pension program for our priests. Today most priests are enrolled in the pension program and the vast majority of the communities support it financially.

It is true, however, that this kind of pension alone cannot secure a decent retirement for our priests and many of them, in addition to the emotional and mental discomfort, face economic hardship as they enter this new phase of life.

Is it possible to improve the situation? I believe it is: by increasing the parish and Archdiocesan contributions to the Pension Fund.

In 1994, the delegates of the Clergy-Laity Congress in Chicago made a commendable decision to secure a dignified retirement for our bishops by increasing their pension to 80 percent of their salary. I believe that something similar can and should be worked out for our priests; after all they are the backbone of our institutional existence. They deserve that much.

But alleviating the financial burden will not by itself make a priest's retirement happy. There are some other equally important elements. The retirement of the priest should take place in a way that will bring him honor — not demotion and a permanent exit from the Holy House he has so dearly loved and served.

Preparation and guidance should begin with the local bishop who, in a loving way, prepares the priest for his life in retirement. Sudden and enforced retirements should be avoided.

One of our better priests of yesteryear confided to me his painful story. His bishop visited his parish, and, without first advising him of his intention to retire him, surprised him and the congregation by announcing during the Divine Liturgy the retirement of the priest who had served that parish for forty years. These surprise retirements should be avoided.

Following the retirement of the priest and the assignment of the new pastor, the parish must do its best to make the transition as loving as possible by reassuring the retired priest of their continuous respect and affection for him. The priest who succeeds a retired colleague can play a beneficial role in that retirement.

I know many young priests who go out of their way to assist their retired predecessors in adjusting to their new way of life. By doing so not only do they help create a good relationship between them, but they also help create good feelings in the community.

Retired priests need not be inactive. The vast majority of retired priests possess a wealth of experience and wisdom, and priests and parishes can be the beneficiaries of that wealth. They can serve as confessors, offer the Divine Liturgy, and assist in religious education.

I have been the beneficiary of at least one such retired priest. About 12 years ago, Father Theotokis Pappas a retired priest, settled in the Washington, D.C. area. He came to see me and to offer his services. "Father," he said, "I am retired but not retarded; please let me help." I never did regret accepting his offer. That holy man had a special affection and talent for dealing with children.

He was very well versed in theology and became unofficially our theologian and religious education instructor for the Sunday School teachers. He was a graduate of the first class of Holy Cross School of Theology.

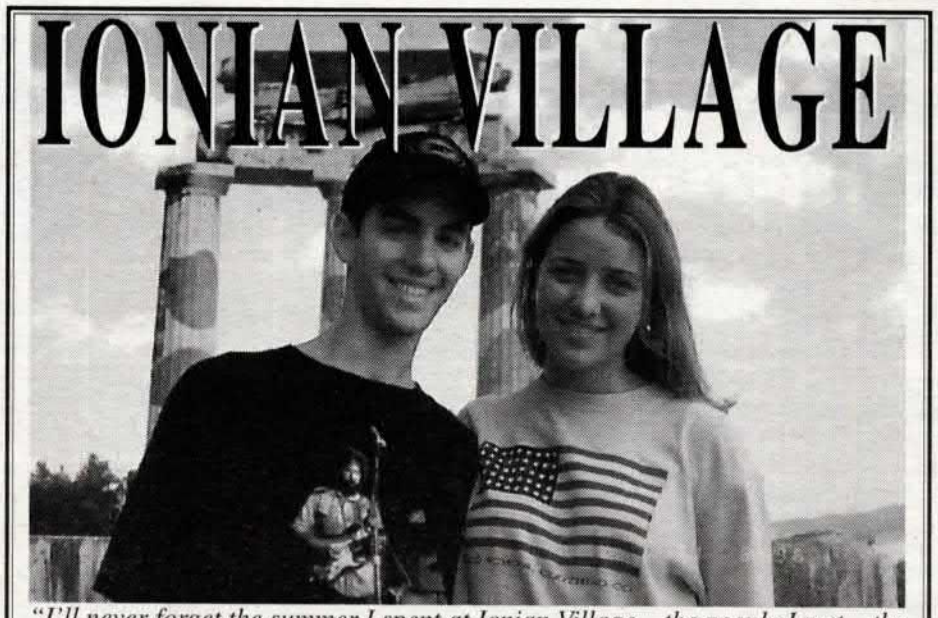
How useful can a retired priest be to the church? Here is the testimony of one of them. Father George Papadeas, well known to all Greek Orthodox in America for his Holy Week Service Book, wrote to me recently abut his life in retirement:

"I retired from active duty in 1983, at the age of 65 because I was afflicted with asthma. It was painful because I loved the priesthood and I felt depressed thinking about walking away from it. But God had other plans for me.

Shortly after my retirement I began serving the religious needs of the few Greek Orthodox in Lecanto, Fla., traveling 112 miles from my home in Daytona Beach every week, feeling God's strength in me the whole time.

Now I am 78 years old and I continue to travel and serve the people because the community cannot afford to have a paid priest yet. In one or two years, I believe that parish will be strong enough to have its own priest so that I can stop my traveling." How marvelous are the works of the Lord! And he uses his servants the retired priests to do it. It is imperative, therefore, that we treat them with respect, that we love them and honor them and allow them to transmit to us God's love and blessings.

IONIAN VILLAGE



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DIOCESE news

Boston Diocese Ministries Video Released

BROOKLINE, Mass. — Bishop Methodios has announced the release of the newest video on the ministries of the Diocese of Boston.

This 25-minute video was professionally produced for the faithful throughout New England to see and understand the scope and breadth of the Diocesan Ministries. "Many of our stewards do not realize the various ministries that are offered on both the Diocesan and Archdiocesan levels," stated Bishop Methodios.

"We must do our best to inform our people so that they may actively involve themselves in, and benefit from these Christ-centered opportunities for service and growth."

A copy of this video has been sent to each parish in the Boston Diocese. Bishop Methodios asked the clergy to show this video to every organization of the community—the Parish Council, the Philoptochos, the young adults, the PTA and Sunday School teachers, etc.

He also suggested that other opportunities be organized for all parishioners to view the video after Liturgy during the coffee fellowship, or in a small group setting. The bishop noted that, "In a society that is pulling our flock away from their Christian values and moral way of life, we need to provide as many opportunities as we can to keep them connected with our Orthodox Faith and Holy Traditions."

This video together with the BDC (Boston Diocese Camp) video that was sent to each community at the beginning of the year, as well as the Diocesan Youth Mission Trip video, will serve as resource and will become permanent additions in the church libraries. Copies of these videos may be acquired through the Diocese office.

WINTER CAMPERS - Anastasia Mousis, one of many young adult staff members of the Boston Diocese Camp, leads the young campers on a winter snow-hike.

New Hampshire Parishes to Host Winter Camp

BROOKLINE, Mass. — This year's annual Boston Diocese Winter Camp for Orthodox youth will take place in February at two New Hampshire communities.

For Junior Orthodox Youth (JOY) Campers, ages 8-11, the parish of St. Philip in Nashua, will host the three–day event February 7-9.

The GOYA camp will take place at St. George Cathedral in Manchester, February 14-17. This will mark the fifth year that St. George Cathedral has hosted the Diocesan Winter Camp program.

Theme of the BDC Winter Camp '97 will be based on the events of Holy Week surrounding the Lord's Passion.

Discussion sessions and theatrical performances will help campers understand the depth and meaningfulness of the most solemn week in the life of the Church so that as they attend Holy Week services they can better experience the passion, betrayal, arrest, trial, crucifixion, death, burial and resurrection in a new and personal way.

Other events scheduled for the GOYA weekend include a day of skiing or bowling and ice skiing.

Campers will also have the opportunity to go to the Sacrament of Confession as they prepare to receive Holy Communion during the Divine Liturgy.

More information and applications are available by calling the Boston Diocese Youth Office, (617) 277-4742.

Bishop Methodios Welcomes Back College Students

BROOKLINE, Mass. — As the new semester began, Bishop Methodios welcomed all college students who come to Boston to study from across the country and from around the world.

The Bishop encourages and invites all Orthodox college students to become involved in the Diocesan college campus ministry—Orthodox Christian Fellowship (OCF).

The Boston Diocese sponsors weekly college campus ministry programs on the campuses of Boston College, Boston University, Harvard, MIT, Northeastern and Tufts in the greater Boston area as well as programs in New Hampshire, Rhode Island, Maine, Worcester and Easton, Mass.

A monthly newsletter is mailed out to college students throughout New England and is also available through the internet for those hundreds of Orthodox students who are on-line. Bishop Methodios also visits the campuses and celebrates the Divine Liturgy on a different college campus each semester.

OCF is a diverse group of Eastern Orthodox Christians students from a variety of ethnic backgrounds. Its purpose is to offer Orthodox Christian students an opportunity to grow in their faith and tradition, while providing an Orthodox Christian witness on the campuses.

The ministry fosters a sense of community between all students of the Orthodox Faith, develops a fruitful relationship between them and other Christian organizations and seeks to improve campus life through fellowship, discussion, social events, lectures, retreats, church visitations, and Orthodox Christian Liturgy and worship.

For more information on the Boston Diocese OCF college ministry program visit the web page at http://www.goarch.org/access/ocf.

Calendar of Events

Following is a listing of major events for the Boston Diocese through July:

February 1: Church School Teachers' Conference Sts. Constantine and Helen - Andover, Mass.

February 7: BDC Winter Camp for JOY campers (Ages 8-11) St. Philip Parish - Nashua, N.H.

February 14-17: BDC Winter Camp for GOYA campers ages (12-18) St. George Cathedral - Manchester, N.H.

March 1: Vespers and Dinner Reception with Archbishop Spyridon

Annunciation Cathedral - Boston 8 p.m. Welcome Dinner - Westin Hotel, Copley Place 7:30 p.m.

March 2: Divine Liturgy and Luncheon with Archbishop Spyridon St. Spyridon Cathedral - Worcester, Mass. Welcome Luncheon to follow

April 6: Greek Independence Day Parade Boston Commons - Boston

April 11-13: YAL Lenten Fellowship Weekend Diocesan Center - Brookline, Mass.

May: Diocesan Oratorical Festival Diocese Center- Brookline

May 4: Annual Walk For Hunger Boston Commons - Boston

June 8: Diocesan Awards Dinner Westin Hotel - Copley Place, Boston

June: Mission Trip to Mexico for graduating high school seniors - Tijuana, Mexico

July - August: BDC Summer '97. To be announced.

July: Vacation Church School, Hellenic College/Holy Cross - Brookline

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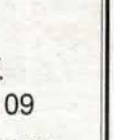

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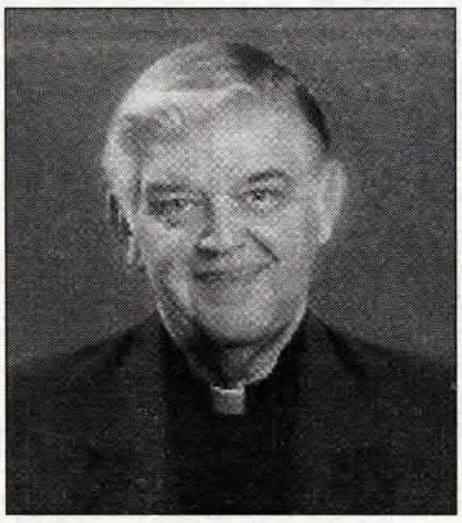
OBITUARIES

† Rev. George Stephanides



IRVINE, Calif. — The Rev. George Stephanides, pastor of St. Paul's Church for 20 years, died Dec. 17 after suffering a heart attack.

He came to Irvine in June 1978 and established the community with 57 families, which has grown to more than 700. In 1991, Fr. Stephanides initiated a $3.5 million building program that created the present church complex.

Born Nov. 4, 1933, in Boston, the son of the late Stavros and Maria Stephanides, he attended elementary school in that city before his family moved to Springfield, Mass., where he completed high school.

Fr. Stephanides went on to Holy Cross School of Theology in 1951 where he earned a BA degree in religion and classics in 1957 and a Bachelor of Divinity in 1958. He also received a Master's of Sacred Theology degree in New Testament and history from Princeton Theological Seminary in New Jersey (1958), and a Master's of Religious Education from Boston University (1970). He also earned a Certificate of Studies from the University of Athens, Greece (1958-59), and pursued other graduate studies at Harvard Divinity School (1960) and Rutgers University in New Jersey (1962-63).

He married Elaine Kolofolias of Lowell, Mass., and was ordained a deacon July 17, 1960, and a priest on July 31.

Fr. Stephanides served parishes in Trenton, N.J., Brockton and Worcester, Mass., and also established the parish in Castro Valley, Calif.

Over the years, Fr. Stephanides held numerous positions on Church organizations and boards, and communicated the message of the faith in various writings and on radio and TV. He also translated many Church texts from the original Greek.

Fr. Stephanides held offices with the Clergy Brotherhood, the St. Nicholas Ranch and Retreat Center, Guadalupe Homes for Children, Guadalupe Manor, United Way of Orange County, National Conference of Christians and Jews, and many others.

He also served on the Archdiocesan Council, the San Francisco Diocese Council, Hellenic College/Holy Cross Board of Trustees and as diocesan vicar of Southern California.

He also was involved with Project Mexico and served as a representative to the National Council of Churches and intra-Orthodox committees.

Fr. Stephanides was a recipient of the Church offices of Confessor, Sakellion, Economos of the Ecumenical Patriarchate, and Protopresbyter.

Survivors include his wife of 35 years, Presbytera Elaine; a daughter, Mary Brown; a son, Steven; and a granddaughter.

A Trisagion service took place on Dec. 20 with Bishop Anthony of San Francisco officiating, assisted by diocese clergy. Fr. Peter Costarakis of San Bernardino, Calif., a lifelong friend, delivered the eulogy. An all-night church vigil followed.

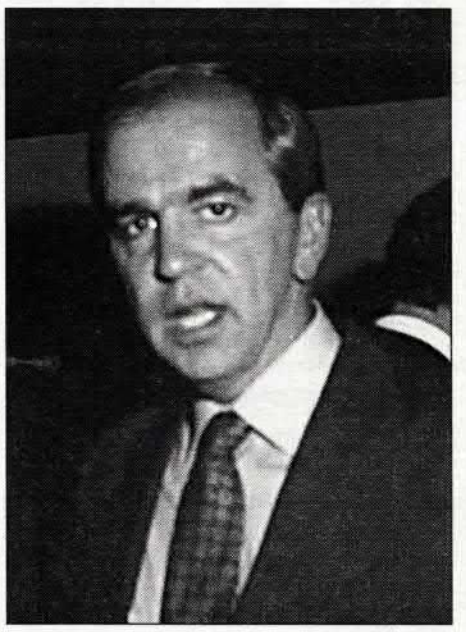
Funeral service took place Dec. 21, beginning with a hierarchical Divine Liturgy celebrated by Bishop Anthony, assisted by the Very Rev. John Heropoulos, who represented Archbishop Spyridon and who read a message of sympathy from His Eminence..

Other clergy assisting included Frs. Spencer Kezios, Peter Costarakis, Michael Kouremetis, the four priests who had served as assistants to Fr. Stephanides: Fr. Martin Ritsi, James Pappas, Dean Kouldukis and John Konugres, and Deacon John Alexandres.

Bishop Anthony offered his message and Fr. Kezios gave the eulogy.

Memorials may be made to St. Paul's Mosaic Fund, 4949 Alton Parkway, Irvine, Calif.

Paul E. Tsongas



BOSTON — Former Massachusetts Senator and candidate for the Democratic Presidential nomination Paul Efthemios Tsongas died Jan. 19 at a local hospital. He had been hospitalized on Jan. 3 with a liver problem related to his treatments for non-Hodgkin's lymphoma and later developed pneumonia.

The 55-year-old native of Lowell, Mass., was born Feb. 14, 1941, the son of Efthemios and Katina Tsongas, who immigrated from Greece. His mother died of tuberculosis when he was 6. His father died in 1980.

As a young man, he worked in his father's dry-cleaning business in Lowell.

Tsongas campaigned for the presidential nomination in 1992, beginning with a primary victory in New Hampshire and wins in three other state primaries and the caucuses of four states.

After he left the race, Tsongas practiced law and helped start the Concord Coalition, a non-profit group that focused attention on the budget deficit and other economic problems.

Inspired by President John F. Kennedy, Tsongas entered the Peace Corps in 1962 and spent two years as a teacher in Ethiopia.

Afterwards, he attended Yale Law School and spent two summers working in the Washington office of Republican Congressman F. Bradford Morse who represented Tsongas' home district.

Tsongas began his political career in 1969 on the Lowell City Council, serving untill 1972 when he won election as a Middlesex County Commissioner.

In 1974, he ran for Congress and became the district's first Democratic member in 90 years.

Tsongas then defeated Sen. Edward W. Brooke, a two-term Republican, in 1978 with 55 percent of the vote.

Discovering he had cancer Tsongas left the Senate after one term to devote time to his family. He underwent a bone marrow transplant in late 1983.

The former senator joined a Boston law firm and continued his involvement in local civic affairs.

He had received a bone-marrow transplant from his twin sister in 1986 and had undergone another bone marrow transplant in 1996 to correct myelodysplasia, a disorder that can occur in people who have recovered from lymph cancer.

Tsongas' efforts to promote his hometown of Lowell brought a renaissance to the city, which had fallen on hard economic times.

As a result, the city has a national historic park, a minor league baseball team and a stadium being built, a Sheraton hotel, 14 new schools, thousands of jobs and a greatly renewed sense of civic pride.

Tsongas had been cancer free for five years when he decided to seek the Democratic nomination in 1991.

Survivors include his wife, the former Nicola Sauvage; three daughters, Ashley, Katina and Molly, and his twin sister, Thaleia Schlesinger.

Funeral services took place Jan. 23 at Transfiguration Church with Bishop Methodios of Boston officiating, assisted by Fr. Peter Gregory and retired pastor Fr. John Sarantos. Tsongas grew up in the Transfiguration parish and sang in the choir as a youth.

Among those attending were a 16-member delegation from the U.S. Senate, Secretary of the Interior Bruce Babbitt, Secretary of Defense-designate and former Senator William Cohen of Maine, former Gov. Michael Dukakis and others. Thousands lined the streets during the procession.

In his remarks during the funeral Bishop Methodios said of Tsongas, "He set high standards for himself. He was a man of principle who was unwilling to compromise his unwavering commitment to the ideals and values he learned from his parents who raised him in a Greek Orthodox Christian home here in Lowell...the city that he loved and helped transfigure into a vibrant city of the Commonwealth."

† Rev. Constantine Poulakidas

PHOENIX — Fr. Constantine Poulakidas, 82, died Dec. 6 in Phoenix where he was living the past few years. He was born at Hora, Trifilias, in September 1904.

He completed high school at the theological school of Tripoli/Corinth where he graduated in 1931.

In July 1933, he married Zafiroula Andonaropoulou. The had five children, Andrew, Christina, Dionysios, Thanos and Angeliki.

After his marriage, he became ordained as a deacon and a priest by Metropolitan Andreas of Trifilias and Olimpias.

His ordination as a deacon took place at Evangelismos Tis Theotokos Church of Kiparissias in Kalamata, and as a priest at St. Athanasios Filiatron in Kalamata.

After his ordination, Fr. Constantine assumed duties at St. Athanasios, where he served until November 1936. He decided to come to the United States and was named head priest at Holy Trinity parish in Tulsa, Okla., where he served until 1941.

Following this assignment, he served Holy Trinity in Sioux City, Iowa (1941-44), Holy Trinity, Dallas (1944-51), St. Spyridon, Chicago (1951-57), Holy Trinity, Phoenix (1957-65), St. Dionysios, Pittsburg, Calif., (1965-66), West Contra Costa in Concord , Calif. (1966-68), and Holy Trinity, Indianapolis (1968-70). He retired in November 1970 due to illness.

In honoring his service, the Church bestowed upon Fr. Constantine the offikia of confessor in 1937, and economos in 1975.

Archbishop Spyridon sent condolences to his presbytera and children.

Funeral services took place Dec. 10 at Holy Trinity with Bishop Anthony of San Francisco officiating, assisted by other priests.

Virginia Halas

MONTREAL — Virginia Halas, the only living sibling of Archbishop Iakovos, died Jan. 20 at the age of 90 after a lengthy illness.

She was highly respected for her philanthropic work.

The funeral took place Jan. 22 at the Greek Orthodox Cathedal of Montreal. Archbishop Iakovos went to Montreal, accompanied by friends and former co-workers.

Ecumenical Patriarch Bartholomew sent his condolences and named Metropolitan Sotirios of Toronto to represent him at the funeral . Upon learning of Mrs. Halas' death, Archbishop Spyridon telephoned his condolences from Washington where he was attending President Clinton's inauguration.

Other survivors include a daughter, Maria Doussi, her husband, Jerry, and a granddaughter, Georgina Daouse.

† Rev. Nicholas Tsahnides

FORT LAUDERDALE, Fla. — Fr. Nicholas Tsahnidis (Nicholas Nick), 78, died Dec. 15 in Fort Lauderdale.

He was born in Middletown, Ohio, in 1919. After completing high school in Dayton, he enrolled at Holy Cross Theological School in Pomfret, Conn., graduating in 1945.

In Oct. of that year, he married Angeliki Dendri. They had four children, Chrysoula, Christos George and Dimitrios.

He became ordained as a deacon after his marriage by Bishop Athenagoras of Boston at Holy Trinity Church in Danielson, Conn., and as a priest by Bishop Gerasimos of Chicago in Dayton.

He was assigned to Holy Trinity Church in Portsmouth, N.H., serving from 1945-48. His subsequent assignments included Holy Trinity-St. Nicholas in Cincinnati (1948-59), Holy Trinity, Augusta, Ga..,(1959-64), and St. Demetrios, Ft. Lauderdale (1964-89). He retired in May 1989.

Fr. Nicholaos received the offikia of confessor in 1950 and economos in 1967. He was named protopresbyter in 1971.

Upon learning of his passing, Archbishop Spyridon sent condolences to the family.

Funeral services took place Dec. 19 at St. Demetrios Church with Bishop John of Amorion officiating, assisted by other priests.

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Θεοφάνεια στο Τάρπον Σπρινγκς

ΤΑΡΠΟΝ ΣΠΡΙΝΓΚΣ.- Με τη συμμετοχή χιλιάδων προσκυνητών και σε ατμόσφαιρα θρησκευτικής εξάρσεως, τελέσθηκε ο Αγιασμός των υδάτων και η κατάδυση του Τιμίου Σταυρού από τον Σεβ. Αρχιεπίσκοπο Αμερικής κ. Σπυρίδωνα στην «Ελληνική Πόλη» του Τάρπον Σπρινγκς της Φλόριδας.

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Εξήντα περίπου νέοι έπεσαν στα νερά και το Σταυρό ανέσυρε ο δεκαεξάχρονος Θεόδωρος Κουλιανός, ο οποίος ευθύς μετά, γονατιστός μπροστά στον Αρχιεπίσκοπο με δάκρυα χαράς και συγκίνησης για την ιδιαίτερη αυτή ευλογία που είχε, έλαβε από τον Σεβασμιότατο το ειδικό αναμνηστικό κύπελλο και χρυσό επιστήθιο σταυρό.

Ο εορτασμός των Θεοφανίων και οι σχετικές εκδηλώσεις στο Τάρπον Σπρινγκς συγκεντρώνουν κάθε χρόνο μεγάλο αριθμό προσκυνητών και επισκεπτών, Ελληνοαμερικανών αλλά και Αμερικανών, οι οποίοι δείχνουν ιδιαίτερο ενδιαφέρον για τον Αγιασμό των υδάτων, όπως τελείται στην ελληνορθόδοξη παράδοση. Φέτος υπολογίζεται ότι το πλήθος ξεπέρασε τις τριάντα χιλιάδες.

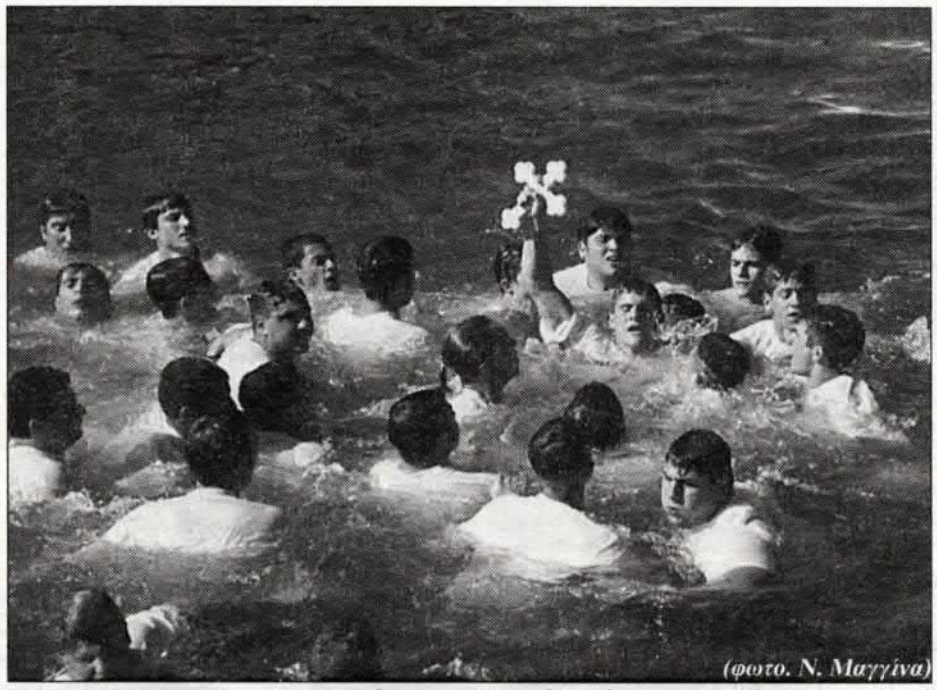
Στη Θεία Λειτουργία και στις εορταστικές εκδηλώσεις των Θεοφανίων έλαβαν μέρος ο Μητροπολίτης Σαράντα Εκκλησιών κ. Σίλας, ο νέος Μητροπολίτης Χονγκ Κονγκ κ. Νικήτας, ο οποίος και κατάγεται από το Τάρπον Σπρινγκς, ο βοηθός του Αρχιεπισκόπου Επίσκοπος Τρωάδος κ. Αλέξιος και πολλοί κληρικοί. Παρέστησαν ο πρέσβης της Ελλάδος στην Ουάσιγκτον, Λουκάς Τσίλας, ο ομοσπονδιακός βουλευτής Μάικλ Μπιλιράκης, η δήμαρχος του Τάρπον Σπρινγκς Ανίτα Πρώτος, Αρχοντες του Οικουμενικού Πατριαρχείου, μεταξύ των οποίων και ο Αντιπρόεδρος του Τάγματος των Αρχόντων Τάσος Μάνεσης, ο Πρόεδρος της ΑΧΕΠΑ Σπύρος Μακρής, γνωστοί μεγάλοι επιχειρηματίες της ομογένειάς, όπως οι Αρχοντες, Αλεξ. Σπανός, Τζον Παγιαβλής, Μάικλ Καντούνιας, Σπυρίδων Θεοφίλου κ.α.

Στα πλαίσια της παραμονής του στο Τάρπον Σπρινγκς, ο Αρχιεπίσκοπος μετέβη εκτός προγράμματος και απροειδοποίητα στο ναό του Αγίου Στεφάνου του Σεντ Πίτερσμπουργκ, όπου και χοροστάτησε κατά την Θεία Λειτουργία της Κυριακής και τέλεσε τον Αγιασμό της παραμονής των Θεοφανίων. Επίσης χοροστάτησε και στον πανηγυρίζοντα ναό του Αγίου Ιωάννη της Τάμπα, ανήμερα της εορτής.

Κατά την πενθήμερη παραμονή του, ο Σεβασμιότατος παρεκάθησε σε γεύμα που παρέθεσαν προς τιμή του: Η Φιλόπτωχος του Αγίου Νικολάου Τάρπον Σπρινγκς, στο δείπνο του ναού Αγίου Ιωάννη της Τάμπα, στο γεύμα της ΑΧΕΠΑ με τον πρόεδρό της Σπύρο Μακρή και στο δείπνο των Επιφανίων που παρέθεσε η τοπική ΑΧΕΠΑ. Ακόμη, επισκέφθηκε και γευμάτισε στο χώρο της γιορτής που διοργάνωσαν ο Καθεδρικός ναός του Αγίου Νικολάου και οι κυρίες της Φιλοπτώχου. Στη διάρκειά της, παιδιά, νέοι και νέες, φορώντας ελληνικές παραδοσιακές φορεσιές, χόρεψαν παραδοσιακούς χορούς προς τιμή του Αρχιεπισκόπου.

Τέλος, προέβη στα αποκαλυπτήρια του αγάλματος του «σφουγγαρά» που δωρήθηκε από τους Συλλόγους Δωδεκανησίων και Καλύμνιων της Φλόριδας προς το Λύκειο του Τάρπον Σπρινγκς. που ονομάζεται χαρακτηριστικά «Λύκειο των Σφουγγαράδων» ενώ παρέστη στην εκδήλωση που διοργάνωσε προς τιμή του ο Ελληνικός Μαθητικός Σύνδεσμος του ιδίου Λυκείου.

Στο διάστημα της επισκέψεώς του στο Τάρπον Σπρινγκς και στις κοινότητες της γύρω περιοχής, ο Αρχιεπίσκοπος εξέφρασε την ιδιαίτερη ικανοποίηση και χαρά του για την επικοινωνία που είχε με το ελληνορθόδοξο στοιχείο, το οποίο αποτελεί ένα από τα πιο δυναμικά και σημαντικά της Ελληνορθόδοξης Εκκλησίας μας στην πολιτεία.



(φωτο. Ν. Μαγγίνα)

ΤΑΡΠΟΝ ΣΠΡΙΝΓΚΣ.- Ο 16χρονος Θεόδωρος Κουλιανός υψώνει με περηφάνεια τον Σταυρό που μόλις ανέσυρε από τα γαλανά νερά στην προκυμαία του Τάρπον Σπρίνγκς.

Συγκίνηση για το θάνατο του Τσόγκα

ΒΟΣΤΩΝΗ.- Με συγκίνηση και βαθιά θλίψη η Ομογένεια πληροφορήθηκε το θάνατο του πρώην γερουσιαστή και προεδρικού υποψηφίου Πολ Τσόγκα. Μια ατέλειωτη σειρά προσωπικοτήτων αλλά και απλών ανθρώπων αποτίσαν φόρο τιμής στον εκλιπόντα για το σημαντικό έργο και τον ακέραιο χαρακτήρα του. Ηγέτες της Ομογένειας αναφέρθηκαν και στους αγώνες του για την προώθηση των ελληνικών εθνικών θεμάτων εντός και εκτός του Κογκρέσου και, κυρίως, στο γεγονός ότι -μαζί με τον Μάικλ Δουκάκη- ενέπνευσε νέες γενιές Ελληνοαμερικανών να αναμειχθούν στην αμερικανική πολιτική σκηνή και να συνεχίσουν το έργο του.

Γόνος Ελλήνων μεταναστών, ο Τσόγκας, αναρριχήθηκε στις υψηλότερες βαθμίδες της πολιτικής ζωής των ΗΠΑ, ξεκινώντας από δημοτικός σύμβουλος του Λόουελ, για να καταλήξει αντιπρόσωπος της Μασαχουσέτης στη Βουλή των Αντιπροσώπων και τη Γερουσία, ενώ το 1992 διεκδίκησε το χρίσμα των Δημοκρατικών για την Προεδρία των ΗΠΑ.

Η τιμιότητα που τον χαρακτήριζε στην πολιτική του σταδιοδρομία, αντανακλούσε τα βαθειά του συναισθήματα ηθικής και θάρρους, επιπώθηκε για τον εκλιπόντα, που το παράδειγμά του θα συνεχίσει να εμπνέει τις νεότερες γενιές.

Ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Σπυρίδων, που πληροφορήθηκε το γεγονός στην Ουάσινγκτον, όπου βρισκόταν για την ορκωμοσία του Προέδρου Κλίντον, τέλεσε Τρισάγιο για ανάπαυση της ψυχής του στον Ιερό Ναό Αγίας Σοφίας.

➪ σελ.17

Ο Σεβασμιότατος στην ορκομωσία Κλίντον-Γκόρ

ΟΥΑΣΙΝΓΚΤΟΝ.- Στα πλαίσια των εκδηλώσεων για την ορκωμοσία και εγκαθίδρυση του Προέδρου Μπιλ Κλίντον, ο Αρχιεπίσκοπος Αμερικής Σπυρίδων, μαζί με εκπροσώπους άλλων χριστιανικών δογμάτων και θρησκειών, έλαβε μέρος στην τελετή της «Εθνικής Προσευχής» που έγινε στο Μητροπολιτικό Αφρικανικό Μεθοδιστικό Επισκοπικό Ναό της Ουάσιγκτον.

Επώνυμοι και μή, κλίνουν την κεφαλή σε μια στιγμή προσευχής. Δεξιά του Αρχιεπισκόπου διακρίνονται ο πάστορ Τζέσι Τζάκσον, ο Πρόεδρος Κλίντον, η κόρη του Τσέλσι και ο αντιπρόεδρος των ΗΠΑ, Αλ Γκόρ. Ο Σεβασμιότατος ανέγνωσε απόσπασμα από την Αποκάλυψη του Ιωάννου. *(φωτο. Ν. Μαγγίνα)*

Ο Αρχιεπίσκοπος, ανέγνωσε από του βήματος απόσπασμα από το Βιβλίο της Αποκάλυψης, το οποίο γράφτηκε από τον Αγιο Ιωάννη τον Ευαγγελιστή -όπως τόνισε ο Σεβασμιότατος- στην ιερά νήσο της Πάτμου, προσκύνημα του Οικουμενικού Πατριαρχείου.

Το απόσπασμα έχει ως εξής:

Από της Ιεράς Νήσου της Πάτμου, Ιερού Προσκυνήματος του Οικουμενικού Πατριαρχείου Κωνσταντινουπόλεως, ακούσωμεν εν σοφία του Βιβλίου της Αποκαλύψεως Ιωάννου του Αγίου και Ευαγγελιστού:

Και είδον ουρανόν καινόν και γην καινήν· ο γαρ πρώτος ουρανός και η πρώτη γη απήλθον, και η θάλασσα ουκ έστιν έτι· και την πόλιν την Αγίαν Ιερουσαλήμ καινήν είδον καταβαίνουσαν εκ του ουρανού από του Θεού, ητοιμασμένην ως νύμφην κεκοσμημένην τω ανδρί αυτής, και ήκουσα φωνής μεγάλης εκ του ουρανού λεγούσης· ιδού η σκηνή του Θεού μετά των ανθρώπων και σκηνώσει μετ' αυτών, και αυτοί λαοί αυτού έσονται, και αυτός ο Θεός έσται μετ' αυτών, και εξαλείψει ο Θεός παν δάκρυον από των οφθαλμών αυτών, και ο θάνατος ουκ έσται έτι, ούτε πένθος ούτε κραυγή ούτε πόνος ουκ έσται έτι· ότι τα πρώτα απήλθον. Και είπεν ο καθήμενος επί τώ θρόνω· ιδού καινά ποιώ πάντα και λέγει μοι... ο νικών κληρονομήσει ταύτα και έσομαι αυτώ Θεός και αυτός έσται μοι υιός. (21:1-7)

Επίσκεψη του Δημάρχου Ν. Υόρκης στον Σεβ. Αρχιεπίσκοπο Αμερικής

Μια αξιόλογη έκδοση με θέμα το Οικουμενικό Πατριαρχείο πρόσφερε ο Σεβασμιότατος στον Δήμαρχο της Νέας Υόρκης. *(φωτο. Ν. Μαγγίνα)*

ΝΕΑ ΥΟΡΚΗ.- Η επίσκεψη του Οικουμενικού Πατριάρχη κ. Βαρθολομαίου τον Οκτώβριο στη Νέα Υόρκη, στα πλαίσια της περιοδείας του στις Ηνωμένες Πολιτείες, ήταν βασικό θέμα της συνομιλίας που είχαν ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Σπυρίδων και ο Δήμαρχος Νέας Υόρκης Ρούντι Τζουλιάνι, σε συνάντηση μιας ώρας στην Αρχιεπισκοπή.

Ο κ. Τζουλιάνι εξήρε την προσωπικότητα και τα προσόντα του Σεβασμιοτάτου και επισήμανε το γεγονός ότι είναι ο πρώτος αμερικανογεννημένος Αρχιεπίσκοπος των Ελληνορθοδόξων στις ΗΠΑ, γεγονός που του δίνει τη δυνατότητα να είναι άριστος γνώστης τόσο της ελληνικής, όσο και της αμερικανικής νοοτροπίας και πραγματικότητας.

Η «Δόξα του Βυζαντίου» στο Μητροπολιτικό Μουσείο Νέας Υόρκης

ΝΕΑ ΥΟΡΚΗ.- Για πρώτη φορά, το Μητροπολιτικό Μουσείο Τέχνης της Νέας Υόρκης θα παρουσιάσει μεγαλειώδη έκθεση της εποχής της Βυζαντινής Αυτοκρατορίας (843-1261), με τριακόσια πενήντα σπάνια κομμάτια εκείνης της περιόδου από την Ελλάδα, Ρωσία, Βουλγαρία κι άλλες 17 χώρες. Η έκθεση θα παραμείνει ανοικτή από τις 11 Μαρτίου μέχρι τις 6 Ιουλίου 1997 και διοργανώνεται με τη συνεργασία του ελληνικού υπουργείου Πολιτισμού. Πρόκειται για συνέχεια προηγούμενης με θέμα «Εποχή και Πνευματικότητα» που πραγματοποιήθηκε στο Μουσείο το 1977.

Εκθέματα παραχώρησαν στην έκθεση 19 μουσεία και μοναστήρια της Ελλάδας, όπως του Αγίου Ιωάννη του Θεολόγου στην Πάτμο, η Μονή Ιβήρων του Αγίου Ορους, η Μονή Βλαντάδων της Θεσσαλονίκης, κ.ά. Η Μονή Αγίας Αικατερίνης στην Αίγυπτο παραχώρησε μερικά σπάνια κομμάτια, ενώ εικόνες, κεραμικά, κοσμήματα, χρυσαφικά, ασημένια και χρυσά αντικείμενα απο μουσεία είκοσι και πλέον κρατών θα συμπεριληφθούν στην έκθεση, στην οποία φυσικά η Ελλάδα έχει τον βασικότερο ρόλο.

Η έκθεση θα χωριστεί σε τέσσερα κύρια μέρη:

- Το πρώτο μέρος με θέμα «Ο Θρησκευτικός και Λαϊκός Πολιτισμός της Δεύτερης Χρυσής Εποχής του Βυζαντίου» αναλύει τον σημαντικό ρόλο του Βυζαντίου.
- Στο δεύτερο, με τίτλο «Επίδραση του Βυζαντίου στις γειτονικές χώρες» διαπιστώνεται η μεγάλη σημασία της επιρροής του Βυζαντίου στα γειτονικά κράτη.
- Το τρίτο μέρος με θέμα «Η αλληλοεπίδραση του Βυζαντίου με την Ισλαμική Ανατολή» αναφέρεται στις αμοιβαίες επιδράσεις της Ορθόδοξης Χριστιανοσύνης και του Μουσουλμανισμού στο Βυζάντιο, και,
- το τέταρτο μέρος που φέρει τον τίτλο «Η αλληλεπίδραση του Βυζαντίου με την

Η «Παναγία η Οδηγήτρια» απο την Καστοριά, έργο του 12ου αιώνα.

λατινική Δύση» περιλαμβάνει εκθέματα που φανερώνουν την δραματική επίδραση της Ορθόδοξης θρησκείας στον λατινικό δυτικό κόσμο.

Στα πλαίσια της έκθεσης θα πραγματοποιηθούν ποικίλες εκδηλώσεις. Εκπαιδευτικά προγράμματα διοργανώνονται ειδικά για τα μέλη των ελληνοαμερικανικών κοινοτήτων της Νέας Υόρκης, αλλά και για μαθητές, σπουδαστές, απόφοιτους και εκπαιδευτικούς.

Εφοροι στην έκθεση είναι ο William D. Wixon, ο Michael David Weill διευθυντής Μεσαιωνικής Τέχνης στο Μουσείο Cloisters της Νέας Υόρκης και η Helen Evans αναπληρωματική έφορος για Πρωτοχριστιανική και Βυζαντινή Τέχνη, στο τμήμα Μεσαιωνικής Τέχνης του Μητροπολιτικού Μουσείου.

Οι Πατέρες της Εκκλησίας και «Το Ελληνίζειν»

του π. Δημ. Ιω. Κωνσταντέλου

Ο περασμένος μήνας ήταν πλήρης μεγάλων εορτών ιστορικής, θεολογικής και εκκλησιαστικής σημασίας. *Πρωτοχρονιά*, ημέρα ευχών, πολυχρονισμών, ελπίδων και οραματισμών. *Θεοφάνια*, «ο εστι Θεού φανέρωσις εν ανθρώποις», ημέρα κατά την οποία ο προαιώνιος Λόγος, ο Ιησούς Χριστός, φανερώθηκε στους ανθρώπους ως Θεάνθρωπος για να θεανθρωπίσει τον άνθρωπο.

Οι εορτές του *Μεγάλου Βασιλείου*, του πατέρα της οργανωμένης φιλανθρωπίας, του *Μεγάλου Αντωνίου*, πατέρα του χριστιανικού μοναχισμού· του *Μεγάλου Αθανασίου*, μεγάλου μαχητή υπέρ της ορθής δόξας -της ορθόδοξης καθολικής διδασκαλίας περί Χριστού ως ενανθρωπήσαντος Λόγον του Θεού· του *Γρηγορίου Νύσσης*, ενός εκ των πλέον βαθυστόχαστων θεολόγων-φιλοσόφων του Χριστιανισμού· του *Γρηγορίου του Θεολόγου*, Πατριάρχη Κωνσταντινουπόλεως και του κατ' εξοχήν θεολόγου των πρωτοχριστιανικών αιώνων· του *Ιωάννη Χρυσόστομου* (της ανακομιδής του) του πλέον δημοφιλούς εκκλησιαστικού ιεροκήρυκα, ηθικολόγου, και υπερασπιστή της φτωχολογιάς. Και ο κύκλος των μεγάλων εορτών συμπληρώνεται με την εορτή των *Τριών Ιεραρχών* (Βασιλείου, Γρηγορίου του Θεολόγου και Ιω. Χρυσοστόμου), η οποία υιοθετήθηκε τον ενδέκατο αιώνα για να ικανοποιήσει όλους τους Χριστιανούς που είχαν προτιμήσεις για τον ένα ή τον άλλο από τους τρεις μεγάλους πατέρες.

Η εορτή όμως των Τριών Ιεραρχών έχει ιδιαίτερη σημασία, γιατί, μεταξύ άλλων, οι Πατέρες έδωσαν μια τελική απάντηση στα ερωτήματα γύρω από τις σχέσεις θρησκευτικής πίστης και πολιτισμικής κληρονομιάς, ηθικής, πνευματικών και ανθρωπιστικών αξιών. Ελληνόφωνοι και ελληνοτραφείς, οι τρεις πατέρες αναδείχθηκαν και τα πιο μεγάλα αναστήματα που εναρμόνισαν πίστη και γνώση, φυσική και αγιογραφική αποκάλυψη, χριστιανική θεολογία και «το Ελληνίζειν», δηλαδή την ελληνική παιδεία και γλώσσα. Ό,τι γράφτηκε για τον Γρηγόριο, ότι ήταν «υπέροχος Χριστιανός και Ελληνας» ισχύει και για τους άλλους δύο πατέρες, οι οποίοι γεννήθηκαν, ανατράφηκαν και σπούδασαν σε μεγάλες ελληνικές πόλεις.

Ως Ελληνορθόδοξοι Χριστιανοί και κάτοικοι μιας πολυεθνικής, πολύθρησκης και πολύγλωσσης χώρας (η απογραφή του 1990 αποκαλύπτει ότι σήμερα ομιλούνται στις Ηνωμένες Πολιτείες 104 γλώσσες, από τις οποίες μόνο δύο παρακμάζουν - η ολλανδική και, ναι, δυστυχώς, η ελληνική) αντιμετωπίζουμε συχνά το ερώτημα: γιατί πρέπει να επιμένουμε στη διδασκαλία και στη χρήση της Ελληνικής, και γιατί οφείλουμε να αγωνιζόμαστε πάντοτε για την επιβίωση της εθνικής και πολιτισμικής μας ιδιαιτερότητας; Η απάντηση είναι ότι αποτελούμε μια μοναδικότητα γλώσσας και πολιτισμικής-εθνικής ιδιαιτερότητας, ότι δεν πρέπει να συγχωνευθούμε σε ένα καμίνι και να απολέσουμε την ταυτότητά μας. Κάτι παρόμοιο απασχολούσε τους πρώτους χριστιανούς και τους ηγέτες πατέρες της Εκκλησίας. Σε πιο βαθμό έπρεπε να αποκόψουν τις ρίζες τους με την παιδεία, τα γράμματα, την παράδοση που είχαν κληρονομήσει; Η απάντηση τους ήταν ότι δεν έπρεπε.

Κατά τον τέταρτο αιώνα, ο αυτοκράτορας Ιουλιανός έβγαλε ειδικό νόμο στην προσπάθειά του να απαγορεύσει τους χριστιανούς να διδάσκουν και να διδάσκονται τα ελληνικά γράμματα, τους αρχαίους Ελληνες σοφούς. Θεωρούσε τους χριστιανούς προδότες της ελληνικής κληρονομιάς επειδή είχαν αλλαξοπιστήσει. Στα επιχειρήματα του Ιουλιανού απάντησαν και οι τρεις Ιεράρχες, και η απάντησή τους έχει κύρος και για μας που αντιμετωπίζουμε παρόμοια προβλήματα.

Σε δύο στηλιτευτικούς λόγους, που έγραψε κατά το 364 εναντίον της πολιτικής του Ιουλιανού, ο Γρηγόριος ρωτά: Πώς τολμάς να μας αποστερείς το δικαίωμα του «ελληνίζειν»; Η ελληνική κληρονομιά είναι τόσο δική σου όσο και δική μας. Μόνο η θρησκευτική πίστη μας χωρίζει. Και έχουμε δικαίωμα όχι μόνο να μιλάμε ελληνικά αλλά και να διδάσκουμε τη σοφία των προγόνων μας, προσθέτει ο Γρηγόριος.

Ενα ή δύο χρόνια αργότερα απάντησε και ο Μ. Βασίλειος με μια κλασική στο είδος της μονογραφία, την οποία απεύθυνε στους νέους: «Πως θα ημπορούσαν να ωφεληθούν από τα ελληνικά γράμματα». Ο μεγάλος πατέρας μιλάει για προγονική περηφάνια και προσθέτει ότι, αυτά που μας βοηθούν στην παρούσα ζωή οφείλουμε και να τα αγαπούμε και να τα επιδιώκουμε με όλη τη δύναμή μας. Και ναι μεν ο πρώτος καρπός για την ωφέλεια της ψυχής είναι η χριστιανική αλήθεια, αλλά δεν είναι αταίριαστο πράγμα η αλήθεια να έχει ντυθεί και την «έξω σοφία», δηλαδή την ελληνική, η οποία προσφέρει στην χριστιανική αλήθεια σκέπη και ομορφιά.

Γύρω από το 379, ο Ιωάννης Χρυσόστομος έγραψε κι αυτός μια ωραία πραγματεία με θέμα τον ιερομάρτυρα Βαβύλα και «κατά του Ιουλιανού». Ο Χρυσόστομος καυτηρίασε την ειδωλολατρική θρησκεία αλλά δεν αρνήθηκε την αξία της αρχαίας ελληνικής κληρονομιάς. Για τον Χρυσόστομο οι αρχαίες ελληνικές ηθικές αξίες βρήκαν την εφαρμογή τους μεταξύ των Χριστιανών και συμπληρώθηκαν από την χριστιανική διδασκαλία. Η αγάπη μάλιστα των πατέρων και εκκλησιαστικών συγγραφέων για την ελληνική σοφία είχαν προκαλέσει κατηγορίες μη Χριστιανών φιλοσόφων, όπως ο Πορφύριος, ο Κέλσος και άλλοι, ότι οι Χριστιανοί χρησιμοποιούσαν τα ελληνικά γράμματα για να προωθήσουν τη χριστιανική πίστη.

Η Ορθόδοξη Καθολική Εκκλησία ανά τον κόσμο, και ειδικότερα η ελληνόφωνη, είναι συνδεδεμένη άρρηκτα με τον ελληνισμό, τη γλώσσα του, τη νοοτροπία του, τη φιλοσοφία του, την πνευματικότητά του (πνευματικώς, είμεθα όλοι 'Ελληνες γράφει ο σύγχρονος μέγας Ρωμαιοκαθολικός θεολόγος Χιούγκα Ράνερ). Η εορτή όμως των Τριών Ιεραρχών δε μας υπενθυμίζει μόνο την αγιότητα και το τεράστιο έργο των πατέρων, που κατόρθωσαν την αρμονική σύζευξη Χριστιανισμού και Ελληνισμού, αλλά περισσότερο μας προκαλεί και μας προσκαλεί όχι μόνο να διατηρήσουμε τη μνήμη αλλά και να συνεχίσουμε το έργο τους. Με αυτούς τους λόγους «φθέγξομαι οις θέμις εστι, θύρας επίθεσθε βέβηλοι» (Ευσέβιος Παμφίλου, Προπαρασκευής Ευαγγελικής).

Ο Αιδ. Πρωτοπρεσβύτερος Δημήτριος Ιω. Κωνσταντέλλος είναι καθηγητής Ιστορίας στο κολέγιο Στόκτον της Νέας Ιερσέης.

Απ' εδώ...

ΣΥΝΑΝΤΗΣΗ με το Διοικητικό Συμβούλιο των συνταξιούχων κληρικών της Ι. Αρχιεπισκοπής είχε ο Αρχιεπίσκοπος Αμερικής, κατά την επίσκεψή του στο Τάρπον Σπρινγκς της Φλόριδας για τα Θεοφάνια. Κατά την διάρκειά της, οι κληρικοί έθεσαν υπ' όψη του Αρχιεπισκόπου τα θέματα που τους απασχολούν καθώς και τις ποικίλες απόψεις τους γύρω από τα θέματα της σημερινής εκκλησιαστικής ζωής. Από την πλευρά του, ο Σεβασμιότατος εξέφρασε την αναγνώριση και την ευγνωμοσύνη της Εκκλησίας για την μέχρι τώρα πολύτιμη προσφορά τους και επεσήμανε το γεγονός ότι για την Εκκλησία δεν θεωρούνται ως «συνταξιούχοι» κληρικοί, που είναι κοσμικός τρόπος προσεγγίσεως, αλλά ως κληρικοί που διακρίνονται για την συνεχή και αδιάκοπη προσφορά και διακονία τους στο χώρο της Εκκλησίας.

✦✦✦✦

ΠΟΙΜΑΝΤΙΚΗ επίσκεψη στην Επισκοπή Βοστώνης θα πραγματοποιήσει το διήμερο 1-2 Μαρτίου ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Σπυρίδων. Το απόγευμα του Σαββάτου, 1ης Μαρτίου, θα προεξάρχει σε Μέγα Αρχιερατικό Εσπερινό στον Καθεδρικό Ναό Ευαγγελισμού της Θεοτόκου, στη Βοστώνη. Μετά τον Εσπερινό θα παρατεθεί προς τιμή του Σεβασμιοτάτου, δείπνο στο ξενοδοχείο «Γουέστιν», στη περιοχή Κόπλεϊ. Την επομένη, Κυριακή 2 Μαρτίου, θα τελέσει Θεία Λειτουργία στον Καθεδρικό Ναό Αγίου Σπυρίδωνος, στο Γούστερ και στη συνέχεια θα παρακαθήσει σε γεύμα που θα παραθέσει η ομώνυμη κοινότητα.

✦✦✦✦

ΔΕΝ ΕΙΝΑΙ ΜΟΝΟ οι τρεις «θεσμοφύλακες» του Λευκού Οίκου (βλέπε άλλη στήλη) που μας κάνουν περήφανους για την καινούργια γενιά των Ελληνοαμερικανών. Κι άλλο διαμάντι μας κοσμεί το στερέωμα της νέας κυβέρνησης: Η νέα υπουργός Εξωτερικών και πρώτη γυναίκα στη θέση αυτή, Μαντλίν Ολμπραϊτ, διάλεξε για επιτελάρχη της τη στενή συνεργάτιδά της στα Ηνωμένα Εθνη, Ελεν Κάθριν Τσόχας.

Βορειοηπειρώτισα την καταγωγή, η Τσόχας γεννήθηκε στη Μασαχουσέτη από Ελληνες γονείς, οι οποίοι έφθασαν στην Αμερική σε νεαρή ηλικία, η μητέρα της Αριστούλα από το Λόγγο και ο πατέρας της Αρθουρ από το Αργυροχώρι, δυο χωριά, που ύστερα από τον Παγκόσμιο Πόλεμο «δόθηκαν» στην Αλβανία.

Η Ελεν Τσόχας -της οποίας είναι θρυλική η επιμονή της να κρατιέται μακριά από τους προβολείς της δημοσιότητας- παρακολουθούσε, όπως και οι τέσσερις αδελφές της, τρεις φορές την εβδομάδα τα μαθήματα του ελληνικού κοινοτικού σχολείου και την Κυριακή το Κατηχητικό.

Πρόμαχος των ανθρώπινων δικαιωμάτων και της προστασίας των καταπιεσμένων, αναμένεται να βοηθήσει ενεργά την κ. Ολμπραϊτ να δώσει στην εξωτερική πολιτική των ΗΠΑ ένα πιο ανθρώπινο πρόσωπο, που να βρίσκεται πιο κοντά στα αμερικανικά ιδεώδη.

✦✦✦✦

ΟΙ ΑΠΟΔΗΜΟΙ Κεφαλλονίτες και Ιθακίσιοι της υφηλίου θα συμπεριλαμβάνονται σε κατάλογο που θα κυκλοφορήσει σύντομα, ανακοίνωσαν οι εκπρόσωποι του Συλλόγου «Κέφαλος» και της Ομοσπονδίας των. Το μεγαλεπήβολο αυτό έργο που βρίσκεται στο τελευταίο στάδιο συμπλήρωσής του, δημιουργήθηκε με τα τελευταία μέσα τεχνολογίας από μια ομάδα νεαρών επιστημόνων με καταγωγή από την Κεφαλλονιά και έχει σκοπό να φέρει κοντά άπαντες τους Κεφαλλονίτες και Ιθακίσιους που βρίσκονται σκορπισμένοι σε διάφορα μέρη της υφηλίου.

Κειμήλια κινδυνεύουν να χαθούν, βορά στο χρόνο και την αδιαφορία

ΘΕΣΣΑΛΟΝΙΚΗ.- Ενα ασπροκόκκινο λάβαρο σταυροφοριών, που η παράδοση υποστηρίζει ότι ανήκει στον Ριχάρδο τον Λεοντόκαρδο, χειρόγραφα βιβλία που χρονολογούνται από το 1811 και αγιογραφίες του 17ου, του 18ου και του 19ου αιώνα, κινδυνεύουν από τη φθορά, αλλά και τους αρχαιοκάπηλους, στην κοινότητα Παναγίας της Θάσου.

Τα σημαντικότατα αυτά κειμήλια, μαζί με παλιά εκκλησιαστικά σκεύη και μπακιρένια νομίσματα φιλοξενούνται στον ναό της Κοιμήσεως της Θεοτόκου, η ανέγερση του οποίου έγινε το 1831, πάνω στα ερείπια δύο παλαιότερων εκκλησιών. Η ακριβής χρονολόγηση της ανέγερσης των δύο προηγούμενων κτισμάτων δεν είναι δυνατή, λόγω της ολοκληρωτικής καταστροφής των σχετικών αρχείων. Πάντως, από διηγήσεις περιηγητών και έγγραφα της εποχής, προκύπτει ότι η δεύτερη εκκλησία χτίστηκε γύρω στο 1700, σε αντικατάσταση μιας πολύ παλαιότερης βυζαντινής.

Ιδιαίτερο ενδιαφέρον παρουσιάζει και το ξυλόγλυπτο τέμπλο του ναού, που χρονολογείται από τις αρχές του προηγούμενου αιώνα, ενώ διασώζεται και τμήμα του τέμπλου της παλαιότερης εκκλησίας, που χρησιμεύει σήμερα ως εικονοστάσι και απεικονίζει δύο νεαρά αγόρια με ομφάλιους λώρους. Η παράδοση του νησιού λέει ότι το υπόλοιπο τμήμα του ξυλόγλυπτου δωρίστηκε στη μονή Ιβήρων του Αγίου Ορους, όταν αυτή καταστράφηκε από πυρκαγιά.

Την αρχαιολογική και ιστορική αξία του μνημείου ενισχύει το γεγονός ότι ένα μεγάλο τμήμα του, χτίστηκε με μάρμαρα που αποσπάστηκαν από αρχαίους ναούς της περιοχής, με αποτέλεσμα να διατηρούνται μέχρι σήμερα στο κτίσμα επιγραφές μη θρησκευτικού περιεχομένου. Στη βιβλιοθήκη μάλιστα της Βενετίας υπάρχει ταξιδιωτικό χειρόγραφο ενός Γερμανού περιηγητή που επισκέφτηκε την εκκλησία της Παναγίας, ο οποίος αναφέρεται στην ύπαρξη μιας αρχαίας επιγραφής στο δάπεδο του ναού. Η επιγραφή δεν υπάρχει πια.

Σήμερα οι κάτοικοι της περιοχής προσπαθούν να περισώσουν μόνοι τους τα κειμήλια του χωριού. Η κοινότητα, σε συνεργασία με την εκκλησία, επιχειρεί την ανέγερση ενός μικρού μουσείου όπου θα στεγαστούν, τοποθετημένα σε προθήκες, το λάβαρο, οι εικόνες, τα σκεύη και τα νομίσματα.

«Πρέπει οπωσδήποτε να γίνουν κάποιες προσπάθειες τουλάχιστον για να χρονολογηθούν κατά προσέγγιση αυτά τα κειμήλια και φυσικά για να στεγαστούν», τόνισε ο δάσκαλος του χωριού, που προσπαθεί σε συνεργασία και με άλλες αρχές της Παναγίας, να ευαισθητοποιήσει το ελληνικό κράτος και την κοινή γνώμη, προς την κατεύθυνση της προστασίας του ναού.

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ΓΙΑ ΠΕΡΙΣΣΟΤΕΡΕΣ ΠΛΗΡΟΦΟΡΙΕΣ ΤΗΛΕΦΩΝΕΙΣΤΕ ΜΑΣ
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...Απ' εκεί

ΤΟ ΟΘΩΜΑΝΙΚΟ λουτρό του Κιλκίς, ένα από τα σπάνια διασωθέντα μνημεία του 19ου αιώνα, που έχει κηρυχθεί διατηρητέο, κινδυνεύει να καταστραφεί καθώς η ιδιοκτήτρια του επιμένει να το μετατρέψει σε ουζερί, ενώ το Κεντρικό Αρχαιολογικό Συμβούλιο καθυστερεί να στείλει τους αρχαιολόγους που θα εξετάσουν επί τόπου το κτίριο. Κατασκευάστηκε γύρω στα 1830 και έχει χαρακτηρισθεί ως μνημείο άριστης αρχιτεκτονικής.

✦✦✦✦

ΑΥΣΤΡΙΑΚΟΣ χαράκτης είναι ο δημιουργός του «γιούρο», του νέου νομίσματος της Ευρωπαϊκής Ενωσης που εφ' όσον η νομισματική ένωση θα εξελιχθεί κανονικά, θα τεθεί στην κυκλοφορία τον Δεκέμβριο του 1999. Το νέο χαρτονόμισμα φέρει στη μία όψη του την πολιτιστική πορεία της Ευρώπης: την κλασική Ελλάδα, τη Ρωμαϊκή εποχή, την περίοδο της Αναγέννησης, την εποχή του Ροκοκό και τον 21ο αιώνα. Στην άλλη όψη του, απεικονίζεται η «Ευρώπη των 15» και η σημαία της Ευρωπαϊκής 'Ενωσης, ενώ στο πάνω μέρος υπάρχει μία γέφυρα, η οποία ανάλογα εκφράζει το πέρασμα από την μια εποχή στην άλλη.

✦✦✦✦

ΤΟΥΡΙΣΤΙΚΟΣ και τοπογραφικός χάρτης των ελληνικών νησιών, πόνημα του Ιταλού ταξιδιώτη των αρχών του 15ου αιώνα, Κριστόφορο Μπολντεμόντι, αγοράστηκε από άγνωστο, σε πλειστηριασμό του οίκου Σόθμπυ, στο Λονδίνο. Ερωτευμένος με την κλασική Ελλάδα, ο Μπολντεμόντι έφτασε στη Ρόδο το 1415 για να μάθει την ελληνική γλώσσα και έμεινε εκεί οκτώ χρόνια. Κατόπιν περιόδευσε επί έξι χρόνια όλα τα νησιά του ελληνικού αρχιπελάγους, από το Ιόνιο στις Κυκλάδες και τα Δωδεκάνησα και μετά από σταθμό στην Κωνσταντινούπολη επισκέφθηκε τη Σαμοθράκη, τη Θάσο, την Εύβοια και την Αίγινα.

✦✦✦✦

ΤΟ ΙΔΡΥΜΑ Ελληνικού Πολιτισμού ανέλαβε την ευθύνη συντονισμού του ελληνικού τομέα της Διεθνούς Τράπεζας Πληροφοριών. Πρόκειται για μεγαλεπήβολο πρόγραμμα του Πανεπιστημίου Κάρνεγκι Μέλον της Πενσιλβάνιας, που σκοπεύει να συγκεντρώσει ένα διεθνές ηλεκτρονικό αρχείο βιβλίων, εφημερίδων, επιστημονικών άρθρων, ιστορικών μελετών, περιοδικών, ταινιών, καθώς και στοιχείων από πολιτικές, κοινωνικές και πολιτιστικές εκδηλώσεις.

✦✦✦✦

ΤΟ ΟΘΩΜΑΝΙΚΟ προσκύνημα (namazi) του 1999 θα γίνει στην Αγία Σοφία, λέει ο υπουργός Πολιτισμού της Τουρκίας, Ισμαήλ Καχραμάν, σύμφωνα με άρθρο της τουρκικής εφημερίδας «Χουριέτ». Συγκεκριμένα, ο Τούρκος υπουργός δήλωσε ότι η επέτειος για τα 700 χρόνια από την ίδρυση της Οθωμανικής Αυτοκρατορίας, που θα γιορταστεί το 1999, θα έχει «με το θέλημα του Αλλάχ» επίκεντρο το «ιερό μουσουλμανικό τέμενος» που, όμως, δημιούργησε ο Ιουστινιανός...

✦✦✦✦

ΤΟ ΑΞΕΧΑΣΤΟ έργο του 1978, «Το Εξπρές του Μεσονυκτίου», καλώς ή κακώς δημιούργησε μια αρνητική εικόνα σχετικά με την κατάσταση που επικρατεί στις φυλακές της Τουρκίας. Μολαταύτα, οι περιβόητες φυλακές θα ανοίξουν τις πόρτες τους και πάλι, με εντελώς νέα προσωπικότητα αυτή τη φορά, σαν ξενοδοχείο 5 αστέρων όπου οι φιλοξενούμενοι θα ζήσουν τη χλιδή και την περιποίηση ενός υπερπολυτελούς ξενοδοχείου, αψηφώντας την «αξέχαστη» εμπειρία εκείνων που φιλοξενήθηκαν κάποτε στο τουρκικό μπουντρούμι.

ΦΩΤΙΟΣ Ο ΜΕΓΑΣ: ΕΝΑΣ ΑΓΙΟΣ ΟΛΩΝ ΤΩΝ ΕΠΟΧΩΝ

Την 6η Φεβρουαρίου, κάθε χρόνο, η Εκκλησία μας τιμά τη μνήμη του Αγίου Φωτίου του Μεγάλου, Πατριάρχη Κωνσταντινουπόλεως κατά τον 9ο αιώνα. Και τον τιμά και τον εορτάζει και τον επαινεί η Εκκλησία μας, γιατί υπήρξε ένας από τους μεγαλύτερους Ιεράρχες και Πατέρες που καταφώτισαν το στερέωμα το πνευματικό της Ελληνικής Ορθοδοξίας.

Καταγόταν από οικογένεια επιφανή που είχε αναδείξει πολλά μέλη της στα ύπατα αξιώματα της αυτοκρατορικής αυλής, αλλά και στο πανάγιο αξίωμα

του καθ. Γ.Σ.Μπεμπή

του Πατριάρχη. Ετσι δεν ήταν παράδοξο, ότι ο νεαρός Φώτιος είχε την ευκαιρία να μορφωθεί και να σπουδάσει όλες σχεδόν τις επιστήμες της εποχής του. Αλλά πέρα απ' αυτό, ο Θεός τον είχε προικίσει με καταφώτεινα προσόντα απαράμιλλης ευφυΐας, σπάνιας μνήμης και αξιοθαύμαστης εργατικότητας και επιμέλειας. Πολυμαθέστατος κατά πάντα.

Ενας σύγχρονος συγγραφέας, όχι φιλικά διακείμενος προς τον Φώτιο, ο Νικήτας Δαβίδ, Επίσκοπος Παφλαγόνος, γράφει για τον ιερό Φώτιο, ότι είχε σπουδάσει γραμματική και φιλολογία, φιλοσοφία και νομικά, αστρονομία και ιατρική, μουσική και μαθηματικά και βεβαίως και θεολογία. Σε όλους αυτούς τους κλάδους αναδείχθηκε αντάξιος επιστήμονας και στοχαστής και εξαίρετος δάσκαλος ταυτόχρονα, διδάσκοντας την αρχαία Ελληνική αλλά και τη Χριστιανική Γραμματεία στους εκλεκτούς μαθητές του, οι οποίοι με πραγματικό θαυμασμό και προσδοκία έτρεχαν να ακούσουν και να διδαχθούν από τον σοφότατο αυτόν καθηγητή. Ο Φώτιος είχε γίνει ήδη διάσημος.

Δεν είναι του παρόντος μικρού πονήματος να εξετάσουμε πώς έγινε Πατριάρχης Κωνσταντινουπόλεως. Θα πούμε μόνον ότι «ούτως ο Θεός ηυδόκησεν...», γιατί ήταν αλήθεια το θέλημα του Θεού. Σε μια εβδομάδα ανέβηκε όλα τα αξιώματα της ιεροσύνης και την 25η Δεκεμβρίου του 857, ανήμερα Χριστούγεννα, χειροτονήθηκε Επίσκοπος και Πατριάρχης της Βασιλεύουσας. Η στάση του έναντι του προκατόχου του, Πατριάρχη Ιγνατίου, υπήρξε άψογος. Και η στάση του έναντι του υπερφίαλου επισκόπου Ρώμης, Νικολάου, υπήρξε απόλυτα ευγενική, αλλά ταυτόχρονα αδέκαστη.

Το Ορθόδοξο δόγμα και η Κανονική τάξη έπρεπε απαρασάλευτα να διαφυλαχτούν. Η ανεξαρτησία της Μητρός Εκκλησίας και όλων των κατά τόπους Εκκλησιών έπρεπε να διασφαλισθούν έναντι του αντιπαραδοσιακού φαινομένου του Παπικού πρωτείου. Επιπρόσθετα, ο άγιος Φώτιος, μια για πάντα έθεσε σε στερεές βάσεις την οικουμενική μεθοδολογία της Ορθοδοξίας, διακηρύσσοντας στον Πάπα Νικόλαο Α' ότι «η ετερότης και παραλλαγή» στα εκκλησιαστικά ήθη και έθιμα δεν αντιβαίνουν στην ενωτική παρουσία του Παναγίου Πνεύματος.

Μέσα στην έντονη θρονική του δραστηριότητα, ο ιερός Φώτιος δεν λησμόνησε το ιεραποστολικό έργο της Εκκλησίας. Ετσι, σε αυτόν οφείλονται η διοργάνωση των ιεραποστολών στους Σλάβους και στους Χαζάρους. Και συνέχιζε να γράφει, να διδάσκει, να εμπνέει, να καθοδηγεί. Τι να πρωτοθυμηθεί κανείς από τα πάμπολλα συγγράμματά του; Το Λεξικό του; Τη Μυριόβιβλό του, μια έξοχη συλλογή τίτλων και περιγραφών εκατοντάδων βιβλίων, που μόνο ο Φώτιος μας διέσωσε; Ή τις ομιλίες του και τις επιστολές του; θησαυρίσματα πάγχρυσης θεολογίας και κατασταλάγματα πίστης και ταπείνωσης; 'Η ακόμη και την περίφημη «Μυσταγωγία περί Αγίου Πνεύματος», που αποτελεί το επιστέγασμα της βαθυνούστατης ενημέρωσής του πάνω στις αιώνιες πηγές της Αγίας Γραφής και της Πατερικής Παράδοσης;

Πέθανε βέβαια μακριά από τον Πατριαρχικό του θρόνο ο άγιος Φώτιος. Αλλά η Εκκλησία, πάραυτα, τον κατάταξε στην πανάχραντη χορεία των Αγίων και Μεγάλων Πατέρων της Εκκλησίας. Ετσι για να είναι, εσαεί, πάμφωτο παράδειγμα, για όλους μας, κληρικούς και λαϊκούς, παράδειγμα σοφίας και σύνεσης, Ορθόδοξης συνέπειας και Ορθόδοξης καταξιωμένης ζωής.

Σύσκεψη στο Φανάρι για το Αγιο Ορος

ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΗ.- Αγιορείτες πατέρες, εκπρόσωποι της Ιεράς Κοινότητος το Αγίου Ορους επισκέφθηκαν το Φανάρι, όπου έγιναν δεκτοί από τον Οικουμενικό Πατριάρχη κ. Βαρθολομαίο και είχαν μακρά σύσκεψη για επείγοντα θέματα του Αγίου Ορους. Κατά τη διάρκειά της εξετάστηκαν τα διάφορα θέματα και προβλήματα που έχουν ανακύψει τα τελευταία χρόνια στις σχέσεις Οικουμενικού Πατριάρχου και Αγιορείτικης Πολιτείας.

Στη σύσκεψη συμμετείχαν ο νέος Διοικητής του Αγίου Ορους κ. Σταύρος Ψυχάρης και ο αναπληρωτής διοικητής Αριστείδης Κασμίρογλου.

Στην εμπνευσμένη, ησυχαστικού και θεολογικού πνεύματος ομιλία του, ο Πατριάρχης Βαρθολομαίος απευθυνόμενος στους εκπροσώπους του Αγίου Ορους, υπογράμμισε τον κίνδυνο από το κοσμικό πνεύμα που απειλεί να εισέλθει στον Αθω, λέγοντας χαρακτηριστικά:

«Η πλάνη αυτή οδηγεί εις μίαν υπερδραστηριοποίησιν και, προκειμένου περί προσβληθέντων υπ' αυτής μοναχών, εις μίαν εκκοσμίκευσιν, ως εάν η σωτηρία του κόσμου δεν προέρχεται εκ της μυστικής χάριτος της διαχεομένης εκ της σταυρικής θυσίας του Κυρίου και Σωτήρος ημών, της εν εκάστη Θεία Λειτουργία επαναβιουμένης και επί πάσαν την κτίσιν αγαθώς επενεργούσης, αλλ' εκ των ευτελών έργων ημών, των καλών μεν ίσως, αλλά τοις κοσμικοίς εμπεπιστευμένων και μικράν ανάπαυσιν αλλ'ουχί την σωτηρίαν, τοις πέριξ παρεχομένων.

Σε άλλο σημείο της ομιλίας του ο Πατριάρχης Βαρθολομαίος επισήμανε το γεγονός ότι το Οικουμενικό Πατριαρχείο ουδέποτε έπαυσε και ούτε θα παύσει στο μέλλον να ακούει τα αιτήματα του Αγίου Ορους και να βοηθά στην επίλυσή τους στα πλαίσια των κανονικών δικαιοδοσιών του και επέστησε την προσοχή των Αγιορειτών στο να μη εισέλθουν στο Ορος σκέψεις και επιδιώξεις ξένες προς το μοναχικό πολίτευμα, εκφράζοντας την ελπίδα ότι οι διαφωνούντες θα κατανοήσουν τον εσφαλμένο δρόμο τους και θα καταλάβουν ποιά πορεία πρέπει να ακολουθήσουν.

Κατά την σύσκεψη επικράτησε κλίμα εγκαρδιότητας και αμοιβαίας κατανόησης και διαφάνηκε ότι οι σχέσεις Πατριάρχου - Αγίου Ορους βρίσκονται σε καλό δρόμο.

Από το αποτέλεσμα της συνάντησης αναμένεται περαιτέρω σύσφιξη των σχέσεων και αγαστή συνεργασία μεταξύ Οικουμενικού Πατριάρχου και Μοναστικής Πολιτείας.

Κατά τη συνάντηση με τον Πατριάρχη, ο νέος Διοικητής του Αγίου Ορους Σταύρος Ψυχάρης στην προσφώνησή του προς τον Προκαθήμενο της Ορθοδοξίας, αφού εξέφρασε τον σεβασμό και την αφοσίωσή του προς το Οικουμενικό Πατριαρχείο τόνισε μεταξύ άλλων τα εξής:

«Είναι καταφανές, επιτρέψατέ μου Παναγιώτατε και πάντες οι σεβαστοί εν τη αιθούση ταύτη Πατέρες να είπω, ότι όλοι, από του Πατριάρχου μέχρι του τελευταίου εξ ημών, είμεθα αποφασισμένοι να παραδώσωμεν τοις επιγενομένοις το Περιβόλι της Παναγίας "ουκ ελαττώ" κατά το ιδιαίτατον αυτό περιβάλλον και φρόνημα. Προσθέτως, η Πολιτεία ην εκπροσωπώ έχει την απόφασιν να βοηθήσει πάση δυνάμει την υλοποίησιν προγραμμάτων τα οποία θα διαφυλάξουν και θα ενισχύσουν το Αγιον Ορος ως Κιβωτόν της Ορθοδοξίας».

Αντεπιστέλλον μέλος της Ακαδημίας ο Μητροπολίτης Εφέσου Χρυσόστομος

ΑΘΗΝΑ.- Σε έκτακτη συνεδρία της η Ακαδημία Αθηνών υποδέχθηκε επίσημα τον Μητροπολίτη Γέροντα Εφέσσου Χρυσόστομο, συνοδικό ιεράρχη του Οικουμενικού Πατριαρχείου, ως αντεπιστέλλον μέλος της. Μετά τον χαιρετισμό που απεύθυνε ο Πρόεδρος της Ακαδημίας Ιωάννης Πεσματζόγλου, το λόγο έλαβε το μέλος της, Μητροπολίτης Περγάμου Ιωάννης, ο οποίος αναφέρθηκε στο πολύπλευρο ποιμαντικό και επιστημονικό έργο του τιμώμενου Ιεράρχη. Ακολούθησε η εμπεριστατωμένη ομιλία του Μητροπολίτη Γέροντα Εφέσσου με θέμα: «Ορθοδοξία και Ορθόδοξος Πολιτισμός εις την Ευρώπη κατά το τέλος μιας χιλιετίας, ιστορική αναδρομή - προβληματισμοί».

Στην εκδήλωση, τον Οικουμενικό Πατριάρχη Βαρθολομαίο εκπροσώπησε ο Μητροπολίτης Μύρων Χρυσόστομος και τον Αρχιεπίσκοπο Αθηνών και πάσης Ελλάδος Σεραφείμ, ο Μητροπολίτης Βρεσθένης Δημήτριος. Παρέστησαν ιεράρχες από την Ελλάδα και το εξωτερικό, κληρικοί, ακαδημαϊκοί, μαθητές του τιμωμένου, καθηγητές, άλλοι επίσημοι και πλήθος κόσμου.

Διδακτορικό στον Οικουμενικό Πατριάρχη από το Δημοκρίτειο

ΞΑΝΘΗ.- Σε επίτιμο διδάκτορα θα ανακηρυχθεί ο Οικουμενικός Πατριάρχης κ. Βαρθολομαίος από το τμήμα Περιβάλλοντος, της Πολυτεχνικής Σχολής Ξάνθης του Δημοκριτείου Πανεπιστημίου Θράκης. Το σκεπτικό της απόφασης, που έλαβε ομόφωνα η Σύγκλητος του Πανεπιστημίου, σχετίζεται με την ανάδειξη από το Οικουμενικό Πατριαρχείο του θέματος της προστασίας του περιβάλλοντος, ως κορυφαίου προβλήματος της ανθρωπότητας.

Προς την κατεύθυνση αυτή ο Οικουμενικός Πατριάρχης κ. Βαρθολομαίος έχει αναπτύξει έντονη δραστηριότητα, όπως με τις ομιλίες του στο Ευρωκοινοβούλιο για την Οικολογία, στο Πανεπιστήμιο της Μυτιλήνης, στην Ιαπωνία, στην Αγγλία, στο πλωτό οικολογικό Συμπόσιο της Πάτμου το 1995 και βέβαια με την καθιέρωση των οικολογικών σεμιναρίων εδώ και τρία χρόνια, κάθε καλοκαίρι, που διοργανώνονται στην κλειστή πλέον Θεολογική Σχολή της Χάλκης.

Ο Λευκός Οίκος σε καλά χέρια

ΟΥΑΣΙΝΓΚΤΟΝ.- Τρία παιδιά της Ομογένειας βρέθηκαν με τη νέα κυβέρνηση σε υψηλές θέσεις στο Λευκό Οίκο. Πρόκειται για τον αναπληρωτή επιτελάρχη Τζον Ποντέστα, τη βοηθό επιτελάρχη Σύλβια Μάθιους και τη διευθύντρια του γραφείου του επιτελάρχη Ερσκιν Μπόουλς, Βικτώρια Ραντ. Χαρακτηριστικό είναι ότι ούτε ο Πρόεδρος ούτε ο Επιτελάρχης του γνώριζαν την ελληνική καταγωγή των «Τριών Ελλήνων» όπως ήδη άρχισαν να τους αποκαλούν στους κύκλους της Ουάσινγκτον.

Ο Τζον Ποντέστα κατάγεται από το Λεωνίδιο της Αρκαδίας (η μητέρα του Μαρία είναι γένος Κυριαζή). Η Σύλβια Μάθιους κατάγεται από την Ζάκυνθο και την Ηλεία, ενώ η Βικτώρια Ραντ από τη Μυτιλήνη. Και οι δύο γεννήθηκαν στην περιοχή της Μασσαχουσέτης και δεν παρέλειψαν να υπογραμμίσουν πόσο τους ενέπνευσαν ο Μάικλ Δουκάκης και ο αείμνηστος Πολ Τσόγκας. Αμφότερες είναι πτυχιούχες του Χάρβαρντ, με την Βικτώρια Ραντ να έχει αποφοιτήσει και από το φημισμένο πανεπιστήμιο της Οξφόρδης, όπως άλλωστε και ο μέχρι πρότινος προεδρικός σύμβουλος Γιώργος Στεφανόπουλος.

Απεδήμησε η Βιργινία Χάλας

Πέθανε στις 19 Ιανουαρίου σε ηλικία ενενήντα χρόνων και έπειτα από μακρόχρονη ασθένεια, η αδελφή του πρώην Αρχιεπισκόπου Αμερικής Ιακώβου, Βιργινία Χάλας. Ηταν το τελευταίο επιζών μέλος της οικογένειας Κουκούζη, από την Ιμβρο. Εκτός απο τον αδελφό της, η Βιργινία Χάλας άφησε στη ζωή τη θυγατέρα της Μαρία Νταούση, τον σύζυγό της Τζέρι και μια εγγονή, τη Τζίνα Νταούση. Η εκλιπούσα ζούσε στο Μοντρεάλ του Καναδά και φημίζετο για τις αγαθοεργίες της και τον πλούσιο ψυχικό της κόσμο. Η διεύθυνση και το προσωπικό του «Ορθοδόξου Παρατηρητή» εκφράζει τα βαθιά και ειλικρινή της συλλυπητήρια στον Σεβασμιότατο κ. Ιάκωβο και στην υπόλοιπη οικογένεια της εκλιπούσης.

Καρναβάλια και Μασκαράδες

Κυριακή της Αποκριάς στις 2 Μαρτίου στη Ελλάδα και φαίνεται ότι η πανδαισία των Μασκαράδων, οι Αποκριές, παρά το ότι μπήκαν στο στόχαστρο πολλών, συνεχίζουν να αποτελούν κατά βάση λαϊκή γιορτή ψυχικής ανανέωσης αλλά και θρησκευτικής ανάτασης. Και η συνύπαρξη αυτή φαίνεται πως δεν διαμορφώθηκε στις μέρες μας, που κάποιοι τις θεωρούν το τελευταίο πριν από την άβυσσο της κόλασης σκαλοπάτι...

Οι μεταμφιέσεις, τα σκωπτικά άσματα, τα κωμικά προσωπεία και οι χοροί στους δρόμους και στις πλατείες ήταν γνωστά σ' όλη την διάρκεια του Βυζαντίου και πολλές φορές μάλιστα ξεκινούσαν με τις γιορτές των Καλανδών και του Δωδεκαήμερου των Χριστουγέννων παρά τις σφοδρές αντιδράσεις των πατέρων της Εκκλησίας που θεωρούσαν το έθιμο «ελληνικό», δηλαδή προερχόμενο από τις γιορτές των αρχαίων Ελλήνων «κατ' αγρούς Διονύσια» και «Ανθεστήρια». Ο περίφημος συγγραφέας του Β' αιώνα μ.Χ. Κλήμης ο Αλεξανδρέας κατηγορεί με σφοδρότητα τις πομπές των μεταμφιεσμένων ενώ ο Χρυσόστομος ο Μέγας, τον Α' αιώνα μ.Χ. θεωρεί και αυτός το μασκάρεμα «καταγέλαστον κωμωδίαν» ιδιαίτερα όταν σκεπάζεται το πρόσωπο και οι άντρες χρησιμοποιούν γυναικεία φορέματα (ή και αντιστρόφως). Τον Ζ' αιώνα μάλιστα φαίνεται πως ξεπεράστηκαν τα όρια, αφού του θέματος επελήφθη η ιερά εν Τρούλλω σύνοδος η οποία επί ποινή αφορισμού των λαϊκών (αλλά και των κληρικών που προκύπτει πως συμμετείχαν...) διέτασσε: «μηδένα άνδρα γυναικείαν στολήν ενδιδύσκεσθα ή γυναίκα την ανδράσιν αρμόδιον, αλλά μήτε προσωπεία κωμικά ή σατιρικά υποδύεσθαι». Παρά ταύτα, μάλλον υπήρξε ανοχή και κατανόηση και δεν αναφέρεται να έγιναν αφορισμοί και διώξεις στην Ορθόδοξη Εκκλησία η οποία διαφέρει και σε αυτό από τον Ρωμαιοκαθολικισμό, ότι δηλαδή δεν έκαψε κανένα χριστιανό στην πυρά για να εξαγνίσει την ψυχή του, θεωρώντας τον μάγο ή «πράκτορα» του σατανά όταν αναζήτησε έστω για λίγο το κέφι και την διασκέδαση...

Τα καρναβάλια διατηρήθηκαν έτσι επί αιώνες και το έθιμο διασώθηκε και στην Ελλάδα ως τις μέρες μας προτρέποντας τους ανθρώπους (πάντα βεβαίως εν μέτρω...) στο να αλλάξουν ζωή και πρόσωπο για λίγο σε έναν κόσμο χαράς και κεφιού όπου κύριο χαρακτηριστικό είναι η μεγάλη του πλήθους συμμετοχή. Κάποτε όμως και αυτά τα «καρναβάλια» με τις ποικίλες μεταμφιέσεις και τα σκωπτικά τραγούδια δεν ήταν πάντα αθώα και χωρίς σημασία και υπονοούμενα που τσάκιζαν κόκαλα ιδιαίτερα στο χώρο της εξουσίας. Μια τέτοια περίπτωση κάνει όμως ιδιαίτερη αίσθηση και την αναφέρουμε καθώς - ίσως να κάναμε και λάθος- θα μπορούσε πιθανώς να χρησιμοποιηθεί και για τα... καρναβάλια των ημερών μας. Ακούστε την:

«Στα χρόνια του αυτοκράτορα του Βυζαντίου Κωνσταντίνου Ζ' του Πορφυρογέννητου (905-959) γιορτάζονταν παρόμοιες γιορτές καρναβαλιών ακόμα και μέσα στα ανάκτορα με τη συμμετοχή όλων των τότε «πολιτικών» δυνάμεων. Στην αίθουσα των «ακκουβίτων» όπου οι συνδαιτυμόνες διασκέδαζαν ξαπλωμένοι σε ανάκλιντρα, εδίδετο επίσημο δείπνο με πολλούς μασκαράδες ενώ διάφοροι μουσικοί έπαιζαν διονυσιακά «πανδούρια» με τους αυλούς τους. Από τη μια ήταν οι «πράσινοι» μασκαράδες του αντίστοιχου δήμου, και από την άλλη οι λεγόμενοι «Βένετοι» με τους δικούς τους, ενώ Γότθοι χωροφύλακες χτυπούσαν τις ασπίδες τους με βέργες φωνάζοντας την ακατανόητη κραυγή: «τουλ-τουλ-τουλ». Αγνωστο βέβαια τι ήθελαν να πουν. Στο τέλος έκλεινε η τελετή με καθαρά θρησκευτικές ευχές, όπως: «...πολυχρόνιον ποιήσοι ο θεός την αγίαν βασιλείαν σας».

Καλές Αποκριές, λοιπόν, κι ας είναι η Σαρακοστή που έρχεται αφορμή για σκέψη και αυτογνωσία.

Συγκίνηση για το θάνατο του Τσόγκα

➪ σελ. 13

«Πρόκειται για μία μεγάλη απώλεια για την Ελληνοαμερικανική μας οικογένεια και την αμερικανική πολιτική» δήλωσε ο Σεβασμιότατος, τονίζοντας ότι «υπήρξε άνθρωπος έντιμος, ευθύς, που έδειξε έμπρακτα το ενδιαφέρον του για τα ελληνικά θέματα και αισθανόμαστε βαθειά την απώλειά του».

Ο Τσόγκας πέθανε από επιπλοκές πνευμονίας, το Σάββατο, 18 Ιανουαρίου, στις 7 το βράδυ, σε νοσοκομείο της Βοστώνης, όπου νοσηλευόταν από τις 3 Ιανουαρίου με προβλήματα στο συκώτι, που δημιουργήθηκαν από την αντικαρκινική θεραπεία την οποία ακολουθούσε.

Γεννήθηκε στις 14 Φεβρουαρίου του 1941 στο Λόουελ της Μασσαχουσέτης. Ο πατέρας του, Ευθύμιος Τσόγκας, είχε γεννηθεί στην Ελλάδα, στην Καρδίτσα και ήρθε στην Αμερική με τους μετανάστες γονείς του σε ηλικία τεσσάρων ετών. Συνεχίζοντας τις σπουδές του, στο γυμνάσιο και το πανεπιστήμιο, δούλευε το απόγευμα στο καθαριστήριο του πατέρα του, ο οποίος ήταν συντηρητικός Ρεπουμπλικανός και τον είχε προειδοποιήσει για τις παγίδες και τους κινδύνους μιας πολιτικής καριέρας.

Μετά την αποφοίτησή του από το πανεπιστήμιο Ντάρμουθ, υπηρέτησε στο Piece Corps στην Αιθιοπία και μετά συνέχισε τις σπουδές του και αποφοίτησε από τη Νομική Σχολή του πανεπιστημίου Γέιλ, το 1968. Ο πόλεμος του Βιετνάμ ήταν η κυριότερη αιτία που τον έκανε να πάψει να υποστηρίζει τις θέσεις των Ρεπουμπλικανών και να στραφεί προς το δημοκρατικό κόμμα. Σε ηλικία μόλις 33 ετών, το 1974, κέρδισε μια έδρα στη Βουλή των Αντιπροσώπων, εξασφαλίζοντας το 61% των ψήφων. Υπήρξε ένας από τους πιο σκληρούς επικριτές του προέδρου Νίξον, για το σκάνδαλο του Γουότεργκειτ, αλλά είχε ταχθεί επίσης επανειλημμένα εναντίον της υπερβολικής ισχύος και παραδοσιακής επιρροής του συνδικαλιστικού κινήματος στη διαμόρφωση της πολιτικής του δημοκρατικού κόμματος. Το 1978 μετατήθησε στη Γερουσία. Αποφάσισε να μη βάλει εκ νέου υποψηφιότητα για επανεκλογή στο σώμα, όταν πληροφορήθηκε το 1984 ότι πάσχει από καρκίνο.

Το 1991, μετά τη διαβεβαίωση των γιατρών ότι είχε επιτύχει πλήρως η αποθεραπεία του, ήταν ο πρώτος από τους Δημοκρατικούς, που ανακοίνωσε την υποψηφιότητά του για το Λευκό Οίκο.

Μετά την αποχώρησή του από την καμπάνια για την προεδρία, το Μάρτιο του 1992, επειδή δεν διέθετε τα απαραίτητα κονδύλια για συνέχιση της εκστρατείας σε μεγάλες πολιτείες όπως η Νέα Υόρκη, ο Τσόγκας εργάστηκε σε ένα μεγάλο δικηγορικό οίκο της Βοστώνης και εξακολούθησε να συμμετέχει ενεργά στα δημόσια πράγματα της ιδιαίτερης πατρίδας του. Μαζί με τον πρώην γερουσιαστή, Ρεπουμπλικανό Γουόρεν Ράντμαν, ίδρυσαν τον συνασπισμό Concord Coalition με στόχο τη χάραξη μιας νέας, συντηρητικότερης οικονομικής πολιτικής για την αντιμετώπιση των μεγάλων οικονομικών διλημμάτων του κρατικού μηχανισμού.

Αφησε πίσω του τη σύζυγό του Νίκη και τις τρεις θυγατέρες τους.

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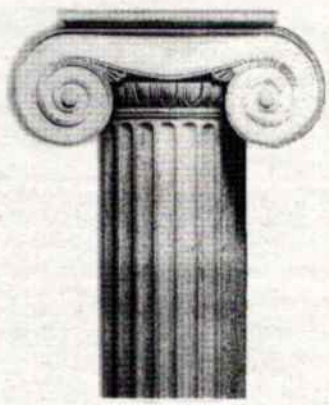

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challenge

Judgment Calls

to **Anheuser-Bush**, the nations top beer brewer. The maker of Budweiser and Michelob announced December 24th that it will stop airing beer ads on MTV in an effort to show they are serious about not marketing to young people. Of $534 million spent on advertising, only $2 million was spent on MTV. Hopefully other brewers will follow.

to Olympic gold medal figure skater **Oksana Baiul**. Driving with a blood alcohol level of .168% early on January 12 in Connecticut, the 19-year old Baiul crashed her Mercedes and sustained head injuries. She was later arrested on charges of drunken and reckless driving. The legal limit for blood alcohol in Connecticut is .10% and the legal drinking age in the U.S. is 21. Fortunately Oksana did not suffer more serious injuries or threaten anyone else's life. Drinking irresponsibly is a dangerous game.

to **Madonna**. In a recent British interview Madonna had this to say about raising her daughter Lourdes: *I want my daughter to read the Bible, and she certainly will know about Catholicism.* She also labeled television as "poison" and chastised "lazy" parents who use it as an electronic babysitter. *To be plopped in front of a TV instead of being read to, talked to or encouraged to interact with other human beings is a huge mistake,* she adds.

to **Jerry Maguire.** The winter movie hit featuring Tom Cruise places material success secondary to more important life issues. Although laced with gratuitous adult content, the film uncovers the discontent beneath the mania of sports and money. Sports agent Jerry and all-star footbal player Rod teach each other about dedication, loyalty and the importance of love and family life.

f.y.i.

Popular Culture results of 1996:

Movies: 1. Independence Day 2. Twister 3. Mission Impossible

Albums: 1. Jagged Little Pill - Alanis Morissette 2. Daydream - Mariah Carey 3. Falling Into You - Celine Dion

MTV Videos: 1. Ironic - Alanis Morissette 2. Tonight, Tonight - The Smashing Pumpkins 3. California Love - 2Pac w/ Dr. Dre

VH-1 Videos: 1. Ironic - Alanis Morissette 2. Because You Loved Me - Celine Dion 3. Give Me A Reason - Tracy Chapman

Singles: 1. Macarena - Los Del Rio w/ the Bayside Boys 2. One Sweet Day - Mariah Carey & Boyz II Men 3. Because You Loved Me - Celine Dion

Triodion begins...

Sunday, February 16
- **The Publican & the Pharisee**

Humble and sincere repentance is the only true path to salvation

Sunday, February 23
- **The Prodigal Son**

The repentant sinner's return to the compassionate Father

Saturday, March 1
- **Saturday of Souls**

An act of love towards those that have departed from this life as the Church is united in mutual love through Christ

teen survival: decision making

Many parents and adults assume that all teenagers are vulnerable to peer pressure. While peer pressure is certainly a large part of being a teenager, most teenagers would prefer good advice on how to make better decisions rather than help in fighting peer pressure. Teenagers are most vulnerable to peer pressure when they can't make their own decisions. The following top ten list offers tips for good decision making:

1. Make a list of pros and cons. What are the benefits and drawbacks of a particular decision? Sometimes it helps to write this list two different times so your particular mood doesn't bias the list. Be as thorough as possible.

2. Talk to an adult. By virtue of having lived more years than a teenager, the average adult may have some good advice to offer. Begin with your parents, but don't hesitate to talk to a priest, doctor, teacher or any adult you trust.

3. Imagine the consequences. Avoid quick decisions. If you feel pressured to make a decision, don't make one. When in doubt, take a time-out. By taking time you can think through the possible outcomes of a particular decision.

4. Visualize yourself completing various choices and consider all scenarios. As you visualize certain scenarios, consider how you feel about them.

5. Trust your instincts. Whether it's peer pressure, advice from friends or adults, sales people, teachers or coaches - if it doesn't feel right, don't give in.

6. Separate your emotions from your thinking. Most people can't imagine making decisions without their emotional feedback, but emotions can lead you to make bad decisions. It is best to make important decisions based on rational thinking.

7. Understand that human beings make mistakes. That doesn't mean that you should knowingly make a bad decision, but that there is still a chance you will make a mistake even when you have thought things through. Don't hate yourself for being human.

8. Learn from your mistakes and from the mistakes other people make. In America in particular there are plenty of popular examples of people who have made bad choices. Learn from their mistakes and don't repeat them.

9. Be honest to yourself and to others. It is hard to make good decisions when you make yourself out to be something you're not. Good decisions are easier to make when you know who you are.

10. Pray! You won't always get a direct answer from God, but prayer helps you feel more peaceful about yourself and the world you live in. By praying about certain choices you increase your odds that your decisions are coming from a healthy place.

Peer pressure is not only alive and well with teenagers, but many adults are influenced by it as well. Learning how to make decisions on your own is your best tool against peer pressure at any age.

If you or someone you know needs help making serious decisions about drugs, depression, suicide, eating disorders, victimization, compulsive sexual behavior or other abusive behaviors, call **1-800-332-TEEN** *for professional help and referrals. The hotline is offered by The New Life Treatment Center, a non-denominational but Christ-centered crisis care facility.*

TV ratings ?

by Rev. Fr. Angelo J. Artemas

When the Motion Picture Association of America came up with its ratings system (G, PG, PG-13, R, and recently NC-17) the amount of gratuitous sex and violence in the movie industry grew exponentially. The movie ratings system virtually gave birth to the high-grossing "R" movie. In the early 90s over 50% of movie releases carried "R" ratings.

Who did the television industry seek to help in its ratings system? Jack Valenti, the president of the Motion Picture Association of America. He oversaw the 29-member task force which came up with the following ratings: TV-Y (appropriate for very young audiences), TV-Y7 (appropriate for kids 7 and older), TV-G (general audience), TV-PG (may contain material unsuitable for younger kids, parental guidance suggested), TV-14 (may be unsuitable for kids under 14), and TV-M (mature audiences only).

Under this ratings system, the television industry can literally take an "R" movie and put it on television unedited. The TV-14 and TV-M ratings give television a green light to broadcast greater sex and violence, as long as it carries the rating.

Guess who gets to see a lot of "R" movies? Teenagers! Teenagers manage to see them all the time. Guess who will be watching TV-PG thru TV-M television programs? Kids! Kids will be watching them all hours of the day. Even if the television has a V-chip, they will crack the code. The debate over the quality of television programs has ended with sex and violence winning big time.

What's a parent to do? You can't monitor kids 24 hours a day, especially when they go to a friend's house. Teach kids not to watch negative television at all and set a good example. The TV industry fights dirty-- boycott bad programs altogether.

What's a teenager to do? Read a good book or do homework. If that's not enough, find a quality program that will enrich your mind rather than pollute it.

With the new ratings system television will be selling more garbage. Don't buy it!

The ***challenge***, is prepared for the Greek Orthodox youth by the Archdiocese Office of Youth & Young Adult Ministries.

Articles reflect the opinion of the writers. Write to the Office of Youth & Young Adult Ministries, 8 East 79th Street, New York, N. Y. 10021

MISSIONS

OCMC Trustees Set Programs for 1997

DALLAS — Trustees of the Orthodox Christian Mission Center approved several programs and projects at their fall meeting in November at Holy Trinity Church.

These included that the frequency of the OCMC newsletter be increased; that board members establish contacts with local and regional Orthodox councils and encourage parish-based mission committees; that a lay leadership program be developed at the parish level; that jurisdictions inform each other about newly established parishes; that mission parishes receiving OCMC grants be mentored by trustees; and that the OCMC encourage and sponsor mission banquets and forums.

Board members approved grants to the following parishes in 1997: Grand Island, Neb. ($24,000); Hilton Head, S.C. (($6,000); Tri-cities, Wash. ($12,000); Redding, Calif. ($12,000); Great Falls, Mont. ($12,000); Pueblo, Colo. ($12,000); Athens, Ga. ($6,000); Lubbock, Texas ($18,000); and Wichita Falls, Texas ($9,000). Half the funds are provided by the Archbishop Iakovos Leadership 100 Endowment Fund and the other half by the Mission Center.

In other decisions, trustees approved:

- sending Fr. John and Presbytera Chakos to serve in Tanzania for six months under Bishop Jonah of Bukoba.
- acceptance and review of the final report of an administrative review of the OCMC conducted in 1996.
- a request that the executive committee establish a schedule of visits to each SCOBA hierarch.
- the 1997 mission teams for Ghana, Uganda, Tanzania, India and, possibly, Athens, Ga., and a team to paint and repair the Mission Center in St. Augustine, Fla.
- set May 6-9 in St. Augustine for the spring trustees' meeting, and Nov. 11-14 in Brookline for the fall meeting.

Proceeds and donations from the concluding banquet raised $4,000 for OCMC programs. Holy Trinity parishioners contributed another $3,000 for mission work in Albania.

Prison Workers Hold First Convocation

The Orthodox Christian Mission Center, the mission and evangelism agency of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA). recently sponsored the first Orthodox Christian Prison Workers Convocation for clergy and laypeople. Hosted by Father Duane Pederson of Orthodox Christian Prison Ministry, in Hollywood, Calif., the convocation was held in historic St. Augustine, Fla.

Participants from all over the United States and Canada discussed ministry to inmates in prisons and jails throughout North America. Participants heard presentations from the Florida Juvenile Justice Department, Prison Fellowship, Kairos, and several Orthodox prison ministries taking place throughout the United States.

Guiding the discussions was Bishop Basil Essey of the Antiochian Orthodox Christian Archdiocese. Bishop Basil, who resides in Wichita, Kans., celebrated Divine Liturgy with the participants at the St. Photios Greek Orthodox National Shrine. Participants were also greeted by the Shrine president, Bishop John of Amorion.

"Ministering to prisoners can be a lonely experience," said Fr. Duane, who characterized the Convocation as "a time to share insight and experience with one another as we begin to network for the purpose of learning and encouragement."

VIEW FROM THE HILL

St. Athanasius on Why God Became Man

Second of three parts

The Incarnation is the event whereby the Logos of God, through whom God created and sustains the world, has been revealed to human beings by becoming a man among them. Yet, says St. Athanasius, the human shape of this revelation, instead of filling men with gratitude, became the occasion for the rejection of the Creator Logos. Men thought it impossible and even irrational that God could become man! They were so used to live without Him that they found it impossible to believe in Him when He was

By Rev. Dr. George Dion Dragas

born as a man among them! For man to become God and to surpass the weaknesses and limitations of his creaturely nature was for men a desirable thought, which could be reasonably maintained. But for God to become man and taste the futility and littleness of the human predicament was either a logical nonsense or a ridiculous scandal.

And yet the logic of the Gospel, says St. Athanasius, demands the reverse. What men thought impossible God put forward as possible, and thus the futility and littleness of the human nature is shown to be honorable and powerful and saving. The true God is not an indifferent impersonal or ideal God of some kind of metaphysical transcendence, but the God who puts on human nature is nailed on the Cross for the sake of righteousness, and truly defies human nature through means seemingly futile and powerless yet true, natural and human. The aim of the Incarnation was not just the revelation of God, but also the salvation and deification of man, God's fallen creature. The Cross then of the Incarnate God became the trophy against idolatry and superstition, because by such means God unmasked the futility of man-made religion and ill-conceived theology and also justified and renewed human nature as His own creation.

For St. Athanasius the Incarnation laid down the right terms of true theology: the deification of man as God wills it (as His free gift) and not as man aspires to it (as an arbitrary usurpation of the rights of God). True theology is not made by man, but is given by God when He becomes man. This is owed to the fact that the right knowledge of God is tied up with the right knowledge of man. Hence, God's decision to reveal first the true man in His Incarnation and then the truth of Himself. To put it in another way, man becomes a theologian when he becomes true man, and he becomes true man when he becomes a man in Christ. Far from opposing humanism Christian theology (and particularly the doctrine of the Incarnation) is the key to it, because it rests on the fact that God is revealed in man.

How does this actually take place? And what is the reason of reasons which prompted God to follow such a path? What is the deeper meaning of the Incarnation? These are the questions which St. Athanasius will try to answer in his treatise. And I say that he will try, because first of all he will examine certain presuppositions' to the Incarnation. He will tell us that we must first understand why and how man was initially made man and why and how he fell from the position which God gave him, in order to understand why and how God became man for our salvation. In other words, man's creation and fall constitute basic presuppositions to the understanding of the event of the Incarnation.

Man's creation and fall

Man was not created by the world, but by God, God created both man and the world. The Epicureans, like many modern thinkers, propounded the view that the world (and therefore man)came to be through an automatic process out of itself. The Platonists believed that there was a certain creator (demiurge) who made man and the entire universe, but they held that the material from which all things were made actually pre-existed the act of creation and was itself eternal. The Gnostic heretics, who followed ancient religious traditions, spoke about two cosmic spheres and substances, which belonged to two rival gods (the good god of spiritual substance and the evil god of matter) and saw man as being caught up between these two opposing realms.

Against these theories St. Athanasius

See VIEW, on page 27

ORTHODOXY WORLDWIDE

Poll Reveals Boost of Faith in Russia

MOSCOW (ENI) - The number of Russians who identify themselves as religious has grown by almost 72 percent during the five years since the collapse of the Soviet Union, according to a public opinion poll.

Most of the growth is among Russians claiming affiliation with the Orthodox Church (50 percent of the country's adult

By Andrei Zolotov

population in 1996 are Orthodox, compared to 30 percent in 1991) and to Islam (4 percent in 1996, up from 1 percent in 1991).

The research, conducted in September by the All-Russian Public Opinion Research Centre (VTsIOM), is based on a representative sample of 2,460 Russians over the age of 16 in urban and rural areas. Researchers claimed the results were accurate to within 3 percent.

While Russian polls are generally believed to be highly unreliable, VTsIOM is regarded as the country's most efficient pollster.

In 1991, 53 percent of respondents said they were not religious. Five years later only 37 percent made the same statement. This year 8 percent found it hard to answer the question on t heir religious beliefs, while in 1991 15.3 percent were "undecided" or refused to comment.

Though the poll shows that half of all Russians identify themselves today as Orthodox Christians, it does not mean that they are all active members of the church. Analysts say that only 5 to 10 percent of them attend church. The same proportion may be applied to followers of other religions.

"What stands behind this statement (of religious identification) is a respondent's personal business," explained Larissa Kosova, VTsIOM's spokeswoman.

With 4 percent of Russia's 117 million adult citizens, Islam is clearly the country's second-biggest religious community. However, the percentage is still far short of the figure of 20 million Muslims often quoted by the Union of Muslims of Russia.

Given the 3 percent margin of error, it is difficult to give accurate estimates of the number of Roman Catholics, Protestants, Jews and Buddhists. The poll results for these categories are in tenths of a percent.

AROUND THE USA

Sheboygan Parish 90th Anniversary

SHEBOYGAN, Wis. — St. Spyridon Church, the first Greek Orthodox church built in Wisconsin and one of the oldest Greek Orthodox churches in America, celebrated its 90th anniversary in mid-November.

Bishop Iakovos of Chicago attended the festivities on Nov. 16 and co-celebrated a Hierarchical Divine Liturgy with parish priest Rev. Peter N. Pappademetriou and former pastor Rev. Nikiforos Tzerdimos on Nov. 17.

Among the dignitaries attending the banquet were Rev. and Presbytera Tzerdimos of Chicago, Rev. Ted and Presbytera Trifon of Wauwatosa, Wis., and Mayor and Mrs. Richard J. Schneider of Sheboygan.

The Saturday evening celebration included attractive displays of old photographs of the founding families of the church, historical accounts of the building and opening of the church (Dec. 25, 1906), and humorous reminiscences of the early Greek settlers. A special commemorative song was composed for the occasion by John G. Revezoulis, and was sung in Greek by Miss Julie Phillips.

The church achieved landmark status in 1981, the year of St. Spyridon's 75th anniversary.

The Greek community of Sheboygan dates to 1889 with the arrival of the first Greek immigrants in the city.

The recent festivities commemorated not only the anniversary of the church, but the rich and very colorful history of the Greek community as well.

St. Spyridon was one of the most significant churches in the upper Midwest early in this century. At its peak, the community numbered about 2,000 people.

Many members of St. Spyridon are direct descendants of the founders and take great pride in this historic milestone in the church's history. The parish presently numbers about 150 members.

WORLD

Serb Church Leaders Condemn Milosevic

BELGRADE, Yugoslavia — The Serbian Orthodox Church has issued its toughest criticism ever of Slobodan Milosevic, accusing the Serbian president of "strangling political and religious freedoms" to remain in power, according to an Associated Press report.

The Church's statement boosted morale among the tens of thousands of demonstrators in Belgrade's icy streets, who are demanding that Milosevic accept their victories in the Nov. 17 local elections.

The Serbian Orthodox Church had previously supported Milosevic — even backing the nationalist wars he unleashed in neighboring Croatia and Bosnia. But after a meeting on Jan. 2, Church leaders condemned Milosevic for isolating Serbia internationally and for trying to divide the country.

"He has already placed us against the whole world, and now he wants to set us against each other and trigger bloodshed just to preserve power," the leaders' statement said. "The Serbian Orthodox Church strongly condemns such policies of this regime."

PHILOPTOCHOS

Luncheon Hostesses *(Dimitri Panagos photo)*
Philoptochos National President Mimi Skandalakis and members of the Atlanta Diocese Philoptochos hosted a luncheon for His Eminence at a local resort during Epiphany weekend.

Winning chapter
Atlanta's Annunciation Cathedral Philoptochos recently won the Sophie Hadjiyannis Award for the "Most Profitable Vasilopita". The chapter raised more than $18,000. Shown with National Philoptochos President Mimi Skandalakis (center) are Georgia Portulas, chapter vice president; and Vikie Scaljon, awards chairman. Also winning an award was St. Irene Philoptochos of Holy Transfiguration Church in Anchorage, Alaska, for "Best Special Project" in the Small Chapter category.

New Mexico Chapter Expands Efforts

ALBUQUERQUE, N.M. — St. George Philoptochos plans to expand its activities outside the church with several new projects, according to chapter President Opal Zeffery.

The chapter will help the greater community through providing baby blankets for AIDS and drug-exposed babies.

It will help women forced to live in temporary housing because of domestic violence by providing tote bags with items that include soap, shampoo and creams.

Chapter members also will provide books to children in area hospitals.

Long Island Group Helps AIDS Children

FREEPORT, N.Y. — Members of the Nassau-Suffolk-Queens chapters have raised $33,000 to benefit children with AIDS.

The recent fund-raiser included a gourmet culinary tasting exposition with more than 30 local restaurants and culinary vendors participating.

More than 850 persons attended the event held in early November. Three area hospitals each received donations of $11,000 from the combined Philoptochos groups, which includes 14 chapters.

FAMILY LIFE

Children Need Stable Environment

The latest research on parenting shows that children are best served by a loving and stable mother and father.

This doesn't mean that children from single-parent families are automatically disadvantaged, or that children with both parents are automatically more stable. There

By Fr. Angelo Artemas

is little doubt, however, that children need both what a mother and father can provide for them, and that parenting children requires a lot of teamwork.

Research further indicates that the most important factor in determining emotional health of children is not the knowledge that their mother and father love them, but that the knowledge that their mother and father love each other. Effectively parenting children requires that a husband and wife first have their relationship in order.

That being understood, parenting young children is still among the most difficult and stressful undertakings known to humanity. From the age of 2 to roughly 30, children seem to take over the bout with parents and keep winning round about round.

How can parents stay in the fight without getting knocked out? Most professionals say that parents have to know how to choose their battles. To do this, parents need to develop the following general skills (loosely based on Sandra Hardin Gookin's book *Parenting For Dummies):*

1. Speak and listen with care. If communication is important in a marriage, it is equally important with children. Parents have to set the example for speaking and listening. Use correct English, not "baby talk." The words children learn from their

See FAMILY, on page 27

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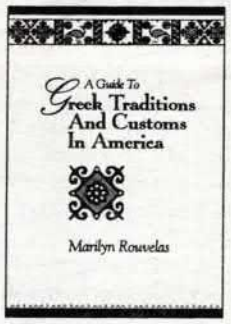

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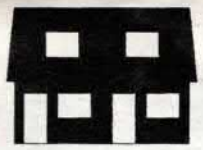

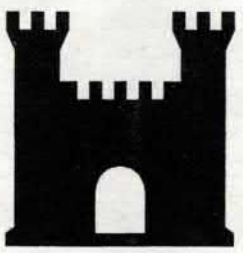
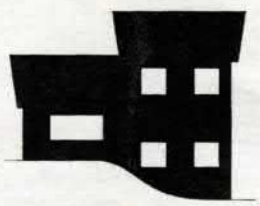

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RELATING TO FAITH

Ancient Greek Spirituality As a Prelude to Christian Spirituality

A study of ancient Greek religious belief and practice confirms that for the ancient Greeks religion was in a constant becoming, a perpetual evolution and in a continuous quest.

From Minoan and Mycenean, or Achaean, polytheism to the Homeric Olympian divinities, from philosophical abstract monotheism to the belief in an unknown god, and, finally, to the Incarnate Logos, Jesus the Christ-Christianity.

By Father Demetrios J. Constantelos

The great poets and philosophers of the sixth and the fifth centuries before Christ, such as Sophocles, Euripides and Socrates blamed Homer and Hesiod as the inventors and perpetrators of the mythological gods and goddesses. However there are scholars today who believe that Homer and Hesiod themselves did not believe in the real existence of the Olympian divinities.

Those gods and goddesses represented human attributes, such as intelligence, power, wisdom, beauty, cleverness, love, hate, and more. Other scholars believe that Greek mythological divinities were identified with natural forces.

In addition to various theories concerning the nature of ancient Greek religion, there are serious scholars who discern much spirituality in that religion. For example, punishment by Hades of primal offenses, sins against the divine, parents, the poor, the stranger, lack of humility that leads to a hubris, arrogance, absence of efforts to sympathize and help the needy was considered absence of spirituality.

The belief that death is not the end of life, and that it does not separate a person from his kin and the community of the living, provided a basis for a spiritual life. Entrance into eternity required piety (eusehia) and virtue (arete). However, there is no need to belabor this subject. Anyone interested in the spiritual significance of ancient Greek religion should read Walter F. Otto's beautiful and profound book *The Homeric Gods.*

It was after the sixth century before Christ that philosophers like Thales, Herakleitos and others made Greek religion more spiritual, moving forward another evolutionary step. For example, Thales taught that the Cosmos is a living organism, filled with spiritual beings, and that behind the Cosmos stands the Great Mind, the Creator.

Herakleitos introduced the theory of the Logos, that a great mind is the Creator of the creation. The philosophy of Logos exerted much influence on Hellenistic Judaism and early Christianity.

Other great thinkers such as Parmenides, Socrates, Plato, Aristotle spoke of a Being that brought everything into being. Still others spoke in terms of skepticism. Xenophanes, for example, emphasized that because of human limitations and the vastness of the cosmos, it is impossible for man to know whether God exists or what God is and what God is not.

During the classical centuries, Greek thought expressed in poetry, religious hymns and philosophical treaties stressed the interrelationship between divinity and nature, creator and creation.

Divinity is not opposed to nature which is penetrated by the divine presence. And Divinity is present not only in the creation but it is also reflected in the thought and mind of the human being, especially in poets and artists, philosophers and creative people who expound divine truths in diverse ways. Truth is expressed through philosophical expositions but it becomes manifest also in invocations whether in hymns, tragic poetry, in music, but also in art.

The beautiful and inspiring statues that decorated temples, agoras, stadia, acropolises breath a divine nobility and reflect a majesty which inspire reverence and lift up the human spirit to the source of Absolute Beauty.

Whether in literature, philosophy, music, poetry, or art, the ancient Greeks recognized the presence of the Divinity in various shapes of existence-sober or joyful, powerful or humble, manifest or mysterious and enigmatic.

Whether we look at the placid smoothness of a statue's face, the half-opened lips of a kouros breathing life, the modesty and graceful figure of a kore, we look at divine attributes imparted to humanity.

Nevertheless, it was Plato's teachings that introduced a breakthrough in ancient Greek spirituality. Reflecting the teachings of Socrates, his teacher, Plato made Greek religious thought more spiritual and greatly influential.

Plato and later his disciples taught that the visible world reflects an invisible, much greater and better world. Platonic teachings along with Pythagorean and Stoic philosophies came to see the invisible but living world in visible images. Their spiritual life came to depend more on vision and the transcendent than the material.

Step by step, from the visible to the invisible, from the material to the immaterial, from humanity to the Divinity.

Furthermore, Plato's teachings contributed to a redefinition of the question. Who is the good man? While in the centuries before Alexander the Great and the popularization of Plato's teaching the purpose of life was to help man become a good and ethical person (kalos k'agathos anthropos) in the Hellenistic age, after Alexander, it was the spiritual person (pneumatikos anthropos) that was considered the ideal. In addition to Platonic ideas, Orphism, Dionysiac and Eleusinia mystery religious practices enhanced the prestige and growth of spiritual practices.

One of the major characteristics of the ancient Greek mystery-religions was that the person initiated into a mystery would culminate in a holy vision (heoria, thea). As a seer means a prophet in the Semitic world,

See SPIRITUALITY, on page 27

BIBLE GUIDE

FEBRUARY

1 S ..... Rom. 8:28-39; Luke 10:19-21
2 SUN .... Heb. 7:7-17; Luke 2:22-40
3 M ..... Heb. 9:11-14; Luke 2:25-38
4 T ..... 1 Cor. 16:13-24; Mt. 21:33-42
5 W ..... 2 Cor. 1:21-2:4; Mt. 22:1-14
6 Th ..... Heb. 7:26-8:2; John 10:9-16
7 F ..... 2 Cor. 4:6-15; Mt. 22:35-46
8 S ..... Eph. 2:4-10; Mt. 10:16-22
9 SUN . 2 Cor. 6:16-7:1; Mt. 15:21-28
10 M .. 2 Tim. 2:1-10; John 15:17-16:2
11 T ..... Heb. 4:14-5:6; Mt. 10:5-8
12 W .. James 3:11-4:6; Mark 7:14-24
13 Th .. James 4:7-5:9; Mark 7:24-30
14 F .... 1 Peter 1:1-2:10; Mark 8:1-10
15 S Philemon 1:1-25; Mt. 24:34-37, 42-44
16 SUN 2 Tim. 3:10-15; Luke 18:10-14
17 M .. 2 tim. 2:1-10; Luke 20:46-21:4
18 T . 1 Peter 3:10-22; Mark 13:14-23
19 W .. 1 Peter 4:1-11; Mark 13:24-31
20 Th 1 Peter 4:12-5:5; Mark 13:31-14:2
21 F ..... 2 Peter 1:1-10; Mark 14:3-9
22 S ... 2 Tim. 2:11-19; :ile 20"46-21:4
23 SUN 1 Cor. 6:12-20; Luke 15:11-32
24 M ..... 1 Cor. 4:6-15; Mt. 11:2-15
25 T ... 2 Peter 2:9-22; Mark 14:10-42
26 W Heb. 13:17-21; Mark 14:43-15:1
27 Th .. 1 John 1:8-2:6; Mark 15:1-15
28 F .. 2 John 7:7-17; Mark 15:20-22, 25, 33-41

PEOPLE

Spanos Gives $1 Million to Red Cross

WASHINGTON — American Red Cross President Elizabeth Dole announced on Jan. 10 a donation of $1 million from Alex G. Spanos, owner of the San Diego Chargers, for use in meeting the urgent needs of flood victims in California.

The contribution was accepted by Patricia Kennedy, member of the Red Cross National Board of Governors, along with Gov. Pete Wilson of California, at the Armed Forces Reserve Center in Lathrop, Calif.

Spanos also agreed to play a leadership role in helping to raise an additional $1 million toward Red Cross relief efforts.

"I am very grateful to Mr. Spanos for his exceptional generosity in helping the Red Cross provide emergency assistance to thousands of families who have suffered extensive damage to, or even lost their homes due to the flooding," said Mrs. Dole.

"Alex Spanos epitomizes the compassion that Californians have demonstrated during this emergency. He's proven once again that he has a heart that outweighs his success," said Gov. Wilson.

Spanos is a member of Leadership '100' and the Archons of the Ecumenical Patriarchate.

Pianist makes N.Y. debut

Pianist Constance Geanakoplos, daughter of Archon Dino Geanakoplos, professor emeritus at Yale University History Department, recently made her New York debut with the Jupiter Symphony, performing the Beethoven Piano Concerto in C Minor.

She has appeared as a soloist with many world-renowned orchestras, including the London Symphony, Detroit Symphony, Boston Pops, Minnesota Orchestra, Milwaukee Symphony, Buffalo Philharmonic, New Haven Symphony and others.

Student honored in science

NEW YORK — Despina Siolas, a senior at Benjamin Cardozo High School in Bayside, Queens, was the only student from the school recently selected for a science internship program with the state Department of Environmental Protection. She made a presentation at the New York Academy of Sciences and was honored by Mayor Rudolph Giuliani.

Fr. Vlahos Re-Elected

Fr. Steven J. Vlahos, pastor of St. Demetrios Church in North Wildwood, N.J., was re-elected vice chiarman of the New Jersey State Board of Human Services recently. The board consists of 12 members appointed by the Governor.

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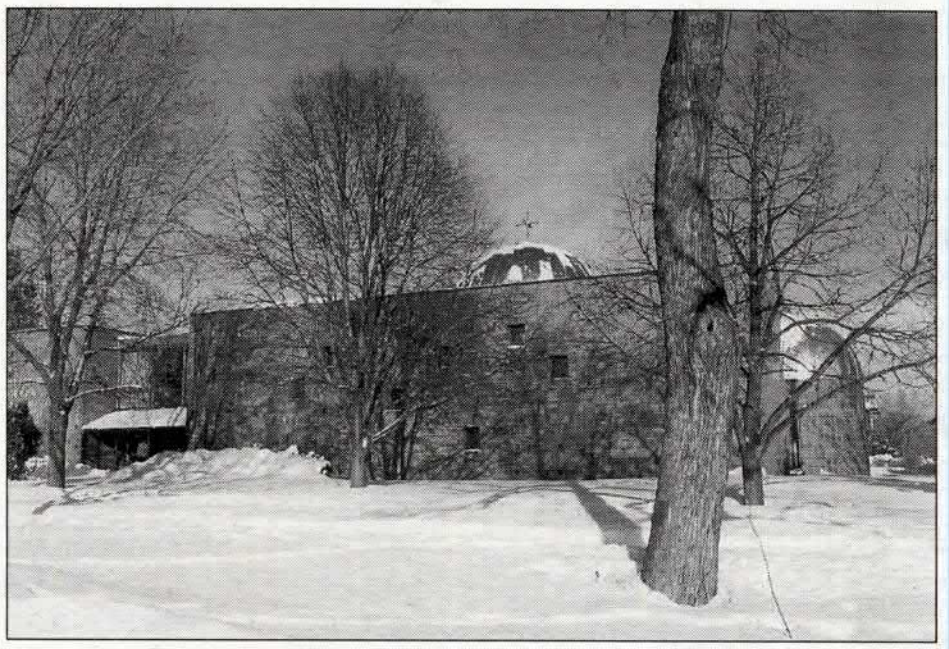
Founded: October 1916
Size: About 300 families
Priest: Fr. Parry Paraschou (University of Thessaloniki School of Theology, Northwestern University (classical languages)
Noteworthy: Will co-sponsor 1997 National YAL Conference



ST. GEORGE CHURCH – St. Paul, Minn.

ST. PAUL — In the years following the Civil War, a few male Greek immigrants between the ages of 13 and 25 made their way to Minnesota's "Twin Cities" which were beginning to come into prominence in the upper Midwest.

They were attrated by jobs on the railroads which were expanding throughout the state and west to the Pacific Coast.

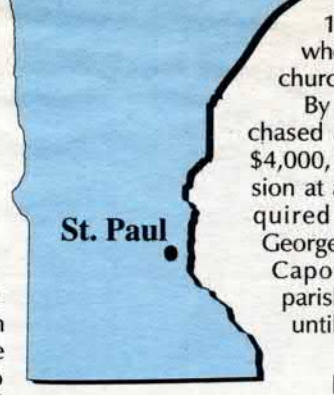
According to a parish history, these first immigrants who came between 1865 and 1890 were recruited to work on the Great Northern and Western Pacific Railroad.

During the work season which stretched from March to early October, the construction and maintenance workers were housed in railroad boxcars. In the frigid Minnesota winters they would reside in St. Paul, the state capital, with many of them crowd together in a single room. Their intent was to save money and send enough home for a sister's dowry or to pay off family debts.

Nearly 100 Greeks lived in St. Paul by 1910. Many more lived in neighboring Minneapolis and they were able to build their own church, St. Mary's. They extended equal membership privileges to St. Paul's residents, who continued their association for the next 30 years.

The greatest influx of immigrants arrived in the area between the Balkan Wars and World War I. Many had been uprooted by the Turks in the early 1920s.

In 1904, there were only four Greek-owned businesses, but by 1923, the number had risen to 78.



The Greeks who entered business were mainly restaurant owners, but there also were florists, barbers, confectionaries and pie company entrepreneurs. And there was "Nick the Tailor" (Antoniades) who came from Kastoria in 1915, and served as the parish Protopsalti for 22 years.

A few eventually became leaders in the community. Two served as Minnesota state representatives and another, George J. Vavoulis, served as three-term mayor of St. Paul and also held posts under a governor and U.S. president.

Although the St. Paul Greeks incorporated as a community on Oct. 2, 1916, it was not until 1939 when they acquired their own church.

By 1930, the community purchased a lot near downtown for $4,000, but in 1939 a former mansion at a nearby location was acquired and remodeled as St. George Church. Fr. Constantine Capoyiannis served as the parish's first priest, from 1939 until 1948.

The building served the parish's needs until a fire destroyed the interior on March 14, 1967. Immediate plans were made to build a new church on the same site, which is near the Minnesota Governor's Mansion. The first Divine Liturgy in the completed building took place on July 5, 1968.

Fr. Paraschou, the current pastor, arrived in 1975. A former first lieutenant in the Greek Air Force and high school teacher in Greece, he came to the United States on a scholarship in 1963. Ordained in 1970, he served in Watertown, N.Y., and Joliet, Ill., before coming to St. George's.

In the more than 20 years of his ministry, Fr. Paraschou noted that the parish's youth programs have greatly increased. The part-time youth director is a woman attorney, Andrea Faches.

There also is an active Young Adult League and senior citizens group, the New Pioneers.

Philoptochos undertakes several important projects in the greater community. The chapter coordinates the parish's outreach efforts, helping to feed the hungry through the statewide Loaves and Fishes Program.

While most of the membership consists of American-born generations, Fr. Paraschou said there is a sizable number of converts. Many of them have converted, not as a result of inter-marriage, but of their own accord.

He said that in one recent year, those converting have included a Moslem, as well as Jews, Roman Catholics and Lutherans.

Like many parishes, St. George Church faces the problem of the need to expand its facilities. The priest said the community eventually would like to build a combination educational building and social hall to house its Sunday School and Greek school, library and other activities.

The parish some years ago dropped its Greek festival because of the effort required to organize it. But St. George Church does participate in a Festival of Nations involving all St. Paul-area ethnic groups, where it maintains a booth.

Most parish revenue is derived from the stewardship/fair share program, supplemented by funds raised through a pie sale held twice a year.

A highlight of events taking place this year will be the National Young Adult League Conference, which St. George's YAL chapter will co-sponsor along with St. Mary's YAL of Minneapolis. The conclave take place over July 4th weekend.

Compiled by Jim Golding

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CHURCH & TECHNOLOGY

Bringing Orthodoxy to the Internet

"Go into all the world and proclaim the good news to the whole creation."
(Mark 16:15)

From the beginning, the Orthodox Christian Church has sought to fulfill this command of our Lord to "proclaim the good news to the whole creation."

In the decades after Christ's death and resurrection, the Apostles spread the good news of the Gospel throughout the world, using the Roman Empire's expansive highway system. These roads were the connecting links of the empire that enabled people to travel from one city to another.

By Theo Nicolakis

While many of the roads built some 2,000 years ago still exist and, in some cases, still used, the ways that we travel and communicate have changed dramatically.

Automobiles, airplanes, telephones, radios, televisions, fax machines, and computers have supplanted the ancient modes of travel and communications.

Today, a new road or "superhighway" has emerged; and this road is once again changing the face of human interaction, record keeping, and communications. This new, "information superhighway" is the Internet, the world's largest computer network, linking together millions of computers in churches, homes, elementary schools, universities, government offices, and businesses.

It is also the world's fastest growing market. Currently between 30 and 40 million users "travel" on the Internet and this number *doubles* almost every year. For this reason, under the guidance and support of Archbishop Spyridon, who himself is computer literate, the Archdiocese has developed a world wide web site at: **http://www.goarch.org**.

Since his enthronement, Archbishop Spyridon has taken an active interest in expanding the Church's use of the internet site.

The Archdiocese publishes news, press releases and an Internet edition of the Orthodox Observer; posts its telephone and parish directory on-line; created world wide web sites for each of its departments so their resources will be available to a wider audience; and supplies our priests with pastoral information including sermons and youth ministry sessions for their ministry.

The Archdiocese has also established web sites for each diocese from Boston to San Francisco to reach the faithful at the regional and local level.

WELCOME TO THE
GREEK ORTHODOX ARCHDIOCESE OF AMERICA
WORLD WIDE WEB HOME PAGE

In order to encourage and assist parishes in establishing their presence on the Internet, the Archdiocese has created pre-formatted templates, available at: (**http://www.goarch.org/goa/parishes/parish_info.html**).

In addition to posting organizational information, the Archdiocese has also assembled one of the most exhaustive sections on the Orthodox Christian faith currently available.

The entire book *The Companion to the Orthodox Church* and other select publications from the Religious Education and Communications departments, and other sources are now available on the Archdiocese site.

Written by specialists in their fields, these articles cover all aspects of the faith, including Church history, the sacraments, saints' lives, worship, and contemporary issues.

Additionally, the Ecumenical Patriarchate of Constantinople also has an internet site: **http://www.patriarchate.org**. This is a key source on the Patriarchate's history, mission, role, and current activities in world Orthodoxy, with a rich collection of official documents, press releases and news.

Also included are descriptions of the historical sites in Constantinople such as the theological school of Halki, the Church of Hagia Sophia, monasteries, and others, and Patriarch Bartholomew's biography, encyclicals, interviews, speeches, plus a digital photo gallery. There also is a section about the Archons: (**http://www.patriarchate.org/ARCHONS**).

Since the Archbishop's election, the Archdiocese has been disseminating official news, press releases, and encyclicals on its World Wide Web site.

To inform clergy and laity about the events shaping world Orthodoxy, the site provides an Orthodox world news section. International news relating to the Church from a variety of sources is posted daily on the web site: **http://www.goarch.org/worldnews**.

A computerized list-server disseminates news and press releases of the Orthodox Church via e-mail for free. Hundreds of individuals from around the world have already signed up for this service (instructions on how to subscribe to this service are available from the Orthodox World News web site). The provides the faithful around the world immediate daily access to the latest Orthodox world news. In fact, it was the Orthodox World News web page and list-server which carried the latest news and official statements after the bombing of the Ecumenical Patriarchate by Islamic terrorists on Sept. 29.

While many individuals are just now discovering the Internet or "information superhighway," the Greek Orthodox Archdiocese is already there and ready to light the road ahead. Key web site addresses are listed in the right-hand column on this page.

Orthodoxy On-Line

The following are the major Greek Orthodox websites located on the internet. With the exception of the National Sisterhood of Presvyteres and Ionian Village, each "address" is linked to the Archdiocese web page.

Greek Orthodox Archdiocese of America: http://www.goarch.org
Orthodox World News: http://www.goarch.org/worldnews
Ecumenical Patriarchate of Constantinople: http://www. patriarchate.org
News on the Ecumenical Patriarchate of Constantinople: http:/www.patriarchate.org/NEWS
Press Releases of the Greek Orthodox Archdiocese: http://www.goarch.org/goa/press_releases
Orthodox Observer: http://www.goarch. org/goa/observer
Guide to the Ecumenical Patriarchate: http://www.patriarchate.org/GUIDE_TO _PATRIARCHATE
Archons of the Ecumenical Patriarchate: http://www.patriarchate.org/ARCHONS
Archdiocese Departments: http://www.goarch.org/goa/departments
Archdiocesan District: http://www.goarch.org/goa/archdiocesan
Greek Orthodox Diocese of Atlanta: http://www.goarch.org/goa/atlanta
Greek Orthodox Diocese of Boston: http://www.goarch.org/goa/boston
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Greek Orthodox Diocese of San Francisco: http://www.goarch.org/goa/san_francisco
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Orthodox Ministry ACCESS: http://www.goarch.org/access
Lives of the Saints Calendar: http://www.goarch.org/access/calendar
National Orthodox Christian Fellowship: http://www.goarch.org/access/ocf
About the Orthodox Christian Faith: http://www.goarch.org/access/orthodoxy
Orthodox Actionline: http://www.goarch.org/access/actionline
IOCC (International Orthodox Christian Charities): http://www.goarch.org/access/iocc
OCMC (Orthodox Christian Mission Center): http://www.goarch.org/access/ocmc
National Sisterhood of Presvyteres: http://web.lemoyne.edu/pavlakos/nsp.html
Retired Clergy Association: http://www.safari.net/kerkyra/clergy1.htm
Hellenic Cultural Center: http://www.goarch.org/goa/hellenic
Holy Cross Orthodox Bookstore: http://www.goarch.org/access/hcbks
Greater Boston YAL: http://www. goarch.org/access/yal/boston
Chicago YAL: http://www.corfu.com/yal
Ionian Village: http://maple. lemoyne.edu/pavlakos/IV.HTML
Boston Diocese Camp: http://www.goarch.org/access/bdc
Camp Good Shepherd: http://www.goarch.org/access/camps/cgs

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HC/HC REPORT

School Launches $1 Million Campaign

BROOKLINE, Mass. — Fr. Alkiviadis Calivas, president of Hellenic College and Holy Cross Greek Orthodox School of Theology, has initiated a new capital campaign, the "Partnership for Excellence," with the blessings of Archbishop Spyridon and encouragement of the Trustees.

According to school officials, the campaign plans to raise $1 million over the next three months by enlisting 1,000 men, women and organizations, who will donate at least $1,000 each for the Partnership. These funds will be used to meet the school's capital and facilities needs, to create a capital endowment, and to provide new opportunities for faculty and curricular development programs.

The Alumni Association has embraced this project with enthusiasm. The initial response has been positive with many faithful becoming Partners.

Byzantine Choir Sings

Brookline, Mass, October 28, 1996: The "Romanos the Melodist" Byzantine choir of Hellenic College and Holy Cross Greek Orthodox School of Theology participated in the Third Annual Festival of Orthodox Church Music, held September 27-29, 1996, at St. Columbkille in Brighten, Mass. The festival was organized by Georgi Polyachenko and included choirs and singers representing various Orthodox ethnic traditions and musical styles.

The "Romanos" choir is directed by Photios Ketsetzis, Archon Protopsaltis of the Archdiocese of America and instructor of Byzantine Music at Hellenic College and Holy Cross. The festival audience received favorably the performance of the choir, which chanted in traditional Byzantine style several representative hymns of Orthodox worship.

SCHOLARSHIPS

Hellenic Times to Award $50,000 in 1997

NEW YORK — Hellenic Times Scholarship Fund will award $50,000 to Greek American students in 1997.

All college or graduate school students of Greek descent are eligible.

For an application, call (212) 333-7456 or write: Hellenic Times Scholarship Fund, Attn. Nick Katsoris, 823 11th Ave., New York, NY 10019-3535.

The scholarship fund was instituted in 1990. Last year, the Hellenic Times received 500 applications from applicants in 43 states.

CLERGY

Bishop John Kallos Marks 40th Year

ST. AUGUSTINE, Fla. — Bishop John Kallos, titular Bishop of Amorion and president of the St. Photios National Shrine, recently observed the 40th anniversary of his ordination.

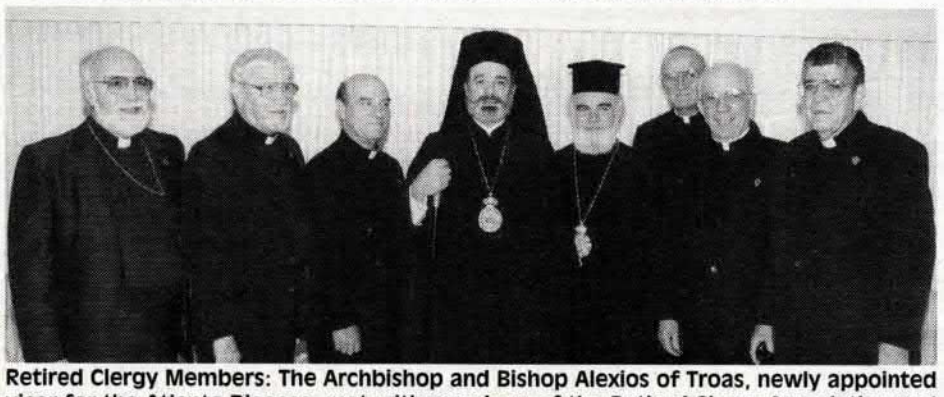
He was ordained by Bishop Athenagoras Kokkinakis of Elaias at Holy Cross Seminary in Brookline, Mass.

He served as a parish priest and in other ecclesiastical positions both here and in Europe. He also was former dean of Holy Trinity Cathedral in Charlotte, N.C.

He was ordained by Archbishop Iakovos as the first American-born bishop in the Greek Orthodox Church at Annunciation Cathedral in Houston in 1971.

Florida Welcomes Archbishop

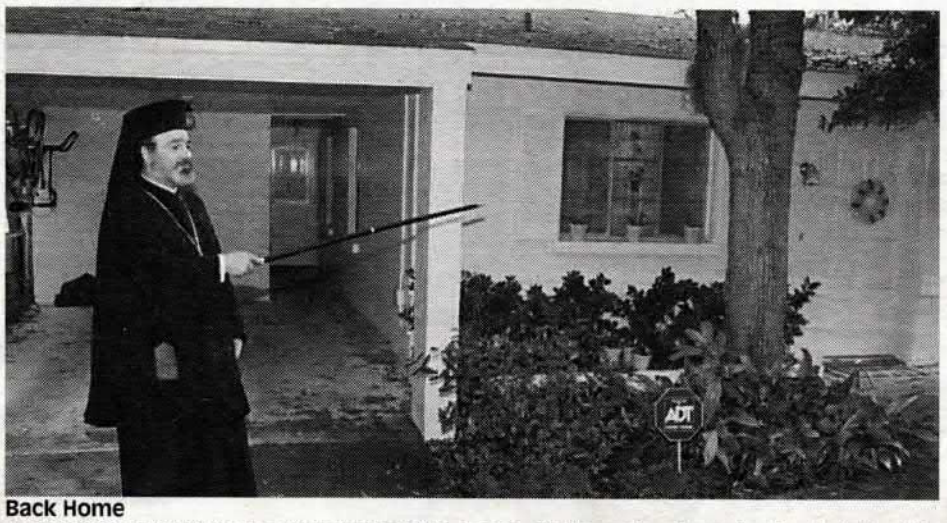
Lively Discussion
Alex Spanos, a member of Leadership 100 and owner of the San Diego Chargers pro football team, Mrs. Faye Spanos and AHEPA Supreme President Dr. Spiro J. Macris with His Eminence during the Philoptochos luncheon. (Dimitri Panagos photos)



Retired Clergy Members: The Archbishop and Bishop Alexios of Troas, newly appointed vicar for the Atlanta Diocese, met with members of the Retired Clergy Association and with local Clergy Association members.

His Old Number
Emmanuel Gambas, assistant principal of Tarpon Springs High School, presents His Eminence with a jersey embossed with the number from his varsity football days. Also holding the jersey is Tarpon Springs Mayor Anita Protos. Archbishop Spyridon dedicated the school's new administration building during his visit.

With Ahepa Family: Supreme officers of the Ahepa meeting (from left), Sia Makris of Toronto, Maids of Athena; George Vassilas of Montreal, Sons of Pericles; Ahepa's Spiro J. Macris, and Joanne Holligitas of Massachusetts, Daughters of Penelope.



Back Home
Archbishop Spyridon also stopped by the home of his uncle where he lived during his high school years.

AROUND THE USA

Orthodox Women's Conference Set Feb. 8

MILWAUKEE, Wis. — "Journey in Faith," a conference addressing spiritual and social issues of interest to Orthodox Christian women, will be held from 8 a.m. to 3:30 p.m., Saturday, Feb. 8, at the Hyatt Regency Milwaukee in the city's downtown area. The occasion marks the first time a conference has been held for Orthodox Christian women in Wisconsin.

The event will consist of discussions relating to Orthodox Christianity on spirituality, women saints, role of single women, religion and youth and family issues. Emphasis will be placed on individuals being members of the Orthodox Church as a result of faith and not ethnic heritage.

Keynote speaker is Frederica Mathewes-Green. Mathewes-Green is an author, nationally syndicated columnist, regular commentator on National Public Radio and active in the pro-life movement. She is a convert and wife of an Orthodox Christian Priest from the Antiochian jurisdiction.

"A Journey in Faith," is being co-sponsored by five Orthodox Christian parishes in greater Milwaukee, including the Annunciation Greek Orthodox, Saints Constantine and Helen Greek Orthodox, Holy Trinity Russian Orthodox, St. Nicholas Antiochian Orthodox Churches and St. Sava Serbian Orthodox Cathedral.

For more information, contact the conference co-chairpersons - Father James Dokos, Annunciation Greek Orthodox Church, (414) 461-9400, or Cathleen Callen, (414) 442-1786.

Washington Church Completes 75th Year

SEATTLE, Wash. — St. Demetrios Church celebrated its 75th anniversary at a banquet in late November.

According to information from C.T. Argue, more than 400 persons attended the event, which also included a mortgage burning, a video history and entertainment.

Several major donations were made to fund the Pantocrator icon in the dome, youth programs and the installation of an elevator.

Among the speakers was U.S. Rep. Jim McDermott.

The event culminated a year-long series of anniversary celebrations.

Bike-a-thon Raises Nearly $4,000 for Charity

PALOS HILLS, Ill. — Sts. Constantine and Helen Church recently sponsored its 12th Bike-Walk-Run-a-thon and raised more than $3,900 for several worthy causes.

Gifts of $500 each were presented to the International Orthodox Christian Charities, the Orthodox Christian Mission Center, and the thalassemia fund at Children's Hospital. The remaining funds collected will be used for the needy and distributed throughout the year.

The Bike-Walk-Run-a-thon is held annually during the community's Orthodox Charities weekend in late September.

The Bike-a-thon originally began as a fund-raiser to support Cooley's Anemia (thalassemia) research. In recent years it was expanded and renamed Orthodox Charities to include the International Orthodox Christian Charities (IOCC) and members of the community in need.

In its 12-year history, the Orthodox Charities weekend has raised more than $35,000.

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SPIRITUALITY

from page 22

so in the Greek tradition the "anablepon" (the ano blepon), the one who looks upwards means god-inspired.

Religious vision, spiritual experiences became common among people who followed Neoplatonic and Neopythogorian teachings. Initiation in one of the mystery-religions and the praxis of those philosophies and doctrines meant access to the Divinity. The meeting between the mystic, the seer and seeker after God and the unseen (God) merged and the perfect man became one with the deity.

Spiritual life meant a symphysis, a merging of two natures between man (the theorountos) and the envisioned Being, God (the theoroumeno).

Under the influence of Neoplatonism, the most spiritual of philosophies, the purpose of spirituality was the ultimate union between the spiritual person, the god-possessed person, with the Supreme Being. The spiritual person was viewed as one who was released from material limitations, able to partake of holiness and become a "holy" person.

In the two or three centuries before the Christian era, the spiritual person was never satisfied with what he knew, what he possessed, whom he knew, what social status he found himself in. Under the guidance of Neoplatonic teachings, the spiritual was possessed with a transcendental look, like the persons depicted later on in Christian Byzantine icons. The thinking people of those late antiquity centuries sought not mere knowledge but spiritual knowledge, not gnosis for the sake of gnosis, as many people of letters do today, but pneumatike gnosis which meant spiritual knowledge leading the practitioner to a vision, to a divine exaltation, to god's glory and ultimate union with God. The idea of the "holy man" is not a Christian invention but it was augmented and enriched by Christianity.

When Christianity emerged, the spiritual and intellectual climate of the Greco-Roman world was prepared for the development of what we have described in the previous three articles as Christian Orthodox spirituality. Christianity inherited not only the ethical admonitions and teachings of the Bible but also the spiritual quest of late antiquity. Literature but also art of the Greek classical age became an object of idealization. As already indicated, in the classical centuries the objective of human life was to achieve the status of the "kalos k'agathos," (the ethical, the "good" person) but in the centuries after Plato the pneumatikos (the spiritual person) became the ideal person.

Christianity embodied both, the ethical and the spiritual, and it addressed both the spiritual and moral needs of the human person. While virtue, goodness, justice, piety, kindness, philanthropy are fruits of a moral life admired by all, it was the "pneumatikos anthropos" (the holy man/woman) that was idealized by Church Fathers and the Byzantine and post-Byzantine Greek Orthodox tradition.

Leading Church Fathers such as Basil the Great, Gregory of Nyssa, Gregory the Theologian, John Chrysostom, Photios the Great, Symeon the New Theologian, Gregory Palamas, synthesized the two ideals, the ethical and the pneumatic, the moral and the spiritual.

The ethical principles, horizontal in nature, determine human relationships, while the spiritual, the vertical and upward-looking, guide the relationship between the Divine and the human.

For the Church Fathers and the Orthodox ethos in general, the ideal person is the one who seeks to possess both, and achieve a harmony between the two in his private as well as in his community life.

VIEW FROM THE HILL

from page 20

expounded the teaching of the Church which is based on the Bible and on Divine revelation God created all things out of nothing with His Divine Logos. Therefore every form of cosmological monism or dualism must be rejected as false. The cause of creation was God's immeasurable goodness, and as a result the world and man are substantially good. God showed His goodness in a special way in creating man. Because He knew that being creature that came out of nothing, man could not remain in existence for ever - for every creature that has a beginning also has an end - He made man in such a way that he may exist in the image and the Likeness of God Himself. In other words, God made man able to communicate with God and to imitate Him. In this way the iconic relation of human existence with the ever-existing and eternal God would render the former capable of remaining in existence for ever.

The commandment, which, according to the Bible, God gave to the protoplasts in paradise concerning the knowledge of good and evil, had no other purpose than to safeguard the grace of being in the Image and Likeness of God, that is man's free communion with and imitation of his Creator. By such means the power of immortality and eternal existence which belongs to God alone would be also secured for man. In the last analysis the most characteristic element of St. Athanasius' teaching on man's creation is not so much man's created existence as it is the free coordination of this existence with the self-existing Creator, the Divine Logos, through the grace of being in the Image and Likeness.

Man is not a closed circle of existence simply regulated from a center in himself. He is rather an open of free existence capable of communicating with the transcendent and self-existing God. Thus St. Athanasius teaches us that the key to our humanity is the Divine Logos and our communion with Him. This is precisely the point where our fall takes place, which incurs the corruption and death of our existence and causes the drama of human history, which in turn calls out the saving intervention of the Logos: the Incarnation.

The fall of man, which is so clearly revealed in his natural corruption and death, is in the last analysis first man's denial to appropriate the grace of his Creator Logos, and secondly man's turning to the created and limited world as the ultimate purpose of his life. This means, says St. Athanasius, that in our life we no longer imitate or communicate with the self-existing (the One Who is), but with things which are not. We are mastered by a demonic envy (the devil's deceit) which makes us transgress God's commandment and leave death and corruption to reign supreme over our life. The result is that our humanity remains unfulfilled - we never reach the purpose of our life, which is immortality and deification.

FAMILY LIFE

from page 21

parents are the ones they hang onto. Look children in the eye and kneel down to their level. Speak clearly and slowly, and let children express themselves also. Always remain calm yourself because screaming simply doesn't work with kids — they tune out!

2, Be consistent. when you have developed a system of discipline or other household rules, be consistent with them. Consistency is something children crave because it provides them with security. They will still push and try to break the rules because they need to grow, and there will be times when you can bend the rules; but be consistent first.

3. Be quick to discipline. Stop bad behavior as soon as it begins and follow through with necessary discipline. Quick action from parents may not only prevent tantrums and screaming, but may also prevent harm to children and siblings. Follow up after disciplining children to make sure they know what they've done wrong.

4. Be patient and have a sense of humor. Children will always test parents to see what they can get away with. Expect children to challenge you and expect difficult times, and try to find humor in the process. Children think it's hilarious when their parents lose it. Your patience when your children lose control will reassure and comfort them.

5. Learn to manage behavior. One of the easiest ways to keep children out of trouble is by keeping them busy. Children crave attention. When they don't get it from interaction with parents, they will get it by causing trouble. Give children lots of attention, and keep them on a busy schedule. When they behave well and do good things, offer them lots of praise. Children will then slowly learn to get parental attention through good behavior and not through destructive behavior.

The responsibilities of parenting young children are endless, and parents will frequently become exhausted. Nurturing, protecting, socializing and teaching children are ministries, not tasks.

Parenting is one of the holiest endeavors human beings can embark on. When parents feel stressed out or at their wits end, they can always thank God for the unique and special privilege and blessing of raising his children.

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EPIPHANY

An Epiphany to be Remembered in Tarpon Springs

from page 1

Michael Bilirakis and Mayor Anita Protos of Tarpon Springs. Following the Blessing of the Waters, the entire congregation led by His Eminence Archbishop Spyridon proceeded out into a beautiful sunlit day where thousands line the streets and thousands more ringed the bayou.

Long-awaited moment

The procession wound through the streets to the Spring Bayou. The Archbishop mounted the platform and some 50 young men, ages 16-18 awaited in boats preparing to dive for the cross, news and police helicopters flew overhead and the anticipation mounted. The Archbishop intoned prayers, a white dove was released. However, rather than fly away, he chose to watch the proceedings perched on a branch above the golden mitre of the archbishop. Suddenly, with the agility of the former football player he once was, the Archbishop cast a white cross into the water.

Sixty teenage boys dive into the 64-degree waters of the Spring Bayou for the annual "cross toss". Within 15 seconds 16-year-old Theo Koulianos, emerged with the cross. Shortly afterwards, His Eminence conferred his blessings to the winner and presented him with a trophy. Following the cross dive, an Epiphany Festival was held in Craig Park on the shores of the bayou complete with Greek food, music and entertainment. It is estimated that 40,000 participated in the day-long activities in Tarpon Springs.

HIS EMINENCE flings the cross into the bayou as more than 50 teen-age boys begin their dive in hopes of retrieving it.
(N. Manginas photo)

Surprise Appearance at St. Petersburg

Though expected to attend the Divine liturgy at St. Nicholas Cathedral on Sunday, Jan. 5, Archbishop Spyridon, unexpectedly that morning, chose to visit St. Stefanos Church in St. Petersburg. "Metropolitan Nikitas was to celebrate the Liturgy, I wanted it to be his day" said the Archbishop. Let me visit another community." Though caught unawares, the community led by its pastor Father George Patides, the packed church warmly welcomed His Eminence who officiated at the Blessing of the Waters and greeted each parishioner.

Following a full day on Saturday, which included individual interviews with the Tampa Tribune and St. Petersburg Times and NBC television, a luncheon hosted by the Philoptochos of St. Nicholas Cathedral, meetings with the area clergy and retired clergy, His Eminence attended a Dinner benefiting the rebuilding fund of St. John the Baptist Church, Tampa. On Tuesday, Jan. 7, he celebrated Liturgy on the occasion of the Feast Day of the Church. Following the Divine Liturgy, His Eminence visited the St. John's Greek Orthodox Day School. A beautiful complex with some 2,000 students (K-8), led by the principal James J. Larkin and a dedicated staff. The Archbishop visited several classrooms and thoroughly enjoyed interacting with the students.

That evening he also had the opportunity to have dinner with many of his relatives, first and second cousins, who live in the Tarpon Springs area and proudly enjoyed every minute of the visit of their "favorite cousin" and spiritual leader.

Former residence

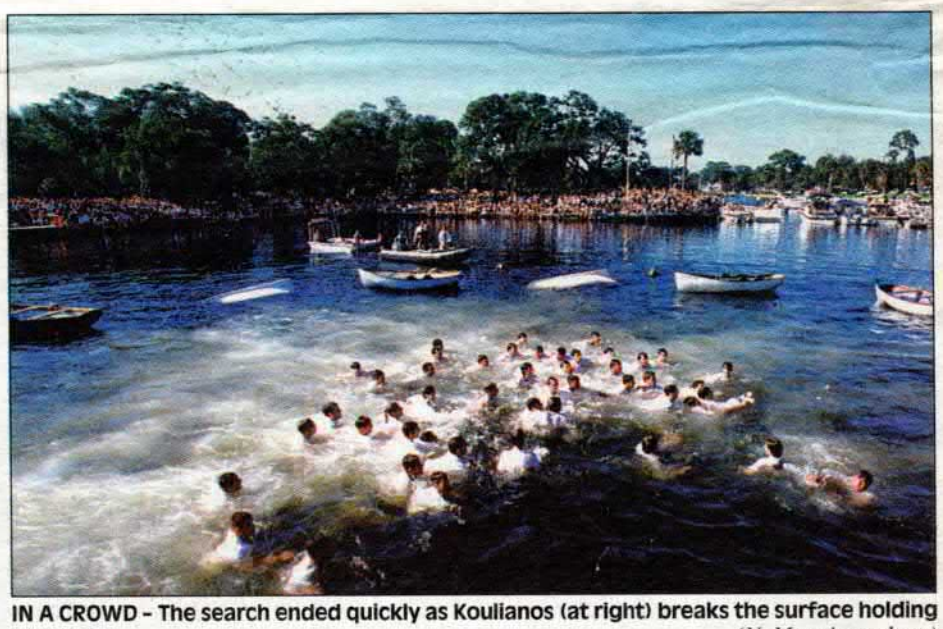
On Wednesday morning, Jan. 8, His Eminence paid a nostalgic visit to the home he lived in while attending Tarpon Springs High School and then went on to the High School where he assisted in unveiling a Sponger's Statue (donated by the Dodecanese and Kalymnian Societies of Florida) and attended a program given by the Greek Club students.

PRIOR TO the outdoor procession, Archbishop Spyridon held the Epiphany service in St. Nicholas Cathedral. Here, he dips the Basil plant into the blessed water before sprinkling the congregation.
(D. Panagos photo)

Traditionally, the Order of Ahepa and its auxiliaries hold meetings during the Epiphany weekend. On Sunday, the Ahepa family hosted a luncheon in honor of His Eminence and that evening an Epiphany Dinner in honor of His Eminence attracted over 600 people.

During his stay in Florida, His Eminence gave generously of his time for newspaper, radio and television interviews.

"I'm happy to report," wrote the Tampa public relations chairman, "that we had a very successful "media relations weekend" here in Tampa Bay during the Archbishop's visit. For six nights in a row we had the Archbishop on all four major television channels, including three cameras during the St. John's Liturgy. The two papers covered the Archbishop daily, with several cover spreads. Our great and profound Orthodox message was experienced by many thousands of people, and that to me is the best thing of all," Yours in Christ, Patti Paxson, St. John Greek Orthodox Church.



IN A CROWD - The search ended quickly as Koulianos (at right) breaks the surface holding the cross.
(N. Manginas photo)

A PROCESSION of Greek School children makes its way to Spring Bayou on a balmy winter day.
(D. Panagos photo)