1922 1997

ORTHODOX OBSERVER

75th ANNIVERSARY

VOL. 62 – NO. 1131 JULY 1997 http://www.goarch.org/goa/observer E-mail: observer@goarch.org

Archiepiscopal Encyclical
ON THE FOURTH OF JULY

To the Reverend Clergy, the Presidents of the Parish Councils, Monks and Nuns, the Philoptochos Sisterhoods, the Youth and all devout Christians of the Holy Archdiocese of America

My Beloved Spiritual Children,

The warmth of Summer has arrived again and we are fast approaching that quintessential American holiday, the Fourth of July. This day forms in our national consciousness the one shared event which every American, regardless of ethnic origin or cultural heritage, holds in common, the birth of our nation. July 4, 1776 is not the date of a clamor of arms; rather it is the roar of an idea, that all men **are** created equal, endowed by God with certain inalienable rights — life, liberty and the pursuit of happiness. For Greek Orthodox Christians, many of whose fathers and mothers, grandfathers and grandmothers, came to this land through the portal guarded by that sentinel of freedom, the Statue of Liberty, this day has extraordinary significance.

America has provided for us, as it has for millions of others who yearned to be free, the wondrous opportunity of living in a prosperous, secure, and open society. We may hail from different shores and continents, but we **all** possess the uniquely American privilege of these inalienable rights, chief among them, the freedom to worship God as our conscience dictates.

See ENCYCLICAL, on page 3

Bishop Isaiah Named President of HC/HC

NEW YORK.- His Eminence Archbishop Spyridon, appointed His Grace Bishop Isaiah of Denver to serve as president of Hellenic College/Holy Cross School of Theology, effective July 1.

This action was taken after much study and in order to assist the School in its continuing mission to provide the Archdiocese with well-trained priests. This appointment will bring a positive resolution and conclusion to a series of year-long internal conflicts and difficulties, and will renew and reinvigorate the School's vital and sacred mission to foster and nurture priestly vocations, which are now in greater demand than in virtually any other era of our Holy Archdiocese in America.

Other changes have been undertaken in order to facilitate and enhance the work of the new president.

In making this announcement, Archbishop Spyridon thanked the Rev. Dr. Alkiviadis Calivas for his dedicated service as president of Hellenic College/Holy Cross. Father Calivas will continue as a professor of liturgics at the Seminary, a position he has held since joining the faculty in 1978.

His Eminence also announced that he accepted the resignation of the Rev. Dr. Protopresbyter George D. Dragas as dean of Holy Cross School of Theology, and thanked Father Dragas for submitting his resignation to the Office of the Archbishop in order to allow His Eminence the freedom to resolve the current situation at the seminary. Father Dragas will continue as professor at the school.

HIS EMINENCE Archbishop Spyridon and Executive Committee members discuss many important issues at their June 12 meeting at the Archdiocese. ***(Orthodox Observer photo)***

U.S. Supports Opening Halki Theological School

Efforts in recent months by U.S. government leaders have resulted in some headway in efforts to support the Ecumenical Patriarchate's status in Turkey.

In a recent visit to Turkey and the Ecumenical Patriarchate, Director of the U.S. State Department's Office of Southern European Affairs Carey Cavanaugh stressed the U.S. government's interest in seeing the reopening of the Halki School of Theology and the ability of the Ecumenical Patriarchate to operate freely.

Visiting Ecumenical Patriarch Bartholomew at the School, Mr. Cavanaugh said he discussed the U.S.' "undivided support for the Patriarchate and the significance of its mission, a part of which is education and the continuation of the Patriarchate's work."

The Halki School of Theology was summarily shut down by Turkish authorities in 1971. "Now at a time when so many efforts for co-operation, co-existence of Greek and Turkey are being undertaken, the permission (to re-open the school) on the part of the Turkish government would be a tangible expression of good will which would be esteemed not only be us - the directly affected parties - but by all of the civilized world, not just Christian, but wider," Bartholomew said.

Mr. Cavanaugh, who was given a guided tour of the academy following his attendance at a liturgy, said: "We can see the (theological school) is ready for operation; I sincerely hope that the moment will come soon."

On the congressional front, Florida Congressman Michael Billirakis on Jan. 9 submitted a resolution calling for the U.S. government to use its influence with the Turkish government to ensure the proper protection of the Ecumenical Patriarchate and all Orthodox faithful living in Turkey and that positive steps be taken for the re-opening of the Halki Theological School.

A spokesman for Billirakis' office said that language similar to that resolution has been incorporated recently in another bill, HR 1757, the Foreign Relations Authorization Act. It and a similar bill passed the House and Senate in recent weeks.

See HALKI, on page 26

Feastday Doxology
Archbishop Spyridon presides at a doxology for Ecumenical Patriarch Bartholomew's feastday on June 11 at the Archdiocese Chapel of St. Paul. ***(Orthodox Observer photo)***.

Archdiocesan Council Executive Committee Holds First Meeting

NEW YORK – His Eminence Archbishop Spyridon preached "teamwork" at a very productive, upbeat meeting of the Archdiocesan Council's Executive Committee at Archdiocese headquarters on June 12.

At the committee's first meeting since the newly organized Archdiocesan Council met in March, the Church's clergy and lay leaders, and members of the Holy Synod of Bishops discussed a wide range of issues and goals.

By Jim Golding

In his introductory remarks, Archbishop Spyridon expressed satisfaction at the progress made at the Archdiocese since his enthronement, including technical advances with the home page on the internet, and in the Orthodox Observer.

His Eminence noted that "the Archdiocese has developed a staff that operates as a team," and also reflected on the success of his parish visits throughout the nation.

Participants engaged in a free exchange of ideas in their discussions.

"I liked what I saw," said Alex Spanos of Stockton, Calif., president of the Archdiocesan Council. "The meeting went extremely well." He said he especially appreciated the candor of the deliberations. "I strongly believe we had a meeting of the minds," said Spanos. It couldn't have been more perfect. We're moving in the right direction."

Spanos, in addressing the meeting, asked members to "do your best for one purpose only — the Church." He also thanked Andrew Athens of Chicago, for his 21 years' service to the Council, and Demitri Moschos, his immediate predecessor.

He also underscored the importance of working toward a sound financial basis for the Archdiocese and Ecumenical Patriarchate.

"It was a very useful and productive meeting," Athens told the Observer. "The agenda was covered very well, particularly the financial report and visit of His All Holiness. I think there was a willingness and desire to bring the Church forward in keeping with its stature as a major faith."

Moschos had a similar assessment of the gathering. "I am confident that the Archdiocese will continue to move forward and address the issues the Archbishop spelled out in his enthronement speech. It was a very good meeting, very open and very deliberative."

With regard to finances, the report by Jerry Dimitriou, director of Finance at the Archdiocese, was one of the most positive in many years. Operating revenues are ahead of expectations for the first quarter of Fiscal Year 1997 that ended March 31. And from a deficit of nearly $500,000 in 1996, that figure has been slashed by the end of the first quarter to only $687.

Other agenda items included reports presented on the National Ministries, Leadership 100, stewardship, missions, and clergy benefits.

Report highlights include plans an-

See EXECUTIVE, on page 2

Observer Most-Visited Archdiocese Web Page

Since the development of the Greek Orthodox Archdiocese's World Wide Web site, the most visited section of the site continues to be the Orthodox Observer home page. The Web site (www.goarch.org) has received more than 2 million visits since Sept. 15. It currently receives more than 100,000 visits each week from Internet users in over 40 countries around the world.

Selected articles from the Orthodox Observer in both English and Greek have been available on the web site each month. And, since April, the Archdiocesan Department of Internet Ministries, together with the Orthodox Observer, began producing the entire Observer in full color on the Internet.

The new Internet edition of the Observer (available in Adobe Acrobat format) now includes all the photographs as well as the look and layout of the original printed edition in Greek and English.

As a result of this new format, any parish or individual in the world now can read select pages of the Observer from the Archdiocese web site and reprint them in newsletter format for dissemination in the parish and inclusion in weekly or monthly newsletters.

The online edition of the Orthodox Observer is available on the Internet at: www.goarch.org/goa/observer.

Expanding its comprehensive presence on the Internet, the Archdiocese has also established an Internet e-mail listserver to assist in the instant dissemination of Archdiocese-related news and press releases.

All official documents, encyclicals and press releases of the Archdiocese canl be disseminated via Internet e-mail to subscribers of this listserver.

In addition, all official information and updates concerning the upcoming U.S. visit of His All Holiness Ecumenical Patriarch Bartholomew will also be disseminated via this e-mail listserver.

Archbishop Spyridon encourages all parishes, priests, parish council members, Philoptochos, YAL and youth of the Archdiocese to subscribe to this service. There is no fee.

To subscribe to the Archdiocesan listserver, send an e-mail to: majordomo@list.goarch.org. In the body of the e-mail message, type: subscribe archdiocese.

Long-time Observer Secretary Retires

Sophia Lahana, executive secretary of the Orthodox Observer, retired on June 30 after 26 years' service at the Archdiocese..

She came to the Archdiocese in March 1971 and worked for the Department of Church and Laity under the directorship of Ernest Villas. About a year later, she moved to the Observer, where she has worked tirelessly in helping to prepare material for publication in each issue, along with her many administrative duties.

He colleagues wish her all the best and will miss her.

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ORTHODOX OBSERVER

USPS 412340 ISSN 0731-2547

Published by the Greek Orthodox Archdiocese of America. Semi-monthly in March, April, May, June, October and November, and monthly in January, February, July, August, September and December.

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Periodicals' postage paid at New York, NY 10001 and at additional mailing offices. Editorial and Business Office: 8 East 79th Street, New York, NY 10021. Phone (212) 628-2590, 628-2675. FAX (212) 570-4005. The Orthodox Observer is produced entirely in-house. Past issues can be found on the Internet, at http://www.goarch.org/goa/observer. **E-mail:** observer@goarch.org

Articles do not necessarily reflect the views and opinions of the Greek Orthodox Archdiocese of America which are expressed in official statements so labeled.

Subscription rates are $5.50 per year. Canada $25.00. Overseas $35.00 per year. Overseas Air Mail, $75.00 per year. $1.00 per copy.
Subscriptions for the membership of the Greek Orthodox Church in America are paid through their contribution to the Archdiocese. Of this contribution, $3.00 is forwarded to the Orthodox Observer.

POSTMASTER: Send address changes to ORTHODOX OBSERVER, 8 East 79th Street, New York, NY 10021

Hierarchs meeting
ARCHBISHOP SPYRIDON and hierarchs of the Church met at Archdiocese headquarters on June 11. From left, Bishops Alexios of Troas, Isaiah of Denver, Maximos of Pittsburgh, Iakovos of Chicago, His Eminence, Anthony of San Francisco, Methodios of Boston, and Philotheos of Meloa, secretary of the Synod. ***(Orthodox Observer photo)***

Executive Committee Holds First Meeting

from page 1

nounced by the Very Rev. Eugene Pappas for the reversion of the Orthodox Christian Mission Center in St. Augustine, Fla., to the Archdiocese so it can implement a more effective domestic missions program while simultaneously working with our sister Orthodox Churches on the international level.

In other business, participants received briefings from Fr. Alexander Karloutsos on the upcoming visit of His All Holiness to America on the occasion of the 75th anniversary of the Archdiocese.

Anthony Stefanis of Atlanta also gave a report, concerning ways improve the efficiency and organization of the Archdiocesan Council.

Meeting participants included the following hierarchs: Bishop Iakovos of Chicago, Bishop Anthony of San Francisco, Bishop Maximos of Pittsburgh, Bishop Methodios of Boston, Bishop Isaiah of Denver, Bishop Philotheos of Meloa and Bishop Alexios of Troas as vicar of the Atlanta Diocese.

Executive Committee members attending, in addition to Spanos, were John Catsimatidis, John Payiavlas, Anthony Stefanis, Alexander Anagnos, Pamela Liapakis, James Argeros, Helen Hadjiyannakis-Bender, Theodore Theophilos, John Pappajohn, Andrew Athens, George Behrakis, Peter Dion, Michael Jaharis, Dr. George Korkos, John Mavroudis, Demitrios Moschos and Peter J. Pappas.

Two New Appointments

NEW YORK – Archbishop Spyridon has announced the appointment of the Very Rev. Eugene Pappas as director of the Archdiocese Department of Missions and Evangelism, and as executive director of the Archons, Order of St. Andrew the Apostle and the recent appointment of Dr. Andreas Zachariou as director of Hellenic Studies at St. Basil's Academy in Garrison, N.Y., effective June 17.

Fr. Pappas has served as pastor of Three Hierarchs Church in Brooklyn for many years.

Zachariou had previously served as supervising principal at St. Demetrios Greek American Schools in Astoria since 1988. He also was assistant director of the Archdiocese Office of Education from 1981-88.

He holds a Ph.D. in international-intercultural education development from Florida State University and also has lectured widely and written articles in several publications.

With clergy
His Eminence, flanked by Metropolitan Silas and the Very Rev. Evangelos Kourounis, chancellor of the Diocese of New Jersey, with other diocese clergy at the Syndesmos.

Archbishop Meets with N.J. Diocese Clergy Syndesmos

Archbishop Spyridon convened a meeting of all New Jersey Diocese clergy at St. Thomas Greek Orthodox Church in Cherry Hill, N.J., on May 27.

The agenda included a series of reports and an address by His Eminence who spoke on four themes: enhancing liturgical life in the churches, improving methods in teaching religious education, the need for the Church to make its sacramental presence felt by "the man in the street," and the importance of unity in faith and action.

Addressing the priests, His Eminence said "there should be no competition between parishes; there should be no friction between parishes and their respective dioceses; there should be no conflict between the dioceses and the Archdiocese; and there should be no separation between the Archdiocese and the Ecumenical Patriarchate."

Seventy-five priests attended the New Jersey Diocese Syndesmos meeting.

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President Clinton Responds to Archbishop

President Clinton has sent the following response to a recent letter from His Eminence on the subject of cloning.

Dear Archbishop Spyridon,

Thank you for writing to me regarding the issue of cloning. I appreciate knowing your views on this matter.

The recently reported breakthrough in animal cloning brings with it both promise and concern. That is why I asked out National Bioethics Advisory Commission, headed by Princeton University President Harold Shapiro, to conduct a thorough review of the legal and ethical issues raised by this new cloning technology and to recommend possible actions to prevent abuse of the technology. I look forward to receiving the Commission's report.

On March 4, I issued a directive that bans the use of any federal funds toward cloning human beings or research related to cloning of humans. I also strongly urged the private sector to follow suit with a self-imposed moratorium on human cloning research ensuring that, as the scientific community continues its work, we will carefully weigh the concerns of faith, family, philosophy, and values, and not merely those of science alone.

I appreciate your interest in this important issue.

Sincerely,

Bill Clinton

St. John Chrysostom National Oratorical Festival

ARCHBISHOP SPYRIDON with participants in the junior and senior divisions of the National Oratorical Festival, host clergy and co-chairmen. ***(Photo by Natalie Kulukundis)***

NEW ROCHELLE, N.Y. — Twenty exuberant teen-agers representing the best of each diocese and the Metropolis of Toronto enlightened a large audience with their discourses at the 14th annual St. John Chrysostom National Oratorical Festival held at Holy Trinity Church.

Ten young people in both the Junior and Senior divisions presented their sincerest thoughts on a variety of topics about the Orthodox faith.

Their 4-minute talks focused on subjects relating to the teachings of the Lord's Prayer, the Church's feast days, the Ten Commandments, the significance of icons, and others. Audience members included Archbishop Spyridon.

Addressing the participants at one point, His Eminence told them, "We love you, not because you're young, but because, despite your youth, you are full members of the Church, united through the bond of love."

He also emphasized the importance of participation in the Eucharist in the life of the Church. "The Eucharist is the only way to be a member of the Church," the Archbishop said. "It is the center of the Church, the mystery of the Church. It is precisely the Eucharist that transforms us from an assembly of people into the Orthodox Church.

Speaking on the importance of religious education, Archbishop Spyridon told the young people "Your church will do everything possible to strengthen its religious education programs. The future of our Church depends on the religious education we will provide our people."

The Archbishop also presented a plaque to Mr. Ernest Villas, retired director of the Department of Religious Education, for his role in establishing and continuing the Oratorical Festival over the years.

See ORATORICAL, on page 26

St. Basil's Academy Graduation

Cheers and Tears Highlight Event

GARRISON, N.Y. – Commencement ceremonies at St. Basil Academy took place on June 7 as three graduates of the day school received their diplomas from His Eminence Archbishop Spyridon.

It was one of the most well-attended graduations in recent years as families of the students, alumni, faculty, and supporters of the Academy crowded into the musty old gym that has seen many a play, musical and Christmas program over the past 50 years since the first commencement.

This fall, the Academy will assume its new role of training Greek teachers and others who will work in youth ministry and parish office management.

The remaining 20 or so students at the Academy formed the school chorus that sang a few selections in Greek

For Stella Yopp, the class valedictorian, it was an emotional farewell as she focused her eyes down onto the paper containing the text of her speech, avoiding any but a brief glance at her audience lest she break down on the spot. Nearing the end of her short talk, she struggled through the last few sentences as she fought back her tears.

"You can't have a more fitting tribute to St. Basil's than that," said Mistress of Ceremonies Carol Contos after Miss Yopp ended her address.

Board of Trustees President Dr. Steven Gounardes spoke on the institution's "entering into a new era of expansion and improvement" with the establishment of a teachers college.

He explained that the children at St. Basil's will continue to be housed at the facility and to receive their religious, Greek language and cultural education there.

See ST. BASIL'S, on page 26

(TOP) Graduates of the last class of St. Basil Academy school Stella Yopp (left), Kathlina Pappas and Bryan Krch, with Bishop Philotheos of Meloa, His Eminence and the Very Rev. Sylvester Berberis. (BELOW) Archbishop Spyridon with the entire student body of the Academy on June 5. ***(Orthodox Observer photos)***

Archiepiscopal Encyclical

from page 1

Let us never, even for one moment, take this freedom for granted. To a great extent, America was founded by people fleeing religious persecution in Europe. Our ancestors had no such opportunity and endured over four centuries of religious persecution in their own lands. Those who ultimately came to these shores came as free men and women, who had proclaimed their own Day of Independence on March 25, 1821. They arrived with the Greek Orthodox Faith branded into their very souls. They came to America seeking the freedom of opportunity which can only be found where all people are welcome in every aspect of public life.

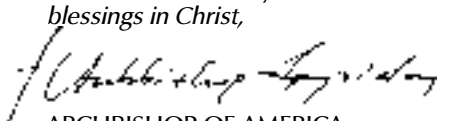
In America, they discovered and we can re-discover every day the two great legacies of the Greek Orthodox people. As Hellenes, we are the descendants of the first democratic society on earth. The surge of brilliance in Periclean Athens which illuminated the world nearly five centuries before the birth of our Lord Jesus Christ, lives on in the Fourth of July. As Aristotle said: "**Democracy arose from men's thinking that if they are equal in any respect, they are equal absolutely.**" (*Politics.* Bk. v, ch. , sec. 2.)

And if the world's subsequent democracies (even down to our own) have been imperfect, let us never forget that this principle, the innate equality of all people, is fundamental to the Christian Gospel.

As Orthodox Christians, we are the children of "*Romaiosyne,*" the heirs of the Byzantine Empire. Like America, Byzantium was a complex society made up of many ethnic and even racial communities. However, they were unified above all else by the Orthodox Christian Faith, for the Empire was a true Christian Commonwealth. In America, it is our freedom to be different that unites us. It is truly wondrous how God, precisely at the moment in history when we endured the most brutal persecution: in Asia Minor, the Balkans and all of the former Soviet Union, provided a home for the Orthodox Faith in this country. Paradoxically, here in a land where the "State" and the "Church" are divided by an insurmountable wall, the Holy Faith found protection and shelter, just as each immigrant found refuge in their adopted homeland.

Therefore, let us give thanks for this great land, America, for all that it has given to us and our families. And let us give thanks and praise to God for His providential wisdom which has planted Orthodoxy on these shores. On this Day of American Independence, may we recognize the benefits we have received and the responsibilities that history has entrusted to us.

With heartfelt fatherly blessings in Christ,



ARCHBISHOP OF AMERICA

HIS ALL HOLINESS Ecumenical Patriarch Bartholomew with the Patriarchate's official delegates to the conference: (l. to r.) Professor Deicha, Ms. Zorba, Professor FitzGerald and Ms. Prassas.

Patriarch Sponsors Women's Conference

CONSTANTINOPLE - Ecumenical Patriarch Bartholomew hosted a week-long conference for Orthodox women titled, "Discerning the 'Signs of the Times' (Mt. 16:3): Women in the Life of the Orthodox Church," May 10-17.

By Dr. Kyriaki FitzGerald

About 50 women delegates attended from Orthodox and Oriental Orthodox Churches in Eastern and Western Europe, Russia, North and South America.

The conference was supported by the World Council of Churches. It was the second in a series of two meetings on this same theme. The first was held in Damascus, Syria, last October, and brought together Orthodox women mainly from the Middle East, Africa and Asia.

This meeting considered a number of issues concerning women's role in the Church, including theological education, re-evaluation of prayers and church practices, encouraging women's ministries, participation of Orthodox women in the life of their church and the ecumenical movement, women's contribution to spiritual growth for all, the role of priests' wives, sexism, and women's ordination.

In his welcoming address, the Ecumenical Patriarch referred to the example of the Myrrbearing women. "Throughout the world, " he said, "many people desire to hear the Good News of Salvation. There is a desire among many people to come to a deeper relationship with the Living God. There is a longing for spiritual growth, and an even greater longing for salvation. There is a desire for holiness and healing and forgiveness which comes from God alone...Like the Myrrbearing women, we are called to proclaim the Living Lord who is risen from the dead."

Other conference topics concerned the Holy Spirit in Church, discerning Tradition, growing up Orthodox and female, women and pastoral praxis, Orthodox women in monastic life, young adult women, aging, women and the body.

The Ecumenical Patriarchate appointed four theologians as its official delegates: Professor Kyriaki Karidoyanes-FitzGerald of Boston and Geneva; Professor Sophie Deicha of Paris; Ms. Katerina Zorba of Crete, Greece, and Ms. Despina Prassas of Washington, D.C. Dr. Karidoyanes-FitzGerald, served as theological coordinator.

Topics presented

Theologians presenting topics included Professor Deicha of St. Sergius Orthodox Theological Institute in Paris and Ms. Prassas, a doctoral candidate at Catholic University in Washington, on women in the contemporary Church; Mother Maria of London, saints as spirit-bearers and models for women; Matushka Deborah Belonick of Binghamton, N.Y., the relationship between Jesus and women; Professor Dimitra Koukoura of the University of Thessaloniki, women in the Early Church; Ms Teni Perri-Semonian of Geneva; Orthodox women in international ecumenical discussions; and Dr. FitzGerald, a spiritual understanding of the sin of sexism.

The Conference Report affirmed the importance of Orthodox spirituality which serves to deepen one's relationship with Christ and others. Because of this spiritual foundation, the delegates expressed a strong concern "to stimulate a desire in our people to take an active role in the life of the Church.

Particular consideration for lapsed Orthodox was also emphasized. Participants noted that, in some churches, Orthodox Christians have lost interest and joined social, cultural and para-church organizations.

They discussed ways to bring them back to the Church, including that churches affirm and support the vocations of women, and emphasized that more women need to study Orthodox theology.

Eastern Europe concerns

Many women came from areas of Eastern Europe that have recently experienced war. Delegates spoke of women as "peacemakers" and called upon churches to make "a greater commitment to support sister Orthodox Churches in crises...and to support refugees and those in war-torn areas."

The desire for more communication among Orthodox women regarding theological, spiritual and practical concerns that affect them also was expressed.

Some Eastern European delegates especially stressed that in addition to receiving food and clothing, there is the deeply experienced need to be fed spiritually and theologically by Orthodox Christians in other parts of the world.

Delegates also affirmed the importance of the theological dialogue between the Orthodox Church and oriental Orthodox Churches.

Other concerns included liturgical practices for the presentation of infants, prayers associated with miscarriage, abortion, postpartum mothers, and assumptions which, in some places, prohibited women from receiving communion for biological reasons.

Discussions took place regarding the rejuvenation of women deacons. Delegates noted that they believe the incorporation of deaconesses in the Church will contribute to the atmosphere of love and learning.

See CONFERENCE, on page 26

The Patriarchate at the Phanar 1600 to the Present

(2nd of three parts)

During his second patriarchy (1901-1912) Joachim III proceeded to the general repair and painting of the Patriarchate, thanks to the devout contributions of the clergy and the laity. Shortly afterwards, the banker E. Eugenides made a generous donation. This enabled Joachim to raise above the Ethnic Offices which, as already mentioned, stood next to the kitchen a stone building named Eugenideion that has been preserved intact to this day.

It is not known whether the similarly stone-built edifice adjoining the Tower and used to house the Patriarchal Library was built by Joachim III, or sometime later. It is certain, however, that its construction formed part of his building program.

Summing up we would say that, after the additions and modifications undertaken by Joachim III, the Patriarchate had 10 edifices separated into three groups: the Central Group with four buildings, the East Group similarly with four buildings, and the West Group with two buildings.

The most important edifice of the Patriarchate was the largest of the buildings forming the central group. Built by Gregory V and renovated by Joachim III, it had rooms for the meetings of the Holy Synod and the Patriarch's Office.

Though intended for official purposes, it had been built on principles similar to those of the other important mansions of the city, in which the uppermost story was the principal section of the building. This floor, particularly well constructed and having a high ceiling, was the part of the house where the owner lived and received visitors.

In keeping with this practice, on the top floor of the patriarchal edifice were the Throne Room Great Synodicon, the Office of the Patriarch, the Hall of the Patriarchs, so-named because it contained the portraits of Patriarchs, the Little Synodicon in which the Holy Synod held its meetings, and the official Patriarchal Trapeza.

The floor below was arranged in some what similar fashion and, in a way, completed the top one. A double staircase leading to the upper floor started from a large hall, called Hall of the Panagia, because one of its walls was hung with an icon of the Holy Virgin in front of which a suspended oil-lamp was ever burning.

On the same floor were the Room of the Prelates, the Hall of Spiritual Justice and the Offices of the Holy Synod's Secretariat.

The ground-floor of contemporary mansions often had a sufficiently high ceiling and was used as stables. Since, however, the stables took up only part of the available space, an intermediate story, or mezzanine, was built in the remaining section of the ground-floor. There was a similar construction in the patriarchal edifice, where the mezzanine and ground-floor housed various services, such as the Offices of the Great Archdeaconry, the Deacons' Refectory, the Rooms of the Ushers, etc.

The second edifice of the Central Group was built upon the seti and is the one recorded as Synodicon in the time of Jeremias.

During the patriarchy of Joachim III its upper floor housed the Great Protosyncellia, while the floor below had four rooms-with doors opening onto an iron balcony, an addition of those times-which were used as Offices of the Archdeaconry. Beside the Office of the Great Protosyncellus, the upper floor also had a Waiting Room reached by the west stairway of the seti.

The same stairway gave access to the third, long and narrow, building of the Central Group. The first part of the lower floor housed two offices of the Protosyncellia while the rest was occupied by the Cells of the Clerics.

Each cell had its own basement, accessible through a trap-door. The upper floor had a number of rooms used as bed-chambers for the Protosyncellus, the Archigrammateus, the Archidiakonos, the Deutereuon, and also for the accommodation of visiting foreign clerics.

The fourth edifice of the Central Group was a one-storied structure, beyond the east stairway of the seti, with a number of cells intended for clergymen, sacristans, etc.

As already mentioned, the Tower is the oldest of the buildings forming the East Group. It has three vaulted stories and a basement reached by an independent entrance. The thickness of its stone walls, reinforced with iron, and its massive iron doors make this building immune from the dangers of fire and earthquake as well as impregnable.

Its three stories, starting from the ground floor, contain the Myrrhophylakion where the Holy Myrrh is kept, the archives and the treasury.

The second building of the East Group is a two-storied timber structure, above a stone basement. It adjoins the Tower and was used for the meetings of the Mixed Council.

The third building of the East Group is a two-storied stone structure, also adjoining the Tower. The Library of the Patriarchate occupies the entire upper floor.

The floor below, with its own entrance, had several rooms where the Patriarchate's printing office was installed, with its presses, desks and storerooms.

The fourth building of this group, no longer extant, stood at the northeast corner of the garden and was used for the typesetting process.

The two edifices forming the West Group, the Constantinian and the Eugenideion, are both built of stone. Since this part of the ground is lower than the level of the plot on which the edifice of Gregory stood, the Constantinian was built above a basement which corrected the difference.

The ground-floor houses the kitchen, a large vaulted room with ancillary facilities at the back.

The first floor is arranged into a hall and two rooms, while the second floor has three rooms. These served as the Patriarch's own living-quarters

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ECUMENICAL PATRIARCHATE

Ecumenical Patriarch Speaks to TIME

His All Holiness recently gave an interview to "TIME" (correspondent James Wilde) in Istanbul for the magazine's European edition on the reconciliation with Rome saying, "there are great expectations." The interview covered this and other important issues such as the future of the Orthodox Church, the ecosystem, and relations with Turkey.

The Patriarch was asked to describe the Orthodox Church and his position. "There are 16 sister churches in communion forming the one unique Orthodox Church throughout the world."

"My role," he added, "is to be the coordinator and the guarantor of unity." Pointing out that it is a very different position from that of the Roman Catholic Pope, the Patriarch clearly stated that he has "no jurisdiction over the other churches," and "cannot interfere in their internal affairs." He described himself as "the father of the family."

His All Holiness was asked if he was eager as Pope John Paul II on reunification. In response, he said that "the dialogue between the Orthodox and the Roman Catholic Churches clearly has as its further aim the union of these two ecclesiastical traditions. This desire has been expressed many times in our mutual exchanges with His Holiness, the Pope of Rome."

The Patriarch said this was reiterated in their meeting with the Pontiff in Rome in 1995. "The point at issue is not whether one or the other will compromise their position," he said, "but rather that we should come together on common fundamentals and try to expunge those factors which led to the great expectations that the year 2000 should be culminated by certain actions by Christian churches. This expectation is directed with particular intensity to the churches of the elder (the Vatican) and the New Rome (Constantinople/Istanbul)."

The "TIME" correspondent pointed out that in many countries around the world membership in churches, and religious faith in general, seems to be falling off. Speaking on the current state of the Orthodox Church and some of the major challenges it faces as it heads into the third millennium, the Patriarch began by saying that the last century was one of trials and struggle for the very survival of our Church. "We have experienced expatriation as a result of political disputes, persecution by atheistic totalitarian regimes, and radical regimes in Eastern Europe, and the new flowering of Orthodoxy, as a consequence of this enormous social and political change, has given us every expectation that our church will continue her God-given mission in the world with renewed vigor," said the Patriarch.

Overcoming atheism

As for the churches in the communist countries, the Patriarch said the greatest problem they face is that "they must encompass whole masses of people who had been saturated with the ideology of an atheistic totalitarianism," and indicated that "Our venerable brother Patriarch Pavle of Serbia has recently spoken to this very point, saying if his country and his church have been living a tragedy as a result of the fratricidal war in the former Yugoslavia, it is because these same people lived for decades without any Christian ideals. We want to make it clear that the Orthodox perception of 'nation' contains no element of aggression and conflict among people. We condemn all nationalistic fanaticism, as it can lead to division and hatred among peoples, the alteration or extinction of other people's cultural and religious particularities, and repression of sacred rights and human dignity."

Referring to the Serbian Church and how they had recently backed popular street demonstrations in Belgrade against the refusal of the government to recognize elections, the Patriarch was asked whether he approved of this kind of direct action on the part of the Serbian Orthodox Church. "This is a political question. We don't interfere in politics," he added. "It is an internal affair of the Serbian Church to comment."

Two controversial issues that have attracted so much attention in the Roman Catholic Church have been the debate over contraception and the ordination of women. The Patriarch was asked to comment as to where the Orthodox Church stands on these issues. "According to a long-held tradition," said the Patriarch, "the Orthodox Church avoids dictating or making categorical decisions of a social or ethical nature."

The Patriarch made reference to a conference held in Greece in 1989, hosted by the Orthodox Church, to look at the position and role of women in the church. As a result of the conference, "among a variety of perspectives was an advocacy for the reinstitution in our liturgical practice of the order of deaconesses," said the Patriarch, "however, the ordination of women presents a problem which extends across historical, canonical and theological considerations. Therefore, the Orthodox Church is not in a position to accept it."

Concern over environment

His All Holiness shared his concerns for the environment and explained why he is sometimes called the "Green Patriarch." He remarked on how "we are deeply troubled by the paradox that, although global consciousness has been raised and numerous efforts are in progress, the environmental crisis has reached alarming proportions."

Stressing how ecosystems and bio-diversity are in peril, he added that, "we cannot expect to leave no trace on the environment. We must choose either to make it reflect greed and ugliness or to use it in such a way that its beauty shows God's handiwork through ours." The Patriarch mentioned how in 1992, the Patriarchate proposed to all the heads of the Orthodox churches that September 1 of each year be set as a special day of prayer for the environment. "In September 1995 we organized an international ecological symposium and are preparing another for September of this year. The theme is the terrible pollution in the Black Sea."

See TIME, on page 26

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EDUCATION

St. Basil Academy Entering New

Looking at the situation that the Church will face in the near future, Archbishop Spyridon realized some months ago that we are currently experiencing a shortage of priests which will continue to grow as we move into the future.

To address the problem, the Archbishop has been looking at ways to make better use of the existing numbers of clergy, and to open up new avenues of church service to laypersons.

This is the basis for the decision to expand the mission of St. Basil Academy into a training center for Greek teachers, parish assistants and youth workers.

"We will need more assistants, not the two, three and four priests in certain communities," Archbishop Spyridon said in an interview with the *Observer*. "In the future, there will be one priest with assistants who are specialized people."

With the ever-increasing responsibilities the average priest faces, this solution will provide them and their parishes with much-needed help.

"This new program will be able to supply assistants to the communities who are adequately prepared for the field of religious education, youth ministry and parish administrative duties," His Eminence said.

With the Academy assuming that role, it will enable the Archdiocese to use its clergy in a more efficient manner.

The Archbishop said that the assistants can be especially helpful in religious education - teaching both children and adults - and that his desire is for them to combine the three areas — Greek education, parish administration and religious education — to work in communities on a permanent basis at full salary.

ARCHBISHOP SPYRIDON and members of the St. Basil Academy board recently made an inspection visit to the Academy. For some trustees who have served as many as 27 years, it was their first tour of all the facilities. ***(D. Panagos photo)***

He added that students will be trained in Greek education to meet the needs and "understand the reality, problems and agonies" of the Greek Orthodox community in America. "Others not trained by us, the Archdiocese, will not be able to do this," the Archbishop said.

St. Basil's other role

For the children who will continue to be boarded here, the combination of a Greek teachers college and afternoon school will provide "something happy and wished for," His Eminence noted. "Ultimately, it will lead us to have an exemplary Greek elementary school system."

Students in the teachers college will apply the concepts they learn to the laboratory setting of the afternoon Greek school where they can work directly with children on a daily basis.

The Archbishop also stressed the need for attracting more children of Greek Orthodox background who need a proper home. "We should really start looking for needy children who have ended up in state institutions and forgotten," His Eminence said. "This is the best way to serve our community, instead of going out and getting children who are not truly needy."

He added, "By doing all this (padding enrollment numbers with children who are not needy) we fool our community and ourselves, and by doing this we are very dishonest with our Church and unrealistic. This doesn't take care of our future."

Director's assessment

In discussing the immediate goals of the Academy, the Very Rev. Sylvester Berberis, director, said that between 20 to 25 children will return to the campus this fall and efforts are under way to attract more. The school has the capacity to house as many as 120 students.

The children will attend local schools while receiving their religious and cultural education at the Academy's afternoon school. In the public schools the children "will have the opportunity to be in programs too cost-prohibitive to operate at St. Basil's," he said.

Students enrolled in the teachers college will spend their first year immersed in Greek language study under Dr. Andreas Zachariou, the recently appointed head of the program.

Other practical training includes the areas of computers, office skills, and accounting. Students will be able use this training in parish offices and the Academy's administration building during the time of their enrollment at the school.

Progress made

Only a few months since his appointment, Fr. Berberis already has taken several steps to enable the Academy run more efficiently.

He has trimmed the full-time staff to seven, one-third of what it had been in the past.

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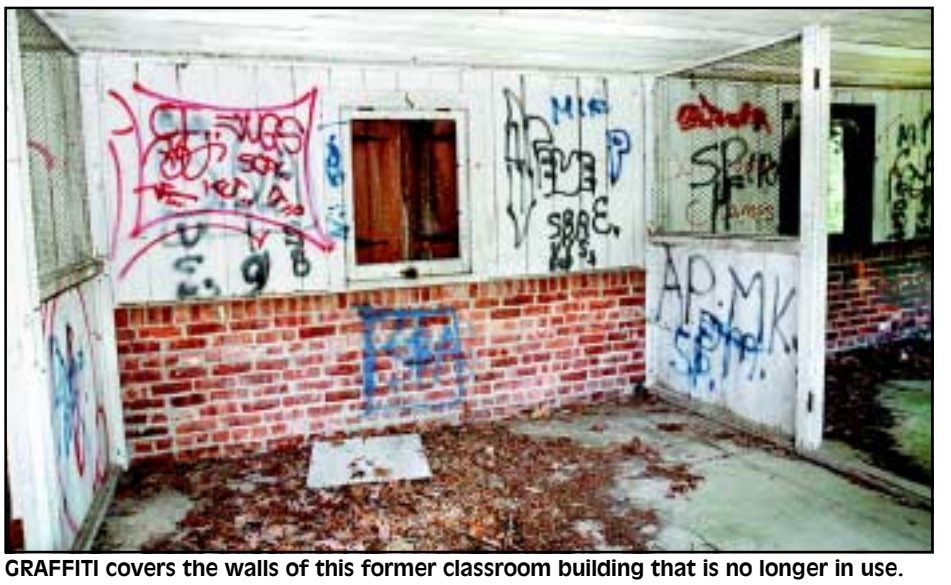

GRAFFITI covers the walls of this former classroom building that is no longer in use. ***(D. Panagos photo)***

EDUCATION

Level of Service to the Archdiocese

There are plans for refurbishing and new construction to prepare the Academy for the fall, and bids are expected for repairs to the main administrative building, to the home of former Archbishop Michael and other facilities.

Another area Fr. Berberis seeks to improve is the water service. Presently the Academy uses well water for all but drinking and cooking. But the priest said plans call for getting water from the New York water system. "We are now buying water for drinking purposes," said Fr. Berberis. "It is expensive but necessary."

He also noted that the water delivery system is in need of replacement. "The pipes, which are nearly 100 years old, are clogged and corroding," he said.

PRIESTS AND their families from New York-New Jersey parishes gather at St. Basil Academy on July 1 for a family day with Archbishop Spyridon. In addition to its official role as an educational center, the Academy serves various Church-related groups for gatherings and retreats throughout the year. *(Orthodox Observer photo)*

THE CHAPEL of St. Basil serves as the house of worship for children and staff of the Academy. Its construction was made possible by Great Benefactor William Chirgotis of New Jersey. *(Orthodox Observer photo)*

Facilities still used

The various buildings, such as the AHEPA school, the dormitories, gymnasium, library and other buildings will continue to be used, Fr. Berberis explained. However, there are several structures requiring extensive repairs due to years of neglect or outright vandalism. He cited other facilities, including the soccer field and tennis courts, administrator's home, and former chapel as needing extensive refurbishing. "Four staff members' apartments were renovated by the late Bishop Philip of Atlanta," said the priest, "but the rest are not operable."

As for the prospects for the fall semester at the teachers' college, Fr. Berberis is optimistic. He already has nine applications from people around the country. One applicant has an advertising background and works for a small college in Minneapolis. Another person lives in New Hampshire and said in her letter that she wants to become involved in parish administration and to improve her Greek.

Tuition is being kept to a low $6,000 a year, with the possibility of adjustment or waiving if a student becomes employed at a parish. "We'd like to offer everyone the opportunity to learn the language," Fr. Berberis said. "It is open to anyone who wants to study Greek and learn the language."

Fund-raising is an ever-present concern to the director. Currently, the National Philoptochos gives $25,000 month; the Archdiocese, $10,000 month. Christmas and Easter fund drives are to continue.

Church officials see the development of St. Basil Academy in its new, dual role as proving to be one of the most significant developments in the Archdiocese in decades and a positive step in improving the spiritual and cultural education level of the Greek Orthodox communities in America..

J.G.

HIS EMINENCE stands in a room at the old boys' dormitory. The gaping holes in the walls are an example of the state of disrepair of this and other buildings that the Archbishop viewed. *(D. Panagos photo).*

CHILDREN and students of the Greek teachers school will be housed on campus in dormitories similar to this one for boys. *(Orthodox Observer photo)*

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Leadership 100

Procedures For Grant Requests

The deadline for grant applications to be considered for 1998 funding is fast approaching. The original June 30 deadline has been extended to July 31.

Income from Leadership 100 is used for the National Ministries of the Archdiocese, for seeding and nurturing programs under the National Ministries that advance Orthodoxy and the Hellenic heritage.

Applications not falling within this general stated purpose will not be considered. Presently, the National Ministries consist of Hellenic College-Holy Cross School of Theology, St. Basil Academy, Youth and Young Adult Ministries, Communications, Religious Education, Hellenism, Missions and Social Concerns, and Archdiocesan Clergy and Parish Life.

By Fr. Mark Arey

Requests for grants for the next calendar year go to Leadership 100's executive director and must comply with general requirements set forth.

Under Endowment Fund regulations, the Archbishop must approve the executive committee's recommendations..

Each proposal is evaluated on its potential value to the Archdiocese and its National Ministries, based on its creativity and the perceived ability of the requesting entity to carry out the proposal.

The Endowment Fund generally will not support: endowment and debt reduction programs; or capital requests for the planning, construction, renovation, or purchase of buildings; the purchase of equipment; or land acquisition.

Most grants are for one year, though multi-year grants are sometimes made after an initial grant is made on a one-year basis.

Proposal Formulation

The Endowment Fund receives more grant proposals than it can fund. However, applications that fall within the criteria are encouraged.

A proposal should be accompanied by a cover letter describing the project, its purpose, its time span, priority, and the amount of money requested.

Following is a listing of some of the major topics that should be covered in your application.

Background of Ministry

Information in the application should include:

• the primary mission of your ministry and its major programs

• a current annual report, if one is prepared. If not, include a brief statement describing most recent developments.

• If other organizations within or outside the Church, pursue the same or similar activities, and is there a connection with your organization.

• How your ministry staffed, including the number of professionals and support people, employed and in what capacities. How many are full time, and how many are part time?

• A list of trustees and officers and to what extent do they participate in your program?

Purpose and Background of Project

• Also include the specific vision you will address and why you want to do this work.

• Describe the project and how your plan will contribute toward fulfilling the vision

• Immediate and long-range results you expect?

• Is the service you propose already provided in some form within the Archdiocese or the community you serve? If so, by whom? Where else has this project been tried and with what results? What makes your approach distinctive?

Project Implementation

This should include a timetable for implementing all aspects of the project and a chronological list of all the steps to be taken, by whom, and when, in terms of months and years.

Who will be served by this work? How many people? How will the persons served be selected?

Are there any other organizations cooperating in this effort?

Who are the staff members assigned to carry out the project if it is funded? What are their qualifications for doing this type of work? How will their current work load be reapportioned? To whom will the staff be responsible? Send the staff's job descriptions and resumes.

Will additional staff be needed for this project? If so, have you identified them, and are they readily available?

Will consultants or an advisory group be used? If so, how will they be chosen?

Project Continuation

What will happen to your project at the end of the proposed funding period?

What are your plans for funding beyond the proposal's time period? Are other sources of funding envisioned for the future? If so, what are they and to what degree will they be part of your budget? What have you done to date to secure that support? Do you have indications from other sources indicating their interest in future support? If so, please enclose.

Measuring results

What are the criteria by which the effectiveness of your project will be judged? Have you set up measurable goals? What are they?

What are the methods and schedule for measuring results? Will this assessment be done by someone within or outside your group?

What are the methods and schedule for an objective evaluation of the results, both short-term and long-range?

Financial information

On a separate sheet, include the detailed income and expense budgets for the project, breaking out the items you propose for Endowment Fund funding.

Include on additional sheets a budget justification which explains the key assumptions underlying your project budget, and address the following matters:

What makes your plan a cost-effective approach toward fulfilling the vision? Explain how the funds requested from the Endowment Fund will be spent, and during what time period.

What portion of the expenses will be contributed by other sources? Are these other contributions already assured? Differentiate between cash and in-kind support.

Have requests been submitted to other funding sources for support of this project?

Please include a statement describing your total budget and income for this year and how they compare with last year's. What are your current sources of income? If audited financial statements are available for your organization, these should be submitted.

ORTHODOXY WORLDWIDE

"Last Temptation" Cancelled

MOSCOW - Director Martin Scorces's controversial "The Last Temptation of Christ" — based on the novel by Nikos Kazantzakis — was cancelled one day before its scheduled TV broadcast following Russian Orthodox Church complaints and protests that the 1988 film is blasphemous.

"The Last Temptation of Christ" portrays Jesus as man wracked by self-doubt about his mission in life and who marries Mary Magdalene before realizing on his deathbed that he has foresaken God by doing so.

The movie also faced a good deal of criticism by American Christians when it opened in the United States.

Greek Film Wins Prize

MOSCOW, (ANA). - The Greek film "Meteora - the catacombs of the sky" won an award early this month at the 6th International World Orthodoxy Festival "Golden Knight," currently held in Moscow as part of the events celebrating the city's 850th anniversary.

Directed by Vasilis Marou, the film was awarded the prize for "best meeting the aims of the festival and contributing to Christian ideas."

Meanwhile, a major exhibition, "Russian painters and Greece, " is being held at the Tretiakof Gallery with the co-operation of the Greek embassy in Moscow and the Pushkin Museum. The exhibition showcases leading Russian artists of the 19th and 20th centuries inspired by their visits to Greece, Greek landscapes and the revolution of 1821.

By Foot to Mt. Athos

TREBINJA, Bosnia (MPA) -Seventeen Bosnian-Serbs covered 850 kilometers on foot last month to visit the monastic community of Mount Athos in Chalkidiki, northern Greece.

Their starting-point was the city of Trebinja and after crossing Kosovo in Serbia and FYROM they were to arrive in Thessaloniki and later at Mount Athos. They were expected to arrive in Thessaloniki on June 23.

Controversy on Taxation

ATHENS, (ANA). - The taxing of the Church's assets was the main topic of discussion at a recent meeting chaired by Greek Prime Minister Costas Simitis, cabinet ministers and the Holy Synod Committee of the Church of Greece.

The Greek Orthodox Church has reacted strongly to the government's plans and asked for the bill to be withdrawn.

The chairman of the Holy Synod Committee, Metropolitan Titos of Paramythia, told reporters after the meeting that the prime minister acknowledged the Church's positions and agreed that further taxation of the Church's assets would be a heavy burden to its operations.

Conflict over Property Claims

POLAND - Tensions between the Polish Orthodox Church and Uniate Catholics of Ukrainian background surfaced recently. The Uniates are demanding the return of 24 church properties which were abandoned in the 1940s, when the majority of the region's ethnic Ukrainians were deported by the communist government. In the late 1960s the properties were given to the Orthodox.

Russian Church Leader Cancels Vienna Meeting with Pope

MOSCOW – A proposed meeting between Russian Orthodox Patriarch Aleksy II and Pope John Paul II that was to have taken place in Austria in June was cancelled, according to a Reuters news service report.

It said the churches had failed to agree on important issues which needed to be settled before their heads could meet.

The announcement comes on the heels of a decision by Ecumenical Patriarch Bartholomew to postpone his planned visit to Austria and to cancel his participation in the Second European Ecumenical Assembly.

The Ecumenical Patriarch, who met the pope in 1995, apparently cancelled because he has resisted efforts to undermine his role as the main liaison with other faiths, including the Roman Catholic Church.

There were reports that Aleksy and the pope were going to iron out a deal in Austria over church property in Ukraine, as well as arrange for a pontifical visit to Moscow. This could have undermined Bartholomew's position as sole mediator with Rome.

The Russian Holy Synod — the forum which brings together the Russian church's top clergy — announced the decision that Aleksy would not meet with the Pope in a statement which restated Orthodoxy's opposition to Catholic efforts to win converts in Russia.

"The Russian Orthodox Church views (Catholic missionary) activities in a country with a millennium-long Christian tradition as politically motivated," the Synod said.

In an interview with RTR television, Aleksy said the Vatican had excluded portions of a joint statement that the Russian Orthodox Church considered the most important.

One of the excluded passages discussed proselytism, or efforts by other churches to convert Russians, Aleksy said.

A second deleted passage discussed Uniate Catholics – an Eastern rite church in Russia and Ukraine that pledges allegiance to the Pope. The Orthodox resent what they see as aggressive evangelizing by the Uniates following the collapse of the Soviet Union, and the two sides have feuded over control of church property seized under communism.

A Monk from Mt. Athos Builds Byzantine Monastery in Italy

CALABRIA, Italy - For the past two years, Father Kosmas, a monk from Mount Athos, builds the Monastery of Saint Ioannis the Harvester situated in the region of Styles in Calabria, Southern Italy. In the same region, which used to be known as Greater Greece, also began the construction of the church "The Virgin of Greece" in the Greek-speaking village of Galiciano.

Father Kosmas had recently stated that the goal is to get the region out of the historical inaction and to display the ecumenical horizons of Hellenism. He added that it is â´sad fact that in Southern Italy there is not even one institute studying the cultural presence of Hellenism and its remnants today, at a time when the westerners sent missionaries to the jungle.

During his post-graduate studies in Rome, Father Kosmas had met an Italian from the region of Calabria, who had been baptized as an Orthodox Christian. In 1983, they visited Southern Italy together and Father Kosmas discovered "Magna Grecia," the Christian Greater Greece. He realized that the region and especially Calabria, was in direct contact with the Ecumenical Patriarchate in Constantinople from the 7th until the 11th century. It was then when he decided to put the region back on the track of history. He left Mount Athos and started building stone by stone the Monastery of Saint Ioannis the Harvester.

Father Kosmas believes that the monastery he builds is a kind of a continuous open conference, because in this region there is a constant dialogue among the past, the present and the future.

EC to Fund Restoration of Ancient Monasteries

MT. ATHOS, Greece - European Commission President Jacques Santer concluded his recent visit to Greece with a tour of Mount Athos' numerous ancient monasteries. A monastic spokesman who accompanied Santer stressed the importance of the region as an international spiritual center. Santer reassured religious leaders that the EU will continue to fund restoration work at Mt. Athos' monasteries and said the EU recognises the monasteries' spiritual, historic and artistic importance.

Schengen Accord Passed Despite Opposition

ATHENS - The Greek Parliament adopted the EU's Schengen Pact last month despite objections from the monastic community in Mount Athos and from individual deputies and leftist groups.

The monks, representing 20 monasteries from Mount Athos, issued an announcement wherein they call on the Greek deputies not to ratify the Accord and to revoke a law which already has been passed "on the protection of the citizen against the computer processing and filing of personal data." The monks asked that this law be substituted by another which "would afford real, instead of bogus protection."

The Schengen Accord, which already has been ratified by a number of European Union member-states, foresees removal of border controls and checks for EU citizens and closer cooperation on police matters concerning drug and arms trafficking, through the creation of vast computer databases

Orthodox Attend WCC Meeting

LONDON - Orthodox member churches and representatives of the World Council of Churches met in Geneva in May to share their plans for celebrating the Millennium. This was the second information sharing meeting organized by the WCC. Also in attendance were representatives of the Roman Catholic, Protestant and Anglican Churches.

Plans for celebrating the Millennium are vast. Many Churches are working ecumenically with national initiatives. Other plans call for some international ventures including - Pilgrimage 2000. This will be a walk through Europe from Trondheim in Norway to Sarajevo between Pentecost 2000 and Easter 2001.

Venerable Gift from Italy

MOSCOW - A modern copy of the lost icon of St. Nicholas, Archbishop of Myra in Lycia (Asia Minor), has been given to the Church of Christ the Savior in Moscow by Italian Christians in Bari, Italy.

The miracle-working relics of St. Nicholas were brought to the Italian city of Bari from Myra in Lycia 900 years ago under the threat of defilement by Turkish invaders. Since then this great Christian shrine has rested at the Papal Basilica in Bari which has become a pilgrim center for Christians, especially from Russia where St. Nicholas the Miracle-Worker has been one of the most venerated saints for centuries.

Ugandan Leader Urges Church Autonomy

KAMPALA, Uganda (ENI). - In a statement read at the enthronement ceremony on May 28 of the new Archbishop of the Greek Orthodox Church in Uganda and Metropolitan of Kampala, the Ugandan leader, President Yoweri Museveni has called upon churches in the country to become self-reliant and to stop depending on handouts from outside. "You must control and manage enterprises to make churches self-reliant and in the same way fight poverty amongst your flock," said President Museveni.

Bulgarian Patriarch Refuses to Yield

BULGARIA - The schism in the Bulgarian Orthodox Church continues with no sign of a solution. Patriarch Maxim of Bulgaria declared that he would not resign despite a Bulgarian Supreme Administrative Court decision to void registration of the Holy Synod of Bishops. "It is not possible to withdraw as patriarch, not only because I do not have any grounds to, but because I would commit a sin before God and would be betraying those who elected me," Patriarch Maxim told reporters after talks with Bulgarian President Petar Stoyanov. Patriarch Maxim, recognized by world Orthodoxy as the legitimate head of the canonical Bulgarian Orthodox Church, was appointed in 1971. His opponents enthroned a rival Patriarch, the former Metropolitan Pimen, in July 1996. It was Pimen who conducted the blessing ceremony when Soyanov took office in January.

Debate over Anti-Asian Campaign in Australia

SYDNEY - Greek Orthodox Archbishop Stylianos of Australia together with leaders of other Australian churches such as the Anglican, Roman Catholic and Uniting churches, the Coptic Orthodox Church, the Assyrian Orthodox Church and other churches and humanitarian organizations urged Christians to repudiate the "voices that call forth racism and hate."

Australia's church leaders recently entered a growing national controversy over an independent member of Federal Parliament who opposes the national policy of accepting migrants from Asia.

Over recent months Pauline Hanson's anti-immigrant and anti-Aboriginal views have provoked widespread anger. Hanson promotes an extreme right-wing populism that, based on one recent opinion poll, has won her the support of one in four Australians.

OPINIONS

EDITORIALS

Looking Forward with Anticipation

Only four short months from now the arrival of His All Holiness Ecumenical Patriarchate Bartholomew, the First Among Equals among all Orthodox hierarchs, for an unprecedented month-long visit to the United States.

His whirlwind tour will include stops in several major cities where he will meet and present his spiritual message to Orthodox Christians, government leaders from mayors to the President of the United States, and the average American who may not be fully aware of Orthodox Christianity.

His much-anticipated visit will provide a great opportunity to present our Faith to the nation as he speaks at various prestigious gatherings such as the United Nations, the World Affairs Council and a Symposium on the Environment, to name a few. He also will address the youth of the Church on several occasions, and worship with the faithful at various Doxologies and Liturgies. His visit will help to foster closer ties among sister Orthodox churches as he meets and worships with many Pan Orthodox hierarchs and clergy.

His All Holiness' trip will bring many benefits – among them a further solidifying of the Church in America with the Mother Church of Constantinople, a greater infusion of spirituality into a secular-oriented culture, and a greater awareness of Orthodoxy by a Church leader who communicates the message of the Church clearly and eloquently.

Orthodox Christians have a golden opportunity to be part of this historic event and we encourage the faithful to fervently welcome our Ecumenical Patriarch as he makes his pilgrimage through America from Oct. 19 to Nov. 17.

A Milestone

July 30 marks the first anniversary of the election of His Eminence Archbishop Spyridon to the Archiepiscopal throne of the Church in America.

Ecumenical Patriarch Bartholomew and the Great and Holy Synod of the Ecumenical Patriarchate of Constantinople, selected a hierarch of high caliber in the person of Archbishop Spyridon to assume the mantle of leadership of the Archdiocese at a crucial moment in the Church's history.

Already His Eminence has taken decisive action to institute new programs and changes for the betterment of the Archdiocese. And this is only the beginning.

Among the areas where he is placing great emphasis is religious education, not only for our young people, but for all age groups.

He also is constantly striving to improve the Church's administration which will have tremendous benefits over the long term.

The election of Archbishop Spyridon has indeed set the Church on a course of continued progress well into the next century.

COMMENTARY

Stop Blaming Teenagers

"Teenage pregnancy is the nation's most serious problem," says President Bill Clinton in many of his speeches over the last year. Is it? While teen-age pregnancy is a serious problem with many difficult consequences, teenagers account for a smaller proportion of unwed births today than 20 years ago.

By Fr. Angelo Artemas

According to the Centers For Disease Control and Prevention, more than half of children born out of wedlock in 1996 were born to mothers from the age of 20 to 29, while only 22 percent were born to mothers 18 years old or younger. Let's not forget that the great majority of teen pregnancies are caused by men in their 20s or older.

According to Planned Parenthood, 53 percent of women who obtain abortions each year are unmarried and in their 20s, while less than 20 percent are under 20.

According to the Centers For Disease Control and Prevention, "most of the current social ills tied to sexual behavior - unwanted pregnancies, sexually transmitted diseases, abortions and the like - stem chiefly from adults who have sex before they marry."

Pre-marital sex? When was the last time Americans looked at pre-marital sex as a problem? The May 19 issue of *U.S. News & World Report* featured "The Trouble With Premarital Sex," and asked many important questions. The writers concluded that premarital sex is not wrong, but troublesome. What double-speak.

It shouldn't take a government agency to conclude there is trouble with premarital sex. Parents, teachers, doctors, ministers and priests should be talking about it. The silence on this issue has been astonishing, while politicians simply prefer to pick on teens. The problem with premarital sex is with adults.

Adult behaviors always influence children and teen-agers, even when those behaviors are in private. Adult premarital sex is ravaging America, not the behavior of teens. They suffer from adult premarital sex. Where are their role models?

While there are many disciplined and moral adults to go around, too many are abdicating responsibility.

For example, plenty of young adults have reasoned as follows: "I have abstained all these years and want to wait until I'm married to have sex, but I'm almost ênter particular age here ând no where near getting married. How much longer can I wait?"

Do moral people only hold to certain values until a particular age? Do moral people only practice virtue until they are tempted? Morals and values can't have conditions. One can't say "I will practice abstinence until I'm 30" or "I will remain abstinent until I have a chance." The true test of discipline is resisting when one is most tempted.

Contrary to popular myth, teen-agers tend to behave more responsibly than their adult counterparts. Some may say that this is because teens are insecure or intimidated in the face of temptation, but temptation is temptation, and being older doesn't excuse weakness. It seems that the older someone becomes, the more excuses they can find for sinning. All the rationalizing in the world cannot alleviate the social ills that come from the abdications of responsibility.

Teens have been the scapegoat of societal ills, but we need to stop blaming them. Adults who abdicate responsibility are letting teen-agers down. Adults who remain disciplined and moral are showing them the way.

LETTERS

A time bomb?

Editor,

I'm writing to you in response to one of the letters printed in your May 5 issue.

I was appalled to read to the final line of Ms. Kamaratos' letter: "Our children have to be warned that marrying out of Orthodoxy is a time-bomb waiting to go off."

While I respect Ms. Kamaratos' opinion and her right to express it, I feel obligated to write about my extremely happy marriage.

My husband, Peter Tzelios, a Greek Orthodox, and myself, a Catholic, have been married for over seven years now and before our marriage, we dated for another seven years. We were married in a Greek Orthodox church and have two beautiful daughters, Evangelia and Christine, who have been baptized in the Orthodox church.

We are all members of the Holy Trinity Church in New Rochelle, N.Y., where Fr. Nicholas Anctil has welcomed our entire family, including myself, with a great deal of warmth.

Our marriage is by no means a "time-bomb" waiting to go off; rather, it is a solid relationship based on love, communication, understanding, and friendship.

Our different religious backgrounds have never been an issue in our marriage, although often others have considered our differences an issue. I have always considered those people who view our differences as an issue as people who do not truly care for us and are merely seeking to create problems and, therefore, I have always ignored them. Additionally, while our marriage continues to thrive, I have seen many marriages between people of the same faith unfortunately end in divorce.

While I agree that one should seriously consider the consequences of marrying someone of a different faith, I must stress that marriage to a person with a different faith or background can be a wonderful experience if both backgrounds are respected and unified in one's home.

Caroline E. Tzelios
New Rochelle, N.Y.

Meletios' vision

Editor,

Patriarch Meletios in setting up the Archdiocese in 1922 was certainly a man of vision. He recognized that the primary purpose of the church was to propagate the faith.

It is not the purpose of our church to perpetuate any language or ethnicity. The time has come when our Archdiocese should adopt the original charter of 1922 and focus on uniting all Orthodox churches in our country.

It has become obvious to all there exists a strong desire among the laity to unite our churches. I urge Archbishop Spyridon to give this matter a high priority.

Jim Koulogeorge
Northbrook, Ill.

Responses to Monasticism

Editor,

The letter from "a troubled member in Tennessee" greatly saddened me. Obviously, this person is in need of spiritual guidance and prayers because I felt some definite animosity, and even hostility, towards monasticism in the letter.

I sensed a personal judgment call based on some specific, personal experience not stated for obvious reasons.

Troubled in Tennessee states that the monastic movement is rather "negative." Negative by whose standards? Why "some" parishes and not all parishes? I honestly think that when we Orthodox Christians do not take care to learn about our faith and then practice it in a spirit of humility, a spirit of love, and a spirit of truth, we leave the door wide open for the devil to cause confusion, and division by distorting the truth among complacent Christians.

If monasticism has no place in the Orthodox Church in the '90s as we move into the 21st century, then it would make sense to toss out a lot of our Orthodox books, beginning with the *Ladder of Divine Ascent*.

I don't believe Monasticism is an entity of the past, I think it has a place in our present and future parish life - to enhance, complement and help with our spiritual growth.

Faye Louras
New Smyrna Beach, Fla.

Editor,

Metropolitan Nafpoktos Hierotheos has written that one of the principal monasteries of Mount Athos alone has nurtured 26 patriarchs and 144 bishops. If we consider all of the many monasteries and sketes of Mount Athos, these numbers would be much larger. Most bishops have traditionally been monastics. To many holy fathers, it is impossible to separate Orthodoxy from monastic practices.

There should be no issue of "monasticism versus the parish" unless one or both of the two groups are not truly "Orthodox."

Perhaps in some parishes many people and priests receive Holy Communion without participating in Holy Confession. As a recent convert, it seems to me that some parishes do not appreciate or even know the riches in the Orthodox faith.

The concept of monasticism versus the parish sounds strange to my ears. The role of the monastery and the parish should be the same: Prayer to Almighty God and repentance. There should be no confusion in these roles.

Many do not realize that Mount Athos and many other monasteries have existed for over 1,200 years and have relics of the True Cross.

A certain parish council, of whose activities I am aware, had not only complained about the presence of monks (which should be considered a blessing), but even wrote to the presiding bishop to see if it was proper to have liturgy on Saturdays. I think that this is the attitude that complains about centers of piety such as the monasteries which a much-loved Athonite monk is establishing in America. It seems that what is written by the Holy Fathers and what is practiced in the fatherland should apply to America as well.

Edward Jesse Dryden
San Antonio

Editor,

Re: "Monasticism and the Parish," Tell Me Father Column, May 5 issue. Woe to us here in this great country that we should even write such words, as if a new schism had occurred in our beloved Orthodox Church. May God grant that this is not the case.

Spiritual growth is the purpose of all members of the Body of Christ. We are called to theosis, union with God, granted by the grace of the Father through the supreme sacrifice of our Lord Jesus Christ, with the guidance of the Holy Spirit.

Stephen R. Missler
Sugar Land, Texas

Tell Me Father

Feminism and the Church

Q The help I need is with my daughter. She is a senior at the University of Michigan with plans to enter medical school. She is very diligent with her school work and a helpful member of my family. The problem is with her and the Church. She is quite a feminist and she says the attitude of the Church is against her principles of equality of the sexes. Since you have three daughters, I thought you may have come across this problem before. I appreciate any information and advice that will help bring my daughter back to Church.

E.C.
Ann Arbor, Mich.

A This is a very challenging letter that perhaps many other parents would have wanted to write. I wanted to write a response to a similar letter addressed privately to me, some time ago, by one of the finest parishioners who 25 years ago led a young people's crusade to revitalize our church community. Today, like your daughter, she feels the inequality of the sexes in the Orthodox Church makes it very difficult for her to remain active.

By Fr. George Papaioannou

To both of them I have this advice: Christianity in general and Orthodoxy in particular maintains and advances the same principle that St. Paul told the Christians of Galatia: (Gal. 3:28) in Christ Jesus there is no distinction between male and female in their struggle to reach the loftiest of goals — Salvation.

Orthodoxy's teaching is that the beginning of salvation occurred when the Son of God was born of a woman (Galatians 4:4)

With my response I have no intention to discredit the feminist movement. On the contrary, I admire its dedication and accomplishments in many, many social issues.

Thanks to the feminist movement the God-given rights of women throughout the world have been restored and we should be grateful to it. In many respects I consider myself a feminist.

My problem with the feminist movement is when it enters a territory that is beyond both male and female limits, I mean the attempt to redefine and even re-write the Word of God: the Bible.

"In the 1960s," wrote Deborah Belonick in her scholarly treatise *Feminism and Christianity: An Orthodox Christian Response*, "feminism decided that sexism had penetrated the Church throughout Christian history and judged Christian denominations as having been patently unfair to women. Women began to scrutinize the structure of the Christian denominations, with their beliefs and theology and they decided that all of Christendom had been trained by male chauvinism."

And, indeed, the equal rights of the workplace and the voting booth were now extended to include equal rights to the altar. Why not women priests, bishops, archbishops, cardinals, popes, patriarchs?

Orthodox Christians do not live in isolation, we are a significant part of a pluralistic society, and we have been affected by the frenzy to change things to meet the requirements and demands of the movement. There is no way that we can ignore the feminist movement. My response to the mother's request for enlightenment will not bring the debate to an end.

The only thing I wish to accomplish is to help people feel that this Church was built on the sacrifice of the Lord and the blood of the Martyrs, both male and female, and venerates a woman as the "recapitulation of our salvation" as St. Irenaeus of Lyons calls the Virgin Mary, cares equally and without discrimination for males and females alike.

Don't deprive yourselves of her saving grace because it does not meet the expectations of any human movement, be that of the feminist or any other. Women have played and continue to play important roles in the Church. And there are many instances where women succeeded where men had failed. They were the last at the Cross and the first at the Resurrection; it was through women that the good tidings of the Resurrection were given to the male disciples.

One may ask a follow-up question: If the Church holds women in such high esteem, why are there no women priests? I don't have the most satisfying answer to that question. Those who have dealt with the question of women's ordination, Father Stanley Harakas in his book, *455 Questions and Answers*, and Bishop Maximos of Pittsburgh in his monograph *Women Priests*? conclude that it was Jesus Christ himself who passed this charge and responsibility to His 12 disciples.

It was to these men that he said "Receive the Holy Spirit, if you forgive the sins of any; they are forgiven. If you retain the sins of any; they are retained." (John 20:23)

Is there a possibility that we may have in the future women priests in the Orthodox Church? I cannot speculate. If the Lord wills anything can happen. In the meantime the Church must continue her main mission on Earth which is Salvation.

But should the Orthodox Church ignore the debate completely on women's rights in the Church? On the contrary, I consider that debate necessary and beneficial. We should not hesitate to talk, to correct and to restore the rights of women that have been abandoned or violated.

The office of the Deaconess that goes as far back as the first century and has been abandoned ought to be restored. The time has come to examine rules and traditions of Jewish origin that are not only offensive to women but also unChristian in character. Christian women were freed from the stigma of being unclean for 40 days after giving birth to a child, yet at a later time this alien to Christianity custom, was brought back. Strongly connected with this is the prohibition of women's partaking of the Holy Eucharist during their menstrual cycles.

Questions about women being able to be tonsured as readers and singers have not been settled in the Orthodox Church. The 40-day churching of male children differs from that of the female churching.

The male infant is taken into the altar whereas the female infant is refused the entry and the blessing in the Holy of Holies. These things ought to be discussed and settled.

But the question comes back: Do all these rules of the church the many of us, male and female, believe ought to be changed justify one's refusal to accept the saving grace of the Church. My humble answer is no. Nothing justifies our running away from the holiest institution on earth, the Church.

A few days ago, the United States Congress bestowed upon a churchwoman the Congressional Medal of Honor. She was not a pope, she was not a patriarch, a cardinal, a Bishop, or even a priest. Yet, she did not feel discriminated in the Church because she did not wear the clergy's regalia. She was honored because she was serving the poorest of the poor. She considered that service as the greatest privilege that the Church could give her. She is Mother Teresa.

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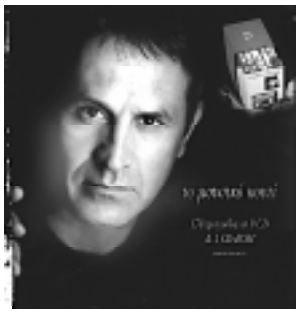

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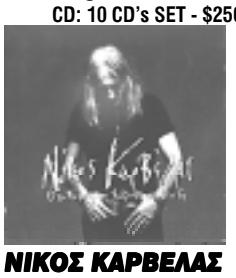

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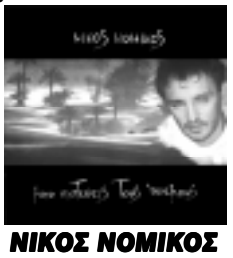

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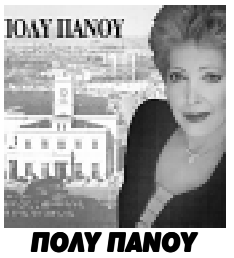

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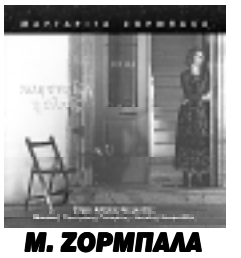

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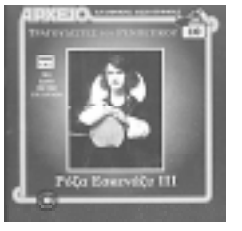

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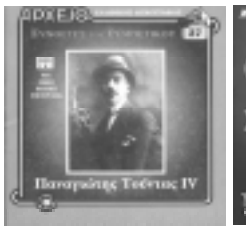

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NATIONAL & WORLD REVIEW

TV Industry Closer to Revising Rating System

(RNS) – Key players in the struggle to create a TV rating system acceptable to a variety of interests and concerns inched toward a possible compromise during a 45-minute meeting in Washington on June 4 of lawmakers and industry officials.

Under intense pressure from Congress and parental advocacy groups to improve the 5-month-old rating system, industry officials, while split on precise details, agreed in principle to improve the current system.

Fox, ABC and cable TV representatives said at the meeting they would consider adding "V" (violence), "S" (sex) and "L" (language) to the existing system. NBC has been opposed to the content-based ratings, and CBS has been uncommitted.

Nearly 200 Suspects Arrested in Church Fires

WASHINGTON (RNS) – A year of joint efforts by the U.S. Departments of Treasury and Justice has helped lead to the arrests of almost 200 suspects in the spate of fires over the past few years that destroyed on damaged houses of worship across the country.

Officials also said they detected no broad pattern of conspiracy in the fires, although National Church Arson Task Force officials have concluded there may be some small, regional conspiracies to set some fires.

African-American churches have been attacked disproportionately more than other houses of worship.

Children's Book Recalled for Insulting Islam's Founder

(RNS) - Publisher Simon & Schuster has recalled more than 4,000 copies of a children's book on religion following complaints from Muslims that the text was inaccurate and insulted the prophet Muhammad.

The book, "Great Lives: World Religions" published by the firm's Atheneum Books imprint, is aimed at 10 to 12-year-olds and includes biographies of religious and spiritual leaders, emphasizing their human qualities.

The section on Muhammad described him as "a man who loved beautiful women, fine perfume and tasty food. He took pleasure in seeing the heads of his enemies torn from their bodies by the swords of his soldiers. He hated Christians and Jews, poets and painters, and anyone who criticized him.

"Once he had a Jewish prisoner tortured in order to learn the location of the man's hidden treasure. Then, having uncovered the secret, he had the victim murdered and added the dead man's wife to the collection of women in his harem."

The book also depicted a warrior-like Muhammad wielding a sword.

All this prompted the Council on American-Islamic Relations (CAIR), a Washington-based Muslim defence agency, to complain. CAIR asked for an apology and the book's recall.

In what The New York Times called "a rare concession," Simon & Schuster agreed to recall outstanding copies of the book at a cost of $15,000. The publisher also conceded the chapter on Muhammad contained inaccuracies and was inflammatory.

Christian Leaders Protest Airline's Gay Policies

(RNS) – Six leaders of conservative Christian organizations have urged American Airlines to drop company policies that "promote homosexual behavior."

Their open letter to American Airlines chairman Robert L. Crandall appeared June 4 in The Washington Times.

"We do not support the denial of any benefit rightly due homosexual employees," they wrote. "However, we strongly object to the extension of undue privileges to homosexual militants, who are advancing an ideological agenda that harms families and children and ultimately will prove to be against the long-term best interests of American Airlines and its shareholders. We urge you to abandon American Airlines' policies that promote homosexual behavior and to return to business practices that affirm traditional morality."

American Airlines issued the following statement in response: "We are very sorry that these groups disagree with our company's policy of treating all customers and employees with kindness and respect."

Court Refuses to Overturn Ban on Nativity

(RNS) – The U.S. Supreme Court on June 9, without comment, refused to overturn lower court rulings barring city officials in Jersey City, N.J., from displaying a nativity scene and menorah in front of City Hall.

The American Civil Liberties Union had sued Jersey City in 1994, objecting to a creche display depicting the birth of Jesus and to a candelabrum symbolizing the Jewish holiday of Hanukkah.

The ACLU suit contended the city-owned display on city property violated the constitutionally required separation of religion and government.

Helmsley Gives to Burned Churches Fund

(RNS) Leona Helmsley, a prominent – and sometimes controversial – New York real estate tycoon and philanthropist, has given $1 million to the National Council of Churches-initiated Burned Churches Fund.

In addition, Helmsley promised an additional $500,000 matching grant to the initiative, which provides money to rebuild churches burned for reasons of hate and funds programs to combat racism.

Bosnian Faiths Issue Statement

(RNS) Senior leaders of four religious communities in Bosnia – Serbian Orthodox, Islamic, Roman Catholic and Jewish – have issued an unprecedented "Statement of Shared Moral Commitment" aimed at building a durable peace and easing the religious hostilities that fueled the Balkan conflict.

Specifically, the leaders condemned acts of hatred based on ethnicity and expressed special concern at the burning of houses of worship, the desecration of religious buildings and the vandalism and destruction of graveyards.

Congress Honors Mother Teresa

(RNS) Mother Teresa, the 86-year-old Roman Catholic nun who has dedicated her life to serving the world's poor and dying was praised during a visit to Washington on June 5 by Capitol Hill lawmakers who honored her with a Congressional Gold Medal.

In an hour-long tribute, 96-year-old Sen. Strom Thurmond of South Carolina hugged Mother Teresa and presented her with a copy of the legislative act.

In 1988, Mother Teresa was honored by the Archons Order of St. Andrew with their Patriarch Athenagoras Human Rights Award.

Kenya's Churches Tell Government to Reform

(RNS) – Church leaders in Kenya have issued an ultimatum to their country's government calling for constitutional reforms and an end to corruption.

The leaders, representing the National Council of Churches of Kenya, and the Kenya (Roman Catholic) Episcopal Conference, said the government has "done little to set the stage for free and fair elections later in the year."

It is believed that they may call for a boycott of November's general election.

Methodist Students Reject Endorsing Movement

(RNS) The policy-making arm of the newly formed United Methodist Student Movement has rejected a resolution that would have had the organization endorse the denomination's "Reconciling Movement" which affirms the full participation of gays and lesbians in church life.

Scientology under Surveillance in Germany

(RNS) – Germany has put the controversial Church of Scientology under nationwide surveillance for one year, paving the way for the government to intercept mail, tap telephones and infiltrate organizations associated with the controversial movement.

The move, announced June 6, is the latest in an escalating confrontation between German federal and state officials and the church, which claims 30,000 members in Germany.

Officials charge Scientology with being more of a business than a religion and say it is intent on undermining democratic society.

Sunday Admission Fee Set for Cathedral

(RNS) British Anglican Church officials will resort to a time-tested way of attempting to deter overcrowding on Sundays in Canterbury Cathedral – charge an entrance fee.

Cathedral authorities said their concerns were prompted by safety and not economics, according to Reuters, which did not report what the fee might be.

They want to avoid what was described as "disruptive and dangerous crowding" in the cathedral, one of the most famous landmarks in the world, which receives more than 1.7 million visitors annually.

This year marks the 1,500th anniversary of the arrival in Canterbury of St. Augustine, who brought Christianity to England.

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PEOPLE

Villas honored *(Natalie Kulukundis photo)*
Archbishop Spyridon presents a plaque to Mr. Ernest Villas, who recently retired as director of the Department of Religious Education, for his 18 years' service and his role in establishing the St. John Chrysostom Oratorical Festival. The presentation took place June 21 at the national finals.

Fr. Charles Mihos Retires

LYNN, Mass. — More than 650 people recently attended a testimonial for Fr. Charles L. Mihos at the St. George Church upon his retirement after a nearly 45-year-ministry at St. George Church. Appointed in October 1951, he began his assignment in July 1952. Previously, he served parishes in Troy, N.Y., Sioux City, Iowa, Ipswich, Mass., and Annunciation Cathedral in Boston under its dean, Fr. James Koucouzis, the future Archbishop Iakovos.

New Principal

FLUSHING, N.Y. — Catherine Zarbis, choir director at St. Nicholas Church and director of the choir at the 33rd Clergy-Laity Congress, was promoted on May 23 to principal of Public School 19 in Corona, Queens, N.Y., the largest elementary school in the United States, with an enrollment of nearly 2,700 students. She previously had served as assistant principal at the school since 1991.

Authors Article

Dr. John Constantelos, son of the Rev. Dr. Demetrios and Presbytera Stella Constantelos of Linwood, N.J., has written an article for the current issue of *Frank Cass Journals*, a leading international academic publication in the humanities and social sciences of the United Kingdom. The title is "Multi-Level Lobbying in the European Union: A Paired Sectoral Comparison Across the French-Italian Border."

Student Honored

Thomas Eliopoulos, a fifth grade student from Montvale, N.J., was honored on June 7 by the Johns Hopkins University Institute for the Academic Advancement of Youth. He was discovered by the IAAY's annual talent search. Thomas is a member of the Cathedral of St. John the Theologian in Tenafly, N.J.

Delaware's Only Greek Orthodox Community

PARISH *profile*

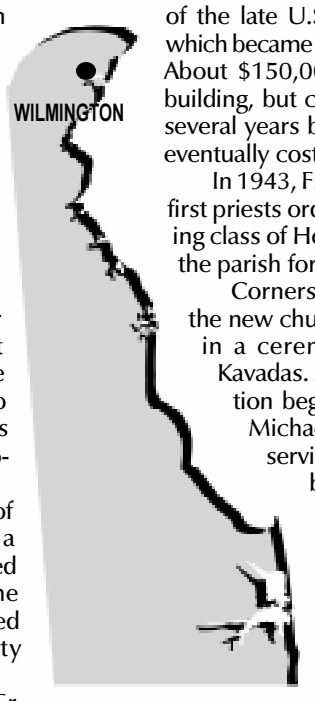
Name:
Holy Trinity
Greek Orthodox Church
Location:
Wilmington, Delaware
Size:
About 700 families
Diocese:
New Jersey
Founded: 1934
Clergy:
Fr. Gerasimos D. Rassias (Holy Cross '62), Fr. Panagiotis E. Papanikolaou (Hellenic College '74, St. Tikhon's Seminary '97)
Noteworthy:
Only Greek Orthodox Church in Delaware

HOLY TRINITY GREEK ORTHODOX CHURCH

A healthy business climate, with major manufacturing companies and its location as a port near Delaware Bay attracted the first Greek Orthodox settlers to Wilmington.

The state's only Greek Orthodox parish was established some 40 years after two brothers, the community's first known Greek immigrants, settled here.

According to a parish history, Constantinos and James Tsagares started a wave of migration to Wilmington in the early 1890s. Most of pioneers arrived from the region of Laconia in the Peloponnesus.



One of the first actual founders, John Govatos, arrived in 1894.

While many immigrants established their own businesses, a number worked at the giant DuPont chemical company, the region's largest employer. To this day, several parishioners are employed, many in professional capacities.

By 1920, the nucleus of the parish took form and a Greek school was established on the second floor of the Tarabicos Restaurant, owned by one of the community founders.

A priest known as Fr. Daskalakis celebrated the first Divine Liturgy in 1923.

Over the next few years, Liturgies took place in other area churches and in a rented room near downtown. Itinerant priests celebrated the services. One of these was the Very Rev. Athenagoras Kavadas who went on to become Bishop of Boston and to establish Holy Cross Seminary, serving as its first dean.

The AHEPA chapter played a leading role in organizing the community. The first full-time priest, Fr. Nicolas Menides, arrived in 1932. Two years later the parish was formally organized. A Ladies Agape chapter, which is now the Philoptochos, was founded in 1942 and began raising money for a church and various charities.

The community purchased the estate of the late U.S. Sen. T. Coleman DuPont which became the site of the present church. About $150,000 was raised for a church building, but construction was delayed for several years by World War II. The church eventually cost $300,000.

In 1943, Fr. George Kalpaxis, one of the first priests ordained from the first graduating class of Holy Cross, arrived and served the parish for 11 years.

Cornerstone laying ceremonies for the new church took place July 11, 1948 in a ceremony officiated by Bishop Kavadas. After some delays, construction began in 1950 and Archbishop Michael celebrated the Thyranixia service on Nov. 11, 1951. Archbishop Iakovos consecrated the church on Sept. 24, 1961.

One of the first GOYA chapters in the nation was started in 1950 and a boy scout troop was also begun in that decade.

Under the pastorship of the Very Rev. Germanos Psallidakis (1954-62), the church's iconography was completed. A parishioner, Leo Laskaris, was the iconographer.

Another milestone achieved in the 1950s was the recognition of Eastern Orthodoxy as a major faith in Delaware in a proclamation by Gov. J. Caleb Boggs in 1955.

In the 1960s and '70s, Holy Trinity community experienced a period of progress and refurbishing under Fr. Stamatios Ganiaris (1962-78).

The Philoptochos began its Christmas bazaar in 1966. It was a major fund-raising effort and evolved into the present Greek festival.

Construction of a new Hellenic Community Center took place in 1976-77. Archbishop Iakovos officiated at its dedication in February 1978.

Fr. Rassias, the current pastor, a native of the island of Cephalonia, arrived later that year and has become the community's longest-serving priest. He has helped to establish many new programs.

Youth programs and education are a high priority. JOY and GOYAL organizations were started over the years, and a four-day summer camp takes place every June at Cape Henlopen State Park, near the confluence of Delaware Bay and the Atlantic.

One of assistant priest Fr. Papanikolaou's main tasks is to minister to the community's young people.

The parish has several active organizations, including the Hellenic University Club, Senior Citizens group, dance group and others, including a Sunday School with 135 children, and a Greek school.

Fr. Rassias describes his parish as "very diverse" with a mixture of older Greek immigrants, first and second generation Greek American, and several inter-church marriages. Most parishioners work in the professions, especially banking, one of the state's major industries, and at DuPont and other corporations.

As the only parish in Delaware, Holy Trinity's members come from many parts of the state, and from both sides of the nearby Mason-Dixon line — parts of Maryland and southeastern Pennsylvania, and also from Southern New Jersey.

"I travel all over the place," said Fr. Rassias in describing the scope of his parish, which he termed "a very active community, and very productive."

In addition to the regular Sunday liturgy in Greek and English, the priests conduct an all-English liturgy on the second Sunday of each month.

Stewardship is the main revenue source, followed by the Greek festival.

As part of a humanitarian outreach, the parish donates leftovers from its festival to a local program for the needy. Philoptochos members also offer their services once a month at a local soup kitchen and parishioners provide Thanksgiving and Christmas baskets for the poor. They also assist 19 area charities.

— ***compiled by Jim Golding***

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Feeding homeless
Philoptochos members of Holy Trinity Church in Bridgeport, Conn., recently fed more than 300 homeless in the city's Merton House Center. The activity is an annual project that has become part of their ministry.

AROUND THE USA

Greek Americans of Virginia Support Randolph-Macon College in Excavation

ASHLAND, Va. — Virginians of Greek ancestry have initiated a nationwide effort to help support the Agora excavation in Athens, Greece.

The newly formed Panathenaic Society will help Randolph-Macon College Professor John M. Camp II, director of the Agora, in his efforts to complete the excavation begun more than 65 years ago.

The artifacts being uncovered there have shed new light on the history of Athens from 1,000 B.C., including the political career of Xanthippos, father of Pericles. Also uncovered recently was new evidence for the destruction of Athens by the Persians in 480 B.C. and the earliest representation of the Athena Parthenos, the lost golden ivory masterpiece by Pheidias, which stood in the Parthenon.

Dr. Camp and Dr. Ladell Payne, president of Randolph-Macon College in Ashland, Va., introduced the project to nearly 300 prominent Americans of Greek descent at a recent program and reception in Hopewell, Va..

The event, which was attended by the society's honorary chairman, former Virginia Gov. Gerald L. Baliles, was co-sponsored by the Steve Kolidakis Chapter 155 of the Order of AHEPA and the Daughters of Penelope of Southside Virginia and Hopewell.

John Plumides, past national president of the Order of AHEPA, presided as the master of ceremonies.

Benefactor - $10,000, Curator - $5,000, Sponsor - $2,500, Friends of the Agora - $1,000, Membership - $100

Throughout its history, all funds for the excavation have come from private contributors who wanted to preserve and promote Greek history and culture.

No government funds, either from the United States or Greece, have gone toward the project. Membership and contributions to the society may be made by sending checks made out to "Randolph-Macon College" to Mr. Edward Moore, Vice President for Development, Randolph-Macon College, PO Box 5005, Ashland, VA 23005-5505.

Members of the society will be invited to attend future functions, including presentations on the excavation, in their geographical area or on the Randolph-Macon College campus; receive literature describing the archeological work and new discoveries; and be given a personal tour of the site by Dr. Camp should they be in Athens.

The Rev. Fr. Nicholas Triantafilou, dean of the Greek Orthodox Cathedral of the Holy Trinity in Charlotte, N.C., serves as an advisor to the Panathenaic Society, and the ambassadors from the United States to Greece and from Greece to the U.S. are updated periodically on the project.

National Music Ministries Hold 21st National Forum

PALOS HEIGHTS, Ill. — Representatives of all Diocese Church Music Ministries met June 25-29 at St. Spyridon Church for the 21st annual National Forum of Greek Orthodox Church Musicians conference.

The Chicago Diocese Choir Federation served as host. Agenda items included the development and promotion of educational materials for the church school music program, the November visit of Ecumenical Patriarch Bartholomew, the transcription of Byzantine music, the National Forum's fund drive for a liturgical music room at the new Archbishop Iakovos Library of Holy Cross School of Theology and other topics.

An Open Forum on "The Future of Ecclesiastical Music" and the "Choir in the Church of America" took place on June 28.

Highlights included language, gender and instrument issues. Area clergy, choir directors, organists, chanters, church school educators and the general public are invited.

Refreshments and a light brunch were served by the St. Spyridon Philoptochos Society.

On June 29, the parish welcomed the participants, who were joined by the Assumption Church choir of Madison, Wis.

Under direction of conductor Mr. George Tzougros, they chanted a capella responses to the Divine Liturgy from the musical setting by Dr. Michael Petrovich.

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HOLY FATHERS SAYINGS

He is the Head;
we are the body.
He is the foundation;
we are the building.
He is the vine:
we are the branches.
He is the Bridegroom:
we are the bride.
He is the Shepherd;
we are the sheep.
He is the Way;
we are they who walk therein.
He is the in dweller;
we are the temple.
He is the Heir;
we are the co-heirs.
He is the Resurrection;
we are those who rise with Him.
He is the Light;
we are the enlightened.

-St. John Chrysostom

YOUTH DAY

His All Holiness
Ecumenical Patriarch
Bartholomew
will be speaking to the young people of America
on Saturday, November 1, 1997
in Chicago, Illinois.
Look for details in future issues.

F.Y.I.

According to a USA Today poll:

WHAT MAKES GOOD KIDS?

➠ Religious Faith
30% -men 41% - women

➠ Good schools
25% - men 19% - women

➠ Having the right friends
24% - men 18% - women

➠ Drug-free environment
11% - men 13% - women

➠ Family income
5% - men 3% - women

➠ Not sure
5% - men 6% - women

SAINTS & FEASTS

Synaxis of the Twelve Apostles
June 30

"And when it was day, he called his disciples, and chose from them twelve, whom He named apostles; **Simon,** whom he named **Peter**, and **Andrew** his brother, and **James** and **John**, and **Philip**, and **Bartholomew**, and **Matthew** and **Thomas**, and **James** the son of Alphaeus, and **Simon** who was called the Zealot, and **Judas** the son of James, and **Judas Iscariot**, who became a traitor" *Luke 6:13-16*

• On June 11, we celebrate the feast of the **Holy Apostle Bartholomew**. He is also referred to as Nathaniel and was one of Jesus' Twelve Great Apostles.

St. Bartholomew was born in Cana of Galilee, the place of Jesus' first miracle, where he changed the water into wine at the marriage feast. St. Bartholomew was a companion of the Apostle Philip and for some time of St. John the Theologian, together they preached the Gospel in Asia, India and Armenia, where the Holy Apostle Bartholomew died as a martyr for his ultimate faith in Jesus Christ.

• June 11 is the date of the Holy Apostle Bartholomew's martyrdom, where we also celebrate the "Name-day" of His All Holiness Ecumenical Patriarch BARTHOLOMEW, **Archbishop of Constantinople**. May God grant him Many Years!

Paraklesis to the Virgin Mary

Throughout our Christian history, no woman has been more loved, more lauded, and more cherished than the blessed Virgin Mary. She herself foretold it: "For behold, henceforth all generations will call me blessed." (Luke 1:48) In beautiful poetic-hymnography which is characteristic of Byzantine Chant in the Eastern Orthodox Church, the Theotokos, the Mother of God is honored and esteemed for her unique role in the salvation of the human race. Through her, the Word of God became flesh, and the Infinite became, as it were, finite. Humanity took on Divine even as Divinity took on humanity. She is the vehicle, par excellence, of humility and obedience and thus a supreme example of redeemed mankind. As the Mother of our Lord, she is our greatest ally and our most fervent intercessor, *"for...the prayer of the righteous has great power in its effects."* (James 5:16) During the Paraklesis Service, we ask the Most Holy Theotokos to save us just as those drowning reach out to those on dry land. Let us then seek with confidence the help and intercessions of the **Mother of Light, Mary, the Mother of our Lord.**

taken from Eikona's Paraklesis: The Mother of Light

Prayer & Reading

By Fr. Anastasios Bourantas

PRAY in the morning and in the evening, even if you only recite one single prayer, even if it is only for one or two minutes. (The Lord's Prayer is the perfect prayer.) When you pray, try to achieve complete concentration on the words of the prayer, and to remove your mind from all other distractions, attaining a certain peace of heart - however simple - a peace actually felt in the place of your heart. For we should pray mostly with our heart not with our minds.

READ whenever you can, but at any rate read each day, Try to read one or two verses from the Gospels. That's Matthew, Mark, Luke, and John. And as you do so, make an effort to apply what you read to your daily life, In order to show your concern and your appreciation of the world around you. That is, make an effort to understand what you read as the living word of God, speaking directly to yourself.

This reading helps us to form a concrete picture of the goal to which we are trying to reach. Reading provides our faith with images, ideas, feelings, it shows us the way, it gives us hope, it warms our hearts and draws us towards the blessed lives of the Saints.

Also reading books or articles about the Holy Fathers or the lives of Saints are essential and most effective means of keeping our faith and love towards our Lord and Savior Jesus Christ.

How can we love that which we do not see, of which we receive no constant reminder? The early Christians were filled with such great faith and love because they had heard, and seen with their eyes, and their hands had handled. This image becomes clear as we read in the scriptures:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which have looked upon and touched with our hands, concerning the word of life" 1 John 1:1

We can all benefit from reading the Bible (especially the Gospels),and learning about the lives of the Saints, who were and *are* the ultimate imitators of Jesus Christ. Indeed, we too can become examples of Christ through our **reading** and our **prayer**.

"If the heart is cold and prayer is difficult, we must turn to the Gospels and the Holy Fathers; each of us should have a special 'friend' among the Saints."

-Fr. Alexander Elchaninov

San Francisco to Host Diocese YAL Conference

THE 19th annual Diocese of San Francisco YAL Conference will take place Labor Day weekend (Aug. 30- Sept. 1, at the Hyatt hotel at Fisherman's Wharf in San Francisco.

"Finding the Son" is the conference theme and keynote speaker will be Fr. Anthony Coniaris. For a registration packet, call (209) 577-0487

Challenge is the youth supplement to the Orthodox Observer produced by the Department of Youth & Young Adult Ministries.
Articles reflect the opinion of the writers.
Write to the Office of Youth & Young Adult Ministries, Greek Orthodox Archdiocese of America
8 East 79th Street,
New York, New York 10021

PAN ORTHODOX

Counseling, Confession Themes for OCAMPR National Symposium

BROOKLINE, Mass. — The 1997 Symposium of the Orthodox Christian Association of Medicine, Psychology, and Religion (O.C.A.M.P.R.), "Counseling, Confession, and Spiritual Growth," will take place Nov. 6-9 at Hellenic College-Holy Cross.

The symposium, attended by international scholars and participants from OCAMPR's professional and pastoral membership, will be aimed at improving counseling and spiritual development through pastoral care with the aid of insights from the fields of medicine, psychology, and religion.

A formal symposium on Nov. 6 with six presenters will provide the basis for the weekend's events. Three sessions addressing the main topics of the symposium will discuss these questions:

1. How can clergy be assisted to strengthen their skills for spiritual guidance?

2. How can clergy be assisted to strengthen their skills for counseling?

3. What are the gifts of the confessor and how can the Church establish appropriate criteria for elevation of confessors?

4. How can the Church manage ethical and legal dilemmas of modern society, for example, discernment of spiritual and psychiatric problems, or approaching confidentiality within legal limitations?

The symposium will be open to registrants.

Invited guest presenters for these sessions include Rt. Rev. Bishop Maximos of Pittsburgh, Th.D., Rt. Rev. Nicholas of the Carpatho-Russian Church, the Rev. Theodore Stylianopoulos, Th.D., professor at Holy Cross School of Theology, J. Stephen Muse, Ph.D., senior psychologist at the Pastoral Institute in Columbus, Ga.; Mr. Jan Perkins, a Jungian psychotherapist in practice in Princeton, N.J.; Dimitrios Oreopoulos, M.D. Ph.D., professor of medicine at the University of Toronto; Rev. Stanley Harakas, Th.D., emeritus professor at Holy Cross; Jim Bentley, Ph.D. a psychologist in private practice in Austin, Texas; and Paul Kymissis, M.D., associate professor of psychiatry at New York Medical College.

John T. Chirban, Ph.D., Th.D., professor of psychology at Hellenic College and clinical instructor at Harvard Medical School, will serve as symposium moderator.

The program also will include an address by Archbishop Iakovos, former primate of the Greek Orthodox Archdiocese of North and South America. A presentation of papers with discussions will follow.

Sharon A. Chirban, Ph.D., a clinical psychologist in private practice and fellow in the Department of Psychiatry at Harvard Medical School, will speak on "Oneness in Love Relationships."

This presentation will address the experience of oneness and separateness that takes place in the intimate space between marital partners and family members. This talk inaugurates the new OCAMPR Institute on Marriage and the Family, which has been established to study contemporary issues and provide service for Orthodox marriages and families.

For more information about the Orthodox Christian Association of Medicine, Psychology, and Religion and its 1997 Symposium, write to PO Box 958, Cambridge, MA 02238, or call 617/868-6557.

Missions and Evangelism Conference Set Labor Day Weekend

SANTA BARBARA, Calif. — The 1997 Orthodox Conference on Missions and Evangelism is set for Labor Day weekend, Aug. 28- Sept. 2, at Antiochian Village retreat center of the Antiochian Orthodox Church, near Ligonier, Pa.

His Beatitude, Metropolitan Theodosius, Archbishop of Washington and Metropolitan of All America and Canada (OCA), will deliver the opening address on the missionary vision of St. Innocent, Apostle to America.

Other conference speakers will include authors Frederica Mathewes-Green and Fr. Peter Gillquist, along with Frs. Michael Keiser, Alexander Veronis, and John Reeves.

This conference teaches evangelism from an Orthodox perspective and will help Orthodox Christians be better witnesses for Christ, and encourage them in their local outreach efforts.

Sessions on parish growth, how to present the gospel to non-Christians, and numerous workshops and discussions will augment inspirational talks.

The cost for the entire five-day weekend, including meals and accommodations, is $350 double occupancy. Attendees can save $15 by registering before July 15.

Orthodox faithful interested in learning to be more effective in parish outreach, both clergy and laity, are urged to attend.

In past years almost one-third of the attendees have been Christians of other backgrounds who were exploring the Orthodox Church. Many of these have since become Orthodox.

The Conference is sponsored by the Orthodox Christian Missions Center and hosted by the Antiochian Christian Archdiocese Department of Missions and Evangelism. For more information, or to request a registration form, call toll-free (888) 968-4014 or write: Department of Missions and Evangelism, 777 Camino Pescadero, Santa Barbara, CA 93117.

REX TRAVEL
negative C/R

DIOCESE news

Diocesan retreat
Participants in the 15th annual Chicago Diocese Philoptochos Retreat included, from left, Diocese President Susan Regos, Chairman Presbytera Irene Rallis, Bishop Iakovos, Fr. William Chiganos and Fr. Emmanuel Ssekyewa.

Happy campers
A week-long summer camp for more than 70 young people took place at Holy Transfiguration Church in Marietta, Ga. Children were also given a tour of the Diocese Center in Atlanta and were welcomed by His Grace Bishop Alexios. Frs. Michael Eaccarino and Sebastian Skordallos also participated in the Diocese camp.

RELATING TO FAITH

Background and Purpose of Orthodox Christian Iconography

(part of a series)

The recent exhibition of Byzantine art at the New York Metropolitan Museum of Art has stirred much interest and has contributed to the writing of excellent articles and editorials published in several leading journals and newspapers.

By Fr. Demetrios J. Constantelos

To be sure "the Glory of Byzantion" is not restricted to the art and architecture, to its economy and orderly administrative machinery, but also to its social, philanthropic, and institutional concerns.

These articles review the philosophical and theological background, the nature and significance of Byzantine iconography which has become an integral part of Orthodox Christian ritual and worship to the present day.

What is Byzantine Art?

Art forms originated, developed and prospered during the Byzantine era. In speaking of Byzantine art we usually speak of mosaics, iconography, architecture and illuminations. Here we are concerned with iconography and icon.

An icon is an art from expressed either in wall painting or panel painting. Icons can also be made in mosaic.

Mosaic is a work of art formed by pieces (tesserae) of stone or glass of various colors, put side by side and bedded together by plaster, cement or any other material.

With the discovery of the catacombs in Rome it was thought that Rome was the place where Christian art originated.

Because Byzantine art is Christian art and an extension of the art of the early Christian centuries, it goes without saying that Rome was accepted as the city of its origins.

Thus the birth of the "Roman school" Several art historians of the past subscribed to this theory, including E.H. Swift, who wrote Roman Sources of Christian Art.

During the period of Sassanian Persia (222-650 AD), a distinct art was developed in Persia on Greek elements.

Archeological excavations of Edessa, Nisibis, Europos in Mesopotamia brought forth elements which advanced the theory that the Semitic East must be considered the birth place of Christian and Byzantine Art. This gave rise to the "Iranian school" with Josef Strzygowski as its most important advocate. But Byzantine art maintains an ideal which is Greek in origin.

Method of depiction, ornament, idealized depiction, all are Greek or Hellenistic in origin. Thus the emergence of a third school, which accepts Greece and the Hellenistic world as the birthplace of Christian and Byzantine art. Several modern art historians subscribe to this school.

The prevailing opinion today is that Byzantine art was the result of a fusion, a synthesis of two elements: the Hellenic, which is responsible for aesthetics, delicacy, and elegance, and the Christian, which provides the theme of iconography and elements of strength and expression.

In general, Byzantine art manifests the following traits: Lack of realism and tendency toward abstraction, sublime, spiritualized character, formal glory, austere type, rich imagination, profound religious feeling, and rich background of gold and deep color.

But the most important thing to remember is that Christian theology stands behind Byzantine art and architecture in general.

The Church, which directed the course of Byzantine painting emphasized that: "It is not the invention of the artist which creates pictures but an inviolable law, a tradition of the Church.

It is not the painters but the Holy Fathers who have to invent and dictate. To them mainifestly belongs the composition, to the painter only the execution." (Acts of the 7th Ecumenical Council).

Spiritual and Didactic

The purpose of iconography is both spiritual and didactic. It is religious tradition and doctrine that directs Byzantine painting for a religious purpose, to honor the divine Being. The same council decreed. "The honor which is paid to the image passes on to that which the image represents, and he who reveres the image reveres in it the subject represented." The Byzantine icon is a formal kind of art intent on "an abstract expression of religious emotion," divorced from nature, a reaction against the worldliness and secularization of life (non-repesentational).

Other features of Byzantine art are: the hieratic element, depiction of pompous ritual of the palace and the Church such as the depiction of Justinian and Theodora at Ravenna in Italy, and continuous narration.

There are three phases in the development of Byzantine art.

The first is associated with the age of Justinian. The second, with the middle Byzantine centuries (ninth to twelfth centuries, known as the Macedonian Renaissance. During this period, a naturalism, an abstract intellectual quality, and a decorative aim are present.

In the art of the Palaeologan era (1204-1453) there is a shallow or superficial reaction toward realism. This style influenced the early Italian Renaissance painters Giotto (d. 1337) and Giovanni Cimabue (d . 1302) and the Greek Kyriakos or Domenikos Theotokopoulos (El Greco, d. 1614).

In addition to mosaic icons, there are two kinds of paintings:

1. Wall paintings - frescoes (Very few survive in Greece, (Mystra), and Serbia)

2. Panel Paintings - tempera (Many original works survive in the Balkans and the Middle East)

Fr. Demetrios J. Constantelos is the author of several scholarly and popular books including Understanding the Greek Orthodox Church, 2nd ed Hellenic College Press, and Christian Hellenism to be released soon by Melissa Media Associates.

BIBLE GUIDE

JULY.....

1 T ..... 1 Cor.. 12:27-13:7; Matt. 10:1-8
2 W ..... Heb. 9:1-7; Lk. 1:39-49, 56
3 Th ..... Rom. 8:22-37; Matt. 10:23-31
4 F . Gal. 5:22-26, 6:1-2; Matt. 10:32-36, 11:1
5 S ..... Gal. 5:22-6:2; Mat. 11:27-30
6 SUN ..... Rom. 5:1-11; Matt. 6:22-33
7 M ..... Gal. 3:23-4:5; Mk. 5:23-34
8 T . 1 Tim. 4:9-15; Lk. 6:17-19, 9:1, 10:16-22
9 W ..... Heb. 7:26-8:2; Matt. 11:20-28
10 Th ... Rom. 11:13-24; Matt. 11:27-30
11 F ..... 2 Cor. 6:1-10; Lk. 7:36-50
12 S ..... Rom. 6:11-17; Matt. 8:14-23
13 SUN ..... Titus 3:8-15; Matt. 5:14-19
14 M ..... 1 Cor. 4:9-16; Matt. 12:9-13
15 T .. 1 Cor. 13:11-14:5; Matt. 17: 24-27, 18:1-4
16 W ..... Rom. 15:7-16; Matt. 12:38-45
17 Th ..... Gal. 3:23-4:5; Mk. 5:24-34
18 F ..... Rom. 8:28-39; Matt. 13:3-9
19 S ..... Rom. 8:14-21; Matt. 9:9-13
20 SUN James 5:10-20; Matt. 8:28-9:1
21 M .... 1 Cor. 3:18-23; Matt. 13:10-23
22 T ..... 1 Cor. 9:2-12; Lk. 8:1-3
23 W ..... 1 Cor. 2:9-16; Matt. 13:31-36
24 Th 2 Thes. 2:13-3:5; Matt. 13:36-43
25 F ..... Gal. 4:22-27; Lk. 8:16-21
26 S ..... Gal. 3:23-4:5; Mk. 5:24-34
27 SUN ..... 2 Tim. 2:1-10; Matt. 9:1-8
28 M ..... Acts 6:1-7; Matt. 13:54-58
29 T ..... Rom. 8:28-39; Matt. 14:1-13
30 W . 1 Cor. 7:12-24; Matt. 14:34-15:11
31 Th ..... Rom. 8:14-21; Lk. 8:16-21

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MISCELLANEOUS

The Saint Nicholas Greek Orthodox Community of Ann Arbor, Michigan, in Inviting proposals from **Architects with Orthodox Church design experience** to undertake a study of the long term future needs of our Parish, and to provide a visual model Master Plan study for a specific site of a possible new church, cultural center, and other related facilities. Please respond with qualifications and related work experience to: Saint Nicholas Greek Orthodox Church, 414 N. Main Street, Ann Arbor, MI 48104 USA

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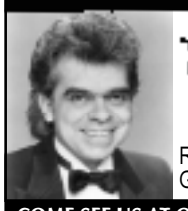

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BOOKS

An Inspiring Book for Newlyweds

John Chryssavgis, Love, Sexuality and The Sacrament of Marriage. Brookline, MA: Holy Cross Orthodox Press, 1996, 93 p.

The first half of this small but radiant book offers the author's wisdom on the issues at stake, while the second half presents sources ranging from Basil the Great to Alexander Elchaninov and Kallistos of Diokleia: a choir of many voices celebrating through the centuries the Christian sense of human love. The author reveals his own understanding of "Love and Sexuality in the Image of Divine Love" (I:15) with exquisite maturity of thought and style.

By Charles Kannengiesser

The message of the Bible is condensed in short sentences, easy to remember, and the teaching of the Fathers of the Church is outlined for the ordinary reader in a gracious simplicity. In short, his meditation is as profound as it is easy to assimilate, due to its luminous exposition.

Chryssavgis explores the complexities of contemporary society with a strong sense for permanent spiritual values. His way of evoking the many divine mysteries symbolized by the Sacrament and the Orthodox Service of marriage (16-33) awakens the believer's mind. When stressing the passion of Eros, or insisting on the fact that sex is "good" like everything else created by God (Gen 1:13), or when plunging into the total renunciation of sex by men and women engaged in monastic experiments, the author communicates a contagious peace of mind, which allows one to face evil's dark reality in regard to love and marriage. He denounces the commerce of sex in our consumer society in claiming his adamant trust in the spiritual power of human love more than by futile condemnations.

This inspired and inspiring essay should be distributed to newlywed and anniversary couples alike it secures sound judgment and a mystical love song for all seasons of life. It would give strength and clarity to the Christian self-awareness of anyone on a spiritual journey, married or not, beyond any confessional borders.

Charles Kannengiesser is Catherine Huisking Professor of Theology University of Notre Dame, South Bend, Ind.

The Myth of the Islamic "Golden Age"

The decline of Eastern Christianity under Islam: From Jihad to Dhimmitude, by Bat Ye'or. Foreword by Jacques Ellul. Translated from the French by Miriam Kochan and David Littman. 522 pages, illustrated. Published by Fairleigh Dickinson University Press: Cranbury, NJ and London. Hardcover, $45 Paperbound, $19.95.

The so-called "golden age" of Islam, when Jews and Christians were supposedly treated benignly in a harmonious multi-religious Muslim society, is a carefully-contrived historical myth, according to a new book by a noted Middle East researcher.

Bat Ye'or, an expert on the dhimmis —Jews and Christians under Islamic "protection"— concludes that Islamic "tolerance" had many negative aspects. She maintains it kept Christians, Jews and other conquered "infidel" peoples in a state of "dhimmitude"—a term coined from the Arabic word dhimmi that describes their inferior status. This system, rooted in Islamic theology, politics and legal institutions, led to the slow decay and destruction of Eastern Christianity, she writes.

The question posed by her 522 page book, "The Decline of Eastern Christianity under Islam: From Jihad to Dhimmitude," is whether the jihad, or holy war ideology, rooted in a millennium of Islamic history has resumed and whether it constitutes a threat today to the West and to moderate Muslim states.

Bat Ye'or contends that the current upsurge of Muslim radicalism represents the first step in a political program that sees an ultimate return to world conquest by Islam and the universal supremacy of Koranic law. Terrorism and hostage taking are classic jihad tactics, she says. At the same time, she expresses the hops that a "large reforming movement" already existing in Islam will provide the momentum for a break with fundamentalist beliefs.

But Ye'or is a British citizen who was born and raised in Egypt and now lives in Switzerland. She says the notion of past Islamic tolerance is a 19th century fiction promoted by "Arabists" and the colonial occupying powers in Muslim regions, in order to foster harmony within indigenous populations and facilitate the job of governing them.

Her new book, based on long-neglected and often unpublished documents was written in French. It has been translated into English and recently published by Fairleigh Dickinson University Press.

The new book traces the subjugation of peoples conquered by Islam and analyzes the treatment of Eastern Christians and Jews and others by their Muslim masters. She challenges the notion, spread by 19th and 20th century propagandists, that the subject peoples were initially religious minorities in areas dominated by Islamic majorities. Historical documentation, she asserts, shows that Christians and Jews originally were the majority residents of vast areas of the Middle East and North Africa. After conquest by a Muslim minority, they were tolerated as religious communities but were virtually destroyed as ethnic peoples, sometimes enslaved and forced to convert to Islam. They and other occupied peoples were also subjected to economic oppression often looted, she writes.

She emphasized that the fable of Islamic tolerance during a past "golden age" of Islamic-Christian and Islamic-Jewish relations has its echo in modern political developments, often blinding Western leaders and opinion makers to the ongoing threat of Islamic extremists.

"The Islamist movement makes no secret of its intentions to convert the West," she writes. "Its propaganda, published in booklets and sold in all European Islamic centers for the last thirty years, sets out its aims and the methods to achieve them. They include proselytism, conversion, marriage with local women and, above all, immigration. Remembering that Muslims always began as a minority in the conquered countries ('liberated,' in Islamic terminology) before becoming a majority, the ideologists of this movement regard Islamic settlement in Europe, the United States and elsewhere as a chance for Islam."

But the author adds that, given the example of the Soviet empire's surprising and unexpected transformation from an aggressive, authoritarian oligarchy toward democratic development, there is reason to hope that efforts by Muslim reformers will help Islam break with its "contentious past" and "open the way to the harmonization of the whole human family."

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HALKI

from page 1

A conference committee is working out differences between the two bills, and will be resubmitted for passage then passed on to President Clinton for his signature.

A similar bill, HR 1486, was introduced April 29 by U.S. Rep. Ben Gilman of New York, and includes a section on the "Sense of the Congress" relating to recognition of the Ecumenical Patriarchate by the government of Turkey. It states that the government of Turkey should recognize the Ecumenical Patriarchate and its non-political, religious mission; it should maintain the institution's physical security needs, as provided for under Turkish and international law; and that it should re-open of the Halki Patriarchal School of Theology.

Sen. Olympia Snowe of Maine introduced a resolution on May 5 similar to Gilman's which also calls for the U.S. government's continued support of the Ecumenical Patriarchate's non-political, religious mission, and its encouragement for the reopening of the Halki Patriarchal School of Theology.

Her bill was referred to the Senate Foreign Relations Committee. "It is a priority for us," Marshal Koffler of Sen. Snowe's office told the Orthodox Observer. "We'd like to see it go somewhere this session."

ST. BASIL's

from page 3

They will receive their regular schooling in the Garrison public schools.

In his message to the students, the Archbishop said that the Academy "made it possible for you to live in a loving environment" and to be steeped in the faith and cultural heritage, and to develop friendships.

Commenting on the institution's new role, its "double mission," His Eminence said the Academy is called upon to "take care of our children" and to train future teachers in the faith and culture, thus providing the Church "with one more institution of excellent learning."

The Archbishop also exhorted the three graduates to "excel in everything" and to "sparkle as the sun sparkles on the Hudson River."

The commencement speaker, Georgia Klamson of New York, a 1981 graduate of St. Basil's, reminisced about her five years at the Academy. "I consider my time spent here as being a part of the most influential years of my life," she said.

Her main message dealt with the importance of liberty, tempered by responsibility and that the more liberty they have, "the more education is needed to use it properly."

Ms. Klamson also told them to "trust in God" and to "not be afraid to ask Christ for help. Know that wisdom and virtue find their starting point in Jesus Christ."

Representatives of several organizations presented awards and scholarships to the students. The National Philoptochos, Pan Gregorian Association, AHEPA, and Daughters of Penelope each awarded scholarships or bonds to the graduates. The Greek American students organization at the Bronx High School of Science presented a gift to each student.

This graduation marked the end of the grade school, Church officials look with anticipation to the Academy's new phase beginning Sept. 3.

The Very Rev. Sylvester Berberis told the Observer a few days after the commencement that six persons already had indicated they will enroll at the teachers college and that he will mount a major recruiting drive this summer. Meanwhile, work is under way to prepare the facility for its new role.

-JG

CONFERENCE

from page 4

These discussions also revealed that a number of participants were not completely familiar with this tradition of ministry.

Delegates were encouraged to reflect deeply upon this tradition because of Ecumenical Patriarch Bartholomew's welcoming address.

His All Holiness' comments

He reminded the participants that "since the earliest days of the Church, faithful Christian women and men have lived in this city...Here, at the Great Church of Agia Sophia a number of devoted women, such as St. Olympias, served as deaconesses...To both women and men, to both clergy and laity, these women saints continue to be a source of inspiration, for it is written: "God is revealed in His saints!"

His All Holiness had also noted the "call for the full restoration of the order of women deacons. This recommendation echoes a similar one coming from the Inter-Orthodox Consultation in Rhodes in 1988. The order of women deacons is an undeniable part of tradition coming from the Early Church. Now, in many of our Churches, there is a growing desire to restore this order so that the spiritual needs of the People of God may be better served. There are already a number of women who appear to be called to this ministry."

TIME

from page 5

Status in Turkey

Responding to the question of what the Church's status is with Turkey and whether the Patriarch can foresee a time when the Orthodox Church becomes an international body like the Vatican, the Patriarch firmly replied, "no, we don't want to be like the Vatican," and said that, "the Ecumenical Patriarchate wishes to remain only a church, one which is free and respected by everyone. We have lived side by side with Muslims and Jews, and we have developed trusting relationships with both. It is our belief that Orthodox Christians have a special responsibility to assist in East-West rapprochement," he said. "Like the Turkish Republic, we have a foot in both worlds. Within the Turkish state, we are an institution *sui generis*. The name and the position of the Ecumenical Patriarchate is guaranteed by international law and by the 1923 Lausanne Treaty. Of course, we are on Turkish territory, but we were here much earlier than the Ottomans. We have been here for 17 centuries. We have good relations with the Turkish government. Some people thought the coming to power of Mr. Necmettin Erbakan (Turkey's Islamist Prime Minister) would create more problems for minorities, but this is not the case."

His All Holiness indicated that the Patriarchate does not have any new problems with Turkey but rather some unresolved questions such as the theological school on Halki, which has been closed for the past 25 years by the Turkish government. "It is still closed," he remarked, "meaning we can't prepare new generations of theologians, deacons, priests and bishops. We have a great need for fresh blood, and it is absolutely necessary that the Turkish government reopen our school."

But the Patriarch is optimistic "more than ever before" that the government will eventually do this. "I hope that in 1997, Halki will be open once more. This would be very positive for the European image of Turkey, a sign of genuine respect of religious freedom."

For Glasnost

The Patriarch was reminded of the time when the Patriarchate operated in a state of paranoia *vis-a-vis* the Turkish state and was asked whether this holds true today. "I am for glasnost," he said. "I created good relations with the Turkish people, businessmen, journalists, artists, politicians. Why not? I speak freely and openly." He continued to say that, "if the church faces a threat in Turkey today, it comes not from the state or from the Muslim mainstream, but from the handful of fundamentalists who have appeared on the scene in recent years. Fundamentalism is a danger not just in Turkey, but in Oklahoma City, Paris and Tokyo."

"A war in the name of religion is a war against religion. Religious extremists and terrorists may be the most wicked false prophets of all. When they bomb, shoot and destroy, they steal more than life itself; they undermine faith, which is the only way to break the cycle of hatred and retribution."

-E.D.

ORATORICAL

from page 3

The young speakers were evaluated by a three-judge panel comprised of Ernie Anastos, an Emmy award winning co-anchor of local TV channel 9 of the United Paramount News network, and a Sunday School teacher for 15 years at Holy Trinity; Dr. John H. Erickson, associate dean for academic affairs and associate professor of canon law and Church history at St. Vladimir's Orthodox Theological Seminary; and Dr. Chrysanthy M. Grieco, chairman of the English Department at Seton Hall University in South Orange, N.J.

Top winners were Katherine Katsanis of St. Spyridon Church, San Diego, Calif., in the senior division, and Peter Zimmar of Church of Our Savior in Rye, N.Y., junior.

Miss Katsanis' topic was "In this age of science and technology, how can we accept the reality of miracles?" Zimmar spoke on "the Bible passage about living a Christ-centered life that has influenced him the most."

The other Junior Division speakers were: Sandy Georgakakis, St. Nicholas Cathedral, Tarpon Springs, Fla.; Maria Varmazis, Holy Transfiguration Church, Lowell, Mass.; Nicole Pelligrino, St. Demetrios Church, Hammond, Ind.; Mary Lambrakos, Annunciation Cathedral, Houston; Alice Marie Shukla, Holy Cross Church, Farmington Hills, Mich.; George Psomas, St. Nicholas Church, Wyckoff, N.J.; Christina Grace Phillips, Annunciation Church, Lancaster, Pa.; Alexis Boerger, St. Katherine Church, Redondo Beach, Calif.; and Toula Gonedalles, Prophet Elias Church, Missassauga, Ontario.

Senior Division speakers were Lucy Montalvo, St. Nicholas Church, West Babylon, N.Y.; Maria Eleni Kiehling, Holy Trinity Church, Charleston, S.C.; Daphne Vlahou-DiMeo, St. Demetrios Church, Weston, Mass.; Eftychia Gouvas, Assumption Church, Chicago; Dean Papaliodis, St. John the Baptist Church, Euless, Texas; Anna Ruth Munk, Holy Trinity Church, Lansing, Mich.; Leslye Morton, Sts. Constantine and Helen Church, Richmond, Va.; Eleni Christine Kalorides, Holy Trinity Church, Canton, Ohio; and Aspasia Papatheodorou, Sts. Constantine and Helen Church, Toronto.

In addition to Holy Trinity Church in New Rochelle, host parishes were Zoodochos Peghe in the Bronx, and Church of Our Savior in Rye.

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ANTENNA FULL PAGE F/C

THE PATRIARCHAL VISIT

Highlights of His All Holiness' U.S. Visit

Orthodox faithful in the United States will have the opportunity to take part in the historic visit of Ecumenical Patriarch Bartholomew as he comes to America on the occasion of the 75th anniversary of the Greek Orthodox Archdiocese. Although the schedule of His All Holiness will include private events, such as a meeting with President Clinton, a Capitol Hill reception, a dinner hosted by Secretary of State Madeleine Albright at the State Department and an address at the UN, everyone is invited and encouraged to attend as many of the public events listed below as possible during the month-long trip between Oct. 19 and Nov. 17.

This Schedule is subject to change.

N. Manginas photo

WASHINGTON, D.C.

SUNDAY, Oct. 19, 1997

• 2 p.m. - Arrival of His All Holiness at Andrews Air Force Base, Camp Springs, Maryland.

• 3:30 p.m. - Doxology of Thanksgiving, Sts. Constantine & Helen Cathedral, 4115 Sixteenth St., NW., Washington.

MONDAY, Oct. 20

• 4:30-6 p.m. - Ecumenical Doxology, Washington National Cathedral, Massachusetts and Wisconsin Avenues, NW.

TUESDAY, Oct. 21

• 7:30-10:30 p.m. - AHEPA Tribute in honor of His All Holiness on the occasion of AHEPA's 75th anniversary, East Rm, Union Station, 50 Massachusetts Ave

WEDNESDAY, Oct. 22

• 10:30 a.m.-11:30 a.m. - The Divine Liturgy, St. Sophia Cathedral, 36th Street and Massachusetts Avenue, NW.

BALTIMORE

THURSDAY, Oct. 23

• 10:30-11:15 a.m. - Pan Orthodox Doxology and Reception, Annunciation Cathedral, 24 West Preston St.

• 1:30-3 p.m. - Reception and luncheon in honor of His All Holiness, Baltimore Convention Center, 1 West Pratt Street.

• 5-6 p.m. - Visit to Basilica of the National Shrine of the Assumption of the Blessed Virgin Mary, Cathedral and Mulberry streets.

NEW YORK CITY

THURSDAY, Oct. 23

• 10 p.m. – Arrival at LaGuardia Airport, Marine Air Terminal Building.

FRIDAY, Oct. 24

• 8:30-9:30 a.m. - Young Adult League Breakfast, Tavern on the Green, Central Park

• 10-11 a.m. - Dedication of plaque commemorating 75th anniversary of the Archdiocese and subsequent establishment of the new Archdiocese of America.

• 4-6 p.m. - Audience and meeting with all Orthodox Hierarchs, Archdiocesan Cathedral of Holy Trinity, 319 East 74th Street.

SATURDAY, Oct. 25

• Doxology, address, receipt of honorary degree, St. Vladimir's Seminary, 575 Scarsdale Rd., Crestwood, N.Y.

• 3:30-4:45 p.m. - Celebration of Hellenic Paideia and Young People, St. Demetrios Church, 84-35 152 St., Jamaica, Queens.

• 5-6 p.m.- Vespers, St. Demetrios Church.

• 7-8:30 p.m. - Nana Mouskouri concert, tribute by Archons of the Order of St. Andrew of the Ecumenical Patriarchate, Cathedral of St. John the Divine, Riverside Drive, Manhattan.

SUNDAY, Oct. 26

• 8:30 a.m.-1 p.m. - Orthros and Patriarchal Divine Liturgy, Madison Square Garden; Memorial service for Patriarch Dimitrios and for the founders, clergy and laity of the Greek Orthodox Archdiocese of America on the occasion of its 75th anniversary.

MONDAY, Oct. 27

• 5-9 p.m. - Ukrainian Orthodox Church of America, South Bound Brook, N.J.

BOSTON

TUESDAY, Oct. 28

• 5-6:15 p.m. - Meeting with Armenian Catholicos, Prayer of Thanksgiving, St. Stephen's Armenian Apostolic Church, 38 Elton Ave, Watertown.

WEDNESDAY, Oct. 29

• 10:30-11:30 a.m.- Pan Orthodox Service, Annunciation Cathedral, Parker and Ruggles Street.

• Noon-4 p.m. - Convocation and Lunch hosted by president of Tufts University, honorary degree and address at Fletcher School of Diplomacy.

• 7-10:30 p.m. - Diocesan Banquet, Park Plaza Hotel, 64 Arlington St.

THURSDAY, Oct. 30

• 10:30 a.m.-1 p.m. - Convocation at Hellenic College/Holy Cross. Honorary degree. On the occasion of the School's 60th anniversary. 50 Goddard Avenue, Brookline.

ATLANTA

THURSDAY, Oct. 30

• 6:30-7:30 p.m. - Doxology of Thanksgiving, Annunciation Cathedral, 2500 Clairmont Rd., NE

• 8-10:30 p.m. - National Philoptochos Banquet in honor of His All Holiness, celebrating the 65th anniversary of Philoptochos.

FRIDAY, Oct. 31

• 10:30-11:30 a.m. - Prayer service at the Martin Luther King Center for Social Change, 449 Auburn Ave., NE.

• 8-10:30 p.m. - Grand banquet in honor of His All Holiness hosted by His Grace Bishop Alexios and Diocese of Atlanta, Ritz Carlton Hotel.

CHICAGO

SATURDAY, Nov. 1

• 11:30 a.m.-12:30 p.m. - Doxology of Thanksgiving, Annunciation Cathedral, 1017 N. LaSalle Drive.

• 2:30-4:30 p.m. - Pan Orthodox Youth Rally, Navy Pier, 600 East Grand Avenue; Artoclasia and supplication for the Orthodox faithful in the U.S. on the occasion of the 75th anniversary of the Archdiocese.

SUNDAY, Nov. 2

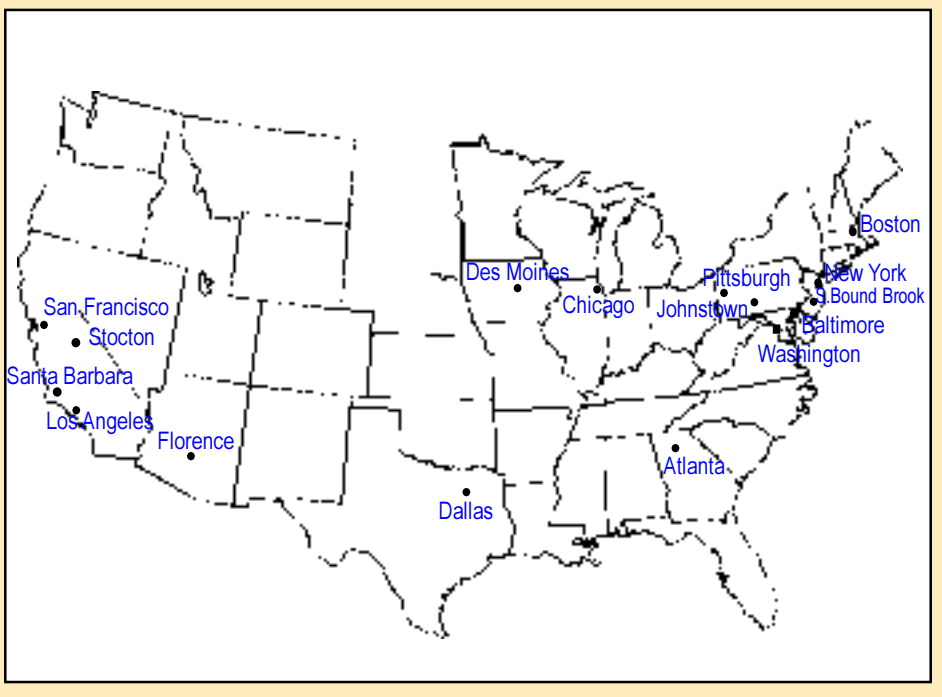
(Sixth anniversary of Enthronement)

• 10 a.m.-12:30 p.m. - Pan Orthodox Divine Liturgy, Navy Pier.

• 7-10:30 p.m. - Grand banquet at Sheraton Chicago Hotel and Towers.

MONDAY, Nov. 3

• 7-10 p.m. - Vespers, reception, dinner with clergy and presbyteres, Sts. Constantine and Helen Church, 11025-45 S. Roberts Road, Palos Hills.



DES MOINES, Iowa

TUESDAY, Nov. 4

• 10:30-11:45 a.m. - Small Aghiasmos, St. George Church, 35th and Cottage Grove Ave.

• Noon-1 p.m. - Ecumenical Doxology, Civic Center of Greater Des Moines, 221 Walnut St.

DALLAS

TUESDAY, Nov. 4

• 6:30-7:30 p.m. - Patriarchal Great Vespers, Holy Trinity Church, 13555 Hillcrest Road.

• 7:30-8:45 p.m. - Reception hosted by Denver Diocese Youth, Arthur L. Sarris Center.

• 9:05-11 p.m. - Dinner in honor of His All Holiness hosted by Mayor Ron Kirk, Dallas Museum of Fine Arts, 1717 N. Harwood St.

WEDNESDAY, Nov. 5

• 9-10 a.m. - Ecumenical prayer breakfast hosted by Thanksgiving Square Foundation, 1627 Pacific St.

• 7:45 p.m. - Diocesan Grand Banquet, Fairmont Hotel, 1717 N. Akard St.

SAN FRANCISCO

THURSDAY, Nov. 6

• Noon - Arrival at Annunciation Cathedral

• 7:30-10:30 p.m. - Grand banquet at St. Francis Hotel.

FRIDAY, Nov. 7

• 9 a.m. - Breakfast at Holy Trinity Church with priests and their families.

LOS ANGELES

FRIDAY, Nov. 7

• Noon-2 p.m. - World Affairs Council Address, Regency Beverly Wilshire Hotel.

• 7 p.m. - Ecumenical Vespers, St. Sophia Cathedral, Los Angeles.

SATURDAY, Nov. 8

• 10 a.m.-2 p.m. - Environmental Symposium, St. Barbara Church, 1205 San Antonio Creek Road, Santa Barbara.

• 7 p.m. - Grand Banquet, Bonaventure Hotel.

SUNDAY, Nov. 9

• 10 a.m. - Patriarchal Divine Liturgy, Feast Day of St. Nectarios

MONDAY, Nov. 10

• 10:30-noon - St. Anthony's Monastery, 4784 N. Joseph Way, Florence, Ariz.

• 5:30 - 6:30 p.m. - Ecumenical Doxology of Thanksgiving, St. Basil's Church, 920 March Lane, Stockton, Calif.

PITTSBURGH

SATURDAY, Nov. 15

• 7-10 p.m. - Reception and Grand Banquet at David Lawrence Convention Center, 1001 Penn Ave.

SUNDAY, Nov. 16

• 10 a.m. - Patriarchal Divine Liturgy, Lawrence Convention Center.

• 1 p.m. - Diocese luncheon, Duquesne Club, 325 Sixth Ave.

JOHNSTOWN, Pa.

SUNDAY, Nov. 16

• 5 p.m. - Arrival, official greeting by His Grace Bishop Nicholas of the American Carpatho-Russian Orthodox Diocese in the USA.

• 5:30 p.m.- Dedication of cornerstone of new Chancery building.

• 6-6:45 p.m. - Doxology at Christ the Savior Cathedral, 312 Garfield St.

• 7-9:15 p.m. - Public reception and dinner at Cathedral Hall.