

## PATRIARCHAL PROCLAMATION ON THE NATIVITY OF CHRIST

† **BARTHOLOMEW**  
BY THE MERCY OF GOD ARCHBISHOP  
OF CONSTANTINOPLE, NEW ROME  
AND ECUMENICAL PATRIARCH  
UNTO THE ENTIRE PLENITUDE  
OF THE CHURCH GRACE, MERCY  
AND PEACE FROM CHRIST  
OUR SAVIOR BORN IN BETHLEHEM

*“And she gave birth to her first born son, and wrapped him in swaddling clothes and made him recline in a manger” (Luke 2,7).*

The greatest event in the history of the universe, the Incarnation of the Son of God, was accomplished almost imperceptibly. As the sacred hymnographer says in addressing the Lord, “Unnoticed, you were born in a cave.”

Truly, the Incarnated Word of God was born from the Virgin Maiden within a cave in Bethlehem during a silent night, like all other nights. He was wrapped in swaddling clothes like all the infants and was placed in the manger of the animals as an indication of His extreme humility.

At a certain moment the angel of the Lord appeared and declared to the vigilant shepherds that “today a Savior was born to you, who is Christ the Lord” (Luke 2,11). And suddenly a multitude of the heavenly host appeared praising God, but after a little while all these angels departed to heaven and the silence of the night succeeded once again the short-lived doxology of the angels.

In this way, the greatest event of the ages, God’s becoming man, was covered by silence. It was announced, revealed, and silenced. Out of the millions of human beings that were alive at the time of the birth of Christ, only a few shepherds were informed about it.

God, then, does not project His saving work. He does not impose His presence in human hearts or in human lives. The great mystery of the divine dispensation is operative, by and large, internally and mystically. At the same time, our most essential work the work of our appropriation of the grace of God, which sanctifies our hearts, is also mystically accomplished in us, as if in another cave.

Undoubtedly all apparent good works are useful and praiseworthy. The Lord Himself recommends to us that our light should shine before our fellow human beings, that they may see our good works and glorify our Father who is in heaven (cf Matth. 5,16). The Apostle Paul also recommends that we learn “to lead in good works for meeting necessary needs, that we may not



By the hand of Eleni Spandagos

Today, the Virgin bears Him who is transcendent,  
and the earth presents the cave to Him  
who is beyond reach.

Angels, along with shepherds glorify Him.  
The Magi make their way to Him by a star.

For a new child has been born for us,  
the God before all ages.

*Kontakion of the Nativity*

## Archiepiscopal Christmas Encyclical

### *The Nativity of Christ*

*To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox Communities, the Day and Afternoon Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America*

*Beloved Brothers  
and Sisters in Christ,*

As we observe the Nativity season and celebrate the birth of our Lord and Savior Jesus Christ, we do so in a time of great challenges and concerns. We have seen and experienced the tragic events of September 11<sup>th</sup>. We are aware of the tremendous suffering of those who have lost family members and of communities burdened by poverty and war. We are being challenged by economic and political repercussions that have significant consequences for the entire world. We are trying to address the complex issues of contemporary American society within our homes, parishes, and schools. We know that many in today’s world are seeking truth, assurance, comfort, and hope.

With these concerns on our hearts and minds we turn to the unique event that we will celebrate in a few days, the Christmas event, the birth of our Lord. We turn to the beautiful images and words of the Christmas narrative in the Holy Gospels, which offer timely direction for our labors in this world, specifically our compassionate response to the needs of 21<sup>st</sup> century America.

In the Gospel of Matthew we read the story of the Magi, the wise men from the East who came to Jerusalem saying, “Where is He who has been born king of the Jews? For we have seen His star in the East and have come to worship Him?” (2:2). After determining that the Christ child was in Bethlehem, the Magi came to where He was, worshipped Him and offered to Him treasures of gold, frankincense, and myrrh (2:11). The significance of this offering made by the wise men is one of the contemporary insights provided by this age-old story. First, their offering was of the highest quality. They gave gifts of tremendous substance in honor of the Savior of the world. Second, their journey of days and months revealed an expectant faith and a deep determination

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## ARCHDIOCESE NEWS

## Archdiocesan Council Resumes Meetings following Sept. 11

NEW YORK – The Archdiocesan Council, convening for the first time since the Sept. 11 terrorist attack, discussed at length the proposed Archdiocesan charter in their fall meeting, Nov. 30-Dec. 1. The Council originally was to have met in late September.

The Council also heard a report on the national Church's financial situation best described as "good news and bad news."

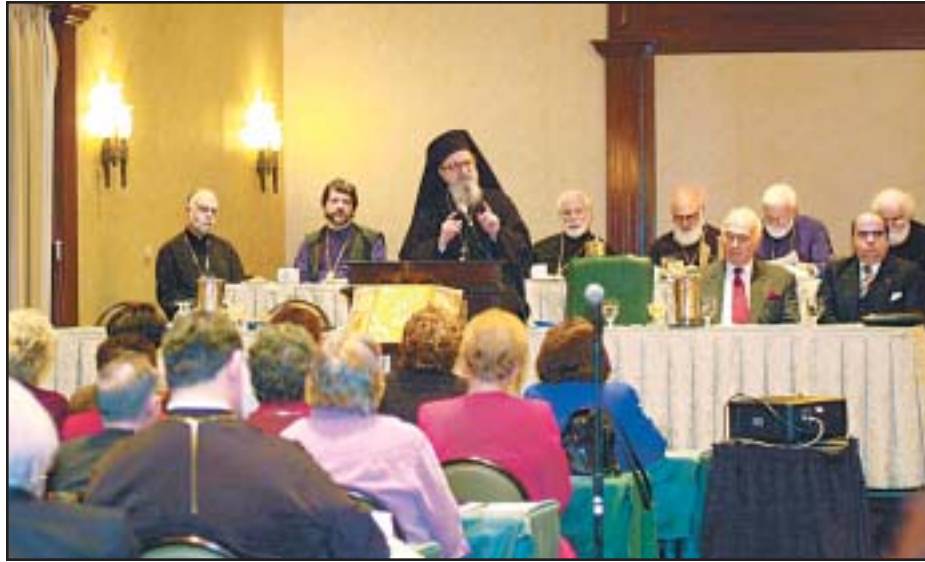
At the Archdiocesan Council's opening joint session with the National Philoptochos Board, Archbishop Demetrios reflected on the aftermath of Sept. 11, and the coincidence of holding their meetings on the Feast Day of St. Andrew. "It is very significant we meet in the aftermath of such an event on this apostolic day," he said. "On Sept. 11, we witnessed one of the most ugly, dark sights of evil. It was an extremely strong form of evil with a tremendous impact on people's lives, domestically, internationally and here in New York. It was an explosion of evil but an explosion that caused also an explosion of love... Love expressed in terms of unconditional support and generosity."

As of early December, the Archdiocese September 11 Disaster Relief Fund has reached about \$1.8 million. Church officials said distribution of the funds would begin around Christmas time with children and families of Orthodox Christian survivors of the terrorist attack.

His Eminence discussed the future of the demolished St. Nicholas Church near ground zero. He said the new church that will rise on the site "is not going to be simply a parish church. In addition, it will be a shrine with a national and an international radius of action and influence."

He said an outpouring of generous financial donations and offerings of free services to help rebuild the church are "indicative of the way people responded."

He reported the significant pledges of \$500,000 each from the city of Bari, Italy, and from the Greek government, \$400,000 from the mayor of Athens, Greece, \$ He



D. Panagos

ARCHBISHOP Demetrios delivers his keynote address to the joint session of the Archdiocesan Council and the National Philoptochos.

also reported that as many as seven architects and ,and \$, from the Association of American Plumbers Association. In addition the American Jewish Committee sent a check for \$50,000. He also reported that as many as seven architects and engineers have offered their services free to design and supervise the rebuilding of St. Nicholas, along with free offerings of service from iconographers, woodcrafters, electricians and others.

"This is indicative of the change from a negative to a very positive impact," said the Archbishop. "We realize we have orthodoxy as a gift. It has been received, it has to be transmitted. It has to be given by us to other people. And this is the spirit we should conduct our work in general and in this meeting in particular."

### The Charter

The Council spent a considerable portion of their two-day session in discussing the proposed charter. Council Vice Chairman Mr. Michael Jaharis asked for comments from council members "to help form

a consensus to present to the Ecumenical Patriarchate," which grants the charter.

Before, however the discussion, he asked the legal counsel of the Archdiocese Mr. E. Demos, to offer a concise history of the process that led to the formation of the proposed charter.

In the ensuing discussion many council members expressed their opinions about the charter, with several relating to technical language and the agreement of the English translation with the original Greek text.

Discussions also centered on questions relating to the unity of the Archdiocese, the process of electing the metropolitans and the archbishop, and the roles of the clergy-laity congresses and Archdiocesan Council.

Archbishop Demetrios and the members of the Holy Synod assured the Council that the new charter would not diminish the unity and the oneness of the Archdiocese or the role of the laity.

Mr. Jaharis told the council members that their input along with comments received from the people would be included in the consensus to be presented to the Patriarchate.

At the end of the charter discussion, Archbishop Demetrios expressed "deepest thanks for a discussion done with dignity in peace, and in a spirit of real contribution to the life of our Church."

### The Finances

The other major focus of the fall meeting was finances. In his introductory remarks to the discussion, Mr. Jaharis remarked, "We have come from a near crisis situation a year ago to a relatively stable situation."

However the events of Sept. 11 have adversely affected revenue.

In his presentation, which he described as bad news and good news, Finance Director Mr. John Barbagallo said the Church was on its way to "a record year before Sept. 11" as revenue amounts for each month "exceeded total commitment"

## Elenie Huszagh Installed as New NCC President

NEW YORK CITY — Among America's best-loved stories are those of successful immigrant families. One such story added a new chapter on Nov. 15 at the Greek Orthodox Cathedral of the Ascension in Oakland, Calif.

by Sarah Vilankulu

That is when and where Elenie Huszagh of Nehalem, Ore., a first-generation Greek American, a longtime Chicago



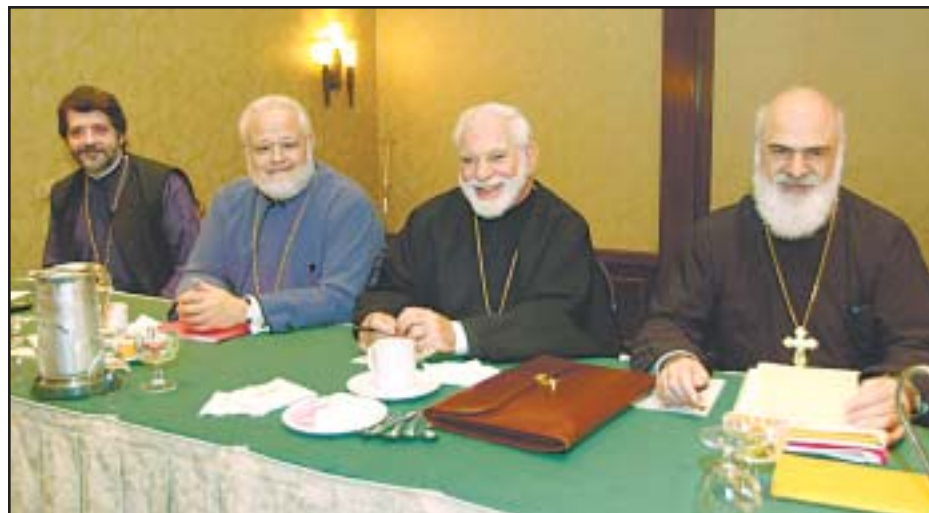
ELENIE HUSZAGH

attorney, and a prominent member of the Greek Orthodox Archdiocese of America — was installed as 21st president of the National Council of Churches (NCC).

She serves the NCC — the nation's largest organization in the movement for Christian unity, with 36 Orthodox and Protestant member communions comprising 50 million adherents in 140,000 congregations — for a 2002-2003 term of office.

As president (a part-time, non-salaried position, similar to chairman/chairwoman of the board), she plays a key role in leading and interpreting the NCC's life and work.

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D. Panagos

HIERARCHS of the Holy Eparchial Synod attend the proceedings of the Archdiocesan Council. (l to r) Bishop Nicholas of Detroit, Metropolitan Methodios of Aneon (Boston), Metropolitan Iakovos of Krinis (Chicago) and Metropolitan Maximos of Aenos (Pittsburgh).

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ARCHDIOCESE NEWS

# Archdiocese Creates Department of Philanthropy

NEW YORK – In the continuing effort of the Archdiocese to nurture her faithful and to increase her activity in the vital areas of love, care, charity, and philanthropy, Archbishop Demetrios announced the appointment of the Very Rev. Archimandrite Andonios Paropoulos as director of the newly established *Department of Philanthropy*.

The establishment of this new department was discussed at the March meeting of the Holy Eparchial Synod of the Archdiocese.

In addition to this new responsibility, Father Andonios will remain on as director of St. Michael's Home, the Greek Orthodox adult home for the elderly under the aegis of the Archdiocese of America.

The objectives and tasks of the new department, located within the Archdiocesan center in New York, will include task of encouraging and guiding the members of the Church in intensifying their philanthropic activity.

As Archbishop Demetrios stated, "We are going to follow the apostolic directive to strive so that 'our love may abound more and more with deep knowledge and all discernment' (Philippians 1:9), so that we all become the carriers of a limitless love."

The department also will work closely National Philoptochos Society members in carrying out the work of the organization. In acknowledging the role of the Philoptochos, Fr. Andonios cited the enduring and impressive work that the ladies have accomplished over the past 75 years.

He applauded their efforts in doing

the philanthropic work of the Church, and added that philanthropy is the duty not only of the women but also of all members of the Faith, men and women, young and old.

The Department of Philanthropy will closely follow developments at all pertinent governmental levels, concerning faith-based funding of charitable programs, to see if and how the Archdiocese can conduct and/or participate in government funded programs.

The new philanthropic office will strive to heighten sensitivity of parishes, Church-affiliated organizations, and the faithful to people with special needs and to encourage outreach.

Christ constantly offered works of charity and love and embraced those who for whatever reasons were either outside the community or had special needs (Luke 17:11-19, John 5:1-15,

Luke 9:10-17).

During the months ahead, this new department will survey all parishes on the number and variety of active philanthropic ministries.

In the aftermath of Sept. 11, the Department of Philanthropy acquires an additional, tremendous significance and has an awesomely enhanced mission. "We are sure," said Archbishop Demetrios, "that Fr. Andonios, with the help of God and his excellent qualifications of dedication, faith, zeal, and administrative expertise, will lead the new Department in achievements reflective of God's mercy and infinite love."



VERY REV. ANDONIOS PAROPOULOS

# Holy Synod Meets



D. Panagos

MEMBERS of the Holy Eparchial Synod after their two day meetings on Nov. 28-29. (l to r) Bishop Dimitrios of Xanthos (synod secretary), Bishop Alexios of Atlanta, Metropolitan Maximos of Ainou (Pittsburgh), Metropolitan Iakovos of Krinis (Chicago), Archbishop Demetrios of America, Metropolitan Antonios of Dardanelles (San Francisco), Metropolitan Methodios of Aneon (Boston) and Bishop Nicholas of Detroit.

# Archdiocese Celebrates Feast Day of St. Demetrios



D. Panagos

Hundreds of faithful filled St. Demetrios Cathedral in Astoria, N.Y. and reverently attended the Archieratical Divine Liturgy celebrated by His Eminence Archbishop Demetrios. The Community held a luncheon afterwards in honor of the Archbishop's name day. Shown during the services with the Archbishop is dean of the Cathedral V. Rev. Evangelos Kourounis.

# AHEPA Delegation, His Eminence, Discuss Church Efforts

WASHINGTON – An AHEPA delegation met Nov. 1 with Archbishop Demetrios to discuss strengthening cooperation in such areas as national tragedy relief efforts, St. Basil Academy and other youth activities.

The AHEPA delegation included Supreme President Andrew T. Banis, AHEPA's St. Basil Academy Chairman James Poll, Special Events coordinator Timothy J. Maniatis and Sons of Pericles Supreme President Nick Livaditis.

Their meetings were described as "fruitful" and Mr. Banis further commented, "Archbishop Demetrios de-

scribed the relationship between our two organizations during the past two years as 'outstanding' and it is my goal to continue this trend."

The Archbishop briefed the group on the status of the September 11 relief fund and the St. Nicholas Church Building Fund.

"I commend the tireless efforts of Archbishop Demetrios during the aftermath of the tragic events of Sept. 11," said Mr. Banis.

The Ahepans also said they will donate \$3,500 in Christmas gifts to the Academy.

Over the years, AHEPA has raised nearly \$2 million for St. Basil's.

### HAPPY NAMEDAY

Children from Transfiguration Church School in Corona, N.Y., were among many local parochial school students who came to the Archdiocese on Oct. 26 to wish His Eminence a happy nameday. Also shown are (l. to r.) the community's president Mr. Livanos, V. Rev. Cleopas Strongylis, deacon Nektarios Morrow and Transfiguration School Principal Helen Lydakis.



# Gov. Pataki, Archbishop Discuss St. Nicholas Future

NEW YORK – Archbishop Demetrios and Gov. George Pataki met Nov. 19 at the governor's Manhattan offices to discuss the aftermath of the Sept. 11 terrorist attack, including the rebuilding of St. Nicholas Church that was destroyed in the collapse of the Twin Towers.

His Eminence said in a press conference following their meeting that he initiated the meeting to convey his appreciation to Gov. Pataki for his efforts in dealing with the tragedy and to "share our thoughts and our plans concerning St. Nicholas, which was the only religious building directly affected, in view of the tremendous national and international



D. Panagos

ARCHBISHOP DEMETRIOS confers with Gov. Pataki at the governor's Manhattan office.

interest in the rebuilding of the church."

Archbishop Demetrios said the Archdiocese has received "very serious donations" toward the reconstruction of the church. "There is no problem with funding," he said.

He said the rebuilt house of worship would have to serve a function beyond that of a parish church, to that of a worship space for prayer and as a memorial.

Gov. Pataki spoke of the historic nature of St. Nicholas Church and that it is "important to be part of the future" in the reconstruction of the World Trade Center site and that he would "make sure St. Nicholas is part of the planning."

He also said, "We can never forget that almost 5,000 people lost their lives and we can never forget the relics lost on the site of St. Nicholas."

The governor added, "His Eminence would be part of the rebuilding process."

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There are actually two intertwined story lines here. Ms. Huszagh is the daughter of a family and of a church - both now well established in this country - whose lives were shaped by the wave of Greek immigration to the United States in the beginning of the 20th century.

Ms. Huszagh's father first arrived in the United States (as a penniless stow-away) in 1905, when the number of Greek Orthodox congregations here was beginning to burgeon. Her mother's family arrived in 1920, as the foundation was being laid for a Greek Orthodox Archdiocese in "the New World."

Although a Greek Orthodox presence in America goes back to an experiment in colonization in Florida in 1768, it was the generation of which Ms. Huszagh's parents were a part who arrived in numbers sufficient to create the need for many new congregations and an archdiocesan structure to administer them.

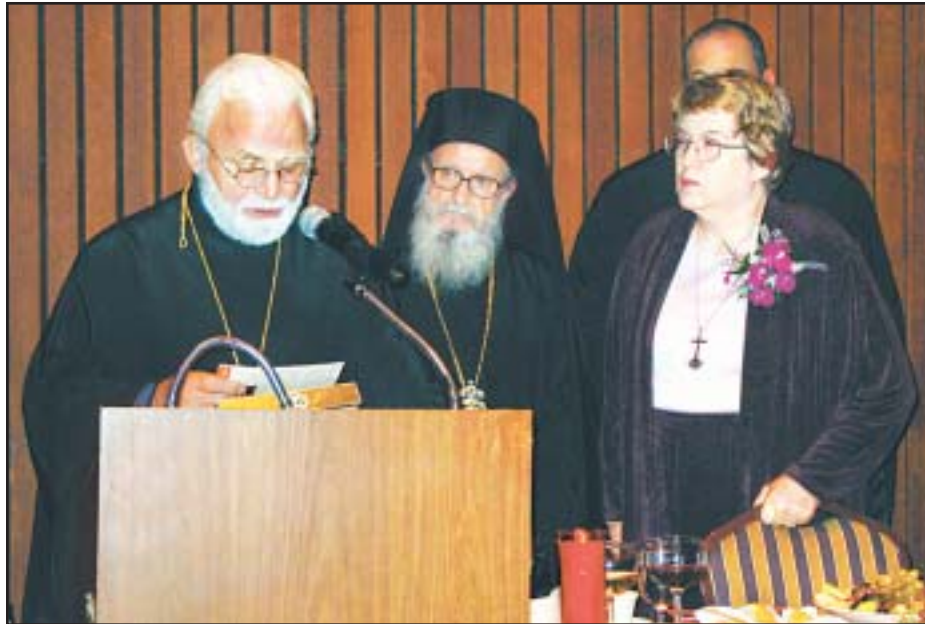
Today, the 2-million-member Greek Orthodox Archdiocese of America is the largest of some two-dozen Orthodox Christian bodies in the United States.

With a total of more than 5 million adherents, Orthodoxy has become a major faith group in the United States.

Ms. Huszagh grew up in Portland, Ore., where her father had eventually settled and became a logger after an odyssey that took him across the United States, and back and forth to Greece several times.

"The part of the story about being a logger is not your typical Greek immigrant experience," she says with her characteristic understated sense of humor. Indeed at that time, "there was only one Greek Orthodox church in the state of Oregon. It was the center of our religious and communal life. It served to bring people together, to educate us in the faith and in the culture of Hellenism."

## Elenie Huszagh Installed as New NCC President



D. Panagos

METROPOLITAN ANTHONY, presiding hierarch of the Diocese of San Francisco, offers comments at the installation of Ms. Huszagh as she and Archbishop Demetrios look on.

Ms. Huszagh's mother, one of the first registered nurses in the U.S. of Greek extraction, came to that position by way of personal adversity. When she was a young woman, her leg was amputated and, consequently, she spent a great deal of time at a hospital in Lowell, Mass., the town where she and her family had recently settled. She became an informal interpreter between the staff and other Greek patients and, after so much exposure to the world of the hospital, decided on a nursing career.

Recounting these and other cherished family stories, Ms. Huszagh says, "I come from stock that never says die!"

### The Orthodox in the NCC

The growth of Orthodoxy in the

United States in the last century came at a time when the modern ecumenical movement was getting underway. The Orthodox have been an integral part of that movement, including at the NCC, where today 11 of the 36 member communions are Orthodox (eight are Eastern; three, from Egypt and India, are termed "Oriental"); 24 are Protestant, and one is Anglican. Joining the NCC at different times, all the Eastern communions had become members by 1966. Yet, Ms. Huszagh notes, it is in recent years that they have become more visible in the NCC.

"I'm pleased with the place of the Orthodox in the Council at this time," she says. "In the past, we perceived ourselves as marginalized and were so perceived by oth-

ers, but, as the years went by, we contributed more broadly. We took our rightful place." By doing so, she says, "we bring something different to our country and to the ecumenical movement. The Eastern churches' view of the world and of reality is a benefit. We expand the choices available."

### Role of Laity Highlighted in the Greek Orthodox Church

Ms. Huszagh feels empowered to take on her role at the Council -and other church-related responsibilities - because of the active place accorded the laity in Orthodoxy. "We truly believe that we are all members of the royal priesthood of Christ," she says, making reference to the Orthodox practice of "chrismation," or confirmation, which immediately follows baptism and which confers full membership in the people of God and "a share in the priesthood of Christ."

On another note, she says, "I feel that, as a layperson in the church, my views may be more closely related to those of the communicants, the person in the pew," and, thus, of value in communicating the work of the Council to a wide audience.

In 1974, she was among five women who were the first women ever named to the Archdiocesan Council, a body composed of clergy and lay members that governs the temporal and financial affairs of the Archdiocese between the communion's biennial clergy-laity congresses.

It also has an advisory role in the election of bishops and the Archbishop. She continues as a member of that body and has served the Archdiocesan Council in many capacities, including as vice-president from 1988-1990.

Among her many commitments at the diocesan level, she is legal counsel for both the Chicago and the San Francisco dioceses.

In 1996, she was awarded the Medal of St. Paul, the highest honor that the Arch-

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What shall we bring You, O Christ,  
when You are born on earth as Man for our sake;  
for each of the creatures, who have their being from You, brings thanks to You:  
angels their songs, the heavens a star, the wise men gifts, the shepherds wonder,  
the earth a cave, the wildrness a manger, but we ~ the Virgin Mother

*Christmas Vespers*

A blessed Christmas to all,

*Leadership 100*

*The Gift that Keeps on Giving*

# New U.S. Ambassador to Greece Visits Archdiocese



ARCHBISHOP DEMETRIOS with Ambassador Miller

Orthodox Observer

NEW YORK— Thomas J. Miller, newly appointed U.S. ambassador to Greece, paid a courtesy visit Sept. 25 to Archbishop Demetrios.

After a private meeting between Ambassador Miller and the Archbishop at Archdiocesan headquarters, they held a brief press conference.

His Eminence affirmed the continuous prayers and support of the Church in America for the American people and the U.S. government, following the tragic events of Sept. 11.

"This support has been a constant characteristic of our Greek Orthodox Church in America throughout her history in this blessed country," the Archbishop said.

In remarks to the press after their private meeting, Archbishop Demetrios said, "Here is an ambassador to Greece with a deep love for Greece and with a full commitment to the principles and the values and the ideals for which America stands.

"Our discussion today was indicative of a spirit for promoting the above ideals. We pray that God will be with him as he is trying to cultivate the best possible conditions for cooperation and development between two countries which always stand for what is noble and just and true in the history of humanity."

In his statement, Ambassador Miller thanked the Archbishop for "being kind enough to offer his advice and good counsel on a number of questions that I had. I found it very, very important and useful as I leave for Greece to take up

my new responsibilities."

The ambassador continued, "I think I'll go out there because of the graciousness of His Eminence much wiser than I was a week ago in terms of how to do my job, how to carry out my responsibilities which, frankly, have changed a lot in the last couple weeks as we all know very, very well ... I want to assure him that his wisdom, his words, his leadership is something that I will take with me as I tackle the responsibilities that lay before me."

Afterward, His Eminence hosted a luncheon in the ambassador's honor, which was attended by members of the Greek and Cypriot diplomatic corps, Archdiocesan Council representatives and members of other organizations.

### Met in Washington

Following His Eminence's White House visit with President George W. Bush and other religious leaders on Sept. 21, Ambassador Miller and Archbishop Demetrios met in Washington and visited the Pentagon, site of another terrorist attack, where the Archbishop lead a memorial service for the victims.

Later that day His Eminence attended Mr. Miller's swearing in by Secretary of State Colin Powell at the State Department.

The U.S. Senate confirmed Ambassador Miller on Aug. 1.

Prior to his appointment, he served as the ambassador to Bosnia and Herzegovina (1999-2001), as special coordinator for Cyprus (1997-99), and as deputy chief of mission at the U.S. Embassy in Athens (1994-97).

# ELENIE HUSZAGH INSTALLED AS NEW NCC PRESIDENT

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diocese bestows upon a layperson.

Ms. Huszagh is a longtime member of the Greek Orthodox delegation to the NCC General Assembly (and its predecessors, the Governing Board and General Board), but says that when first appointed in 1979, "I knew little about the ecumenical world. The opportunity to extend education about my communion appealed to me greatly, but I soon learned that it's not enough to come only with our agenda. We need to come with a vision broad enough to be concerned about the whole constituency and their issues. I got better at it!"

### A Lawyer in the Lead

Among international work in which she has engaged, she is legal counsel to the World Council of Hellenes Abroad, an international entity created by act of the Greek Parliament and comprised of representatives of Hellenic organizations throughout the world outside of Greece. She is a founding member of the Hellenic-

American Chamber of Commerce Inc., established in Chicago.

Earlier in her career, she was a partner at Robins, Kaplan, Miller and Ciresi (1990-1992) and Boorstein & Huszagh (1986-1990), both based in Chicago. She was a founding partner at Miller, Forest, Downing & Huszagh, Ltd., in Glenview, Ill., where she practiced from 1970-1986, serving as managing partner from 1970 - 1982. From 1963-1970, she was an associate attorney in Chicago.

A graduate of Chicago's John Marshall Law School with a juris doctor degree, Ms. Huszagh has been admitted to the bar of the U.S. Supreme Court, the 7th and 9th Districts of the U.S. Court of Appeals, U.S. District Court, Northern District of Illinois and the Supreme Court of Illinois.

Before entering law school, Ms Huszagh received the bachelor of arts degree from the University of Chicago, where, at age 16, she was an early entrant and which she attended as a Ford Foundation Scholar.

# The Community of St. Nektarios

of Charlottz, North Carolina

In honor and remembrance of our most beloved  
Saint Nektarios, the Wonderworker,  
who is commemorated on November 9

A group of Greek Orthodox Christians has come together to build a church community that bears his name. This community was formed three years ago and with our Lord's help and blessing serves over 200 families. Recently we began construction of our first building on ten beautiful acres in southeast Charlotte.

We would like to invite all faithful Orthodox Christians to share in this blessed event and ask that you pray for us while we humbly offer our prayers for you and for your loved ones. Please submit to us the names of your loved ones, the living and those who have fallen asleep in the Lord. All names will be commemorated and your family name will be displayed in the narthex of our church forever.

May our Lord and Savior Jesus Christ's blessing be upon you always and may He multiply your generosity in your own life always.



### Instructions:

- Attach a list of names of your loved ones for whom we should pray. Also indicated if they are living or deceased.
- Below print how your name should be listed in our founders book:

Name: \_\_\_\_\_  
Address: \_\_\_\_\_  
City: \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_  
Phone: ( ) \_\_\_\_\_

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## Personal Reflections on St. Nicholas Church

About a decade ago, when I worked in the Wall Street area, I would walk past St. Nicholas Greek Orthodox Church on my lunch hour. I am part Greek, and although I was not raised in the Orthodox faith, the church had a profound impact on me.

by **Rena Stavrolakes**

The clapboard church appeared makeshift and ordinary — unadorned with its densely-coated whitewash and hand-painted sign board. Standing only four stories high, a barely-visible bell and cross beckoned from its highest point — obviously later additions to a building that once catered to a tavern's diverse clientele. I was struck by its humble dimensions — a mere 22-foot wide — so unlike the cathedral-sized houses of worship scattered throughout lower Manhattan.

One of the first days I passed by St. Nicholas under the high-noon sun, the shadow of the southern tower of the World Trade Center, which rose above it from across the street, had not yet eclipsed it. The tiny church juxtaposed to the lofty edifice suggested all sorts of analogies. St. Nick's looked more like it belonged in a Greek peasant village than an urban environment of skyscrapers. A visual reminder of the old country and also old New York, I wondered if my grandparents had ever stepped inside the Orthodox Church when they arrived from Ellis Island in 1927 — just nine years after the church's inception.

During the late 1980's, I was studying modern dance. The image of the two very different structures standing alongside each other brought to mind a duet I had seen with modern dancer/choreographer Mark Morris and Mikhail Baryshnikov. Mr. Morris, with his hanging gut, non-Grecian profile and wild flying hair, could neither compete with Misha physically nor technically. They could be likened to the mortal and the demigod. But, Morris, in his own way, had something valuable and beautiful to contribute to the modern dance movement — as did St. Nicholas to those who sought it out — and I admired the gifted, young choreographer's nerve — a quality that the short church personified.

Another interesting aspect about this place of worship roused my curiosity: it

was situated smack in the middle of a parking lot. The surrounding asphalt did not even accommodate a stray dandelion poking through a crack. This oddity along with the fact that St. Nick's stood among the tallest skyscrapers — created an illusion that the church was even more miniature than it actually was. Someone passing by on the World Trade Center's broad sidewalk might mistake St. Nick's for an auto parts shop or a parking attendant's booth. The clergy evidently were aware of this because they had mounted a sign, "Please no graffiti. This is a church." In a sense, this displayed an act of humility. Against the Manhattan skyline, the Twin Towers prominently mirrored each other, while St. Nick's remained invisible.

Later, it occurred to me that St. Nicholas was on a prime parcel of land and that the church, no doubt, had received offers from commercial developers when the Trade Centers were being built. At a certain point, I learned that these developers intended to put St. Nicholas atop a multi-leveled garage, but St. Nick's fended them off because the placement would have interfered with funerals and Easter processions.

At some point, it occurred to me that the church must have been supported by a dedicated parish — few in number but generous at heart. For me, St. Nicholas served me in a similar way that Medieval churches with stained glass windows invoked spiritual contemplation. But my little church had no brilliant panes of glass.

After I heard about the destruction of St. Nick's in the collapse of the World Trade Center's south tower, I wept. The church was a gentle testament. Never had I entered St. Nicholas Greek Orthodox Church. I never witnessed its priest swing his censer. I never heard its little echo from the priest's prayers-songs. There, I had never lit a candle in memory of my father and grandparents.

Blessed be the humble little church, now buried. Its grace reached out and touched those of us who entered its portals or only beheld it in a glance during the work-a-day rush.

Ms. Stavrolakes is a sophomore at the New School University in New York and, after a 17-year hiatus, is majoring in creative writing. She grew up in Selma, Ala., and Greenwich Village, N.Y.

## ST. BASIL ACADEMY

### St. Basil Alumnae Hold Reunion Weekend

GARRISON, N.Y. — St Basil Academy Teacher's College Alumnae Association (SBATCAA) recently held its reunion weekend that drew alumnae from New York, New Jersey, Connecticut, Pennsylvania, Illinois, Iowa and Nova Scotia, Canada.

Representatives from graduating classes ranging from 1950 to 1972 were welcomed in late June by Fr. Costas Sitiras, director, and the academy staff and treated to a Saturday evening wine and cheese reception in the Main Hall and the Stein Room, the official SBATCAA room at the Academy.

Sunday morning Divine Liturgy and Memorial Service for the departed members of the St. Basil extended family and alumnae were followed by a continental breakfast. Afternoon events included a

SBATCAA meeting, photo session, and a guided tour of the facility.

Reunion Weekend ended with a barbecue and music under the oak trees along the Hudson.

The St. Basil children, who were spending the day at the beach, returned to find a barbecue dinner waiting for them.

Any graduate or attendee of St. Basil Academy Teacher's College can become a chartered member of SBATCAA. Dues-paying members will receive a membership directory, the first compiled in recent memory. To be included in the upcoming, updated directory, or just to join, contact Bess Efstathiou, SBATCAA President, by email at [youriyayia@aol.com](mailto:youriyayia@aol.com) or by calling 201-998-7210.

### St. Basil Children Help Children of Tragedy

GARRISON, N.Y. — Touched by the tragedy of Sept. 11 and eager to give of their time and talents for the glory of God, the children of St. Basil Academy recently held a bake sale to benefit the children directly affected by the bombing.

In answer to Archbishop Demetrios' plea for assistance, the children, with the help of St. Basil trustee Kalliope Tsitsipas, took the initiative to bake various deserts: brownies, cookies, koulourakia, and baklava to raise money for the Archdiocesan September 11th Relief Fund.

The idea for the Sept. 23 bake sale came from 7-year-old Christina Koukakis who, saddened by the tragedy of Sept. 11, resolved to do something to help the lives of the children shattered by this event.

Her original idea was to sell lemonade to raise money for the Archdiocesan relief fund. When she approached her peers with her idea, they rallied under her

leadership and decided to expand the sale to include desserts that they would bake.

The children held their bake sale at St. Basil on Sept. 22-23 at the annual Pan-Orthodox Pilgrimage in Honor of the Theotokos and Life-Giving Cross. After the Hierarchal Divine Liturgy celebrated by Metropolitan Nicholas of the Carpatho-Russian Orthodox Church, lunch was served and the children held their sale.

The response from the visiting pilgrims was enthusiastic and more than \$200 was raised to benefit the children of the missing from the World Trade Center.

The children handled the entire operation. They prepared the food and drinks, made the signs, set up the tables, sold the goods, and cleaned up the area. The children of St. Basil Academy emulated the charity shown by their patron, St. Basil of Caesarea himself, towards those in need.

### Church Musicians Receive National Ministry of Music Award

NEW YORK - Presbytera Anna Gallos, choir director at St. Demetrios Church, Baltimore, and Dr. Tikey Zes, choir director at St. Nicholas Church, San Jose, Calif., are among church musicians from several religious jurisdictions recognized recently by the National Religious Music Week Alliance for outstanding service to their churches.

The Alliance is a multi-jurisdictional organization whose purpose it is to encourage all places of worship to celebrate and honor the ministry of music. The awards were presented in celebration of National Religious Music Week Sept. 23-29.

Presbytera Gallos is one of 15 religious music directors to be given Awards of Distinction, which are granted to honor church musicians for developing superior religious music programs within their places of worship, according to Selection Committee Chair Kevin Samblanet.

Dr. Tikey Zes is the recipient of one of 30 Awards of Merit given to runner-up entries.

The two Orthodox nominations, were judged by seven national judges in this first year of the program, according to Dr. Vicki Pappas, Chairman of the National Forum.

"It is a great honor", she said, "for our Orthodox Church's musicians to be so highly placed among musicians from so many other non-Orthodox jurisdictions.

An active choir director for over 64 years, starting as a teen-ager in the parish of her father, the Rev. Gerotherou, in Somerville, Mass., Presbytera Gallos, re-

ceived a bachelor's degree in theory and music, and a master's degree in church music in composition and conducting from the Eastman School of Music, also studying under the famed composer Daniel Pinkham of the New England Conservatory of Music.

While she and her husband, the late Rev. George Gallos, served at the American Farm School in Thessaloniki, Greece, Anna furthered her studies in Byzantine Chant with the renowned chanter and teacher, Eleftherios Georgiades from the Patriarchate of Constantinople.

Dr. Tikey Zes began his musical training on the violin and the piano at the age of five. He received Master of Music degrees in violin and composition, and a Doctorate of Musical Arts in composition under the renowned composer Ingolf Dahl, from the University of Southern California.

Until his retirement in 1992, Dr. Zes was a professor of music at San Jose State University, where he taught composition and conducting.

For several years, he served as concertmaster for the Musicke Faire Chamber Orchestra and was a member of the faculty string quartet at San Jose State University. He also conducted the Berkeley Chamber singers for several years, the A Capella Choir and the San Jose State University Chorus.

In 1976, while on sabbatical leave in Greece, he worked with Markos Dragoumis, an internationally known authority on Byzantine Music, notation and the transcription of Neo-Byzantine Chant.

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# New York Mayor-elect Visits Archdiocese



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NEW YORK Mayor-elect Michael Bloomberg paid a visit to Archbishop Demetrios two days before his election in November. The new mayor, who resides across the street from the Archdiocese Headquarters and His Eminence discussed various issues concerning all possible facets of cooperation between the City and the Church, in the long road to recovery and rebuilding after the September 11 tragedy.

## HC/HC REPORT

### Theological Field Education Marks 25<sup>th</sup> Year

BROOKLINE — “Recalling the Past and Anticipating the Future” was the name given the recent observance commemorating the 25<sup>th</sup> anniversary of field education at Hellenic College/Holy Cross School of Theology.

by Dr. Lewis J. Patsavos

It called to mind the beginnings of the practicum component of the theological curriculum and its growth. It also assessed the challenges of the future.

Events began with a reception to honor the chaplains who supervise students in hospital ministry, and the supervisors and parishes involved in the Field Education Program since its inception.

Several guests, all of whom relate to the program in some way, attended. These included past administrators, colleagues from the Boston Theological Institute and partners in ecumenical dialogue.

The presence of the latter was a reminder that besides learning by experience, a goal of the field education enterprise is ecumenical co-operation that fosters tolerance and understanding.

Great Vespers for the feast of St. Mark followed with a panegyric homily delivered by Fr. Alkiviadis Calivas.

Besides giving a brief synoptic history of the program, the homilist related the pastoral message of St. Mark's Gospel to the pastoral dimension of field education.

Underscored, as well, was the fact that the ultimate purpose of Field Education is the integration of theory and praxis. Consequently, true priestly formation takes place when ministry exercised in the field becomes the context for reflection on the theological principles taught in the classroom.

Following Great Vespers, a festive community dinner was held in the School's dining hall with students and their families, faculty and supervisors in attendance.

Highlight of the day's events was the program in the Maliotis Cultural Center. The large audience consisted of area clergy and laity.

It underscored the commitment of our parishes to a joint effort— that of service/diakonia to the parish by the seminary and of hospitality to our seminarians by the parish for the purpose of learning.

The evening program consisted of a panel discussion with the theme “Overcoming the Fear of Ministry.”

Four alumni of Holy Cross whose ministry has been shaped by their field education experience addressed the theme from four perspectives.

Fr. Theodore Barbas of Taxiarche Church in Watertown, Mass., spoke on the topic “Ministry to Youth in an Age of Conflicting Messages.”

Fr. James Gavrilos of St. Mark Church in Boca Raton, Fla., discussed “Reaching Out to the Deprived in a Society of Affluence.”

A third topic, “Spreading the Message of Christ in a World of Indifference” was presented by Merilynn Andruchow, a Holy Cross alumna currently at St. Vladimir's Seminary in Crestwood, N.Y.

The fourth topic, “Healing Ministry and Witness in a World of Brokenness,” was addressed by Fr. Paul O'Callaghan of St. George Cathedral (Antiochian Orthodox) in Wichita, Kansas.

Each speaker was chosen for recognized leadership in a particular area of ministry, either from when they were students or since assuming ministry in the Church.

Areas of ministry included youth work, outreach to the deprived and disabled within society, mission work and interface of parish and the surrounding community.

These areas cover to a large extent the variety of ministries available to students during their three-year involvement in field education at Holy Cross.

They exemplify the broad exposure afforded students in their practical training for ministry. They help dispel the notion that field education focuses exclusively on teaching students how to celebrate the Divine Liturgy and other sacred services.

The prevailing atmosphere throughout the day's events reflected confidence in what the school has achieved through its Field Education Program.

It also displayed hope in meeting future challenges and honored four supervisors— Fr. George Economou, Mary Frangos, Catherine Keches, and Helen Terzakis— and eight parishes for their commitment to the program.

*Dr. Patsavos is professor of canon law at Holy Cross and the director of the Field Education Program.*

# Ionian Village

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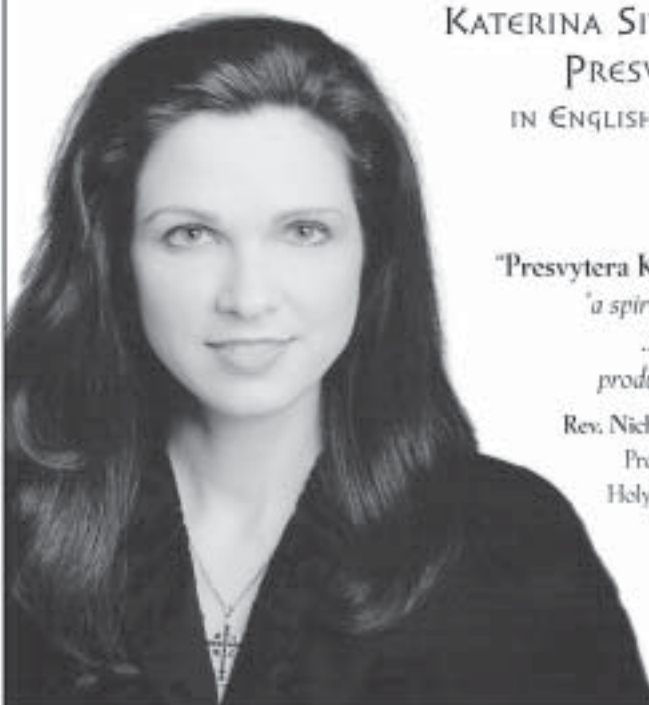
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# The Remarkable Adventure of Byzantine Venture 2001

For more than 30 years Ionian Village has provided a life-expanding opportunity for Greek Orthodox youth from around the United States to see, hear, feel, smell and taste their religious and cultural heritage.

by **Mary Golding**

Byzantine Venture 2001 continued that tradition as 193 teens from 27 states ranging from Maine and Massachusetts to California to Florida and many points in-between boarded the Olympic Airways flight from New York July 19 for a 19-day experience of a lifetime. The group included three students from St. Basil Academy. Many came from families of mixed cultures.

For most, it was their first time away from home, family and friends, a situation of mixed feelings.

Several counselors and Irene Kiritsis of the Ionian Village office at the Archdiocese greeted the nervous new group as they arrived at Kennedy Airport by car and plane, making sure they had all the essential documents for the trip and guiding them to the gate for their much-anticipated journey.

## First Leg of Journey

On the 8-hour flight to Athens (thanks to a strong tail wind), those less shy made the first efforts to get acquainted with fellow campers sitting nearby; the beginning of new friendships. Some brought video cameras to record their experiences. Everyone was really nice.

Movies, music and conversation (and no sleep) made the time pass quickly. Once on the ground at Athens' modern new airport at Spata, Michael Pappas, the Ionian Village director, and six tour buses waited to take everyone on another lengthy journey — a six-hour ride across the northern Peloponnese to the village of Bartholomaio on the Ionian coast, southwest of Patras. For many, it was a time to catch up on sleep.

The trip included a stop halfway to the camp for rest and food.

## Arrival

Around 7 p.m. the day after leaving New York, we arrived at Ionian Village to a greeting from the 35 counselors and five priests who made sure our stay and experience was enjoyable, safe and spiritual.

At the registration desk everyone is assigned to a cabin. There are 10 cabins divided into four rooms with several beds and a main common room. Anywhere from 12 to 18 are assigned to a cabin, along with three counselors. Cabins have Greek geographic names such as Chios, Crete, Delos, Epiros and others. Girls and boys were assigned separate cabins.

Dinner, a brief chapel service, welcoming skits by the counselors in the camp amphitheater, and a cabin meeting with counselors around midnight completed our first day in Greece.

## A Typical Day

Everyone stays in the camp the first four days prior to the organized excursions. The chapel bell won't let you sleep past 7:30 a.m. It also rings to let you know when each activity begins and ends.

Each day begins with a half-hour matins service in the chapel at 8 a.m. Breakfast follows in the cafeteria, then it's back

to the cabin for cabin clean-up and inspection. The cleanest cabin would be announced at dinner and, the next day, that cabin's kids would get called up first for all three meals.

The bell rings again and again to signal when we go to our first activity, according to cabin: Orthodox Life, arts and crafts, free swim either at the beach or swimming pool filled with sea water, Greek and music culture, activity, aquatics/athletics, lunch/siesta, break, flex, prep, chapel/dinner, night activity an occasional cabin meeting and then bedtime.



NEARLY 200 teens in the Byzantine Venture 2001 Program gather in the open-air amphitheater of Ionian Village.

## Kiria Sophia

Three meals a day are served. Mrs. Sophia, a very good cook, prepares breakfast, lunch and dinner with help from some helpers who live at nearby villages.

Each camper serves as a "table setter" twice during the camp session for their cabin. On Wednesdays and Fridays we fast from meat, but on most days the menu usually includes (for breakfast) boiled eggs, cereal, baskets of bread with nutella or merenda (delicious chocolate spreads), water, milk or orange juice.

Lunch and dinner were pretty much the same: salad consisting of tomatoes and cucumbers (no lettuce), the main meal, which could be manestra with lamb, meatless pasticho, mousaka, kalamari, pork with mashed potatoes, cheeseburger with french fries, grilled cheese with ham, or stuffed peppers, and feta cheese.

## Spiritual life and growth

At the end of camp, some campers revealed they had never known how to find God and didn't know whether to believe He existed, they then said that the I.V. experience helped them find God.

Five priests from the United States helped us grow spiritually: Fr. Chris Constantinides of Aurora, Ill., Fr. Regis Alexoudis of Wilmington, N.C., Fr. Dean Morales of Baltimore, Fr. Constantine Eliades of Whitestone, N.Y., and Fr. Anthony Salzman of Watkinville, Ga.

All of them related so well to us and really made us feel comfortable to really open up and talk to them. Everyone really loved Orthodox Life.

Each priest was assigned to a couple of cabins and we'd have our session kind of in the woods under the pines where it was peaceful. There, we would discuss personal, emotional issues.

The first time, we did a "self-evaluation" where we would look at an icon of Jesus Christ and really examine his features, then we'd turn it over and, on the flip side of the icon, there would be a mirror and we would have to look at ourselves and discuss how we felt. At other sessions we talked about our families and death.

Orthodox Life really brought each of us in our cabin closer together, along with worship at chapel and a Sunday night activity known as "A Night with God," this strengthened our faith and closeness with God.

"The experience of Ionian Village is a journey of faith," Fr. Constantine Moralis said of the program. "Our youth have gathered for an experience that is life changing. We come together as a faith community rejoicing in the experience of Jesus Christ. I hope and pray this experience of Ionian Village continues to be a catalyst for spiritual growth of our young people."

"This was my first year at I.V. I was extremely moved and impressed by the experience," said Fr. Regis John Alexoudis. "I first learned about the 'I.V. experience' in the 70's when I was at the seminary... I have been involved each year in Church summer camping programs, but I.V. is the most unique and is truly incredible."

Fr. Alexoudis continued, "Regarding the program, Michael Pappas is an outstanding individual, who truly eats, breathes, and lives the I.V. His leadership and expertise has made the program a smooth running one with great opportunities for spiritual enrichment and growth. Enough can not be said about all the staff—a fine group of young adults who were so self-sacrificing, so as to give much of their summer to serve our Holy Church, our Archdiocese, I.V. and our precious young people."

"It brings you into the presence of God through worship, confession, Orthodox Life discussion groups and questions and answers in Night with God," said Fr. Anthony Salzman. "It brings you face to face with yourself. You get to see where you are in life and where you want to go — and what role God and the Church will play in your life."

## On the road again (and sea)

Excursions to several important historic and religious sites in the northwestern Peloponnese — Zakinthos, Olympia,

Patras and Kalavryta — were scheduled over the next four days following our initial camp stay. Because of space limitations, campers would alternate their travel, with half going on an excursion one day, while the other half staying in camp.

**First travel day** — After waking at 6 a.m., followed by chapel and breakfast, we boarded a ferry for about an hour ride to the nearby island of Zakinthos, site of the monastery of St. Dionysios, where the relics of the saint who lived 250 years ago remain intact. His face and legs are visible from the partially open coffin he lies in, and his remains, which we venerated, emit a sweet fragrance. The monks change his slippers often because they wear out. There are stories of visitors seeing the figure of a monk walking at night, but who vanishes when approached. Dionysios is known as "the saint of forgiveness" because he forgave the murderer of his brother and hid him from the authorities.

**Second travel day** — Patras — A two-hour bus ride from the camp is Greece's fourth largest city, Patras, where the Apostle Andrew was crucified on an X-shaped cross.

At the monastery of St. Andrew, we venerated his actual skull, which smelled like roses, which is an enclosed glass container in the church.

**Travel day three** — Kalavryta — A three-hour bus trip brought us to Mega Spilaio where we visited two monasteries. One was very high in the mountains. At the other, which was 1,000 years old, we saw the Agia Lavra — the original Greek flag, more like a banner, that was held during the revolution against the Turks.

We went on to the World War II memorial where 1,300 men and women were killed by the Nazis in 1943, including children who were locked in a school that was set on fire. We then visited the relics of St. Anastasiou and kissed his skull.

**Fourth day** — Olympia — Only three nuns maintain the monastery near ancient Olympia, where the first Olympics took place. Following a brief service and monastery tour, we visited the ancient stadium and several campers "re-enacted" the first races. A 1½-hour bus ride brought us back to the camp.

Expressing his thoughts on the importance of the spiritual excursions to campers, Fr. Constantine Eliades, a veteran of 11 summers at Ionian Village, noted, "The trips they took were another plus as they came back enthused and thrilled with the historical and religious sites they visited. The proskynima to St. Dionysios of Zakinthos and St. Andrew at Patras reinvigorated their reverence for the saints and their belief in our Orthodox faith." Fr. Eliades added, "The culmination was the last night of I.V. where each camper participated in the candle lighting ceremony and expressed their thanks for this unique and marvelous experience. They left full of the Holy Spirit and faith."

## The Return Journey

Our last day at camp was Aug. 9, which included a candle-lighting ceremony in the amphitheater, where everyone commented on their experience. The next morning, after a final chapel service and breakfast, we boarded the buses and left for Athens at 5:45 a.m.

Along the way, we visited Delphi, trav-







eling by ferry across the Gulf of Corinth. The visit included climbing a mountain, for some, and visiting an 11<sup>th</sup> century monastery near Arachova.

Arriving in Athens in the evening, we were greeted by a welcome sight – McDonald's – where we ate dinner. Afterward, the boys and girls parted company, with the girls staying at the Metropolitan Hotel, and the boys at the Royal Olympic hotel.

The staff was also so amazing. The director, Michael Pappas, made sure he welcomed all of us at the airport and you really could tell how much he loved working at Ionian Village. He worked really hard so that we could enjoy such a blessing.

The counselors were awesome- they were all pretty much in their early twenties and they all had such an energy that really made us really excited to be there. They really dedicated themselves and tried



CLERGY, STAFF members and volunteers who make the Ionian Village experience a memorable one.

Our first full day in Athens included visits to the Acropolis and Parthenon, Monasteraki, and Sounion to see sunset at the temple of Poseidon. At the Parliament building, we watched the changing of the guard — the Evzones performing many impressive movements.

Sunday, the 12th, our last full day in Greece, was spent on cruise to the Saronic islands – Aigina to see St. Nektarios' tomb, where one can hear sounds like knocking coming from his grave; and the islands of Hydra and Poros.

After a three-hour return cruise, it was back to the hotel, where everyone gathered in the evening at the Metropolitan hotel for a slide show of camp memories, which marked the end of our Ionian Village experience. Next morning we returned to Spata airport for a 10-hour return flight.

**Thoughts and reflections**

Everyone came away with memories they will treasure all their lives.

One camper in particular, Peter Johns of Richmond, Va., nicknamed "Virginia Pete," videotaped 11 hours of the highlights and plans to make copies available to campers after he condenses the visit on one cassette.

He offered the following comments about his feelings on his experiences. "This past week has been one of the happiest, as far as reminiscing upon thememories I attained, as well as one of the most difficult, as far as coming to realize i cannot re-live those memories. We just took part in possibly the greatest experience of our lives."

**On a personal note**

This was the most exhilarating, inspiring experience anyone could have at age 16. Words can't describe how wonderful Ionian Village is. Upon arriving at the camp, you got this exiting feeling and you couldn't wait to see what was in store.

From the start, the campers were so friendly; everyone was so open and eager to meet new people. I've never met such a variety of youth of the same faith from all over the U.S. Making friends was the least of our worries, the only regret was that you didn't get to meet everyone and know them well.

so hard to make the campers happy.

Then we have the priests- they were all so wise about the faith and really encouraged all of us to really love the Orthodox Christian faith. During "A Night With God" (usually Sunday nights) we'd ask questions concerning the faith and they would always answer with a special knowledge and reassure us.

Most campers enjoyed Orthodox Life, which was another opportunity to strengthen our faith. We'd sit with our cabin along with a priest and we'd talk about personal issues: ourselves, our families, death- all which were very emotional and brought us all closer to each other as well as to God.

Whenever we had chapel, every camper followed along with books.

Everyone sang together and we read the prayers altogether. No one was ashamed - everyone participated.

When we traveled and visited monasteries and learned about different saints such as, St. Dionysios, St. Andrew, and St. Nektarios, one of the priests would talk about the miracles they performed and how they became saints- this really encouraged us because we were learning about those who really impacted the faith.

The camp gave everyone such a sense of peace. Everything was so beautiful- the landscape and cabins - there was even a little chapel that we were invited to go to if we ever felt alone or lost. As some of the clergy described it, I.V. was like heaven on earth- a paradise. It was.

When we traveled and saw many parts of Greece, I couldn't believe how beautiful it was. I always heard about Greece and saw some of its scenery on TV or by looking at pictures, but when I actually saw it face to face for myself, I was completely amazed.

Before we left the camp, one of the priests told us to take Ionian Village back to our homes and share our experiences with others. This is definitely a memory that will last me a lifetime.

*Mary Golding, 17, is a senior at John F. Kennedy High School, Bellmore, N.Y.*

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# OPINIONS

## EDITORIAL

### The Real Spirit of Christmas

We have reached the end of a tumultuous year that has profoundly altered our lives. The September 11 terrorist attack against the United States has caused a change in the course of history, as what we once thought was secure has proven otherwise.

We were complacent, oblivious to the realities of evil that permeates the world. But that evil revealed itself unmistakably then and in the weeks that have followed, with the deaths of thousands of innocent people, and the ongoing grief and suffering of their survivors.

The attack adversely affected nearly every segment of American society and the economy.

But the tragedy has also brought out the best in people. The public has demonstrated a goodness and generosity not been seen in a long time as Americans have generously given of themselves with money and material and moral support to the families of the victims. No better example of this humanitarianism exists than in the response by countless thousands to the Church's plea through the September 11<sup>th</sup> Fund, and to the plight of St. Nicholas Church, the only religious building to suffer destruction.

Greek Orthodox faithful have responded with tremendous generosity, giving nearly \$2 million to the Septem-

ber 11<sup>th</sup> Fund, the monies from which will benefit children of Orthodox Christian and others in time for Christmas.

The outpouring of support for St. Nicholas Church has not been limited to Greek Orthodox donors, including the Leadership 100 Endowment Fund and thousands of private individuals, but also from such diverse sources as the American Jewish Committee, the American Plumbers Association and the Boston Piano Religious Trust.

In the midst of this evil tragedy, a great amount of goodness has emerged that hopefully will serve to direct our focus this particular Christmas to its real spirit and purpose, to receive and express thanks for the gift that God gave to the world, His Son, Jesus, rather than on materialism that has been the normal mode under which contemporary society functions, and not to become self-absorbed, but to show love and concern for others.

The question is, will this attitude take root and continue into the coming year?

We certainly hope so.

At the moment, we cannot honestly say we have peace on earth, but that doesn't mean we should not pray fervently for the peace that only Christ can give to the world.

May His will be done.

## LETTERS

### ► Project Mexico ◀

Editor,

I am a Sunday school teacher and a mother of three. I am writing this letter to express the love and devotion that St. Innocent Orphanage has for their children. The orphanage is located around one hour outside Tijuana, Mexico. During the rainy season, one needs a four-wheel drive car and good tires, otherwise a good rains can get you stuck on the slippery clay ground cover. The orphanage is located in a remote location and it is quite peaceful. The children sleeping quarters are remodeled horse stables. The children sleep two or four in a room depending on age and availability. The kitchen reminds me of yiayia's kitchen.

There is a farm area and separate quarters for the priest and a large tent for guests. With money collected, they have built a new library and computer lab. They are trying to enrich these children and give them real world survival tools. Their very small church had no chairs or fancy decorations. It is just this rustic building with hand-painted large icons.

My family and I went to visit the orphanage on the Saturday of Lazarus. I was so overwhelmed with the loving and peaceful spirit of everybody there. The children were very proper and well-mannered. Each of them knew the hymns of the church and what was expected of them. What surprised me the most was the very innocent smile each one had. They don't have the luxuries that we have, or many material things.

Since my visit I have wondered how these children (ranging from 8 to 17 years of age) can have such a beautiful smile, when they have had such a difficult past? These children found a lot of love, secu-

urity, and family unity at St. Innocent orphanage. I felt privileged that for a brief moment in time I experienced the innocence of god among these children. They reminded me of what is important in our Orthodox lives and the teachings of Christ: "Help others that are not as fortunate". I could sense that a spiritual grace has entered all those that volunteer and are part of this place.

With our help and heartfelt generosity, god will bless those at the orphanage to continue His important work. St. Innocent Orphanage is run by Project Mexico, which also helps needy families by building small two room homes for them. Your support can give these teenage boys a life and these families a home. Christ is truly in their mist. Our time and monetary contribution is needed and always appreciated. Together with a lot of prayer, the charitable contributions keep those in the orphanage and building projects going forward.

Project Mexico operates under the blessing of SCOBA (Standing Conference of Canonical Orthodox Bishops in the Americas) for all Orthodox jurisdictions to participate.

You may contact Project Mexico at 619-426-4610 of PO Box 120008, Chula Vista, CA 91912-3128 or email [info@projectmexico.org](mailto:info@projectmexico.org).

Linda Taousakis  
Bethesda Md.

### ► Observer finds home in Miami ◀

Editor,

Most of our children were affected by the tragedy surrounding September 11th. Many of them didn't know how to approach this situation which fell upon our country. In fact their parents were

not sure on how to face this reality as responsible Orthodox Christians. The community needed to be assured that their reaction to these events would emulate the official response of our Church.

Many of our children asked, "How did our Archbishop who lived in New York react to the destruction caused by the attack?" Many teachers were put into the position of having to carry the banner of the Orthodox stance on this grave matter.

Needles to say, everyone turned to our Archdiocese Orthodox Observer to find the pulse of the Church's reaction. Teachers read the letters of our Hierarchs in the classroom. Many followed with attention the footsteps of our beloved Archbishop who visited various disaster sights.

One of the outcomes of this event is the fact that we are now using the Orthodox Observer to show how the Church reacts to the world that we live in. The young people read these articles with their teachers and learn to understand the Church's position on various contemporary issues that effect all of us.

This event had a positive side to it. It allowed us to rely on our wisdom from the past. Our Holy Orthodox Tradition became the essential means to sort everything out in such away that our restored confidence came from God alone. The Church's way of handling these matters became our way to handle them. The meaning of God's way finally hit home in the classroom. Due to this event a real awakening has taken place.

The Orthodox approach has been experienced as the solitary and only life giving approach. The Life of Christ has once again been integrated into the life of our children, teachers, parents, and the entire community.

V. Rev. Fr. D. Stavroforos  
Mamaiaes  
Dean of the Cathedral  
of St. Sophia, Miami

### ► Moved to tears ◀

Editor,

I want to compliment the Orthodox Observer on the "September 11 Tragedy" special edition, it moved me to tears and inspired me to share my feelings as I have attached and expanded below.

Raised by my grandparents, immigrants from Samos Island in the early 1900's, the significance of being Greek Orthodox and what it means to be Greek Orthodox was deeply rooted in my upbringing. I believe my words only begin to express the passion and fervor I feel in being an Orthodox Greek - they taught me well...

Constandino (Dino) Lambros  
Holmdel, NJ

### ► Reflections on the tragedy ◀

Editor,

The recent cataclysmic events that occurred in the United States on September 11 make it imperative that all Americans, especially our young people, understand the value of history in today's world.

We, as a people and nation, cannot remain great nor can we hope to improve our lives without a good understanding of history. Perhaps, if previous generations had taken grater care to obtain an awareness of the past, many of the great-

est disasters could have been avoided.

Today, more than ever, we should stress the lessons of the past not only for personal fulfillment but as a means to understand (a) why conflicts among countries exist, (b) why so many young people are confused, and (c) why we as a nation have at times become so complacent that we forget the responsibility we have to our Nation and to each other. No, the study of history will not solve all of our problems. However, a thorough, comprehensive study of history may give us the insight to built and preserve a better world.

John Micklos  
Baltimore  
(retired history teacher)

◆ ◆ ◆

Editor,

I had planned to respond to your item regarding why no one had spoken out about stem cell research to your paper, but after the Sept. 11 tragedy, I changed my mind.

Hard to believe what a difference a few hours can make. I think the reason this affected me so much was not only the number of people who lost their lives, but the fact that without God's help it could have been so much worse. I was a visitor at the Trade Tower on the 30th of August. While I was there, I'm sure at least 500 other people were present.

So as I said, if this had happened before Labor Day weekend many more thousands of people would have been in New York City and in the Trade Tower and the loss of life could have been so much worse.

The people of this country will never be the same, but we can recover, if we have faith in God and His ability to heal all wounds, whether they are wounds of the heart or the body. However if we lack real faith, the healing process could take a lot longer.

As I told my daughter, this is one reason why we need God and His abiding love in our lives, so when unexplainable tragedies happen, we have somewhere to turn and don't feel so completely alone, even though we are injured in our heart and mind. With God's help and our faith in Him we will overcome this and anything else that we face in this life.

Fran Glaros  
Clearwater, Fla.

◆ ◆ ◆

Editor

We congratulate you on an inspired, 'September 11,' special edition.

My sister and I are proud of the impressive contributions that Greek Americans have made to the city of New York. We are saddened that some of them lost their lives, during the vicious attack against The World Trade Center. Our hearts broke, too, after learning that beloved, Saint Nicholas Church had collapsed.

Kally and I are second generation Americans of Greek ancestry. We are proud of our Greek American heritage. Surely, New York's Greek community will occupy a prominent position in the rebuilding of that city's spiritual, economic, and social structure.

Michael J. Tsangaris  
Kally J. Tsangaris  
Merrillville, Indiana

# PATRIARCHAL PROCLAMATION ON THE NATIVITY OF CHRIST

► page 1

be fruitless" (Tit. 3,14).

Man's most serious and important work, however, is his sanctification, which is accomplished through the grace of God, the observance of the divine commandments and through inconspicuous internal work, aimed at the purification of our inner life from every evil thought.

Pursue peace with all, and sanctification, without which no one can see the Lord, the Apostle recommends. And he also adds the two fundamental elements for our sanctification. Take care lest you find yourselves far from the grace of God, and that you let no root of bitterness exist in you, which may grow and cause disturbances whereby many may be polluted (cf. Heb. 12, 14-15).

All of us, the faithful, desire that our heart becomes the new cave where Christ is received, so that we may be reborn. What is required for this to be done, beyond our apparent good works, is the invisible work of the purification of our heart, from every tumult and bitterness from evil memories and vain imagination, so that the grace of God may come to sanctify it and Christ may find it appropriate to dwell within us. There in the purified cave of the heart of each of us the mystery will be accomplished, on account of which Christ was born in the cave of Bethlehem.

Our existence will be sanctified and deified, and we shall be reborn in the Holy Spirit. In this way, reborn and renewed,

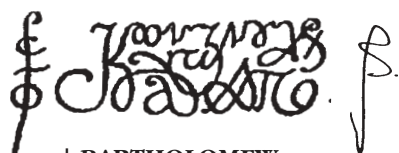
we shall partake of the whole life of Christ from His birth to His crucifixion and His subsequent resurrection and ascension into heaven.

Keeping these in mind, let us celebrate, according to St. Gregory the Theologian, "not in a festive but in a godly manner, not in a worldly but in a transcendent manner, not for what are ours but for what are of the One who is ours, that is, those of the Master... , not for those of creation but for those of recreation" (PG 36:316A-B).

May we all become worthy to see Christ being born and received properly within our hearts. Then, we shall celebrate in a godly manner the joyous feast of the invisible birth of Christ through our wholehearted participation in the welcome extended to Him in the world.

The grace and rich mercy of Him, who was born in Bethlehem and was made to recline in a manger, Christ our Lord and God, be with you. Amen!

At the Phanar, Christmas 2001,



† BARTHOLOMEW  
of Constantinople  
Your fervent supplicant before God

# Archiepiscopal Christmas Encyclical

► page 1

in response to the revelation of God. They left their homes, they traveled to a distant land under the constant threat of peril, they lived sacrificially, they offered themselves.

This Christmas story has a momentous application to our daily lives and to the work of our parishes. Above all, the selfless offering of the Magi to the Christ child inspires each one of us to come and worship Him. For the encounter with Christ, the experience of His life-changing presence, leads us to offer to Him not simply earthly treasure but the gift of ourselves. Further, as we offer our lives through faith and worship, we are guided by Him in offering the treasures of our Orthodox Christian faith "to those who are far off and to those who are near" (Ephesians 2:17).

First, we must offer the best that we have, for our offering is both to God and to humankind. Quality, distinction, and value should not only be descriptive of the essence of Orthodoxy, but it should also refer to the measure of our gifts of time and resources, to the manner in which we offer to the ministries and appearance of our parishes, and to our persistent response to the spiritual longings and physical burdens of our world. Second, we should have a sacrificial commitment to offering the abundant mercy and eternal truth of God to people in desperate need of both. We should go out and embrace the weary and distraught; we should discuss, plan, and implement vital ministries that will offer the love and power of the Gospel; we should labor with the expectation that God will guide us in His infi-

nite wisdom, that lives will be transformed, that miracles will happen; and, with a renewed commitment to *Offering Our Orthodox Faith to Contemporary America*, the theme of our 2002 Clergy-Laity Congress, we will have an enduring impact of eternal consequences upon the people of our country and our world.

Therefore, as we celebrate the blessed Nativity of Jesus Christ, let us do so in the manner of the Magi. Listen to God's call, and journey to new places and new heights of service. Offer the treasures of our Orthodox Christian faith in a manner that reveal their value and relevance to the challenges and needs of our contemporary world. Diligently seek the will of God who became human being for us, and salvation will be offered through your life to those around you.

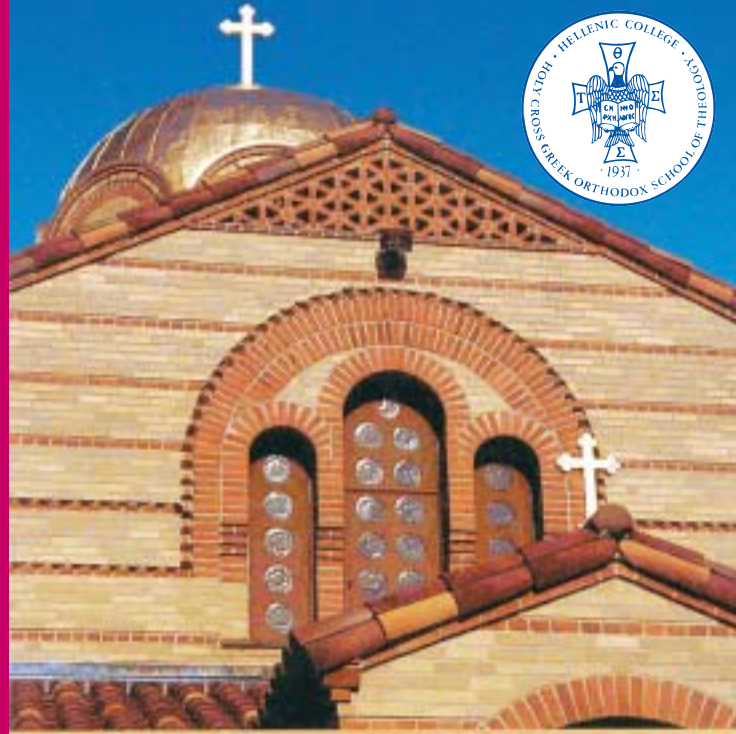
May I offer to you my fervent wishes that the joy of this season fills your hearts, your homes, and your parishes and that the very same joy will accompany you throughout the dawning New Year. The Prince of Peace has come, He has offered Himself to each one of us, and He has promised to be with us all the days, to the end of time, to the end of the world (Matthew 28:20).

With paternal love in Christ,



† DEMETRIOS  
Archbishop of America

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# RELATING TO THE *Faith*

## From the "Unknown God" to Jesus Christ

The existence or non-existence of God preoccupied many ancient Greek and non-Greek philosophers and thinkers. No matter how well one eats and drinks; no matter how many times one indulges in physical pleasures; no mat-

by Fr. Demetrios Constantelos

ter how many material things one may possess; no matter how many books one might have read and how much one may know, one is constantly a pilgrim, in a perpetual quest. The thinking person is never satisfied with the fulfillment of biological needs and intellectual achievements. There remains an emptiness within us which seeks to be filled and satisfied with something other than material possessions and accumulation of knowledge.

Thus, as little birds instinctively open their mouths for food, human beings instinctively, search for their gods or God.

"The sea does not rise in waves unless the wind blows, nor is the tree set in motion unless the wind touches it; so also man does not act unless he is impelled by the heavenly providence," writes the ancient Greek historian Kallisthenes (d. 327 BC), a disciple of Aristotle. And some four hundred years later, the Stoic philosopher Epiktetos (dc. AD 120) wrote that "when darkness falls and you find yourself alone, do not be afraid; for you are not alone, God is within you!"

Greek antiquity, especially the centuries known as Hellenistic, experienced religion with intensity, and religious worship was pursued with passion and even frenzy. Greek philosopher the Stoics in particular, conceived of and inherited a passion for a personal god in as vivid a fashion as some Hebrew prophets of old. "If a man could only subscribe heart and soul, as he ought, to the doctrine that we are all primarily begotten of God, and that God is the father of all human be-

ings and of gods, I think that man will entertain no ignoble or mean thought about himself," writes Epiktetos.

But what is God? In a prayer of the Greek Orthodox liturgy, God is described as *anekphrastos, aperinoetos, aoratos, akataleptos, aei on, osautos on*; that is, God is beyond description, beyond understanding, invisible, incomprehensible, always existing, likewise alwa the same. At the same time God is called *philanthropos, evergetis, eleemon, panoiktirmon*, lover of the human person, benefactor, merciful, all compassionate. Thus, while God is forever incomprehensible, to the searching mind and the loving heart God is comprehensible and existential because God's love became incarnate in the person of Jesus the Christ in whom the totality of God dwelt (cf. Colos. 1: 19). What the ancient thinkers and visionaries, prophets and philosophers, could not reach in time and space was revealed by God in Christ, the ulti-

mate Love, and those who love fellow man and beast, flowers and trees, mountains and hills, rivers and lakes, deserts and green pastures, clouds and rain, those who love the cosmos -and cosmos means beauty -abide in God; and the more you love the cosmos the more you love God, "the more you love God the more you enter into God," as Clement of Alexandria put it (cf. 1 Jn 4:6)

Thus the encounter of Jesus the Christ with searching Greeks (Jo. 12:20-22) and the exclamation of Christ that "the hour has come for the Son of Man to be glorified (Jo. 12:23) highlights both the arrival of the Greeks at the end of their quest, but also the vision of the Hebrew rabbi that the visit of the searching Greeks was the sign that his message (*evangelion*) would be carried outside of the limited space of Palestine to a wider world. The search had come to an end and the emptiness in the human heart could be filled to the brim.

The search of the Greeks for the "unknown god" coincided with a growing expectation the Jewish people for a messiah -a liberator from a foreign rule (the Romans) but also from Sin guilt, and fear of death. By the first century, Judaism had absorbed much of Greek culture. For more than 300 years the Greek language, Greek philosophy, Greek aspects of culture had influenced Judaism to the extent that Hellenized Judaism produced important literature in Greek including Philo and Josephus.

The Wisdom Literature of the Old Testament and the New Testament books, both products of Hellenistic Judaism, reflect a literary level and many features characteristic of Greek biographical, didactic, and historiographic literature. Biblical scholarship of the last twenty-five years has convincingly demonstrated that the Gospels in particular, but also other books of the New Testament such as Acts of the Apostles, are related to several types of Greek literature. The Gospels of Matthew, Luke, and John, and to some degree even Mark, appropriate various Greek literary devices and techniques to advance their objectives. The dramatic element and the dialogic motif are clearly Greek classical influences reflecting the Greek cultural background in which the Gospels were written.

The Jewish diaspora but also Jewish Palestine proper was extensively Hellenized. A distinction between Judaism of the Diaspora and Judaism of Palestine has been described as artificial. The hellenization of the Jews was voluntary, and reaction against Hellenic thought, literature, history, poetry, theatre, art, architecture, onomatology was minimal. Most of the Jews of all classes spoke Greek than what was believed twenty five years ago.

The name Hellenes [Greeks] was no longer used in terms of race but of education, culture. Racism as such was foreign to the ancient Greeks. The "barbarian" was not of an inferior race but of a less advanced civilization, education, learning. Hellenized Phoenicians, Syrians, Jews could be called Greek as in Mark 7:26 (cf. Rom. 1:16; Gal. 3:28; Col. 3:11). The heritage of Greece be-

came ecumenical after the conquests of Alexander the Great, who established numerous Greek cities in the Near and the Middle East, disseminating Greek

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The observations and descriptions provided in this column are from the Interfaith Research Project (IRP). They are offered to intermarried spouses and couples who either attend a Greek Orthodox Church or are associated with a Greek Orthodox Church. This information will help parents and teenagers face the unique challenges that may emerge in an inter-Christian, intercultural household. Intermarried parents who acquaint themselves with the information will be in a better position to address these challenges if they surface when their children reach adolescence.

by Rev. Fr. Charles Joanides, Ph.D./LMFT

Early family of origin experiences tends to play an important role in how an adolescent might view culture and religion. Prolonged parental indifference toward religion and culture in all probability will have a negative impact on children's perception of religion and culture.

One focus group participant stated,

## INTERFAITH *Marriage*

### How Adolescents View Culture, Religion

"They say that hindsight is 20/20. I think this is correct regarding our topic tonight. My wife and I never put church attendance high on our list. Our busy schedules made it easy for us to ignore church attendance. So, now that our children are teen-agers, they don't seem to have much interest in religion or their parent's ethnic backgrounds."

Similarly, if children are raised in an intercultural, interfaith family that is conflicted over culture and religion, and this conflict persists unchecked, then it is significantly more probable that they will reject the value of culture and religion altogether when they reach adolescence, or be influenced by their peers' perceptions of culture and religion.

"There's no doubt in my mind, our

constant bickering over our religious differences soured our teen's attitude toward religion," stated one respondent.

Intermarried parents who have a sound understanding of each others' religious tradition, and are generally in agreement about religious matters, are in a better position to address their adolescent's religious questions.

Parents who have been in agreement about their religious and cultural differences and have offered clear messages to their children regarding religion and culture, will likely encounter fewer and less intense challenges.

"When we first got married, we both knew that neither of us could change. So, we talked about our religious and cultural differences very carefully to try and develop a

good understanding before we had children.

These conversations helped because we were able to make many decisions related to our future children's religious upbringing. We also resolved to help them develop a respect for both parents' religious and cultural backgrounds."

Prolonged parental indifference or lingering conflict will have a negative effect on adolescent's religious development.

Adolescence is a time when everything is questioned, including culture and religion. As such, intermarried parents should expect their teenagers to scrutinize and question their parent's cultural and religious values and beliefs.

Parents who lack knowledge about their respective religious traditions, or have conflicted feelings over their religious and cultural differences, will likely fail miserably at addressing their adolescent's religious questions and needs.

"I don't really know my religion – not to mention my husband's religious background," stated a frustrated mother. "And I know that this has had a bad effect on our kids' religious education because I never really have known how to answer their questions."

Parents must remember that actions speak louder than words. If teenagers discern that their parents are saying one thing to them regarding the value of religion and culture, and demonstrating another, their teen-ager's efforts to develop a strong religious and cultural identity will be negatively impacted.

When parents fail to celebrate their cultural differences or live out their religious beliefs, their children's religious and cultural development will generally be negatively impacted. "When we were young, we went to church because our parent's made us go. We didn't ask all these questions that kids ask today.

So, I didn't learn much about my religious background. Today it's different. Kids question everything, including the value of religion, and if you don't have good answers, they may take the answers they get from their friends or the TV."

Permitting adolescents the latitude to question religious beliefs can prove to be a necessary part of their efforts to personalize their religious beliefs.

Inter-Christian parents should welcome questions from their adolescents, and view their questions as opportunities for all members of the family to develop a deeper cultural and religious identity.

"Before having children, I think I can safely say that I didn't know my Orthodox faith," stated one mother. "When we were blessed with our first child, I decided to educate myself, and now I feel comfortable when I talk to my teenagers about religion.

There are really great resources available today to help parents. No Greek Orthodox parent has to be in the dark any longer about the faith. Yes, it takes some effort, but it can make all the difference in the world to a family's religious and spiritual participation."

Intermarried parents with adolescents generally try to help them develop a respect for other faith groups, while also helping them grow into a personal faith commitment in the church where they were baptized.

When parents remind adolescents that they are part of a rich religious tradition that can facilitate a meaningful relationship with God, this positive emphasis assists them in discerning the value and worth of being religious.

If parents spend most of their time disparaging other religions and cultural groups, such activity may simply serve to reduce adolescents' respect for their religious and cultural heritage.

## Τώρα η Διαρκής Ενημέρωση από την Ελλάδα είναι Σημαντικότερη από Ποτέ

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# ΣΥΝΕΔΡΙΑΣΕ ΤΟ ΑΡΧΙΕΠΙΣΚΟΠΙΚΟ ΣΥΜΒΟΥΛΙΟ

ΝΕΑ ΥΟΡΚΗ. – Υπό την προεδρία του Σεβ. Αρχιεπισκόπου Αμερικής κ. Δημητρίου και με τη συμμετοχή των Ιεραρχών της Ιεράς Επαρχιακής Συνόδου συνήλθε το Αρχιεπισκοπικό Συμβούλιο την Παρασκευή 30 Νοεμβρίου και το Σάββατο 1 Δεκεμβρίου στην Νέα Υόρκη.

του Σταύρου Η. Παπαγερμανού

Η φθινοπωρινή συνεδρία του Αρχιεπισκοπικού Συμβουλίου που πραγματοποιήθηκε με καθυστέρηση δύο περίπου μηνών λόγω των τραγικών γεγονότων της 11<sup>ης</sup> Σεπτεμβρίου χαρακτηρίστηκε από πνεύμα αδελφωσύνης και ομοψυχίας που εκφράστηκε επανειλημμένα από τα μέλη κατά την διάρκεια των συνεδριάσεων.

Παράλληλα με το Αρχιεπισκοπικό Συμβούλιο πραγματοποιήθηκαν ως έθιμοι και οι συνεδριάσεις του Διοικητικού Συμβουλίου της Εθνικής Φιλοπτώχου Αδελφότητας. Ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Δημήτριος στην εναρκτήριο ομιλία του και απευθυνόμενος από κοινού στα μέλη του Αρχιεπισκοπικού Συμβουλίου και της Φιλοπτώχου έκανε μια σύντομη αναφορά στα πρόσφατα γεγονότα που επηρέασαν έντονα την Εκκλησία και τους πιστούς και έδωσαν την αφορμή να εκδηλωθεί και να εκφραστεί το αγαθό, η αρετή και η ανιδιοτελής προσφορά εις αντιμετώπιση και αντιπερισπασμό της απρόσμενης έκφρασης του κακού. «Οι φοβερές τρομοκρατικές εκρήξεις της 11<sup>ης</sup> Σεπτεμβρίου προκάλεσαν μια απρόσμενη έκρηξη αγάπης και προσφοράς» είπε χαρακτηριστικά ο Αρχιεπίσκοπος.

Σε άλλο σημείο και έχοντας εξιστορήσει τις προσφορές αγάπης, υπηρεσιών και χρημάτων από όλα τα πλάτη και τα μήκη του πλανήτη τόσο για τον έρανο ανακούφισης των θυμάτων, όσο και για την ανοικοδόμηση του Αγίου Νικολάου είπε πως «όλα αυτά αποτελούν την θετική αντίδραση του καλού και μας θυμίζουν ότι έχουμε το προνόμιο, την ευλογία και τη χάρη του δώρου της Ορθοδοξίας, δώρου που έχουμε ιερό καθήκον να μεταδώσουμε και στους άλλους». Προέτρεψε έτσι και τα δύο σώματα «να προσφέρουν τις συνεδριάσεις αυτές ως δώρο προς την Εκκλησία και το πιστό και αφοσιωμένο πλήρωμά της, αλλά συνάμα και ως δώρο της Ορθοδοξίας προς τον κόσμο ολόκληρο».

## Για την Χάλλη συζήτησαν Αρχιεπίσκοπος και Grossman

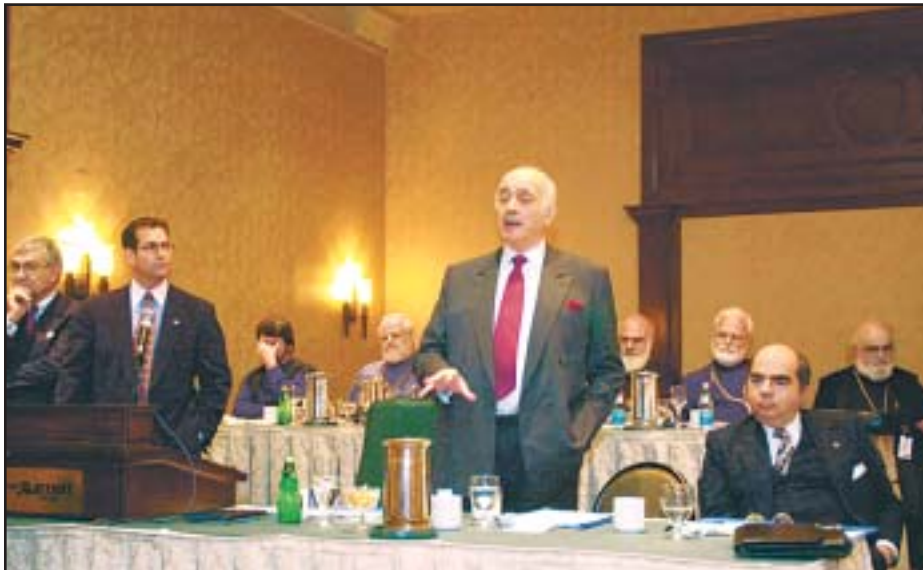
ΝΕΑ ΥΟΡΚΗ. – Με τον Αμερικανό υφυπουργό εξωτερικών, αρμόδιο πολιτικών υποθέσεων κ. Marc Grossman που βρίσκονταν στην Νέα Υόρκη συναντήθηκε στα μέσα Νοεμβρίου ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Δημήτριος.

Στη συνάντηση που πραγματοποιήθηκε στο ξενοδοχείο Waldorf Astoria με πρωτοβουλία του κ. Grossman, συμμετείχε και ο νέος πρέσβης των Η.Π.Α. στον Οργανισμό Ηνωμένων Εθνών, κ. John Negroponte.

Συζητήθηκαν θέματα που αφορούν τις τελευταίες εξελίξεις σε παγκόσμιο επίπεδο καθώς επίσης και το θέμα της επαναλειτουργίας της Θεολογικής Σχολής της Χάλκης για το οποίο ο Αμερικανός Υφυπουργός έχει επανειλημμένα επιδείξει ιδιαίτερο ενδιαφέρον. Ο κ. Grossman τόνισε ότι συνεχίζονται οι προσπάθειες του Υπουργείου Εξωτερικών και ευελπιστεί σε μία σύντομη επίτευξη λύσης του θέματος.

Ο Αρχιεπίσκοπος Δημήτριος ευχαρίστησε τον κ. Grossman για τις άοκνες προσπάθειές του εκφράζοντας συγχρόνως την ευαρέσκεια του Οικουμενικού Πατριάρχη κ. Βαρθολομαίου.

## «Το δώρο της Ορθοδοξίας, έχουμε ιερό καθήκον να το μεταδώσουμε στον κόσμο ολόκληρο»



Ο αντιπρόεδρος του Αρχιεπισκοπικού Συμβουλίου Μιχαήλ Τζαχάρης κατά την διάρκεια των συνεδριάσεων. (πάνω)

Μέλη του Αρχιεπισκοπικού Συμβουλίου και της Φιλοπτώχου Αδελφότητας παρακολουθούν την εναρκτήριο ομιλία του Αρχιεπισκόπου. (δεξιά)

Οι εργασίες του Συμβουλίου συνεχίστηκαν με την οικονομική έκθεση και την επ' αυτής συζήτηση που ακολούθησε καταλήγοντας στην διαπίστωση ότι παρά τις άκρως αρνητικές επιπτώσεις της 11<sup>ης</sup> Σεπτεμβρίου και την εν γένει οικονομική ύφεση, η εικόνα που παρουσιάζουν τα οικονομικά της Αρχιεπισκοπής είναι «σχετικά σταθερή». Ιδιαίτερη ικανοποίηση προκάλεσε στα μέλη η διαφάνεια και η ειλικρίνεια που χαρακτηρίζει τους επι των οικονομικών χειρισμούς. Συζητήθηκε επίσης σε έκταση ο अपαράδεκτα μικρός προϋπολογισμός της Ιεράς Αρχιεπισκοπής σε σχέση προς το πραγματικό μεγεθός της και τις υπάρχουσες δυνατότητες, καθώς και τρόποι αύξησης του προϋπολογισμού αυτού. Επιπλέον έγινε αναφορά στο θέμα της εισφοράς των κοινοτήτων και των εναλλακτικών μεθόδων συλλογής της. Μεταξύ άλλων ανακοινώθηκαν οι σχεδιασμοί δημιουργίας Γραφείου Αναπτύξεως και ιδιαίτερου Αποθεματικού Ταμείου.

Ακολούθησε εκτενής συζήτηση επί του προτεινόμενου Καταστατικού Χάρτου της Αρχιεπισκοπής. Έγινε ενημερωτική αναδρομή στο ιστορικό του προτεινόμενου καταστατικού καθώς και του προηγούμενου εν ισχύ καταστατικού του 1977, δίνοντας έμφαση στο ότι ο Καταστατικός Χάρτης κατ' ουσίαν παραχωρείται από το Οικουμενικό Πατριαρχείο.

Ο αντιπρόεδρος του Αρχιεπισκοπικού Συμβουλίου ζήτησε από τα μέλη να εκφράσουν ελεύθερα συγκεκριμένες απόψεις ώστε να διαπιστωθεί ποιές από αυτές έχουν κοινή αποδοχή για να παρουσιασθούν στο Οικουμενικό Πατριαρχείο.

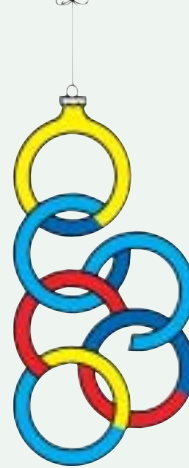
Διατυπώθηκαν απόψεις σε μορφή γενικών σχολίων αλλά και εξειδικευμένων κατ' άρθρον παρατηρήσεων. Εκτός των τεχνικής υφής παρατηρήσεων που διαπιστώθηκε ότι αφορούσαν μεταφραστικές λεπτομέρειες, οι γνώμες που εκφράστηκαν συνέκλιναν στην κοινή επιθυμία των μελών για την διαφύλαξη και προαγωγή της ενότητας και του ενιαίου της Αρχιεπισκοπής Αμερικής. Άλλες απόψεις αφορούσαν την επιθυμία αυξημένης συμμετοχής στην εκλογή Μητροπολιτών και του Αρχιεπισκόπου. Κατέστη εξ άλλου σαφές ότι ο ρόλος του λαϊκού στοιχείου στις υποθέσεις και στη ζωή της Αρχιεπισκοπής παραμένει ισχυρός, άν' όχι ενισχυμένος και υπό το προτεινόμενο καταστατικό.

Στο τέλος των επι του Καταστατικού συζητήσεων ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Δημήτριος εξέφρασε την ικανοποίησή του για το κλίμα αξιοπρεπείας, ειλικρινείας και ευθύνης που επικράτησε κατά την διεξαγωγή της συζήτησης και για το πνεύμα δημιουργικής προσφοράς ιδεών και απόψεων που χαρακτήρισε τις εργασίες.

Οι εργασίες συνεχίστηκαν την επομένη Σάββατο 1<sup>η</sup> Δεκεμβρίου με την παρουσίαση και συζήτηση των αναφορών των τμημάτων Ελληνικής Παιδείας, Μικτών Γάμων, Επικοινωνιών, Νεολαίας, Διαδικτύου και Πληροφορικής, των ιδρυμάτων Ακαδημία Αγίου Βασιλείου και Ελληνικό Κολλέγιο/Θεολογική Σχολή Τιμίου Σταυρού και της επιτροπής Νομικών Θεμάτων.



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# Τον Αρχιεπίσκοπο Δημήτριο τίμησε η Κυπριακή Ομοσπονδία



D. Panagos

Στην φωτογραφία από την εκδήλωση (από αριστερά) ο κ. Σάββας Τσίβικος, ο κ. Ανδρέας Κωμοδρόμος, ο κ. Νίκος Ρολάνδης, ο Αρχιεπίσκοπος κ. Δημήτριος, ο κ. Φίλιπ Αγγελίδης, ο κ. Νικόλαος Μπούρας και τελετάρχης της βραδιάς κ. Τζον Μεταξάς.

NEA ΥΟΡΚΗ. – Σε μια σεμνή και συγκινητική εκδήλωση η Κυπριακή Ομοσπονδία Αμερικής, τίμησε με το βραβείο «Λαϊφτάιμ» τον Σεβ. Αρχιεπίσκοπο Αμερικής κ. Δημήτριο, στην διάρκεια της ετήσιας χοροεσπερίδας, που είχε αρχικά αναβληθεί τον περασμένο Σεπτέμβριο και τελικά έλαβε χώρα το βράδυ της Κυριακής 2 Δεκεμβρίου στην αίθουσα δεξιώσεων Terrace on the Park του Κουίνς. Στην ίδια εκδήλωση κατά την οποία γιορτάστηκε και η επέτειος των 50 χρόνων της Κυπριακής Ομοσπονδίας, τιμήθηκαν με το βραβείο «Δικαιοσύνη για την Κύπρο» ο ελληνικής καταγωγής πολιτικός από την Καλιφόρνια κ. Φίλιπ Αγγελίδης, οικονομικός διευθυντής της ίδιας πολιτείας και ο πρώην πρόεδρος της Ομοσπονδίας κ. Ανδρέας Κωμοδρόμος. Τέλος, με ειδικό βραβείο «ανθρωπισμού και φιλανθρωπίας» τιμήθηκε ο επιχειρηματίας και φιλάνθρωπος κ. Νικόλαος Μπούρας, μέλος της Εκτελεστικής Επιτροπής του Αρχιεπισκοπικού Συμβουλίου και Αρχών του Οικουμενικού Πατριαρχείου.

Την απονομή των βραβείων που δίνονται από τον γενικό τίτλο «Τω αρίστω», παρουσίασε ο υπουργός Εμπορίου και Βιομηχανίας της Κύπρου κ. Νίκος Ρολάνδης, μαζί με τον πρόεδρο της Κ.Ο.Α κ. Σάββα Τσίβικο.

Ο Αρχιεπίσκοπος κ. Δημήτριος στην αντιφώνησή του, αποδεχόμενος την τιμή εκ μέρους της Ελληνορθόδοξης Εκκλησίας, της οποίας είπε «είμαι ταπεινός υπηρέτης», τόνισε ότι πρόκειται για μια ύψιστη τιμή εκ μέρους της Κυπριακής Ομοσπονδίας. Ο Σεβασμιώτατος έκανε μια αναδρομή στο παρελθόν τονίζοντας ότι η σχέση του με την Κύπρο και τους αδελφούς Κυπρίους, ξεκινά από την εποχή που ως νεαρός φοιτητής της Θεολογικής Σχολής στην Αθήνα, γνώρισε για πρώτη φορά από

κοντά Κυπρίου συμφοιτητές του.

Αργότερα, είπε, είχε συμμετοχή σε εκδηλώσεις και οργανώσεις που ασχολήθηκαν με το Κυπριακό, ειδικότερα την εποχή του τότε Αρχιεπισκόπου Αθηνών Σπυριδωνος.

Αναφέρθηκε ακόμη στην μακρά του συνάντηση με τον Αρχιεπίσκοπο Μακάριο όταν εκείνος επέστρεψε από την εξορία του στις Σεύχελες.

Στην συνέχεια εξήρε την παρουσία και προσφορά του απόδημου Κυπριακού Ελληνισμού ιδιαίτερα στην Αμερική. «Πρόκειται, είπε, για μια πολύ δυναμική κυπριακή κοινότητα... μια κοινότητα η οποία κάνει πολύ περισσότερα απ' όσα θα νόμιζε κανείς ότι μπορεί να κάνει, σε σχέση με το αριθμητικό μεγεθός της». Και συμπλήρωσε ότι «όλα αυτά γίνονται με την βοήθεια της Κυπριακής Ομοσπονδίας, που έχει επιτελέσει ένα πλούσιο έργο όχι μόνο στον τομέα των εθνικών θεμάτων αλλά και σε θέματα κοινωνικά, φιλανθρωπικά, εκπαιδευτικά και εκκλησιαστικά συγκεντρώνοντας ιδιαίτερα τις προσπάθειές της στην νεολαία. Κι αυτό μας κάνει υπερήφανους», είπε.

Ο Αρχιεπίσκοπος εξήρε ταυτόχρονα την προσωπικότητα και το πολύπλευρο έργο των υπόλοιπων τιμώμενων και αναφέρθηκε στην προσφορά τους προς την Ομογένεια και την υπόθεση του Κυπριακού.

Αναφερόμενος δε στο Κυπριακό ο Αρχιεπίσκοπος τόνισε ότι «έχουμε παλαίψει και κλάψει και αγωνιστεί για το Κυπριακό, φαίνεται όμως μερικές φορές ότι παλεύουμε για κάτι εξαιρετικά δύσκολο» είπε, θυμίζοντας την ευαγγελική ρήση «κάλαμον συντετριμένον ου κατεάξει και λίνον τυφόμενον ου σβέσει έως αν εκβάλη εις νίκος την κρίσην» (Ματθ. 12:20) που σημαίνει «καλάμι ραγισμένο δεν θα το σπάσει και λυχνάρι που τρεμοσβύνει δεν θα το σβήσει έως ότου δώσει στην διακοσύνη την νίκη», προσθέτοντας: «Ας είμαστε σίγουροι ότι ανεξάρτητα από το πόσο δύσκολος είναι ο αγώνας, το τελικό αποτέλεσμα θα είναι αποτέλεσμα δικαιοσύνης και ελευθερίας» Συνεχίζοντας δε στο ίδιο πνεύμα πίστης και ελπίδας ανέφερε ένα άλλο χωρίο από το κατά Ματθαίον Ευαγγέλιο: «Ο δε υπομείνας εις τέλος, ούτος σωθήσεται» (Ματθ. 10:23) και επεσήμανε ότι «θα υπομείνουμε μέχρι το τέλος και θα δούμε δικαιοσύνη και ελευθερία και πρόοδο για την Κύπρο μας».

Στην εκδήλωση έδωσε το «παρών» και η πρέσβειρα της Κύπρου στην Ουάσινγκτον κ. Ερατώ Κοζάκου-Μαρκουλή, ο πρέσβης της Κύπρου στα Ηνωμένα Έθνη κ. Σώτος Ζαχαρίας, ο Γενικός Πρόξενος της Κύπρου κ. Βασίλης Φιλίππου, ο Γενικός Πρόξενος της Ελλάδος κ. Δημήτρης Πλατής και πολλοί άλλοι Ομογενείς.

## Δωρεά για τον Άγιο Νικόλαο

Επιταγή 3,000 δολαρίων που αποτελεί προϊόν δωρεάς της Ομοσπονδίας Στεράς Ελλάδας προς το Ταμείο Ανοικοδόμησης του Ναού του Αγίου Νικολάου, απέστειλε προς την Ιερά Αρχιεπισκοπή το νέο προεδρείο της Ομοσπονδίας.

Κατά τη διάρκεια των εργασιών του 56<sup>ου</sup> Συνεδρίου της Ομοσπονδίας Στεράς Ελλάδας, που έλαβε χώρα στις 4 Νοεμβρίου, στο Γουόρρεν της πολιτείας Μίσιγκαν, οι σύνεδροι ενέκριναν ομόφωνα ψήφισμα στο οποίο εκφράζουν την θλίψη τους στις οικογένειες των θυμάτων και την συμπαράστασή τους για τον θάνατο των οικείων τους στις τρομοκρατικές επιθέσεις στη Νέα Υόρκη, την Ουάσινγκτον και την Πενσιλβάνια.

Το συνέδριο εξέλεξε πρόεδρο της οργάνωσης τον κ. Θεόδωρο Σάκκο.

# Ο Διευθυντής Ελληνικής Παιδείας προς όλους τους εκπαιδευτικούς των Ελληνικών σχολείων

Αγαπητοί συνάδελφοι,

Στην έναρξη του εικοστού πρώτου αιώνα, επιτρέψτε μου, παρακαλώ, να απευθύνω έναν θερμό χαιρετισμό προς όλους σας.

Με μεγάλη μου χαρά και συναδελφική αγάπη σας καλωσορίζω στον ιερό αγώνα της Παιδείας που με τόση υπομονή, επιμονή, αφοσίωση και αγάπη εξασκείται κάθε χρόνο. Στον αγώνα που για κύριο σκοπό του έχει την διαφώτιση και εκπαίδευση των παιδιών μας σε θέματα που αφορούν την Ελληνική μας γλώσσα, ιστορία και πολιτισμό.

Θέλω να σας διαβεβαιώσω πως το έργο σας τυγχάνει άκρας εκτίμησης και σεβασμού από όλους μας. Το Γραφείο Ελληνικής Παιδείας της Αρχιεπισκοπής με την ηθική συμπαράταση της ιεραρχίας μας και τις πατρικές ευλογίες και αγάπη του Σεβασμιωτάτου Αρχιεπισκόπου μας, είναι και θα παραμείνει στο πλευρό σας, θερμός υποστηρικτής και συνεργάτης στο ιερό αυτό έργο.

Ένα μεγάλο ευχαριστώ προς όλους σας για την κάθε προσπάθεια που καταβάλλετε καθημερινά στην καλλιέργεια και διατήρηση της Ελληνορθόδοξης παράδοσης, της ιστορίας και του πολιτισμού μας. Ας μην χάνει κανείς το θάρρος του και την ελπίδα στον αγώνα αυτό για την διατήρηση της πολιτιστικής μας ταυτότητας στην πολυεθνική αυτή χώρα της Αμερικής που ανεπιφύλακτα άνοιξε τις πύλες της φολοξενείας στους συμπατριώτες μετανάστες πριν πολλά χρόνια. Ας βγούμε αντάξιοι των προσδοκειών τους στην διατήρηση της ελληνικής μας γλώσσας και πολιτισμού.

Σας ευχαριστώ,  
Με μεγάλη εκτίμηση

Δρ. Γεώργιος Πηλίτσος  
Διευθυντής Γραφείου Ελληνικής Παιδείας Ιεράς Αρχιεπισκοπής Αμερικής

## Στο πλευρό της Αρχιεπισκοπής για την ανοικοδόμηση του Αγίου Νικολάου

NEA ΥΟΡΚΗ.- Την συμπαράσταση της Ιεράς Αρχιεπισκοπής και της Ελληνοαμερικανικής Κοινότητας στις μέχρι σήμερα προσπάθειες του κυβερνήτη της πολιτείας της Νέας Υόρκης κ. Τζόρτζ Πατάκι και την στάση του μετά την τρομοκρατική επίθεση στο Παγκόσμιο Κέντρο Εμπορίου, εξέφρασε ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Δημήτριος, κατά την διάρκεια συνάντησης που πραγματοποιήθηκε, στα γραφεία του Κυβερνήτη της Νέας Υόρκης στο Μανχάτταν, στις 19 Νοεμβρίου.

Συζητήθηκαν θέματα που αφορούν τις επιπτώσεις της τρομοκρατικής ενέργειας της 11ης Σεπτεμβρίου και ιδιαίτερα το θέμα της καταστροφής και της επανοικοδόμησης του Ι. Ναού του Αγίου Νικολάου που όπως τόνισε ο Αρχιεπίσκοπος έχει προκαλέσει ενδιαφέρον σε διεθνές επίπεδο. Με την σειρά του ο κυβερνήτης Πατάκι τόνισε το ενδιαφέρον και την βεβαιότητά του ότι ο Άγιος Νικόλαος θα αποτελέσει μέρος των σχεδίων για την αναδιοργάνωση της περιοχής, ένα θέμα που χειρίζεται η πολιτεία

Σε συνέντευξη Τύπου που ακολούθησε ο Σεβασμιώτατος δήλωσε ότι πρωτίστως εξέφρασε τα συγχαρητήριά του εκ μέρους της Ελληνικής Ορθόδοξης Αρχιεπισκοπής Αμερικής προς τον κ. Πατάκι για τους χειρισμούς και την συμπαράστασή του προς τον λαό της Νέας Υόρκης στην περίοδο που ακολούθησε την τραγωδία της 11ης Σεπτεμβρίου.

## ΠΑΤΡΙΑΡΧΙΚΗ ΑΠΟΔΕΙΞΙΣ ΕΠΙ ΤΟΙΣ ΧΡΙΣΤΟΥΓΕΝΝΟΙΣ

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είς όλην τήν ζωήν του Χριστού από της γεννήσεως έως της σταυρώσεως και της μετ' αυτήν αναστάσεως και αναλήψεως εις τούς ούρανους.

Ταῦτα ἔχοντες ὑπ' ὄψιν, ἑορτάσωμεν, κατά τόν Ἅγιον Γρηγόριον τόν Θεολόγον, «μη πανηγυρικῶς, ἀλλὰ θεϊκῶς· μη κοσμικῶς, ἀλλ' ὑπερκοσμικῶς· μη τὰ ἡμέτερα, ἀλλὰ τὰ τοῦ ἡμετέρου, μᾶλλον δέ τὰ τοῦ Δεσπότηου...· μή τὰ της πλάσεως ἀλλὰ της ἀναπλάσεως» (Ρ. Γ. 36,316 Α-Β).

Εἶθε νά ἀξιωθῶμεν πάντες νά ἴδωμεν γεννώμενον καί φιλοξενούμενον ἀξίως τόν Χριστόν εἰς τήν καρδίαν μας. Τότε θά ἑορτάσωμεν θεϊκῶς τήν χαρμόσυνην ἑορτήν της ἀφανοῦς γεννήσεως τοῦ Χριστοῦ διὰ της ὀλοψύχου συμμετοχῆς

ἡμῶν εἰς τήν ὑποδοχὴν Αὐτοῦ εἰς τόν κόσμον.

Τούτου τοῦ ἐν Βηθλεὲμ σαρκί γεννηθέντος καί ἐν φάτνῃ ἀνακλιθέντος Χριστοῦ καί Κυρίου καί Θεοῦ ἡμῶν ἡ χάρις καί τό πλοῦσιον ἔλεος εἶψαν μεθ' ὑμῶν. Ἀμήν.

Φανάριον, Χριστούγεννα 2001

† Ὁ Κωνσταντινουπόλεως διάπυρος πρὸς Θεόν εὐχέτης πάντων ὑμῶν

## Ο Άντριου Άθενς τιμήθηκε με το «Ομήρειο» Βραβείο



Ο κ. Άθενς παραλαμβάνει το Ομήρειο Βραβείο, ενώ τον περιστοιχίζουν ο κ. Τζον Μπραδέμας, ο πρόεδρος της Χιακής Ομοσπονδίας κ. Νίκος Φύλλας και ο Γεν. Πρόξενος της Κύπρου κ. Βασίλης Φιλίππου.

ΝΕΑ ΥΟΡΚΗ.- Με το «Ομήρειο» βραβείο τιμήθηκε ο πρόεδρος του ΣΑΕ κ. Άντριου Άθενς. Η τελετή της βράβευσης έγινε κατά την διάρκεια επίσημου δείπνου που πραγματοποιήθηκε στο «Χιώτικο Σπίτι», στην Αστώρια της Νέας Υόρκης και διοργανώθηκε από τη Χιακή Ομοσπονδία. Η εκδήλωση είχε πανηγυρικό χαρακτήρα και έδωσε την ευκαιρία στους φίλους, στους συνεργάτες αλλά και στους απλούς ομογενείς να δούν και να γνωρίσουν το πολυδιάστατο έργο του κ. Άθενς. Για το έργο και την προσφορά του κ. Άθενς μίλησε πριν από την απονομή ο κ. Τζον Μπραδέμας.

Το βραβείο, που απεικονίζει την προτομή του Ομηρου, παρουσίασε στον κ. Άθενς ο πρόεδρος της Χιακής Ομοσπονδίας κ. Νίκος Φύλλας.

Ο κ. Άθενς ευχαρίστησε την Χιακή Ομοσπονδία για την τιμή που του έκανε και τόνισε ότι νιώθει ιδιαίτερα υπερήφανος για την συμβολή των Χιωτών στην πρόοδο του Ελληνισμού της Αμερικής. Μηνύματα με την ευκαιρία της απονομής απέστειλαν μεταξύ άλλων, ο Οικουμενικός Πατριάρχης κ. Βαρθολομαίος, ο Αρχιεπίσκοπος Αμερικής κ. Δημήτριος και ο κυβερνήτης της Νέας Υόρκης κ. Τζορτζ Πατάκι.

## ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΕΓΚΥΚΛΙΟΣ ΧΡΙΣΤΟΥΓΕΝΝΩΝ

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ανταπόκρισή μας στις πνευματικές αναζητήσεις και στην προσπάθεια απαλλαγής του κόσμου μας από τα βάρη που τον πιέζουν. Δεύτερον, πρέπει να παραδοθούμε στο Θεό με πνεύμα θυσίας, ώστε να προσφέρουμε το μέγα έλεος και την αιώνια αλήθεια του Θεού, στους ανθρώπους που έχουν απόλυτη ανάγκη και από τα δύο. Πρέπει να βγούμε έξω και να αγκαλιάσουμε τους ταλαιπωρημένους και τους απελπισμένους. Πρέπει να συζητήσουμε, να σχεδιάσουμε, και να πραγματοποιήσουμε

διακονίες που είναι ζωτικές, υπηρεσίες που θα προσφέρουν την αγάπη και τη δύναμη του Ευαγγελίου. Πρέπει να εργασθούμε με την προσδοκία, ότι ο Θεός θα μας οδηγήσει με την απέραντη σοφία Του, ότι η ζωή πολλών ανθρώπων θα μεταμορφωθεί, ότι θα γίνουν θαύματα. Τελικά, με την ανανεωμένη απόφασή μας να προσφέρουμε την *Ορθόδοξη πίστη μας στην σύγχρονη Αμερική*, που αποτελεί και θέμα της Κληρικολαϊκής μας Συνελεύσεως του 2002, θα μπορούμε να έχουμε μια μόνιμη επίδραση με αιώνιες συνέπειες στους ανθρώπους της χώρας μας και του κόσμου μας.

Γι' αυτό, καθώς γιορτάζουμε την ευλογημένη γέννηση του Ιησού Χριστού, ας ζήσουμε το μοναδικό αυτό γεγονός με τον τρόπο που το έζησαν οι Μάγοι. Ας υπακούσουμε στην κλήση του Θεού, και ας ταξιδεύουμε σε καινούργιους χώρους και σε νέα ύψη προσφοράς υπηρεσίας. Ας προσφέρουμε τους θσαυρούς της Ορθόδοξης χριστιανικής πίστέώς μας με ένα τρόπο, ο οποίος φανερώνει την αξία τους και την ανταπόκρισή τους στις προκλήσεις και στις ανάγκες του σύγχρονου κόσμου. Ας αναζητήσουμε επίμονα το θέλημα του Θεού, ο οποίος έγινε άνθρωπος για μας, ώστε μέσω της ζωής μας να προσφερθεί η σωτηρία και σ' αυτούς που είναι γύρω μας.

Θα ήθελα να προσφέρω σε όλους σας, προσφιλείς μου χριστιανοί, την θερμή μου ευχή, η χαρά των Εορτών των Χριστουγέννων να γεμίσει τις καρδιές σας, τα σπίτια σας, τις ενορίες σας. Είθε αυτή η ίδια χαρά να σας συνοδεύει στη διάρκεια του Καινούργιου Χρόνου που ανατέλλει. Ο Πρίγκιψ της Ειρήνης ήλθε, προσέφερε τον εαυτό Του σε όλους μας και στο καθένα μας, και υποσχέθηκε να είναι μαζί μας *πάσας τας ημέρας, έως της συντελείας του αιώνας* (Ματθ. 28, 20).

Με πατρική εν Χριστώ αγάπη,

*Γι' Αμερική Δημήτριος*

## ΠΑΝΗΓΥΡΙΚΟΣ ΕΟΡΤΑΣΜΟΣ ΓΙΑ ΤΑ ΔΕΚΑΧΡΟΝΑ ΤΗΣ ΠΑΤΡΙΑΡΧΕΙΑΣ ΤΟΥ ΟΙΚΟΥΜΕΝΙΚΟΥ ΠΑΤΡΙΑΡΧΟΥ ΒΑΡΘΟΛΟΜΑΙΟΥ

ΝΕΑ ΥΟΡΚΗ.- Με ιδιαίτερη λαμπρότητα και συγκίνηση εορτάσθηκε το βράδι της Δευτέρας 22 Οκτωβρίου, η συμπλήρωση 10 χρόνων από την εκλογή του Οικουμενικού Πατριάρχου κ. Βαρθολομαίου στον Οικουμενικό Θρόνο της Κωνσταντινούπολης.

Η αίθουσα εκδηλώσεων του Πολιτιστικού Κέντρου της Ι. Αρχιεπισκοπής Αμερικής ξεχειλίσε από Ομογενείς που προσήλθαν να παρακαλουθήσουν την εκδήλωση. Παρόντες ανάμεσά τους ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Δημήτριος και ο Σεβ. Αρχιεπίσκοπος Γέρον πρώην Β. και Ν. Αμερικής κ. Ιάκωβος.

Η εκδήλωση άρχισε με ένα ηχητικό ντοκουμέντο με μουσική υπόκρουση που είχε προετοιμάσει ο διευθυντής του Πολιτιστικού Κέντρου Θεοφ. Επίσκοπος Απαμείας κ. Βικέντιος, το οποίο εξιστορούσε σε γενικές γραμμές, την εκλογή, ενθρόνιση και ως τώρα Πατριαρχία της Α.Θ.Π., του Οικουμενικού Πατριάρχου.

Ακολούθησαν χαιρετισμοί του Γενικού Προξένου της Ελλάδος στην Νέα Υόρκη κ. Δημήτρη Πλατή και του Γενικού Προξένου της Κύπρου στην Νέα Υόρκη κ. Βασιλείου Φιλίππου.

Ο κ. Πλατής στον χαιρετισμό του μετέφερε εκ μέρους της Ελληνικής Κυβερνήσεως «αμέριστη συμπαράσταση και βοήθεια και στήριξη (προς τον Πατριάρχη) της Ελληνικής Κυβερνήσεως...» και ευχαρίστησε για την ευκαιρία να συνεορτάσει την επέτειο.

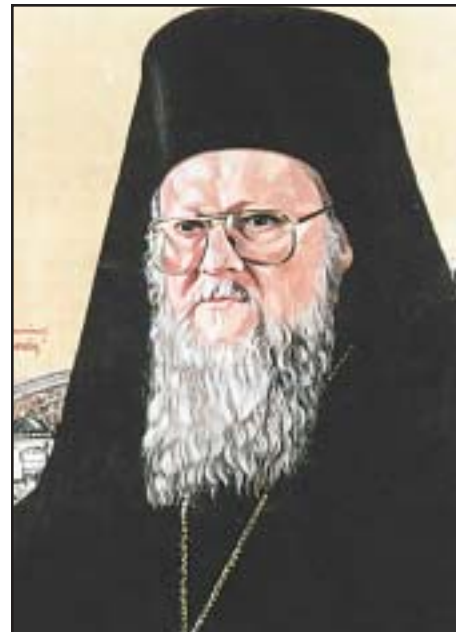
Ο κ. Φιλίππου υπογράμμισε «την πολυσήμαντη προσφορά του Πατριάρχη στην Ελληνική Ομογένεια» χαρακτηρίζοντάς τον «ένα μεγάλο κεφάλαιο για το Γένος μας» και κατέληξε ευχόμενος στον Παναγιώτατο, δύναμη και μακροχρόνια.

Η κα Τίνα Σαντοριναίου απήγγειλε ποιήματα επιλογής του Οικουμενικού Πατριάρχη και ακολούθησε μουσικό πρόγραμμα με τον Γρηγόρη Μανινάκη, βασισμένο σε μελοποιημένη ποίηση γνωστών Ελλήνων ποιητών.

Ακολούθησε ομιλία υπό του πρέσβη της Ελλάδος στον ΟΗΕ κ. Φώτη Ξύδα, ο οποίος στο πρόσφατο παρελθόν υπηρέτησε ως Γενικός Πρόξενος της Ελλάδος στην Κωνσταντινούπολη και είχε την ευκαιρία να γνωρίσει από κοντά τον Οικουμενικό Πατριάρχη.

Ο κ. Ξύδας αναφέρθηκε στην παιδική ηλικία του Πατριάρχη στην Ίμβρο και γενικότερα στην ανθρώπινη πλευρά του, όπως ο ίδιος την γνώρισε. Αντέκρουσε ακόμη με επιχειρήματα τις «αβασάνιστες απόψεις που καταγράφονται στον Τύπο», όπως είπε χαρακτηριστικά, σκιαγραφώντας συγχρόνως το πρωτοποριακό και δημιουργικό έργο της Πατριαρχίας του. Τόνισε ιδιαίτερα ότι «ο Πατριάρχης αγαπά και νοιάζεται για την Ελληνοαμερικανική Ομογένεια... Ο κάθε Πατριάρχης σηκώνει βαρύ σταυρό στους ώμους του. Σηκώνει το αίμα και την παράδοση της Πρωτόθρονης Εκκλησίας», είπε.

Στην συνέχεια ο Σεβ. Αρχιεπίσκοπος Αμερικής κ. Δημήτριος, αφού ευχαρίστησε τον Θεοφ. Επίσκοπο Απαμείας κ. Βικέντιο για την εξαιρετική διοργάνωση της εκδηλώσεως, παρουσίασε σε αδρές γραμμές ένα διάγραμμα-εικόνα των δραστηριοτήτων του Οικουμενικού Πατριάρχη χαρακτηρίζοντας την Πατριαρχία του ως μία περίοδο πολύ έντονης και δημιουργικής παρουσίας όχι μόνο στον Οικουμενικό Θρόνο αλλά και στο Παγκόσμιο γίγνεσθαι. Αφού τόνισε την ιδιαιτερότητα της τελευταίας δεκαετίας σε επικοινωνιακό και πολιτικοκοινωνικό επίπεδο απαρίθμησε τις ενέργειες του Πατριάρχη προς την κατεύθυνση της ενότητας και της συνεργασίας μεταξύ των Ορθόδοξων Εκκλησιών, την συνεχή μέριμνά του και καλλιέργεια των δεσμών αυτών, την προώθηση της Ορθοδοξίας



στα πέρατα της Οικουμένης. Τόνισε ακόμη, την ιδιαίτερη φροντίδα και αγάπη του για την Ελληνορθόδοξη Εκκλησία στην Αμερική, η ζωή της οποίας είπε «τον χαροποιεί και τον εμπνέει».

Αναφέρθηκε επίσης στις ενέργειες φροντίδας του Οικουμενικού Πατριάρχη για τον Ορθόδοξο Μοναχισμό, τις διαχριστιανικές και τις διαθρησκευτικές σχέσεις, την δυνατότητα και τον ρόλο της Ορθοδοξίας στην ενωμένη Ευρώπη και σ' ολόκληρο τον κόσμο.

Όσο για την ιδιαίτερη ευαισθησία του Πατριάρχη για το φυσικό περιβάλλον, ο Αρχιεπίσκοπος σημείωσε ότι δεν πρόκειται για μία μέριμνα που περιορίζεται σε γενικότητες, αλλά είναι ουσιαστική, προσωπική και άμεση.

Τέλος ο Σεβασμιώτατος με αφορμή τον ενθρονιστήριο λόγο του Οικουμενικού Πατριάρχη είπε emphaticά ότι ο Πατριάρχης Βαρθολομαίος είναι «ο Πατριάρχης του Σταυρού και της Αναστάσεως» και παρακάλεσε τον Αρχιεπίσκοπο Ιάκωβο να πει λίγα λόγια ως επίλογο.

Ο Αρχιεπίσκοπος Ιάκωβος με τον ποιητικό του λόγο τόνισε ότι η εκδήλωση, οι ομιλίες και το λοιπό πρόγραμμα προσεφέρθη προς τιμήν «εκείνου ο οποίος ανεβαίνει με αγκομαχητό της ψυχής τον ανήφορο του καθήκοντος, και είναι ωραίος ο ανήφορος του καθήκοντος... μπορούμε να τον ακολουθήσουμε»; αναρωτήθηκε ρητορικά και συμπλήρωσε ότι: «...αυτή θάταν η πιο μεγάλη τιμή προς τον Οικουμενικό Πατριάρχη».

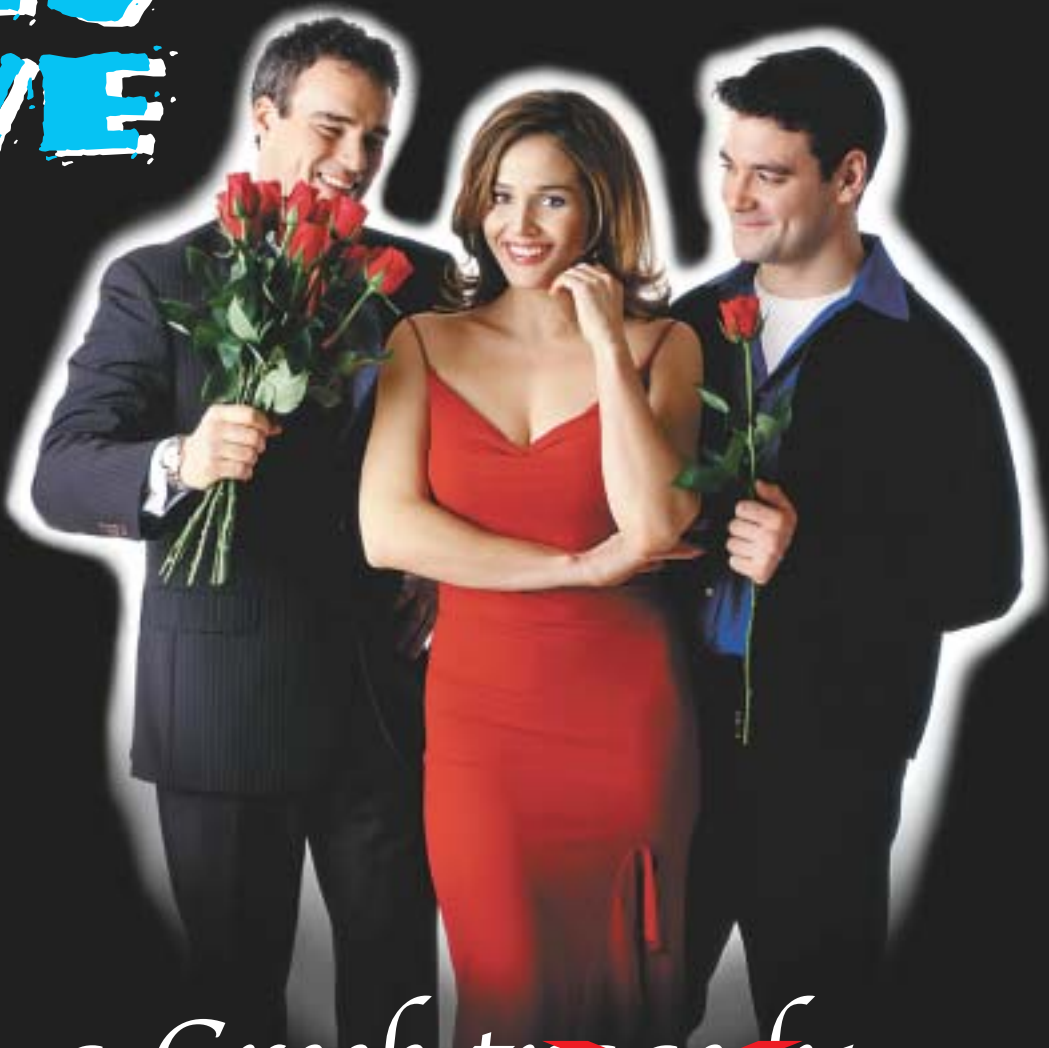
«Σας ευχαριστώ όλους γιατί όλοι εσείς που είστε εδώ απόψε είστε το τραγούδι του Φαναρίου, είστε μελωδία που φτάνει ως τα αυτιά των ολίων που απομένουν στην Ίμβρο, στην Τένεδο και στην Κωνσταντινούπολη...»

Τελειώνοντας και αναφερόμενος στον Αρχιεπίσκοπο Δημήτριο τον χαρακτήρισε «πιστό δούλο του Αναστάσιου Χριστού...ο άνθρωπος που κάθε μέρα δεν σκέφτεται και δεν φροντίζει για τίποτε άλλο, αλλά για να είναι η Εκκλησία μας ενωμένη και μία ενωμένη Εκκλησία είναι η χαρά και προσμονή του Πατριάρχου» κατέληξε και παρότρυνε το ακροατήριο να ψάλλουν όλοι μαζί την φήμη του Οικουμενικού Πατριάρχη.

Στην εκδήλωση παρευρέθηκαν εκτός των προαναφερθέντων, ο πρώην πρέσβης της Ελλάδος στην Ουάσινγκτον κ. Λουκάς Τσίλας, ο αντιπρόεδρος του Αρχιεπισκοπικού Συμβουλίου κ. Μιχαήλ Τζαχάρης, ο Μητροπολίτης Τυάων κ. Παΐσιος, ο Επίσκοπος Μελός Φιλθέος, ο νέος ιερατικός προϊστάμενος της Ελληνορθόδοξης Κοινότητας του Αγίου Δημητρίου της Αστώριας Πανσο. Αρχιμ. Ευάγγελος Κουρούνης, πολλά μέλη των προξενικών και διπλωματικών αρχών και πλήθος κλήρου και λαού.

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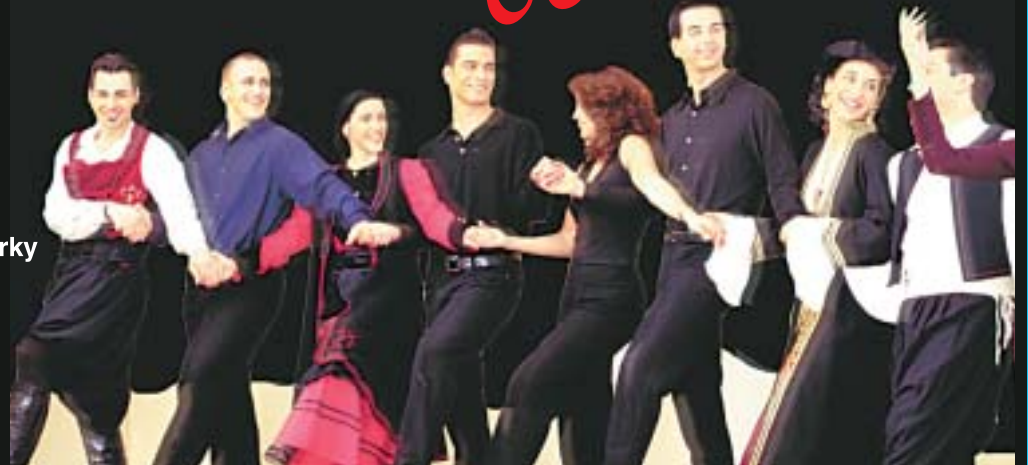
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*Chuck O'Leary* Pittsburgh Tribune Review

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## RELATING TO THE FAITH

► page 12

ways of life -language, athletics, philosophy, art, architecture, literature, religious beliefs and practices.

The Maccabean revolt of the second century before Christ was not against hellenization proper which continued long after even by the successors of the Maccabeans, but against the policy of a monarch -Antiochos IV Epiphanes -not to mention the fact that some scholars, including Jewish and Israelis consider the Maccabean revolt nothing but a civil war.

Perhaps Saint Paul is one of the best illustrations of a Hellenized Jew. Paul's citations from Epimenide, Aratos and other poets and Stoic philosophers as in Acts 17:28, Rom. 2:14[1], 1 Cor 5: 1, 1 Cor 15 :33, Gal. 6:7 -8, Tit. 1: 12, indicate that St. Paul's Hellenic education "was not drilled into him, but breathed in," in the words of Adolf Deissman. In fact, St. Paul's citations from Greek philosophers such as "for we are of his race" and "in him [God] we live and move and have our existence" and his attitude in general toward Hellenic education and thought served early Christian intellectuals, ecclesiastical writers, and leading Church Fathers as principal witnesses in the defense of the continuity of non-Christian Greek literature and Christian literature. Greek thought and philosophy, including logic and ethics, were perceived not as feuding with Christianity but as collaborators guiding humankind to enlightenment, liberation, and ultimate salvation.

Although early Christianity was represented by a number of Apostles, Apostolic Fathers, and groups with varied viewpoints and practices, it was characterized by unity in its concerns, especially with the problems of man. All Christians, whether of Jewish, Greek, Syrian, or Latin background, saw in the person of Jesus the Christ, the solution to the human problem. As Jesus had impressed his disciples with his convictions and convinced them that he was the Messiah, the way the truth and the life " likewise the disciples and especially Paul convinced their disciples of the *kerygma* they proclaimed. Whatever was behind this firm conviction, it became certain that no one - no Jewish priest, no Greek philosopher or Roman prosecutor could put an end to the Christian movement.

Christianity could not have survived in ghettos; if it had to convert and influence people it had to accommodate and adjust to cultural and intellectual climates of the Greco-Roman world. It was out of the meeting between Greek quest and Hebrew expectation that Christianity was able to appeal to people of various walks of life. It was this synthesis that contributed to the formation of Christian theology -doctrinal, ethical, liturgical. It was for this reason that Christian theology was developing and Orthodox catholic Christianity took nearly eight hundred years to

become standardized.

In Greek Orthodox Christianity, identified also and called Eastern Orthodox, eternal truth, the immutable nature of doctrine and belief derives from divine revelation as we find it in the Scriptures. Yet the Scriptures are the work of divine inspiration but also of human grasp, interpretation, and historical progression. In the development of Christian dogma, the Greek mind contributed to the apprehension of divine truth, and the hellenization of Christianity was a historical process under the guidance of divine revelation which accompanied it especially in the early Christian centuries. Here lies the importance of the seven ecumenical synods which labored and elaborated on divine truth in earthly vessels.

Orthodox Christian theology, though a theology enshrined in the Bible and the decrees of ecumenical synods and conscious of its unity with patristic theology, is open-ended and in a constant *gignesthiae* -becoming. This is so because *To Pneuma*, the Holy Spirit, is ever present is a life-creating and ever present creative Spirit. Pneumatology, as we understand it, is the source of the Christian community's growth, guidance and renewal. Holy tradition, patristic thought, theology in history are manifestations of the Holy Spirit's presence and involvement.

It is because of this understanding of Pneumatology that Orthodox theology cannot be one-sided either apophatic or cataphatic. It is both: two ways to search for knowledge of God's existence and ever-presence in the cosmos, including the human being. While apophaticism speaks of the divine transcendence and the surrounding mystery as a spiritual and personal experience, cataphaticism accepts a knowledge that can be acquired through human reasons, as *logos*, as gift, of the Divine Logos.

*Apocalypsis*, divine revelation, embodies what is usually called metaphysical, beyond nature, supernatural, while natural revelation is understandable through both the gift of reason, historical experience, and the physical world. It is a physical theophany of God's presence in the cosmos and in every created thing that is seen dynamically as living, sustaining, governing energy rather than as dead matter. God as *Pneuma* spiritualizes everything, creatively and evolutionarily, and affirms that the creation is an unfinished cosmos in a constant becoming because God is "*pantahou paron kai ta panta pleron*" as one of the most beautiful prayers of the Orthros-Matins says.

Thus Greek Orthodox Christianity has crowned the natural quest for God of the ancient Greeks, Romans, and others without overturning or diluting the fundamental teachings of Jesus the Christ.

## INTERFAITH MARRIAGE

► page 14

Parents' knowledge, respect and example will have a positive impact on their teenager's religious and cultural development.

Research also suggests that if only one parent has a strong cultural and/or religious identity, then it is probable that adolescents will embrace the dominant parent's cultural and religious preferences.

Adolescents who tend to identify with

only one parent's cultural background may at a later stage in life discover and search out information about the other parent's cultural and religious background.

Finally, when parents are in agreement, are knowledgeable and respectful of each other's religious tradition, information from the IRP suggests that such an approach will have a positive impact on children's religious and cultural development. This approach will also positively influence their children when they reach adolescence.

# MISSIONS

## Minnesotans Support Project Mexico through Visit

Twelve parishioners from St. George Church in St. Paul, Minn., and St. Mary's Church in Minneapolis traveled to San Diego recently then drove to Mexico to support the "Project Mexico" Orthodox mission.

The group's objective was to build

by Kari & George Kalogerson

and donate a house to a poor family who lives just south of Tijuana.

The participants lived in tents at a boys' orphanage where we live for one week, and ate in the orphanage dining hall, with a regular diet of beans and rice. Potatoes replaced the rice at some meals.

Phil Domek was the group's captain and coordinator. Other volunteers included Mike Rakes, Sim Priest, Kutzi Priest, Justin Theodotou, Andrew Twito, Randy Twito, Cassie Zitzloff and Amanda Zitzloff.

Several volunteers from Portland, Oregon and 12 from Yakima, Wash. joined us.

They built the house within four days and donated it to a family with four children, ages 2 to 14 years. The house was

blessed with Fr. Timothy, an assistant priest from Yakima, conducted the service.

Meet with the mother and her children, participants realized how insignificant their everyday problems are in the United States.

At St. Innocent Orphanage there are 18 boys, ages 8 to 18 years old. Each boy came from a troubled background that, by God's grace, found his way to the orphanage. It is the only boys' orphanage in northern Mexico.

**Their favorite sport is soccer.**

Soon, the boys plan to install an irrigation system to grow grass, since the present soccer field is dirt. They will then have the only grass soccer field in Tijuana.

The orphanage is a very clean and nurturing environment. The boys seem to appreciate living there. Their attitudes towards each other and our American crew were very positive, helping some of us to form strong attachments to the boys. Several members of this year's Project Mexico hope to participate in the program again next year.

## PANORTHODOX

### Pan Orthodox College Conferences to Explore Modern Life

Under the direction of the Orthodox Christian Fellowship, the on-campus college ministry of SCOBA, two national college conferences will take place Dec. 27-31.

For more than 10 years the annual Orthodox College Conference has been gathering college-age young adults together for a few days for a variety of activities including enlightening workshops, daily services and many different social events.

As a result of the ever-growing success from past years this year there are two locations: Antiochian Village, near Pittsburgh and St. Nicholas Ranch near Fresno, Calif.. The conferences are open to college students, high school graduates and young adults.

Keynote speakers will be Archbishop

Demetrius (East Coast conference), and Fr. Jon Braun, pastor of St. Anthony Orthodox Church in San Diego and former coordinator of Campus Crusade for Christ, (West Coast conference).

The theme for both conferences is "Who's the Boss." Workshops and discussions will explore the influences that compete for our attention and loyalty and examine practical ways of making God a priority in our lives.

The all-inclusive cost for the four-night, five-day conference is \$150. Scholarships are available for those who have financial constraints that would prevent them from attending. Information and registration can be found at the National OCF Website at [www.ocf.net](http://www.ocf.net)

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# PEOPLE

## ► Celebrates Centennial



John M. Kokkins, architect and builder of Church of Our Savior in Rye, N.Y., celebrated his 100<sup>th</sup> birthday Oct. 28 at the church with Archbishop Iakovos attending.

Mr. Kokkins, a Palm Beach, Fla., resident since 1971, immigrated to the United States from Karpathos, Greece.

Though born in poverty, he worked his way up, eventually graduating from Columbia University.

As an architect, he worked on many commercial and residential buildings in New York, as well as a Greek hospital and war relief centers. He also served as president of the Hellenic University Club.

## ► Miss Alaska

**Eugenia Alexandra Primis**, a member of Holy Transfiguration Church in Anchorage, was recently crowned Miss Alaska 2001 and represented her state in the Miss America Pageant, Sept. 22. Ms. Primis, 20 swept the event categories, winning talent, fitness and interview. She is a junior at the University of Alaska-Anchorage, majoring in business management with a minor in music. She is the daughter of the late Steve Primis, cantor of Holy Transfiguration, and Diane Primis of Eagle River, Alaska. Eugenia is the lead dancer of "Vorio Sellas" Greek Dance Group and has performed annually at Holy Transfiguration's Greek dinner dance and Greek Festival. She has also been a member of JOY and GOYA. Eugenia is the youngest of six siblings, has studied the cello since the age of 4.

## ► Who's Who

**Chris Markos** of Brecksville, Ohio has been included in the current editions of *Who's Who in America* and *Who's Who in the World*. Mr. Markos, now retired, is a past president of the Cleveland Area Board of Realtors and a past state director for the American Society of Appraisers. He has taught various real estate subjects at four area colleges, and is a co-author of two text books currently being used in Ohio. He holds BA and LLb degrees.

## ► Honorary degrees

Drexel University President Constantine Papadakis recently presented honorary degrees to Athens Mayor **Dimitris Avramopoulos** and Compaq Computer Corporation Chairman and CEO **Michael Capellas**. Avramopoulos received the degree of Doctor of Laws and Capellas was awarded an honorary Doctor of Science degree.

## ► Elected mayor

Antioch, Ill., business man **Taso Maravelas** recently was sworn in as mayor of this community near Chicago after defeating the incumbent. Mr. Maravelas, owner of a catering business, is a past village trustee and also established a new bank. He is a member of St. Demetrios Church in Waukegan.

# Welcome and Bienvenidos to (St. Sophia in) Miami

**S**ea and sunshine, succulent citrus and an appealing economic climate have drawn Greek Orthodox to Southeast Florida for more than 100 years. The first three factors reminded these immigrants of home.

A little more than a century ago, during the height of Greek immigration to the United States, many of the newcomers from various parts of Greece came to the Miami area via a recently completed railroad connecting South Florida with the rest of the nation.

As their numbers grew and they established businesses, the immigrants gathered for Orthodox worship services at a local Episcopal church, although they had no formal organizational parish structure, according to a parish history.

ministered to the Orthodox population in half the state, from just south of Tarpon Springs and Jacksonville in the north, to the Florida Keys and the Caribbean in the south. The church experienced a long period of progress under his ministry, with many programs and organizations established. He retired in 1986.

In 1952, the community center, named for benefactor George D. Karnegis, was built and over the next few years the Byzantine iconography by Stelios Maris was completed.

Archbishop Iakovos consecrated the church on Nov. 25, 1973.

During much of the community's history, the parish population and church attendance would fluctuate with the seasons, with vacationing Northerners helping to swell the numbers.

parishioners, Fr. Mamaies works to solidify families and the parents' role, which he describes as knowing "who they are, what their convictions are, what their commitment should be in life and to offer the Christian Orthodox legacy to their children."

To accomplish this, he said the Church needs to be contemporary without changing its values and teachings.

His work in the community includes an active hospital ministry, which is not limited to parish members. He is available to anyone needing a clergyman.

He also connects with the greater Miami community through activities with other Miami area clergy organizations.

## PARISH profile

**Name:** St. Sophia  
Greek Orthodox Church

**Location:**

Miami, Fla.

**Diocese:** Atlanta

**Size:** about 250 families

**Founded:** 1927

**Clergy:**

Very Rev. Stavroforos Mamaies

(*Holy Cross '83*), dean

**Noteworthy:** First parish in the Miami area



ST. SOPHIA CATHEDRAL

Efforts to organize a community began in 1925 with meetings in private homes. In 1927 the parish adopted a constitution and elected their first board of trustees.

The new community eventually bought a small church in northeast Miami near Biscayne Bay that served St. Sophia parish for 20 years.

The first priest was Fr. Chrysanthos Kaplanis. The community has had a total of 12 priests who have served for varying lengths of time. Fr. Mamaies, a Chicago native, has been the cathedral dean since 1997.

During the 1930s, parishioners established the Philoptochos chapter and Greek school.

By 1941, St. Sophia community had experienced such continuous that members decided to purchase a new church site and eventually build a new house of worship. The planning and preparation stages took place during the war years. The site selected, home of the present cathedral, is in southwest Miami, near the outskirts of downtown.

Bishop Germanos officiated at the laying of the cornerstone in March 1948 and construction ended about a year later. The first service took place on the day of the Dormition of the Theotokos, Aug. 15, 1949, with Archbishop Michael officiating, assisted by Fr. Demosthenes Mekras. The event coincided with the AHEPA National Convention taking place in Miami.

Fr. Mekras was St. Sophia parish's longest-serving priest, having pastored the community 43 years. He arrived in Miami from Holy Cross as a deacon and was ordained the following year.

At the time only four Greek Orthodox parishes existed in the entire state of Florida.

During Fr. Mekras' early years, he

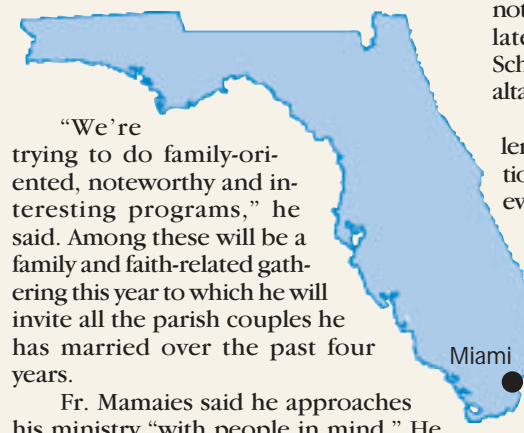
But Fr. Mamaies notes that in recent years, St. Sophia has become "an all year-round community."

Primarily consisting of first- and second-generation Americans of Greek descent, the parish still has many immigrants and a number of converts.

They work in many sectors of the local economy – the professions, real estate, and business, including import/exports. In keeping with Miami's reputation as the "Cruise Capital of the United States," several parishioners work in that industry.

### Inter-marriage outreach

Adding to the community's diversity and richness are several "bi-cultural families," including many Greek-Hispanic. In his ministry, Fr. Mamaies said he strives to reach out to them.



"We're trying to do family-oriented, noteworthy and interesting programs," he said. Among these will be a family and faith-related gathering this year to which he will invite all the parish couples he has married over the past four years.

Fr. Mamaies said he approaches his ministry "with people in mind." He sees it as an effort to help his parishioners "appreciate the legacy of the past, with the zeal and spirit of the faith" to maintain their identity in today's world.

"The Church is the only structure still on solid rock," the priest said. "Everything else changes so much."

Along with instilling the faith in all

### Medical ministries

Among the many active programs and ministries at St. Sophia is the Philoptochos, whose major projects include coordinating the South Florida Conference Philoptochos Medical Ministries that aid Greek Orthodox patients and families receiving medical treatment in the area.

The chapter also won distinction at the recent diocese clergy-laity assembly, receiving the Philoptochos-Cavalariis Silver Bowl Membership Award for the largest increase in members over the past two years.

Another parish organization active in medical ministry is the Daughters of Penelope chapter, which has close ties to the Papanicolaou cancer research unit at the University of Miami Medical School.

The cathedral community also is noted for its choir and several youth-related programs, including a Church School with 60 children, nursery, GOYA, altar boys and Greek dance troupe.

An organization known as the Hellenic Educational and Cultural Foundation runs the Greek school, which meets every Saturday in the community center.

Parish youth take part each year in the Epiphany Celebration and retrieval of the Cross, not the well-publicized Tarpon Springs event, but at West Palm Beach, with Bishop Alexios officiating.

At last January's event, a teen diver from St. Sophia parish successfully retrieved the cross.

This month, the community held an Altar Boy reunion, where acolytes of the past and present were honored at a banquet in conjunction with the church's feast day.

compiled by Jim Golding

# The Voice of *Philoptochos*

## Children's Medical Luncheon Raises Nearly \$200,000

OAK BROOK, Ill. — It was all about the children at the eighth National Philoptochos Children's Medical Fund Luncheon that took place on November 10 at the Oak Brook Hills Hotel and Resort.

by Rose Dalianis

Hosted by the Diocese of Chicago Philoptochos, the event attracted nearly 900 guests from throughout the country and especially from the Diocese of Chicago.

The mood of the day was set as guests entered the ballroom and saw the unique array of centerpieces that consisted of a variety of games and toys for children. Following the luncheon these would be distributed to various children's hospitals, shelters and institutions.

Toastmaster Pam Paziotopoulos introduced Chairman Susan Regos who, together with her co-chairs Mary Ann Bissias and Lori Voutiritsas, welcomed the guests and said, "This luncheon affords us the opportunity to assist critically ill children and to aid the hospitals that are instrumental in their care."

Eleven-year-old Francesca Giannas, accompanied by Georgia Mitchell at the piano, charmed everyone by singing "God Bless America" and the "Thanksgiving Prayer" from Hansel and Gretel.

Metropolitan Iakovos very enthusiastically greeted the guests and praised the ladies of Philoptochos for their devotion and dedication. He introduced Archbishop Demetrios who congratulated Philoptochos for such a successful response to this worthy cause. He said, "As I reflect on the significant and noteworthy achievements of the women of Philoptochos especially the efforts that relate to children with life threatening illnesses, I know in my heart it is this divine energy and synergy between humankind and our Creator that have brought these

many acts of love and philanthropy to fruition."

National Philoptochos President Eve Condakes expressed her greetings and her thanks to the women of Philoptochos for their courage, faith and love and for "helping to rebuilt our world with the love that brings healing to the children of the world."

Mrs. Condakes introduced and made special presentations to the honorees of the day. They were Beatrice Marks, honorary National Philoptochos President, and Aspasia Melis of the Diocese of New Jersey, chairman of the seventh Medical Fund Luncheon.

Other distinguished guests included Metropolitan Nikitas of Hong Kong, Oak Brook village President Karen Bushy, and several doctors and representatives of the hospitals that were the recipients of the luncheon's proceeds.

A highlight of the afternoon came when 11-year-old Christina Petru, a champion in Rhythmic Gymnastics, performed a ribbon routine. This was followed by an elegant fashion show presented by Susan Glick of the Chicago Apparel Center and a raffle drawing.

The Children's Medical Fund was established in 1989 for the purpose of granting funds to children's hospitals throughout the United States. Since its inception nearly \$1 million has been distributed to numerous hospitals to aid in their research, and has granted medical assistance to Greek, Greek American and Orthodox children. This year's luncheon is expected to raise nearly \$200 thousand with proceeds benefiting the University of Chicago Children's Hospital, Children's Hospital of Wisconsin in Milwaukee, Washington University in St. Louis-Department of Pediatrics, Pediatric Hematology Clinic in Thessaloniki and the National Children's Medical Fund.

## National President Presents Donation to Ecum. Patriarch

June 30, 2001

Your All Holiness, Beloved Ecumenical Patriarch Bartholomew

As President of the National Philoptochos of our Holy Archdiocese of America, it is my joyful duty and profound responsibility to make the annual pilgrimage to the Phanar, and fulfill the promise of the National Sisterhood to the philanthropic and benevolent ministries of our Holy Mother Church.

Your All Holiness:

It is with great pride in the accomplishments of the Philoptochos women from coast to coast that I present to you this check in the amount of \$95,616 for the needs, ministries, and charities of the Great Church of Christ. Please accept it in the spirit in which it is presented: a spirit

of unconditional love, energetic cooperation, and a biding respect.

We ask for you All Holiness' Paternal and Patriarchal blessings on all our endeavors, but above all, we ask that you pray that the same spirit of this love, cooperation, and respect imbue our National Sisterhood, that we may continue to provide for the needs of the Church, both here and everywhere.

Finally I ask for Your All Holiness' personal blessing on my ministry as National Philoptochos President, that I may fulfill my term of service with the same integrity, dignity, propriety, and above all- love, that I began to serve over three years ago.

With great respect and much love,

Evanthea Condakes  
National President



D. Panagos

NEWLY SWORN members of the Metropolitan Philoptochos Executive Committee gather with His Eminence and the Very Rev. Andonios Paropoulos, at the Archdiocesan Chapel of St. Paul, where they took the oath of office.

## Hicksville Hosts NY Conference

The Archdiocese District Philoptochos chapters held their Biennial Conference at the Parish Center of the Holy Trinity Church in Hicksville, N.Y. Conference theme was "Philoptochos: The Next Generation."

Fr. George Stavropoulos offered the opening prayer followed by the greetings from Stella Fiorentino and Marina Katsoulis, co-chairmen, and Maureen Floratos, president of the Hicksville chapter.

Archbishop Demetrios and Maria Logus, first vice pres. of the National Philoptochos Board, representing National President Eve

Condakes, addressed the Conference.

During the business portion of the meeting, Helen Misthos, Diocese Board treasurer, gave her report on the status of the Diocese's finances.

Stella Capiris, Archdiocesan Board president, reported on the past, present and future Diocese activities.

Fr. Andonios Paropoulos, director of St. Michael's Home for the Aged, and Fr. Constantine Sitaras, director of St. Basil's Academy, respectively gave their reports and updates.

The Conference concluded with nominations and elections to the Diocese Board.

## \$20,000 Donated for El Salvador Quake Relief

The National Philoptochos Society, under the leadership of President Eve Condakes collected \$20,000 from its chapters to help those whose lives have been disrupted by the earthquake in El Salvador.

Lila Prounis presented the \$20,000 check at the United Nations to Mr. Kenzo Oshima, the undersecretary for Humanitarian Affairs and to the United Nations Ambassador of El Salvador Jose Roberto Andino-Salazar.

Both officials were deeply moved by the many thoughtful and compassionate women of the National Philoptochos Society and its president, Eve Condakes, who contributed so generously.

Mr. Oshima speaking on behalf of Secretary-General Kofi Annan stated: "The assistance of the National Philoptochos Society will go far in alleviating the suffering of the people in El Salvador and in helping them rebuild their livelihoods and communities. Your contribution will be allocated to areas where it is most needed



UN UNDERSECRETARY Kenzo Oshima, Lila Prounis and Ambassador Jose Salazar at the recent check presentation ceremony.

and I will be pleased to provide you with a report accordingly.

Ambassador Salazar of El Salvador stated that there was dire need for housing for those left homeless by the devastating earthquake and ensuing floods. The people of El Salvador are very thankful and grateful for the generous contribution.

### SPONSOR ART SHOW

National Philoptochos Society sponsored its fifth international art exhibition Nov. 1-4 at Holy Trinity Cathedral. Under the direction of Yianni Amoryanos, the show featured Hellenic and international artists. Proceeds will support Philoptochos' programs.



D. Panagos

## Diocese of Atlanta Conference Salutes Priests

SARASOTA, Fla. — The 2001 Diocese of Atlanta Clergy-Laity Assembly/Philoptochos Conference was held July 5-8 in Sarasota. Theme was "Celebrating the Parish as the Cell of Church Life."

The biennial Philoptochos luncheon honored "The Parish Priest" and the speakers were Bishop Alexios and Diocesan Pres. Ann Woodward. The Philoptochos Cavalari Membership Bowl was awarded to St. Sophia Philoptochos of Miami for the greatest increase in membership.

The 50-year membership pins were

presented to members from each of the eight states that comprise the Diocese of Atlanta.

Speakers were Fr. George Alexson, dean of the Diocesan Cathedral in Atlanta and Fr. Stanley Harakas, dean emeritus of Holy Cross School of Theology.

Elections were held for the Diocesan Philoptochos Board of 2001- 2003 and Dee Nicolaou of Tampa, Fla., was elected president.

The 2003 Diocese of Atlanta Clergy-Laity Assembly/Philoptochos Conference will be held in Charlotte, N.C.

# DIOCESE *news*

## Chicago Diocese Holds Synaxis-Family Gathering

*The love of husband and wife is the force that welds society together... because when harmony prevails, the children are raised well, the household is kept in order, and neighbors, friends and relatives praise the result. Great benefits for families and states are thus produced."*

**-St. John Chrysostom, Homily 20 on the Ephesians 5: 22-33**

Keeping these words in mind, the Diocese of Chicago Office of Youth and Young Adult Ministries recently held the first Synaxis – Family Gathering in Champaign, Ill.

Three Hierarchs Church hosted the ministry, which enabled more than 100 participants from 30 families to spend time together and grow closer to Jesus Christ and His Church.

Events over Labor Day weekend included workshops, worship services, and recreational activities.

Families participated in a Paraklesis to the Theotokos, a Blessing of the Water service, Great Vespers, Compline, Matins and the Divine Liturgy.

Workshop leaders included keynote speaker Fr. Mark Leondis who spoke on raising children and how teens should

handle peer pressure.

Deacon Andrew G. Georganas worked with children on understanding the necessity for the core family unit, the importance of the extended family, and how to make positive friendships.

Fr. Bill and Presbyteria Effy Chiganos led workshops on strong marriage and the loss of a family member.

Fr. John Rallis, with his wife Presbyteria Irene and daughter Elpida, led workshops on building a strong family and spirituality in the home.

Fr. George Pyle led teen workshops and was the weekend's retreat master.

In her talk titled "Truth, Justice, and the American Way," Presbyteria Valerie Pyle spoke on dealing with relativism and the destructive culture of the "new tolerance."

During free time, families could swim in the hotel pool, bond in Orthodox Christian fellowship, and attend a community concert and fireworks display hosted by the city of Champaign.

A teen-ager praised the Synaxis-Family Gathering saying, "This conference enabled me to reconcile with Christ and with my sibling with whom I was not speaking. It was a great opportunity."

## South Carolina Church to Build New House of Worship



FR. METRAKOS and Steven Papadatos view the model for Holy Trinity Church in Columbia.

COLUMBIA, S.C. — While passing through New York City en route to Romania, Fr. Aris Metrakos, pastor of Holy Trinity Church in Columbia, visited the offices of Papadatos Associates to see the preliminary model of his parish's new sanctuary.

Steven Papadatos will present his concept for Columbia's new Greek Orthodox church to the community's Building Committee when he travels to South Carolina later this Summer. Steven Papadatos said, "It was inspired by the legendary Haghia Sophia. The concept places the most tra-

ditional and ancient church architectural concepts in a context which fit the needs of a contemporary American parish."

Holy Trinity is a 400-family community that has outgrown their original 250-seat sanctuary. Papadatos Associates will design a larger house of worship and develop a long-range plan for the entire church property.

Holy Trinity owns an entire downtown block in South Carolina's capital. Construction on the new sanctuary is scheduled to begin in October 2003.

## Novelist Gives Memorial Lecture at Southampton Church

SOUTHAMPTON, N.Y. — Harry Mark Petrakis, popular author of numerous books and short stories on the Greek American experience in America was a recent guest lecturer at the second annual Sophocles N. and Louisa S. Zoullas Hellenic Lecture at the Greek Orthodox Church of the Hamptons- Kimisis Tis Theotokou.

Petrakis, was born in 1923 in St. Louis, Missouri, the son of a Greek Orthodox priest.

He attended the University of Illinois and held a variety of jobs to support his writing, producing a series of novels and stories, usually set in Chicago. Petrakis has been a visiting lecturer at Ohio University, writer-in-resident at the Chicago Public Library and for the Chicago Board of Education. He also was visiting professor at the Center for Modern Greek Studies at San Francisco State University, holding the very prestigious Nikos Kazantzakis Chair.

## Consecration Festivities at Annapolis Church



ANNAPOLIS, Md. — Sts. Constantine and Helen Church, the only true Byzantine style church in Maryland, was consecrated by Archbishop Demetrios on Oct. 19.

His Eminence arrived in Annapolis and immediately went to dinner with the Executive Committee of the Consecration. The next morning he was greeted at the church by the parish youth.

Prior to meeting with the children, the Archbishop went into the Sanctuary to light a candle and tour the church with Fr. Kosmas Karavellas, along with the Archbishop's deacons, Parish Council President George Petros, and Consecration Chairman Save Tshontikidis.

At the Youth Rally, the young people of the community sang, danced and asked His Eminence questions. The Archbishop gave each child a memento of the event, a silver coin with the IC XC NI KA cross and Sts. Constantine and Helen stamped on the back.

His Eminence next led a Bible study on the importance of love in one's life.

At 5:30 p.m., he arrived at the church with the relics that were placed on the altar table for the Vespers. Eleven priests from the Washington/Baltimore Metropolitan area and Wilmington, Del., took part in the service. At the end of the Vespers the Archbishop tonsured eight readers. Sava Tshontikidis, Consecration Committee chairman and parish council vice president, received the St. Paul Medal, the highest award the church bestows upon a layperson.

## Bishop Kallistos of Diokleia Lectures in Milwaukee

MILWAUKEE — Bishop Kallistos of Diokleia (Timothy Ware) discussed Orthodox Christianity in America and its future direction in a recent keynote address at the American Serb Memorial Hall, 51<sup>st</sup> streets.

Bishop Kallistos is an author, internationally recognized scholar of Eastern Orthodox Christianity and a Spalding lecturer in Eastern Orthodox Studies at Oxford University. The Oct. 25 occasion marked Bishop Kallistos' first visit to Milwaukee.

In addition, he served in three Orthodox liturgical services. Following the Liturgy, he was a guest at a noon luncheon for Orthodox Christian women and the clergy at the Pfister Hotel in downtown

The Archbishop also recognized the donors to the church with the icon of Sts. Constantine and Helen. The Ladies Philoptochos "Agia Anna" held a reception for His Eminence where their past presidents were honored.

Sunday morning, Oct. 21, Orthros began the ancient Service of the Consecration and the Divine Liturgy. When the Orthros was over the church emptied and the service of the Consecration began. His Eminence took the Holy Relics on a paten in the Procession and circled the church three times. His Eminence, along with the church godparents, opened the doors and everyone entered the sanctuary.

The Archbishop placed the relics in the altar and sealed it. He then washed the altar, placed the icons of the evangelists on each corner and a white cover over them.

The Service then moved to the anointing the church with Holy Chrism. With a sponge His Eminence anointed the sanctuary. The antimensia were next placed on the altar and the Divine Liturgy began. Afterward, the Archbishop conducted a 40-day memorial service for the Sept. 11 victims and blessed the congregation and gave everyone a piece of the Savanon as he dismissed them.

After the service, the Archbishop was presented with greetings and best wishes from everyone present. Parish organizations gave him gifts to remember this historic event. The community gave His Eminence a gift to be part of the future vision of the church, it joined Leadership 100.

Milwaukee.

Bishop Kallistos is the author of numerous publications. His book, *The Orthodox Church*, is widely read and acclaimed as a precise and clearly detailed introduction into the Orthodox Church. It is written for non-Orthodox Christians as well as Orthodox Christians who want to know more about their faith.

Some of his other writing include: *The Orthodox Way* and *Eustratios Argenti: A Study of the Greek Church under Turkish Rule*. He is co-translator of *The Festal Menaion* and *The Lenten Triodion*, Orthodox Christian service books and four volumes of the *Philokalia* as well as on the overview committee for *The Orthodox Christian Study Bible*.



# DIOCESE *news*

## A SPIRITUAL CONNECTION Greek Orthodox church honors martyrs of the Boxer Rebellion

The gilded icons and jewel-like stained-glass windows depict saints, inspirational art familiar to worshippers at Sts. Constantine & Helen Greek Orthodox Church in Honolulu.

by **Mary Adamski**  
*Honolulu Star-Bulletin*

But it was a small bright-colored print that she found in the gift shop of the Punchbowl church that "absolutely thrilled" Alice Malick. Like hers, the faces of the grouped saints are Chinese.

The icon memorializes Chinese Christians who were slain in June 1900 in Beijing during the Boxer Rebellion. In all, 222 men, women and children are recognized as martyrs, killed because of their faith, in a Chinese political movement that aimed to drive Westerners and Western influence from the country.

"I felt a spiritual connection with the Chinese martyrs," said Malick, a convert to Orthodox Christianity four years ago. "It was like finding a pearl buried in sand."

Excited by the surprise discovery of a spiritual heritage, Malick energized her pastor, the Rev. Dean Kouldukis, and congregation members into a plan for a special celebration that will recognize "China's Unsung Heroes of Christ" Sept. 7. They are inviting the public to the 6 p.m. historical presentation and vespers service in the church at 930 Lunalilo St.

"We've wanted to raise the profile of Orthodoxy in the islands," said Kouldukis, whose congregation's only public exposure comes when they sponsor the Greek Festival. The membership reflects countries in which the ancient branch of Christianity is established. There are also people of Chinese, Japanese, Korean and Filipino ancestry, most of whom are converts to the "Christianity of the East."

"Alice came to me and said, 'I've got this idea.' She was so enthusiastic, how can I say no?" the priest recalled. And conscious that it's already one year past the centennial of their ultimate testimony of faith, she wasn't interested in waiting until the feast day of the Chinese martyrs comes up again on the liturgical calendar next June 11.

The child of Chinese immigrants, Alice Mui Malick grew up in Chicago. She remembers her Buddhist parents being upset and angry when, as a child, she was interested in the overtures of a Christian missionary. "Some missionaries are misguided; they saw us as heathens, souls to save."

Perhaps that's why she takes such delight in research in which she discovered that the Orthodox faith was brought to China in 1685 by Russian captives.

The Chinese government recognized it as a religious entity in 1864. "I am thrilled to know that Chinese Christians lived in China hundreds of years before Western missionaries arrived. It makes me feel that Christianity is truly universal."

Persecuted 100 years ago and suppressed by the communist regime for the past half-century, the church has almost vanished in China. There is only one known functioning parish, Malick said. Although the members of the Church of the Protection of the Theotokos in Harbin number about 18, more than 400 people returned to the church for Easter, according to an Orthodox publication.

Some 190 of the 222 martyrs are known by name, which makes the connection more real, she said. The Chinese martyrs were memorialized in a series of hymns composed in the church's monastic tradition, which will be sung by the choir at the special vespers service. Malick's husband, Gregory, will be the chanter.

Kouldukis said the lives of saints and martyrs, and the hymns about them, are important "as a way to teach us, so that we can emulate their faith and courage."

Malick began seeking answers and a belief system after her mother's death 15 years ago, she said. She sampled everything from Zen meditation to various Christian sects to New Age movements. When she finally attended the Orthodox church, in which her husband had been raised, she found "my soul was being fed and my spirit was lifted up slowly."

Although few are called to martyrdom these days, Eastern Orthodox Christians follow a rigorous path even in these indulgent times. Twice each week, Wednesdays and Fridays, Malick joins other believers in abstaining from meat, fish, dairy products, oil and wine.

The practice, which dates back to the fourth century, is their way of remembering how Jesus Christ died and affirming their commitment to his teaching. Four times during the year, the fasting is extended for prolonged periods. Recently, in preparation for a special holy day Aug. 15 dedicated to Christ's mother, the Orthodox believers fasted for 15 days.

*Reprinted with permission from the Honolulu Star-Bulletin.*  
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## NJ Diocese Offers Youth Leadership Seminars

For the past month Fr. Bill Gikas, director of the Office of Youth & Young Adult Ministries, has delivered a series of youth advisor leadership workshops on subjects such as Kids in Christ or Kids in Crisis? (Substance Abuse and Suicide), Media Influence on Youth, and the Nuts and Bolts of Youth Ministry.

Some 135 youth advisors have participated in the workshops thus far throughout Virginia, the Philadelphia area and Northern New Jersey.

The seminars are in response to the request of the youth advisors to receive continuing education on the warning

signs of kids in crisis and are open to anyone with an interest in working with youth.

The seminars are delivered in one-day (all day Saturday) formats and include Archdiocesan youth ministry materials and resources, documentary films and news articles, and specially printed workbooks for the workshops. Fr. Mark Leondis and Fr. George Orfanakos have presented portions of the workshop along with Fr. Bill.

He will continue to offer at least four of these seminars per year throughout the Diocese of New Jersey, as the response from each Youth Commission's advisors has been positive.

## Palos Hills Event Benefits Sept. 11 Victims



PALOS HILLS, Ill. — Sts. Constantine and Helen parish recently held its 17th annual Orthodox Charities Weekend, which this year will benefit victims of the Sept. 11 tragedy.

The weekend's events included a record setting bike/run/walk-a-thon and a blood drive that drew many participants.

The bike/run/walk-a-thon drew 180 participants in a spirit of Christian fellowship. Well over \$12,000 was raised with more expected once all sponsor money is collected. The blood drive attracted more

than 60 donors and 50 volunteers.

Orthodox Charities Weekend was a success because of the support of the donors, participants and stewards (volunteers). This program is part of "Project Diakonia," a ministry which brings together all of the community's philanthropic programs. We welcome anyone interested in supporting this cause to contact Fr. Nicholas Jonas at the Saints Constantine and Helen Church office at (708) 974-3400, or Presbytera Anastasia Jonas at (708) 974-2902.

## Savannah Church Achieves Historic Milestone

SAVANNAH, Ga. — St. Paul's parish, which is among the first 25 parishes established in the Archdiocese (1907), recently celebrated two significant events.

On May 22 the Georgia Historic Society dedicated an official state marker that proclaims the historic significance as well as the architectural qualities of the church's neo-classic structure.

The 103-year-old edifice was built in 1898 as a memorial to Civil War Gen. Alexander Lawton and dedicated by his family for public cultural, educational and civic affairs purposes.

Built of Georgia limestone, it was registered in 1982 by the U.S. Department of Interior as a notable historic building.

Gen. Lawton was a graduate of West Point and was serving on active duty with the army at the outbreak of hostilities between the States. He resigned to join the Confederacy, where he rose to become the quartermaster general.

After the war, Lawton received a presidential pardon and was later appointed as U.S. Ambassador to Austria-Hungary in 1887 by President Grover Cleveland. He later became the fifth elected president of the American Bar Association.

In December 1941, the Lawton family sold the Lawton building to St. Paul's.

Because of war restrictions, only minor work to transform the building to a church sanctuary was permitted, and the icons from its former sanctuary and other furnishings were installed.

After WWII the congregation concentrated on building its multi-purpose Hellenic Center before returning to the plan to complete work on the church building. The Hellenic Center was completed in 1950.

In 1998 plans to completely design and build the interior began. Byzantine iconographer Lawrence H. Manos of Toms River, N.J., was commissioned to do the

icons, and Costas Pylarinos of Astoria, N.Y., noted for his Byzantine artistry contracted to prepare the Iconostasis, Bishop's throne and chanters station and all individual icon frames.

On St. Paul's Day, June 29, Bishop Alexios of Atlanta celebrated the Divine Liturgy, blessed the new icons, and re-consecrated the sanctuary.

Bishop Alexios sang a special Doxology, assisted by Fr. Nicholas Capilos of St. Paul's, Fr. John Caparisos of St. Paul's, Fr. George Tsahakis of Holy Trinity Charleston, S.C., and Fr. Adrian Pollard of St. Magdalene Church (OCA).

Neighboring ministers and Bishop Kevin Noland of the Catholic Diocese of Savannah attended the Doxology and were guests at the luncheon following the services.

## Church of Our Savior Has Successful Blood Drive

RYE, N.Y. — Church of Our Savior recently conducted a blood drive for the New York Blood Bank and to help the needs of the September 11 tragedy. Parishioners embraced this project wholeheartedly.

At least 40 pints of screened blood were collected, with many donors coming from neighboring towns.

Hudson Valley Blood Services provided nurses and a staff that was responsible for all the preliminary screening and supplied all the equipment.

The program had been arranged by Kristine Baker, chairman. Other parishioners who gave their time to help: Aris Xistris, Marie Bakes, Lorraine Harik and daughter Yasmine, Cleo Kennedy, and Jeannie Hedge. Fr. Elias Villis, pastor, directed the drive.

# Reflections

## Practical Ways to Improve Life

We can make or break ourselves by the way we think as we evaluate situations. There maybe great pain but also, we may uncover great beauty, even a rare kind of hope.

by Rev. Dr. C. N. Dombalis

Fill your mind with lust, deceit, fear, inferiority, hate, resentment and anxiety and soon you will begin sharing characteristics of immaturity and destructive thoughts. In return, others will react with similar bitter and damaging irreparably thoughts.

Caught up in a role of destructive thoughts, you may await destructive results. But, if one fills his mind with healthy, wholesome, vibrant, loving, creative, and great thoughts, you will find as did Waldo Emerson, "You become what you think about all day long." Changing our way of thinking, we can change our lives and become superior to our fate by becoming stronger.

Think of absorbing in our mind of One who has altered the course of humanity. The personality of the human nature of Christ Jesus is and continues to be kind, understanding, loving, and dynamic.

Bring to a halt the negatives that have brought us so much sorrow and adopt and substitute the beautiful thoughts that enable one to be creative and productive. How can an individual achieve the transition from the mind of Jesus to his own?

By getting up, adopting, and adhering to His teachings. One can shed the miserable depression that has burdened us so many years, for it is not what happens to us that matters; what matters is our attitude to what happens. We all can do it. We can do innumerable things with the strength God has given us.

I will always remember a recent trip to Mytilene, Greece, where I visited a museum adjacent to the island's Cathedral to view a treasury 13th, 14th, and 15th century icons.

The bespectacled monk guided us to a 13<sup>th</sup> century icon of Christ Jesus. He counseled us to gaze into the eyes of the Christ figure for several minutes and sense a feeling of absorption beyond earthly description. As we silently remained focused, we began to sense a departure from the world about us.

After several minutes, we turned to one another and with peaceful smiles nodded our heads affirmatively. Our minds were filled of living with a joyful participation in the sorrows of the world.

All of us have experienced thoughts that have made us ill, weak and defeated. Indifference and hatred will rob us of energy and creativity. We become mentally crippled. Thoughts of deceit strangle us and we feel worthless. Thoughts of inferiority are poisonous to self-confidence.

Remove such thoughts from our minds. Refuse to grant them safe harbor. Permit only thoughts that can see the difficulties but also, are able to assist in seeing the great probabilities.

Can you do it alone? But if have God with you as you undertake to possess in your mind beautiful and creative thoughts, you'll have the assurance of success, for God absorbs ceaseless failure.

The will to transcend one's circumstances can be the difference between life and death. Take the next step, do the next thing you have to do, but do it with all your heart and soul and find joy doing it.

Fr. Dombalis is dean emeritus Greek Orthodox Cathedral of Virginia

# SCHOLARSHIPS

## Gioles Scholarship Awards Announced for 2001-02

NEW YORK – The Archdiocese has awarded five scholarships for the academic year 2001-02 through the George and Naouma Gioles Scholarship Program.

A total of \$7,500 was given to the following recipients who are pursuing undergraduate degrees at major colleges and universities in America: Demetrios Costoyiannis, New Rochelle, N.Y.; Eleni Kerasoglou, New Port Richey, Fla.; Jamie Panas, Neptune, N.J.; Alice Marie Shukla, Farmington Hills, Mich.; and Jason M. Tifone, Rochester, N.Y.

These five individuals were chosen by the Scholarship Committee from applications submitted by Greek Orthodox young men and women from throughout the Archdiocese.

The Gioles Scholarship Fund was established in 1997 with a generous gift in memory of George and Naouma Gioles. At least three scholarships are awarded on an annual basis to Greek Orthodox high school seniors or college students who are committed to serious study in a degree earning undergraduate program at an accredited college or university.

Applicants must provide transcripts of previous academic work, letters of recommendation, and evidence of financial need.

Applications and guidelines for the 2002-03 academic year will be available from the Office of the Chancellor, 10 East 79th St., New York, NY 10021, after Jan. 1, 2002, with an application deadline of April 1.

## Hellenic Times Scholarship Fund to Award \$150,000

NEW YORK — The Hellenic Times Scholarship Fund will increase its offering for the 2002-03 academic year by awarding up to \$150,000 in scholarships to Greek American students across the country.

The Hellenic Times Scholarship Fund was instituted in 1990, and since then more than \$600,000 has been awarded to college and graduate school students. In May 2001 the HTSF gave \$100,000. Each year the Fund receives more than 1,000 applications representing the 50 states, Canada and Greece.

The scholarships will be awarded at the 11<sup>th</sup> annual Hellenic Times Scholarship "Springtime in New York Gala" on May 10, 2002 at the New York Hilton.

Some 1,500 people are expected to attend. In the past, the Hellenic Times has

honored such noted individuals as Oscar-winner Olympia Dukakis, actress/author Marilu Henner, NBC broadcaster Bob Costas, CBS News anchor Thalia Assuras, actors Billy Zane (Titanic, The Phantom), Star Trek's Marina Sirtis, Michael Chiklis, Lisa Zane, John Aniston, Melina Kanakaredes and Paula Cale (Providence), Anna Vissi, humanitarian Tita Scandalis-Monti, director Nick Cassavetes, special effects creator Patrick Tatopoulos, Judge Nicholas Tsoucalas and New York anchorman Ernie Anastos.

For more information, to volunteer or to obtain a scholarship application, visit our Website at [www.HTSFund.org](http://www.HTSFund.org), e-mail [htsfund@aol.com](mailto:htsfund@aol.com), call 212-333-7456; 212-986-6881 or write to: Hellenic Times Scholarship Fund, Attn. Nick Katsoris, 823 Eleventh Avenue, New York, N.Y. 10019.



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# ORTHODOXY WORLDWIDE

## Church in Albania Provides \$1.4 million for Refugees

TIRANA, Albania — The Orthodox Autocephalous Church of Albania, led by Archbishop Anastasios of Tirana, continues to respond to the plight of refugees and Albanian communities affected by the recent conflict in Kosovo.

The Orthodox Autocephalous Church of Albania's social, development and relief office, Diaconia Agapes, operated a \$1.4 million emergency program from Jan. 1, 2000 to July 2001, under Penny Panayioti Deligiannis as director and a 25-person Albanian national team

Agencies and churches participating in the Action by Churches Together (ACT) Network provide strong financial support of the Church of Albania's outreach.

Diaconia Agapes also provided \$10.5 million in aid during its four emergency programs in 1997, 1998, 1999 and 2000, benefiting more than 50,000 persons in Albania and Kosovo, and another \$2.9

million in aid through its 11 long-term social and development programs throughout Albania focusing on education, health, youth and agriculture.

The United Nations High Commissioner for Refugees (UNHCR) continues to rely on Diaconia Agapes to run the nation's only winterized and fully operational refugee collective center, located in Tirana's central park. The camp consists of 97 pre-fabricated units with a capacity of 414 persons.

Other non-governmental organizations in Albania closed their refugee camps last year because of lack of funds.

At its collective center, Diaconia Agapes coordinates seven common service programs for the refugees, focusing on camp management, education, food distribution, health (medical and dental treatments), non-food distribution of hygiene supplies and new winter clothing sets and water and sanitation assistance.

## IOCC Names Director of Quality Assurance

BALTIMORE - As part of its recently adopted strategic plan, the Board of Directors of International Orthodox Christian Charities (IOCC) has laid plans for continued growth in the provision of the agency's humanitarian aid and development programs while emphasizing its continued commitment to excellence in its service to communities in need.

The IOCC Strategic Plan for 2002-2004 establishes an evaluation program aimed at measuring program outcomes with input from the beneficiaries of IOCC programs around the world.

The Rev. James Kyriakakis, who served as IOCC's director of development since 1998, recently was named as director of quality assurance and will spearhead the effort by the agency to conduct outcome-based evaluations of its programs.

A key aspect of the effort will be to

identify and measure the impact of programs through a collaborative process that will include the beneficiaries of the services the agency provides. Rev. Kyriakakis will also manage the IOCC Honors Internship Program.

During his as the director of development IOCC's annual fund-raising effort, which helps to support emergency relief and sustainable self-help initiatives conducted by the organization worldwide, more than doubled. Over the same period IOCC's program services grew from \$11.9 million to \$23.9 million.

IOCC currently has operations in 13 countries in Central and Eastern Europe, the Middle East, Africa, Asia and the United States.

Since its establishment in 1992, communities in more than 20 countries have been served through IOCC programs conducted on behalf of Orthodox Christians

## Despite Uncertainties, Indonesian Orthodox Move Forward

JAKARTA, Indonesia — As Asia struggles to recover from economic and political uncertainties, the Orthodox in Indonesia continue to move forward in faith and in life.

The Orthodox participated and contributed to the Forum on Inter-religious Dialogue in Jakarta - Jakart@2001, the final week of June.

Metropolitan Nikitas of Hong Kong and Southeast Asia, and Archimandrite Daniel Bambang Dwi Byantoro, spoke at a session titled the "Inter-religious Dialogue on the Role of Art and Religion as a

Vehicle for Creating World Peace."

The Metropolitan and Fr. Daniel focused on the relationship between art and Orthodoxy, and on Orthodoxy's role in Indonesia.

Their talks drew interest not just from the Orthodox, but also from members of other religious traditions, some of who also took part in the presentations and dialogue.

Indonesian Orthodox form a cohesive and faithful community in a country of diverse ethnic composition, with the world's largest Muslim national population.



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1 - Col. 2:8-12; Luke 2:20-21, 40-52  
2 - Heb. 5:4-10; John 3:1-15  
3 - Gal. 5:22-6:2; Luke 6:17-23  
4 - 1 Cor. 4:9-16; John 1:18-28  
5 - 1 Cor. 19:19-27; Luke 3:1-18  
6 - Titus 2:11-14, 3:4-7; Mt. 3:13-17  
7 - Acts 19:1-8; John 1:29-34  
8 - 2 Cor. 1:21-2:4; John 3:22-23  
9 - 2 Tim. 2:1-10; Mark 1:9-15  
10 - Eph. 4:7-13; Luke 3:19-22  
11 - Heb. 13:7-16; Mt. 11:27-30  
12 - 2 Cor. 1:21-2:4; John 10:39-42  
13 - Eph. 4:7-13; Mt. 4:12-17  
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15 - Gal. 5:22-6:2; Luke 12:32-40  
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17 - Heb. 13:17-21; Luke 6:17-23  
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30 - Heb. 13:7-16; Mt. 5:14-19  
31 - 1 Cor. 12:27-13:8; Mt. 10:1, 5-8

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Youth Ministry

# challenge

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## Youth Session: RESOLUTIONS

**OBJECTIVE:** That young people will begin to realize that resolutions are not just made once a year but during every day and every minute we should be resolving to live our lives closer to Christ. Through living a Christ centered life, we never try to accomplish anything without turning first to God.

### Opening Prayer for Enlightenment

*Shine within my heart, loving Master, the pure light of Your divine knowledge, and open the eyes of my mind that I may understand Your teachings.*

*Instill in me also reverence for Your blessed commandments, so that having conquered sinful desires I may pursue a spiritual way of life, thinking and doing all those things that are pleasing to You.*

*For You, Christ my God, are my light, and to You I give glory, together with Your Father and Your Holy Spirit, now and forever. Amen*

**Opening Discussion Questions** – At this time, let the young people brainstorm and start to think about resolutions do not give them any answers just reflect back what they are saying. Below are some of the possible answers in parenthesis but you should accept all answers.

- What is a resolution? (A promise to do something. A goal.)
- When do people make resolution? (When starting something new, New Year, new school year, lent.)
- How successful are they? (Some are more successful than others.)
- Why do they fail? (Lack of commitment, time, money - ideally we want to get at that they fail because we are not turning to God in all that we do but we don't want to get into that too much until after the activity)

**ACTIVITY:** Type the Mathew 6 25:34 passage, blow it up as big as possible and matte on poster board. Then, cut it into small and intricate puzzle pieces (Use more pieces the older the youth are.) You want the puzzle to take them longer than 5 minutes. Remove all of the pieces that have the words (or part of the word) "Heavenly Father" or "God" on them. Break the young people into groups with 3 to 5 people per group.

You will need to make a puzzle for each of the groups that you have. Give them the puzzle pieces to put together

(remember leave out the pieces you have removed). They won't be able to do it without the "Heavenly Father" or "God" pieces. Do not give them these pieces until they tell you some pieces are missing.

### Discussion Questions:

- Was this hard? (Hopefully the answer is yes - so make sure you make the puzzle hard to put together)
- Why was it hard? (We did not have everything we needed. This is where they blame you for not giving them all of the pieces.)

- What specifically was missing? (All references to God. They might not have realized it until you point it out.)

- Could you finish the puzzle without these? (You could try to finish it but without God you could not finish it.)

- Why did we have them missing? (This is where you get into the discussion of how our goals and resolutions in life are not attainable without God.)

Biblical Reference – Read Matthew 6:25-34

**WRAP UP AND CHALLENGE** – Have them write down a resolution that they will try to work on everyday, hour, and minute by asking God to guide and help them. Have them seal their resolutions in an envelope and address the envelope to themselves. Keep them for 6 months then mail them out.

### CLOSING PRAYER

*Lord, I know not what to ask of You. You alone know what my true needs are. You love me more than I myself know how to love.*

*Help me to see my real needs which may be hidden from me.*

*I dare not ask for either a cross or a consolation.*

*I can only wait upon You; my heart is open to You.*

*Visit and help me in Your steadfast love.*

*Strike me and heal me; cast me down and raise me up.*

*I worship in silence Your holy will.*

*I offer myself to You as a living sacrifice.*

*I put all my trust in You.*

*I have no other desire than to fulfill Your will.*

*Teach me to pray. Pray Yourself in me. Amen.*

*Prayer of Metropolitan Philaret of Moscow*

Materials Needed: *Puzzles of Matthew 6 passage, Bible, Orthodox Prayer Book.*

India Arie, with her Motown debut album *Acoustic Soul*, has become a huge success, mixing soulful R&B sounds with positive messages. Arie's first single, "Video" shuns the idea that any individual has to become an image sold on television. Her lyrics claim that she is "not the average girl from your video," and she is "not built like a supermodel." She has seen tremendous success, despite her refusal to fall into society's skewed perception of beauty and proper role models.

In addition to "Video", many more songs on Arie's debut provide a good message, in comparison to most pop mu-

## Music Review

### India Arie "Acoustic Soul"

sic. "I See God In You" and "Strength, Courage, and Wisdom" are additional examples of the positive messages carried through this album. "I See God In You" specifically speaks of a romantic interest and how she sees God in him. As Orthodox Christians, it is important for us to see the image of God within others. Therefore, the message in this particular song seems to be complimentary to our Orthodox beliefs. In the song "Strength, Courage, and Wisdom," Arie sings about calling upon her own strength, courage, and wisdom to persevere in life. This song could serve as an inspirational message for any individual

## Born Again—Again in the New Year!

### What's Up

Here we go again! It's that time of the year when we vow to change our entire lives for the better. We promise to do our homework, eat healthier and be nice to our friends. Every January we think how we can improve our lives, how we can make things better, how we can become the best we can possibly be. They're called *New Year's Resolutions*. We try to change the way we interact at work, at school, at home, with our friends, and even the way we live.

by Fr. Mark A. Leondis

Making positive changes or resolutions in our daily lives is a Christian practice. Jesus tells us that we need to make changes in our lives. He often times speaks of the importance of change or resolution. But oddly enough, he does not speak about a change of activities, a change in our friends, or a change of pace – He speaks about a *change of heart*. This change or resolution of the heart, makes everything different, makes all things anew.

This is what our Lord was speaking about when he said "... seek you first the kingdom of God and his righteousness; and all these things shall be added unto you." (Matthew 6:33) Jesus tells us not to dwell on the things in this life – but rather to place our focus on the next life – the heavenly. By placing our focus on the Kingdom of God, change *can* and *will* occur in our daily lives. This change, though, must be a change of heart. By changing our hearts and focusing on the Kingdom of Heaven, things will change. Jesus asks us to move our hearts to towards him, and all other things fall in place.

In the Gospel of John, we read a beautiful conversation about how to enter God's eternal Kingdom. It is a conversation between a Pharisee named Nicodemus and Jesus. Jesus tells him "*unless one is born again, he cannot see the kingdom of God.*"

Nicodemus asked Jesus how one can be born again, especially at an old age. Jesus replies, "*Unless one is born of water and the Spirit, he cannot enter the kingdom of God.*" (John 3:5)

Through the years, the Church has taught that we are born of "water and spirit" through the Sacraments of Holy Baptism and Holy Chrismation. When we receive these Sacraments, we are "born again," "born anew," we experience a

"new birth" in our Lord's Resurrection.

Through the mystery of Baptism, we die to this world and are born again in His eternal Kingdom.

But are we guaranteed a place in heaven just as a result of our baptism? We died to this world at our baptism – but we must die to this world everyday of our lives. As well, we must continually be born again in our Christian journey. We can do this by actively participating in the Sacramental life of the Church. Frequently preparing and receiving Holy Communion, praying, confessing our sins, fasting and helping those in need, gives us the chance to live our baptismal vows. Some of the exchanges are:

**Priest:** "Do you renounce Satan, and all his works, and all his angels, and all his worship and all his pride?"

**Godparent:** "I do"

**Priest:** "Do you join yourself to Christ?"

**Godparent:** "I do"

**Priest:** "Have you joined yourself to Christ?"

**Godparent:** "I have"

**Priest:** "Then bow down and worship Him!"

**Godparent:** "I bow down and worship the Father, and the Son and the Holy Spirit, the consubstantial and indivisible Trinity."

Notice that first we push Satan aside from our lives. Then we join ourselves to Christ. Once we join ourselves to Christ, we are asked in the past tense again, if we have joined to Christ.

Finally, the priest tells us to put our faith into practice.

For many of us, our Godparents answered these vows for us. They spoke on our behalf because we were too young to speak. The answers of our Godparents need to become our words as we grow older in the Faith. In our daily lives, we are given a choice: to live for this world or to live for Christ. We are asked to put our faith into action. By renewing our Baptismal Vows, we are given the opportunity to put Satan aside and to arm ourselves with Jesus Christ.

As we are making our *New Year's Resolutions* this year, put your faith into practice. Renew your baptismal vows in your heart, for then everything around us will change. And this kind of change is good. This new year, move your hearts to the center, and all other things will fall into place. This way, you can be born again – again in the New Year!

"So God created humankind in His image, in the image of God He created them" *Genesis 1:27*

by Eva Kokinos

It is clearly stated in Genesis that we, as humans, have been created in the image of God. Too many times, we are consumed by the need to have the right image for our peers and for others in society. In searching for the image that is cool, we forsake the image with which we have been blessed. The music industry does not make it easy for teens to concentrate on honoring that image of God within them.

Unfortunately, some artists, such as Britney Spears, are too busy selling the image of sexuality instead of spirituality to teens. Thankfully, this is not the case with all artists, such as India Arie.

who battles the pressures of everyday life.

Arie's album is a refreshingly original, in comparison to musicians who glorify all that is wrong with pop music. India Arie is successful without using meaningless lyrics and flaunting sexuality. Arie, and her album *Acoustic Soul*, might be a great alternative if an individual is looking for a change from all the music that is released simply for the profit.

**Challenge** is the Youth & Young Adult Ministries supplement to the Orthodox Observer.

Articles reflect the opinion of the writers.  
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# A N N O U N C I N G . . .



*Father Tom P. Avramis, C.E.O. Trinity Children and Family Services, Michael Huffington, Former U.S. Congressman, and Phil Angelides, California State Treasurer and keynote speaker at the Trinity•Anza opening.*

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# "It Takes A Village" To Raise Children

On his way to Wall Street to stir up interest with investors for a \$12.5 billion bond deal targeted at replenishing the state's coffers, California State Treasurer Phil Angelides was honored as the keynote speaker at the Trinity-Anza grand opening instilling hope to a sold out crowd of judges, probation and police officers.

by **Frances Larose**

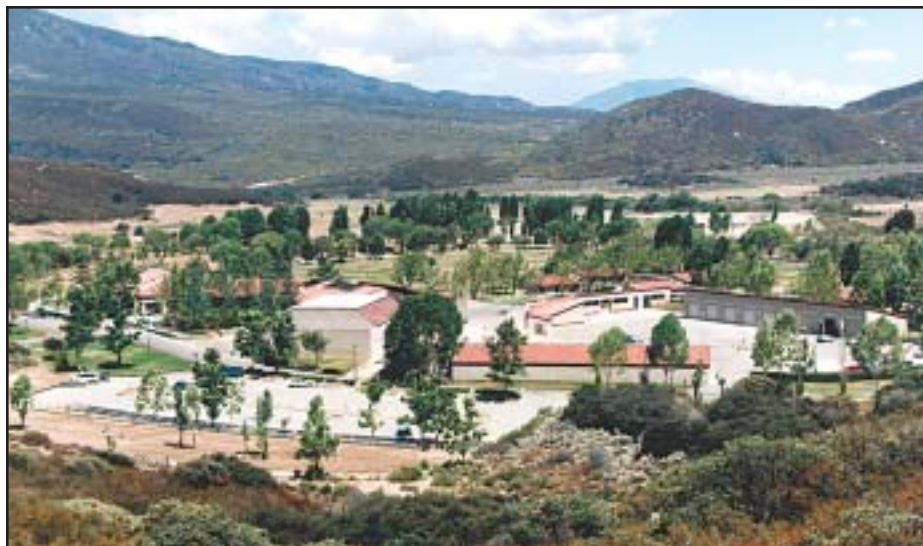
"Unless we work with these troubled kids, we as a society will pay a price," stated Angelides. Turning to Fr. Tom Avramis, Greek Orthodox Priest and CEO of Trinity Children and Family Services, he said, "You are all doing the Lord's work."

Angelides was referring to the opening of one of the largest vocational treatment facility for adjudicated youths in the country, Trinity-Anza. The new 900-acre state-of-the-art facility will be one of the most comprehensive rehabilitation sites in the United States providing training and skills to enable the boys to re-enter their communities with practical skills such as construction trades, land and wildlife management, basic fire-fighting, warehouse management, landscape design, culinary arts, printing, graphic arts, food service and restaurant management. A major emphasis will be placed on a highly structured educational and interactive vocational program. Class sizes will average between 12-15 students, and the staff-to-student ratio will be 1 to 4. Classes are both academically accredited and certified.

This past fall about 30 teenagers moved into the former Los Angeles Laborers' Union Training site. The facility expects to be at its state-licensed capacity of 159 boys within six months. Run by Trinity Children and Family Services, the site is the eighth major residential treatment campus operated by this organization, the largest nonprofit provider of childcare services in California. In addition to their residential sites, Trinity programs are currently being analyzed and implemented in other areas.

Another featured speaker at the event was Stanford University Professor of Child Psychiatry Dr. Hans Steiner, an internationally recognized research leader in the

## A Well Known and Respected Philosophy That The Greek Culture Has Embraced For Thousands of Years



A panoramic view of the Trinity-Anza Campus

treatment of children's psychiatric problems. He provided an overview of his report, "The Trinity Children and Family Services Program: A Continuum of Care for Severely Disturbed Children and Adolescents," where he credits Trinity for developing effective pathways in fighting adolescent delinquency. Steiner praised the organization for their excellent understanding of troubled teenagers and offered accolades in terms of Trinity's innovative approach for the future.

"Trinity's treatment principles are solidly in line with current understanding," said Dr. Steiner. "The agency's exceptional continuum of care provided by the residential program is both helping children to lead happier, fuller lives, and making a significant contribution to the treatment of these juveniles and the prevention of incarceration."

"We believe so strongly in our programs, staff and administration that we asked Dr. Steiner to evaluate Trinity's behavior modification and treatment model, Group-Centered Leadership (GCL). In order to continue growing and helping these children, we felt an unbiased review of our program was needed to continue to advance our efforts. Dr. Steiner's find-

ages to better understand the: (a) liturgical, (b) scriptural, (c) theological, (d) canonical and (e) ethical underpinnings of the Church.

To develop such a comprehensive educational vision, The Annual Resource Companion (ARC) was developed in 1998. Each year, another catechetical volume is published by the DRE that focuses on a different aspect of Orthodoxy. The Archdiocese has been establishing an encyclopedic anthology of Orthodox catechesis.

The following three previously published volumes are: Volume I (1998-1999), "The Liturgical Year," Volume 2 (1999-2000), "Holy Tradition," Volume 3 (2000-2001), "The Holy Fathers" and make wonderful companions to this year's edition.

The Department of Religious Education and editor of the ARC recommend the volume to religious educators, clergy, church leaders, youth workers, parents, students and anyone wishing to learn more about their Orthodox faith. All volumes of the ARC can be purchased for \$5 each (plus S&H) by contacting the DRE at (800) 566-1088.

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

behalf of Senator Ray Haynes from Riverside County, recognized the agency by presenting Fr. Avramis with a California State Senate certificate in "Recognition of the Dedication of the Opening of the new Trinity-Anza facility." Other guest speakers included Former U.S. Congressman Michael Huffington and a representative on behalf of Riverside County, Supervisor Jim Venable.

Trinity is dedicated to giving children a second chance and providing them with the tools they will need to succeed in life. The organization promotes healing and encourages family reunification. Founded in 1966, Trinity is licensed by the states of California, Texas, Nevada, Utah and Colorado. The Greek Orthodox agency seeks to empower children who have dealt with little in life except hardship. Over the past 35 years, Trinity has provided hope and safety to more than 30,000 damaged children and the organization continues to set the standard for childcare services throughout the country.

Trinity Children and Family services currently operates eight major residential/treatment programs, five off-campus group homes and serves children ranging in age from 7 to 18 years old regardless of their ethnic, cultural, or religious background.

For more information on the Trinity programs call: 1-800-KIDS 730, Ext #3 or visit [www.trinitycfs.org](http://www.trinitycfs.org).

## CLERGY UPDATE

### Ordination to the Diaconate:

Papadopoulos, Panteleimon – Archbishop Demetrios, St. George, Norwalk, Conn., July 1

Konstantinos Kalogridis – Archbishop Demetrios, St. George Church, Piscataway, N.J., July 22

James Gardikes – Metropolitan Maximos, St. Gregory Palamas Monastery, Hayesville, Ohio, Aug. 4

### Priesthood

Deacon Konstantinos Kalogridis – Bishop Dimitrios - St. Demetrios, Jamaica, N.Y., Aug. 26

Deacon Adamantios Metropulos – Metropolitan Methodios, Sts. Constantine and Helen, Cambridge, Mass., May 21

Deacon Peter Stratos – Metropolitan Anthony, St. Nicholas Church, Northridge, Calif., June 29

Deacon Apostolos Hill – Metropolitan Isaiah, Assumption Cathedral, Denver, July 15

### Retired Priests

Fr. Nicholas C. Manikas, St. Demetrios Church, Weston, Mass., June 30

Fr. Basil Papanikolaou, St. George Church, Rock Island, Ill., July 31

Fr. Constantine Xanthakis, Annunciation Cathedral, Boston, Sept. 1

Fr. Demetrios Kavadas, Assumption Church, St. Clair Shores, Mich., Sept. 1

### Assignments:

Fr. Peter C. Kyriakos, Assumption Church, Manchester, N.H., June 15

Fr. Nicholas Krommydas, St. Demetrios Church, Weston, Mass., July 1

Fr. Stratton Dorozenski, St. Nicholas Church, Troy, Mich., July 1

Fr. George Stamison, Assumption Church, Bayard, Neb., July 1

Fr. Timothy Pavlatos, St. George Church, Eugene, Oregon, July 1

Fr. Anthony Evangelatos, St. Spyridon Church, Newport, R.I., July 1

Fr. Michael Diavatis, Transfiguration Church, Anchorage, Alaska, July 15

Deacon Konstantinos Kalogridis, St. Demetrios Church, Jamaica, N.Y., July 23

Fr. Michael Eacarino, St. Katherine

Church, Falls Church, Va., Aug. 1

Fr. Chris Webb, St. Demetrios Church, Chicago (assistant), Aug. 1

Fr. J. Gabriel Karambis, Annunciation Cathedral, Houston, Aug. 1

Fr. John Roll, St. John the Baptist Church, Salinas, Calif., Aug. 1

Fr. Apostolos Hill, Assumption Cathedral, Denver (assistant), Aug. 1

Fr. Panayiotis Papageorgiou, St. George Church, New Port Richey, Fla., Aug. 1

Fr. Michael Monos, St. Elizabeth Church, Gainesville, Fla., Aug. 1

Fr. George Savas, Assumption Church, St. Clair Shores, Mich., Aug. 16

Fr. Constantine Newman, Annunciation Church, Dover, N.H., Aug. 26

Fr. Nicholas Rafael, St. Nicholas Church, Newark, N.J., Sept. 1

Fr. Constantine Nastos, Annunciation Church, Dayton, Ohio, Sept. 1

Fr. Dean Panagos, Annunciation Cathedral, Boston, Sept. 1

Fr. Athanasios Demos, Chancellor, Diocese of Boston, Boston, Sept. 1

Fr. Adam Metropoulos, St. George Church, Bangor, Maine, Sept. 1

Fr. Charalambos Politis, Sts. Constantine and Helen Church, Webster, Mass., Sept. 16

Fr. Christopher Stamas, St. George Cathedral, Springfield, Mass., Oct. 1

V. Rev. Evangelos Kourounis, St. Demetrios Cathedral, Astoria, N.Y., Oct. 1

Fr. Patrick Cowles, Holy Spirit Church, Rochester, N.Y., Oct. 1

Fr. Nicholas Nichols, Assumption Church, Louisville, Ky., Oct. 1

### Offikia:

June 25, Ecumenical Patriarch Bartholomew bestowed the office of Protopresbyter upon Fr. James A. Doukas.

July 8, Bishop Alexios bestowed the office of Archimandrite upon Fr. Frank Kirlangitis.

July 26, Bishop Alexios bestowed the office of Ekonomos upon Fr. Michael Eaccarino.

## Religious Ed. Department's Annual Resource Companion Available

BROOKLINE, Mass. – The fourth edition of The ARC (Annual Resource Companion) is now available from the Archdiocese Department of Religious Education.

by **Rev. Dr. Frank Marangos**

Each year, the ARC is based on the department's annual theme and is dedicated to an esteemed Orthodox educator.

The 2001-02 volume contains 261 pages with 36 insightful essays, and catechetical articles written by Archbishop Demetrios, the archdiocesan metropolitans, clergy, theologians, and seminarians.

Theme of the fourth volume is "The Theology and Dogma of the Orthodox Church" and contains articles that focus on general theology, liturgical/sacramental theology, ecclesiology, spirituality/soteriology, education, anthropology/creation and the environment.

Based on the same theme, the 2002 St. John Chrysostom Oratorical Festival topics, speaker tips, and bibliography are also included. Therefore, the ARC is a wonderful resource for students and teachers preparing for the oratorical festival.

The Department of Religious Education is advancing a pedagogical agenda that will assist Orthodox Christians of all



# SEPTEMBER 11 TRAGEDY

## A Somber Feast Day Observance at Ground Zero

For parishioners of tiny St. Nicholas Church that suffered destruction in the terrorist attack on the World Trade Center, the inability to celebrate their Saint's feast day in the historic landmark in lower Manhattan on Dec. 6 served as a poignant reminder of the Sept. 11 tragedy.

by Jim Golding

But a commemoration, nevertheless, took place under overcast skies, mild temperatures and a shifting breeze that occasionally brought a slight



▲ A COMMEMORATIVE vespers service with Archbishops Demetrios and Iakovos along with other area clergy.

◀ A SHORT prayer at the site of St. Nicholas. Fr. John Romas next to the Archbishop.

WITH the destruction eminent all around them and only a few yards from the site of St. Nicholas, members of the victims' families and other faithful attend the vespers. ▼ ▶



ETA PRESS PHOTOS



whiff of death in late afternoon near ground zero.

Archbishop Demetrios and nearly 25 other hierarchs and clergy held a vespers service attended by nearly 50 laypeople – St. Nicholas parishioners, families of victims and various dignitaries – in the restricted area guarded by New York City and Port Authority police officers. The event drew coverage from several news organizations, including the New York Times and BBC Radio.

A crane nearly 40 stories tall stands on the spot once occupied by St. Nicholas Church, making it necessary to hold the service some 50 yards away on a raised, partially covered wooden platform on the periphery of ground zero. Off to one side was a large memorial panel listing 85 nations from which came nearly a third of the nearly 3,600 victims who died in the attack.

With Archbishop Iakovos standing next to him, and flanked by two rows of clergy standing on either side, Archbishop

Demetrios recited the prayers while facing in the direction of the appalling scene of destruction and devastation.

The unending din of activity at the site – high-decibel noise from backhoes and other digging equipment, and a continuous convoy of trucks carting off debris to landfills, at times overpowered the broadcast of the service over the loudspeaker. In the distance, the swarm of workers spread out over various locations of the 16-acre site looked like so many ants on an anthill. Where once stood a six-story high mountain of debris, bulldozers now operate in a 30-foot deep pit.

Upon their arrival at the head of a motorcade from the Archdiocese that included two busloads of the clergy and invited guests, Archbishop Demetrios and Fr. John Romas, St. Nicholas' pastor, went to the church site to offer a brief prayer and a white bouquet of flowers. They filled a glass bowl with soil at the church site and brought it to the makeshift altar table

used in the service.

The crowd stood in stunned reverence, occasionally looking around at the devastation. Some wiped away tears.

"This is a unique experience for all of us to be at this specific site, surrounded by these buildings," said Archbishop Demetrios. "Now we are in a place of torment and pain, but also of hope."

He further expressed optimism that "a new world" would be built on the ruins that now dominate the scene, and that the new St. Nicholas Church to be built would be more than a parish church, but also of importance to the entire Greek Orthodox Church and as "a shrine and a place of pilgrimage nationally and internationally."

His Eminence then introduced Archbishop Iakovos who spoke with great emotion as he reflected on the tragedy. He expressed hope that the area would be "resurrected" from the devastation of its current condition.

Joining Archbishop Demetrios and Archbishop Iakovos at the service were Bishop Dimitrios of Xanthos, Metropolitan Paisios, Bishop Vikentios, and the Very Rev. Savas Zembillas, chancellor, and Assistant Chancellor Fr. Michael Kontogiorgis. In addition to Fr. Romas, other

clergy came from area churches that had parishioners among the WTC victims. They included Frs. Elias Villis, Rye; John Angel, Manhattan; George Stavropoulos, Hicksville; Nicholas Magoulas, Hempstead; New Jersey Chancellor Alexander Leondis, James Moulketis, Wyckoff, N.J.; Dimitrios Antokas, Westfield, N.J.; Paul Palesty, Flushing, N.Y.; John Kefalas, Bluepoint; George Passias, Brooklyn; Cleopas Strongylis, Corona; and other clergy, including the Archbishop's deacons, Nektarios Morrow and Panteleimon Papadopoulos, and retired priest Peter Kyriakos of Tarrytown, N.Y.

Also present was National Philoptochos President Eve Condakes and members of the Greek and Cypriot diplomatic corps.

At the end of the service, the Archbishop offered participants a commemorative laminated St. Nicholas icon as a memento, then they solemnly returned to their vehicles.

Stephen Cherpelis, a member of St. Nicholas Church in Flushing, who owns two restaurants only a few blocks away, recalled that he witnessed horror of seeing the aircraft plunge into the buildings and the aftermath of billowing smoke and debris from the collapsing towers that choked the entire neighborhood. "I had to close for a month," he recalled.