ORTHODASSISSERVER

VOL. 62 – NO. 1126 A P R I L 5 , 1997 http://www.goarch.org/goa/observer

President Welcomes Archbishop Spyridon to White House

NEW YORK — A warm and cordial atmosphere prevailed as President William Clinton welcomed His Eminence Archbishop Spyridon to the Oval Office in the White House on Wednesday, March 26 for the presentation of a proclamation commemorating: Greek Independence Day: A National Day of Celebration of Greek and American Democracy.

The Archbishop then presented President Clinton with a beautiful book showing the iconography and buildings of the Ecumenical Patriarchate.

Obviously moved the President commented as he leafed through the book, "you know we love icons, thank you very much". They discussed the visit of Mrs. Clinton and Chelsea to the Patriarchate two years ago and the upcoming Patriarchal visit to the United States by His All Holiness Ecumenical Patriarch Bartholomew in October. The President said that he was looking forward to welcoming him to the White House.

Accompanying the Archbishop were: Ambassador of Greece to the United States Loucas Tsilas, member of the Greek Parliament and former Deputy Foreign Minister Gregory Niotis; Andrew Athens, president of World Council of Hellenes Abroad (SAE); Dr. Spiro Macris, president of the Order of AHEPA; and Andrew Manatos, president of the National Coordinated Effort.

Invited to join the ceremonies by President Clinton were White House staff members: Sylvia Mathews, Deputy Chief of Staff; Victoria Radd, Chief of Staff to the Chief of Staff and Richard Socarides of the Public Liaison Office. His Eminence remarked on how proud the community was of all the Greek American appointments by the President and said:

"As the patriots of the American and Greek revolutions offered their lives, fortunes and sacred honor for their belief in freedom and democracy, the Greek American community today stands always ready to serve in every possible way the needs of our blessed country. May the spirits of 1776 and 1821 mingle together to inspire all of us to ever serve our nation with self sacrifice and dignity."



PRESIDENT BILL Clinton welcomed Archbishop Spyridon to the White House on March 26 to present him with a Proclamation celebrating Greek and American Democracy on the occasion of Greek Independence Day observances. (Official White House photo)

Festive marchers

New York's annual Greek Independence Day Parade attracted thousands of marchers and spectators on a sunny, but cold and windy March 23. Among the dignitaries was Archbishop Spyridon who remained in his seat on the reviewing stand for the entire event which lasted more than 3 1/2 hours. Mayor Rudolph Giuliani joined His Eminence for the initial part of the parade.

More than 50 communities from the Greater New York area were represented, as well as dozens of ethnic organizations and clubs. The parade is one of the oldest ethnic parades in the city, dating from the early years of this century. (D. Panagos photo)



His Eminence's Remarks

Mr. President,

I take this opportunity, on the occasion of the feast of the of the Annunciation of the Virgin Mary and the 176th anniversary of the Declaration of Independence for the Greek nation, to thank you for opening the doors of the White House to the Greek American community. It is with a feeling of joy and thanksgiving that we meet with you, Mr. President, to assure you of the constant prayers of the Greek Orthodox Archdiocese of America for you and your family.

As the patriots of the American and Greek revolutions offered their lives, fortunes and sacred honor for their belief in freedom and democracy, the Greek American community today stands always ready to serve in every possible way the needs of our blessed country. May the spirits of 1776 and 1821 mingle together to inspire all of us to ever serve our nation with self-sacrifice and dignity.

Again, I thank you Mr. President, and wish to you and the First Family a blessed Easter filled with the grace and peace of the resurrected Lord Jesus.

Orlando Selected for 34th Congress

The Marriott's Orlando World Center Hotel will serve as headquarters for the 34th Biennial Clergy-Laity Congress of the Archdiocese in 1998.

Inclusive dates are July 2-9, which also includes the preliminary Archdiocesan Council meetings prior to the official start of the Congress.

According to Archdiocesan Council member Timothy J. Maniatis, who reported on the site at the Council's March meeting, The Marriott was selected because it offers more than 200,000 feet of meeting space which will allow each group at the Congress — the Clergy-Laity, the National Philoptochos and Young Adult League, to be housed under one roof and to allow them to hold meetings without having to move during the week.

According to Maniatis' report, the room rate for delegates will be \$134 single/double occupancy.

The Marriott, with more than 1,500 rooms and 85 suites, has blocked all its meeting space and reserved a total of 6,270 room nights.

Archdiocese officials have negotiated a flat fee of \$1,500 for the exhibit space, saving \$16,000 compared to what was paid in New York.

The Archdiocese also will save another \$46,000 on food and beverage events. Total savings for the Archdiocese compared with the previous Congress will be more than \$130,000.

"We hope to make this a family oriented congress," Maniatis said.

NEWS ARChDIOCESE

Reports from Archdiocesan Council Meeting

Department of Missions and Evangelism

Following is the text of the report for the Department of Missions and Evangelism presented at last month's Archdiocesan Council meeting.

As we approach the year 2000, the Greek Orthodox Church can no longer be considered solely an immigrant church.

We witness mission churches springing up in many parts of North America. We

By the V. Rev. Eugene N. Pappas

see individuals, groups and even entire parishes converting to Orthodoxy of their own volition, and many of our children intermarry, thus, bringing forth new membership to the ancient faith of our ancestors.

Things have changed indeed. With change, however, have come new pressures,

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which involve the pains of expansion, and of progress, and the assimilation of new converts. These pressures are felt by many.

New members in parishes seek to adapt to their newly found spiritual homes while also seeking acceptance. Demographic changes among parishioners also put pressure upon the church leadership when experienced lay volunteers move away.

There are also those forces which cause new members and even old ones to drop into inactivity and eventually change parish "homes" or abandon the practice of Ortho-

The Orthodox Church today faces not only the question as how to spread the Gospel message but also how to get the "unchurched" to come into the local parish and remain as active members.

First we should understand just how great is our potential for growth and maturity in faith. Statistics revealed by pollsters indicate that there are over two and a half million Greek American in the United States.

The majority of these are baptized Orthodox Christians who do not belong to a parish. They are not registered stewards of the Church. To this we may add another 250 million Americans who are completely outside the faith. It should come as no surprise that most of these people proceed through life essentially unchurched.

Christ gave us the "Great Commission" that we go forth and baptize, not as a suggestion but as an imperative. The Greek Orthodox Church has labored to keep the faith alive and become rooted in America.

The time has now come for us to renew our commitment to this vision by reaching beyond the confines of our established parishes to those Orthodox who have fallen away from the faith, those Orthodox who live in areas where there is no opportunity for regular worship, those Americans who seek spiritual nourishment found in the Orthodox faith. Unless we do so, the struggles of the faithful who came before us will have been in vain. If, now, we accept this as a premise first reality and second as a challenge to the Church, then we may next ask ourselves how do we reach and assimilate



ARCHDIOCESAN COUNCIL members listen to a speaker giving a report on one of the **Church's National Ministries.** (D. Panagos photo)

the unchurched into the life and fellowship of our local parishes.

The goals of the Department of Missions and Evangelism would include the planting of new churches, ministering to unchurched Orthodox (including a serious look at prison ministry, the military chaplaincy, the campus ministry), helping to produce and make use of educational materials with GOTelecom and the Department of Religious Education, evangelizing fallen away Christians of all denominations, providing a conduit for pastors and congregations of other faith groups who are interested in moving towards Orthodox Christianity, using periodicals such as the Orthodox Observer, the Christian Activist and other news media to network with individuals seeking a home in American Greek Orthodoxy, and in ecumenical work with other church bod-

A viable summer intern program in participation with Holy Cross Seminary in which seminarians would help small parishes establish summer vacation Bible school programs for children and adults or help create new youth activities, in return for school credit or for stipends toward their tuition can be formulated and implemented in cooperation with Hellenic College/Holy Cross Seminary administration and faculty.

The Domestic Department of Missions would work with the Archdiocesan Department of Stewardship to develop new materials to educate and inform parish councils, diocesan boards, and all parish clergy and lay ministers about home missions, outreach-philosophy, education and implementation. It could create and sponsor a U.S. lecture series on Christian Orthodoxy with an eye to evangelism.

A vital, viable and effective TV ministry to the nation must commence. Philoptochos, Sunday church school, youth and young adult ministries are the most basic outreach and have very positive effects on a commu-

These ministries can be considered a form of evangelization that can bring people into a closer relationship with God. They can result in a net increase in Sunday worshipping attendance, parish membership, and stewardship. The main mission of the Church is to reach out spiritually to others.

One of the best ways to ensure that they remain actively in the church is to get them involved immediately in parish ministries. The lack of ministries, however, will guar-

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USPS 412340

Published by the Greek Orthodox Archdiocese of America. 18 issues a year, specifically two issues in March, April, May, June, October and November, and one issue in January, February, July, August, September and December.

ADVISORY COMMITTEE: Fr. Angelo Artemas, Jerry Dimitriou, Fr. John Heropoulos, Fr. Alexander Karloutsos, Nicholas Manginas, Paulette Poulos, Presv. Nikki Stephanopoulos.

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

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

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

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

Report of Ionian Village

Following is the text of the report for Ionian Village presented at last month's Archdiocesan Council meeting.

Since 1970, more than 10,000 teenagers and young adults have been part of the Ionian Village program.

Ionian Village is a summer camp and travel program in Greece for young people from the United States and Canada, operated by the Greek Orthodox Archdiocese of

By Michael Pappas

The mission of Ionian Village is help Greek Orthodox young people learn about and experience their faith and their culture first hand.

These young people return to their homes with a greater understanding and appreciation of their faith and culture and, in turn, become more faithful and active supporters of the Church and the Archdiocese.

A. Programs

Ionian Village has three programs, divided by age, each program structured for that particular age group. Summer Travel Camp for 12- to 15-year-olds. Byzantine Venture for 16- to 18-year-olds. Spiritual Odyssey for young adults ages 19 and older.

Administration: Director: Mr. Michael A. Pappas. The director is assisted by a spiritual director, Fr. Christopher Constantinides. The program director is Presbytera Angie

Number of participants: Approximately 400 teenagers and young adults every year.

Focus: 1. To provide young people the opportunity to experience their Greek Orthodox Faith and their Greek cultural heritage in the land of their ancestors. Our focus is on faith, culture and travel. 2. To provide a setting for priests, seminarians and young adults to be trained in youth minis-

Spiritual Odyssey Pilgrimage to the Patriarchate: The highlight of this summer's Spiritual Odyssey will be an audience with His All Holiness Ecumenical Patriarch Bartholomew as young adults embark on a pilgrimage to the Patriarchate.

Travel: The travel schedule includes the following: Ancient Olympia, Kalavrita, Agia Lavra, Mega Spilion Monastery, Castro Clemoutsi, the Monastery of Panagia Eleousa, Zakynthos and St. Dionysios, Patras and St. Andrew's, Delphi, the village of Arachova, Athens, Sounion, Aegina, Hydra and Poros, Sparta and Mystra (Spiritual Odyssey), Kefalonia (Spiritual Odyssey), and Constantinople and the Patriarchate (Spiritual Odyssey).

In Camp: The in-camp schedule includes daily activities in the following areas: athletics, swimming, arts and crafts, music and Greek culture, and Orthodox life discussions. Each day begins with Orthros and ends with Vespers, and on Sundays and feast days Divine Liturgy is celebrated. The evening activities include a talent show, a Greek glendi, camp-wide Olympics, a pool party, a dinner dance, a bonfire on the beach, and a camp-wide religious discussion every Saturday night followed by confession.

Staff: 1. The staff numbers approximately 35 people. 2. Minimum requirement is that staff members be 21 years of age and older and Orthodox Christians. 3. The staff includes several priests, seminarians, two registered nurses, a minimum of six certified lifeguards and water safety instructors, and approximately 25 additional adults serving in the various camp departments and as cabin counselors. A doctor is on call half an hour away. 4. Approximately 150 people apply each year to serve on staff. 5. Each applicant submits a detailed application, with three references, including one required reference from their parish priest. 6. Each applicant undergoes a personal interview. 7. Final staff selections are made by a selection committee consisting of the director, the program coordinator, and the program

See IONIAN, on page 23

ARCHDIOCESE NEWS

Archbishop Assumes Locum Tenens Duties

NEW YORK — His Eminence Archbishop Spyridon announced March 27 that he will personally assume the position of locum tenens for the Diocese of Detroit, effective immediately. The Archbishop will serve until a new Bishop is elected for the Diocese by the Holy Synod of the Ecumenical Patriarchate.

In making the announcement, His Eminence said that His Grace Bishop Maximos, who has served in that capacity since July 1995, had asked to be relieved of his duties as locum tenens because, in the meantime, he has assumed several additional responsibilities including chairman of the Synodical Committee appointed several months ago for Hellenic College/Holy Cross School of Theology.

Prince Charles, Archbishop Attend Foundation Gala

NEW YORK — The Prince of Wales was the guest of honor at the inauguration for Founding Sponsors of the American Associates of the St. Catherine Foundation on March 11 at the Metropolitan Museum of Art

He was joined by Archbishop Spyridon, Archbishop lakovos, President George Bush, Honorary Patron the Princess Sumaya of Jordan, and Kofi Annan, Secretary General of the United Nations.

As Royal Patron, Prince Charles, following a visit to Sinai, helped establish the Foundation in London last year to assist the Monastery of St. Catherine at Mount Sinai in Egypt — a site to three religions — particularly to work to conserve the Monastery's priceless manuscripts and icons collected over 1,500 years.

The isolated Orthodox Christian Monastery's collection of 4,500 books and scrolls are second only to the Vatican collection in volume and importance.

The site of the Monastery of St. Catherine is sacred to Christianity, Islam, and Judaism as the place where Moses had the vision of the Burning Bush and later received the Ten Commandments.

The evening began with a viewing of "The Glory of Byzantium" exhibition at 6:30 p.m., followed by dinner at 8 p.m.

Fourlas Named Chief Secretary

NEW YORK — His Eminence Archbishop Spyridon has announced the appointment of Dr. Athanasios A. Fourlas as Chief Secretary to the office of the Archbishop, effective immediately.

A native of Lamía, Greece, Dr. Fourlas is a 1964 graduate of the Patriarchal Theological School of Halki (Constantinople), from which he also received a Distinction in Orthodox Christian Theology. In 1969 he received a Doctor of Philosophy degree from the University of Muenster, Germany, in Byzantine Studies.

He served for one year as scientific assistant at the "Institutum Judaism Delitzschianum" before returning to Greece in 1970 to fulfill his military obligation.

In 1973 he returned to Germany, serving for 10 years as instructor of Medieval Greek Text and History at the University of

Contemporarily, for two years he served as assistant editor of the "Orthodoxies Forum" published by the Orthodox Theological Institute of the University of Munich.

Since 1988, Dr. Fourlas has directed a publishing firm in Athens, primarily of works of classic Greek and Latin authors.

Mayor Issues Proclamation for Greek Independence Day

NEW YORK. — Mayor Rudolph Giuliani proclaimed the week of March 23 as Greek Independence Week in New York during a ceremony at City Hall with members of the Greek-American community. Accepting the proclamation on behalf of the community was His Eminence Archbishop Spyridon, Primate of the Greek Orthodox Church of America.

"For more than one hundred years, New Yorkers have celebrated Greek Independence Day with our Hellenic communities. "Mayor Giuliani said. "In fact, the Greek flag was first flown over City Hall in 1893 to honor Greek Independence. We continue that great tradition here today."

"Freedom usually comes with a price," the Mayor observed. "For Greece, the price of freedom from the Ottoman Empire was eight long years of war. And for their hard fought victory against oppression, Greeks earned the respect and admiration of the entire world. And perhaps it is our mutual roots of revolutionary independence that have attracted so many Greek immigrants to our City."

As he does every year, Mayor Giuliani was in the line of march on Sunday, March 23rd, when the Greek Independence Day parade moved up Fifth Avenue.

The parade, organized by the Federation of Hellenic Societies of Greater New York, a non-profit organization made up of more than 200,000 Greek-Americans, this



MAYOR GIULIANI presents proclamations to Archbishop Spyridon and Consul General of Greece Haralambos Rokanas in a March 21 ceremony at City Hall. (Orth. Observer photo)

year marks the 176th anniversary of Greek independence and celebrates the culture, heritage and history of New Yorkers of Greek ancestry.

Mayor Giuliani was Grand Marshal of last year's parade. Also participating in the ceremony were officials of the Federation of Hellenic Societies of Greater New York. A musical program by the Makedonia Ensemble followed the ceremony.



NEW BOARD

(N.Manginas photo)

Archbishop Spyridon recently appointed new trustees to the board of the Archdiocesan Cathedral of the Holy Trinity. New Executive Committee officers are: Emanuel G. Demos, president; Nikos Kefalidis, first vice president; Froso Beys, second vice president; George S. Tsandikos, third vice president; Helen Hadjiyannakis-Bender, treasurer; Christo Daphnides, assistant treasurer; and Theodora T. Vardis, secretary.



First meeting

Archbishop Spyridon and officers of the New York Board of Rabbis held the first-ever meeting between Jewish and Orthodox leaders in New York on March 6. His Eminence explained the structure of the Orthodox Church and the group discussed interfaith marriages, differences between the Roman Catholic and Orthodox Churches, the holy sites in Jerusalem and other topics during the hour-long meeting at Archdiocese headquarters. Joining them in the discussion was the Rev. Dr. George Dragas (left), ecumenical officer of the Archdiocese.

GOTelecom Nominated for Third Emmy Award

NEW YORK — Greek Orthodox Telecommunications (GOTelecom), the television ministry of the Archdiocese, has been nominated for a New York Emmy award for Outstanding Religious Programming for the documentary "lakovos: A Legacy." The producers for the program are Nicholas Furris, George Pofantis and Marissa Costidis.

This is the third Emmy nomination for GOTelecom.

The program "A Light Still Bright: the Ecumenical Patriarchate" was nominated for and received the award in 1991, and the documentary "History of Orthodox Christianity" was nominated in 1994.

The Emmy awards are presented by the New York chapter of the National Academy of Television Arts and Sciences. All entries were judged by television professionals from Chicago, Miami, Philadelphia and Hollywood. The awards will be announced April 27 in New York.

The documentary "lakovos A Legacy" has already received a "Communicator" award for Programming Excellence.

GOTelecom has been producing a variety of religious, educational and cultural programs since 1989. Additionally, it has been responsible for live transmissions, including the Enthronement Ceremony of Archbishop Spyridon of America from the Archdiocesan Cathedral of the Holy Trinity in New York on Sept. 21 and the Sunday of Orthodoxy celebration from the Ecumenical Patriarchate in 1994.

The programs air on the Odyssey Channel (formerly VISN), a religious cable network that reaches 35 million homes around the country. They are also broadcast by local Greek and Orthodox programmers, and are distributed on videocassette. For more information on GOTelecom and a catalog of its programs, you can call toll-free 1-800/888-6835.

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ARCHDIOCESE NEWS

Council Members Comment

Continuation of comments from Archdiocesan Council members who offered their assessment of the March 14-15 meeting to the Orthodox Observer.



James Argeros, Archdiocesan Council secretary, Lynnfield, Mass.

• "I'm privileged to be a member of the executive committee and I do so with a great deal of enthusiasm for the programs that are going to be unveiled by Archbishop Spyridon. And I believe that it is incumbent on all of us to listen and to work very diligently and very hard because all of these programs are important to the propagation and preservation of our faith."

Peter J. Pappas, 1996 Clergy-Laity Congress co-chairman, New York

• "I think the Archbishop's vision is outstanding. What he needs now are the people to help him so we can formulate and implement all of these fine ideas. There's a crop of a lot of new, young people who are energetic about serving. I think the church is going forward at a very rapid pace now. We're going to see changes that will help us understand the Church, to serve the Church. It's up to us to provide for the Church."



Andrew Manatos, public relations, former Assistant Secretary of Commerce, Washington

• "...I don't believe I've ever been at a meeting that contained as much diverse talent as this group contains. The United States Senate doesn't contain as much as this group contains. Inspiring a group as important as that is a very difficult thing to do. But what His Eminence did, in the way that he presented it, the way he addressed this group and his vision, inspired these people ... that much talent and this kind of inspiration, means the sky is the limit in what we can accomplish.

Theodore Theophilos, general counsel, presided over the March 14-15 meetings, Chicago

- "I thought the meeting was extremely productive. I consider it to be a new start to His Eminence's period of service here and I'm very, very positive about the way that it has proceeded."



Dr. William Tenet, cardiologist, Bayside, N.Y.

"I think the Church is moving in the right direction. It was very refreshing to see so many people express their opinions. It was also very important to hear the Archbishop's vision which I think challenged all of us and gives us all hope that we're going to move into the new century triumphant. It was really a very moving session. I think this had to be one of the more productive meetings I've been to.'

Vicki Pappas, chairman of National Forum of Greek Orthodox Church Musicians, Bloomington, Ind.

• "I think the meetings were very positive. His Eminence made a very strong start, giving us a very strong, spiritual vision of where he'd like to lead the Church and urging all of us to work harder with hirn. I think the people are ready to do that. He showed us the very strong administrative leadership that he has brought to New York to work with him in the various ministries. They are very, very capable people."



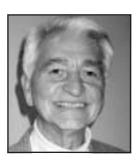


Harry Moskos, editor, Knoxville Sentinel, Knoxville, Tenn.

"I'm very impressed with our new archbishop. There is going to be a spiritual renewal... and I think the groundwork is being laid for progress down the road."

Nicholas Theodore, former lieutenant governor of South Carolina, Greenville, S.C.

• "My maiden voyage as a member of the council was enlightening and very, very gratifying. It's obvious to me that we have a leader in His Erninence who has the visions for the next century as we move forward. It was an inspirational session, especially as he opened it with such a broad view of our Church to include all people and allowing Orthodox Christianity to be extended to all individuals, and especially to move directly and thoroughly on the issue of interfaith marriages."



DIOCESE

Chicago Diocese Junior Olympics

More than 2,000 young people from more than 30 parishes are expected for the 16th annual Diocese of Chicago Junior Olympics will take place Memorial Day weekend, May 23-25, sponsored by Sts. Constantine and Helen Church in Palos Hills, III

In an effort to expand Junior Olympics events, the executive committee recently voted to include soccer for ages 7-12, and 16-inch softball for ages 13-18.

Other sports and activities in this year's Junior Olympics include swimming, track & field, basketball, volleyball, 10k run, bowling, tennis, chess, checkers, and table tennis.

Moreover, several collegiate scholarships will be presented to athletes showing a strong spiritual life, academic record, and writing skills.

Venues for the events will include Sts. Constantine and Helen parish, A.A. Stagg High School, and Moraine Valley Community College in Palos Hills.

The Junior Olympics are open to all Greek Orthodox young people, ages 7-18...

For more information, contact Fr. Nicholas Jonas, or Peter Spiro, chairmen, at 708/974-3400.

Sts. Constantine and Helen Church is located at 11025 S. Roberts Road, Palos Hills.

Young Adults Growing in the Faith

BROOKLINE, Mass. — Last summer at the National YAL Conference in New York City, many of the young adults who were present took advantage of the many latenight discussion groups with priests from throughout the Archdiocese.

In one session, we discussed ecumenism and the relations that the Orthodox have with other Christians, Jehovah's Witnesses and Mormons.

By Christopher Stamas

Initially, many seemed pessimistic about the future of Orthodoxy and expressed their regret that Orthodox Christians, especially the youth, are not more excited about their Orthodox faith.

Most agreed that Orthodox Christians are in need of some kind of motivating force, yet it was quickly pointed out by our group leader that we have that motivating and guiding force within us and within our Church, the Holy Spirit.

As the holders of the Truth, we certainly believe in answering the commandment of Christ to go to all nations, yet we don't feel the same sense of urgency to go out into the streets, house by house, trying to convert others to Orthodoxy.

In the Boston Diocese, the YAL has received new life as the Holy Spirit and the grace of God has been revealed once again to a whole new generation of young people.

Along with the Office of Youth and Young Adults Ministries, hundreds of young adults in the Diocese have responded to the call to serve as staff and counselors for the winter and summer sessions of the Boston Diocese Camp (BDC).

These young adults have committed themselves to not only serving at least one week per year, but to also take part in the staff development sessions that accompany each session of camp.

Under the spiritual direction of Bishop Methodios and Father Ted Barbas, BDC has been able to reach out and spread the Good News of Christ to thousands of JOY and GOYA-aged campers over the past seven years.

In conjunction with Hellenic College and Holy Cross, the Boston Diocese has also sponsored two semi-annual weekend retreats for young adults in the Diocese and beyond. These retreats have steadily grown in popularity as participants hear presentations from some of the best-known Orthodox scholars from Hellenic College and Holy Cross.

In addition, the retreatants can discuss the issues presented in a small group setting with seminarians.

The focus of Young Adult Weekend is always to educate in some aspect of the Faith and to provide each retreatant with a personal challenge, yet some of the other fellowship activities have included: a walk to raise money for St. Basil Academy, a concert by the Orthodox singing group *Eikona*, attending a dinner/theater in Boston, visiting the Museum of Science's Omni Theater, the John F. Kennedy Library and Museum or simply shopping in Boston's famed Faneull Hall Marketplace.

In addition to all of the Diocese-sponsored activities, several parishes have established their own YAL programs and the response to this revival of the YAL has been overwhelming.

The many activities include monthly Bible studies, attending church on Sunday as a group, assisting in Diocese retreats, sponsoring weekend retreats, and many fellowship activities.

The leadership of these local YALs have shown themselves to be not only in touch with their peers but also with the message of the gospel.

On April 11-13, the Boston Diocese will sponsor its annual Lenten Retreat at Hellenic College-Holy Cross School of Theology. Theme will be "The Mysteries of the Crucifixion and Resurrection."

For more information, call the Boston Diocese, or e-mail at xpistofopos@ omaccess.

OCF Brings the Faith to College Students

BOSTON — Bishop Methodios celebrated the Liturgy of the Pre-Sanctified Gifts for all Orthodox college students in the Greater Boston area on Monday, March 17, at Harvard Divinity School.

Following the service, the Very Rev. Michael Kelser of the Antiochian Department of Missions and Evangelism spoke on "Knowing God: Orthodox Epistemology."

The above service is just one of many events during the year which the Diocese of Boston sponsors through a large outreach effort to all Orthodox college students studying in Boston.

Known as Orthodox Christian Fellowship (OCF), the ministry offers weekly programs, including worship, discussions on faith issues, and many fellowship opportunities at Boston College, Boston University, Harvard, MIT, Northeastern and Tufts universities, and also at schools in New Hampshire, Rhode Island, Maine, Worcester and Easton, Mass. Bishop Methodios regularly meets with students on these campuses.

A monthly newsletter is mailed to them is also available through the internet for those who are on-line.

The ministry fosters a sense of community between all Orthodox students and develops a fruitful relationship with other Christian organizations.

For more information, visit our web page at http://www.goarch.org/access/ocf.



Support for National Ministries

In the interest of openness and a free flow of information, we are publishing the report of Leadership 100 to the Archdiocesan Council, for the benefit of the general readership of the Orthodox Observer.

The Archbishop lakovos Leadership 100 Endowment Fund was established in 1984 as a restricted fund of the Greek Orthodox Archdiocese with the sole purpose is

By Fr. Mark Arey

the nurturing of the National Ministries of the Archdiocese for the advancement of Greek Orthodox faith and culture.

Since its inception a total of \$19,663,005 in contributions has been received. Leadership 100 has sought participants to give a minimum of \$100,000 over no more than a 10-year period to build a permanent, inviolate and perpetual endowment.

These contributions are the result of the 118 members who have fulfilled their pledge to Leadership 100 and the 154 members who continue to fill the ranks of Leadership 100. There are also 30 Associate members.

The membership of Leadership 100 can be looked at by year as follows:

1984	2	1991	26
1985	42	1992	30
1986	50	1993	26
1987	24	1994	19
		1995	
		1996	
	- -	Total	·····

Of this total number, there has been an attrition of 50 members, leaving 272 members as of Dec. 31, 1996. A re-examination of unfulfilled and former members will be part of the ongoing process of the recruitment of new members.

In addition to the ever-increasing membership of Leadership 100, the Fund grows through an investment policy carefully monitored by the Executive Committee and the Investment Committee.

The year-end result of the combined efforts of our fulfilling and continuing members, plus the investment results now give the Fund a value as of Dec. 31, of \$27,455,738 (preliminary figure, subject to the final 1996 audit)

The purpose of Leadership 100 is to be a **proactive** Endowment, creating new opportunities to expand the Church's National Ministries.

Each program created, nourished or amplified by the grants made possible by the distributable income produced by the Fund, extends the Kingdom of God in our midst and makes accessible vital services to our Faithful.

In total, Leadership 100 has provided almost \$ 2.8 million in grants to more than 15 organizations, programs and ministries within the Church including:

GOTelecom (production and broadcast of
various television programs) 597,500
Hellenic College/Holy Cross 450,000
I.O.C.C
Missions (Domestic and Foreign) 273,782
Patriarch's Visit250,000
Youth Ministry 162,230
Youth Ministry - ACCESS 115,000
Hellenic College/Holy Cross
Library Fund 100,000
(\$1,000,000 commitment over 10 years)
Archdiocese Communications

Of particular importance to Leadership 100 are the philanthropic grants, which have assisted the retired clergy of our Archdiocese who were not able to avail themselves of the full benefit of the pension fund because of their age when the fund was started. This is exactly the kind of breach that Leadership 100 can fill when there is no one else to meet the need.

Inasmuch as the funds that are available for distribution are up to 90 percent of the net income of any given year, close attention is paid to the amount of money associated with the investment expenses and the general budget for the operation of Leadership 100.

This year, a review is being conducted to assess the performance of the investment managers vis-à-vis their cost to the Fund.

In addition, the operational expenses are being reviewed to streamline costs, knowing that every dollar of the Fund's income has the potential to become grant money.

Leadership 100 is governed by a Board of Trustees that meets twice a year; one of the meetings being the annual conference, usually held in February. This year, the annual conference will be held April 30 to May 4 in Boston and will focus on Holy Cross Greek Orthodox School of Theology and Hellenic College.

The investment strategies and executive authority of Leadership 100 are vested in the Executive Committee of the Board of Trustees. The Executive Committee is comprised of the following:

George P. Kokalis, chairman; Arthur C. Anton, vice-chairman; Constantine G. Caras, secretary; Bert W. Moyar, treasurer; Andrew A. Athens, George C. Chimples, Peter M. Dion, Michael Jaharis, James A. Regas, Milton H. Sioles and Gus Stavropoulos.

The Leadership 100 staff is housed at the Archdiocese and is comprised of the new Executive Director *ad interim*, the Rev. Presbyter Mark B. Arey and administrative coordinator Ms. Fran Karivalis.

Please direct your inquiries to the staff at the Archdiocese. Direct numbers are as ollows:

Leadership 100, (212) 570-3570 (main); Fr. Mark Arey, (212) 570-3571; and Ms. Fran Karivalis, (212) 570-3528.

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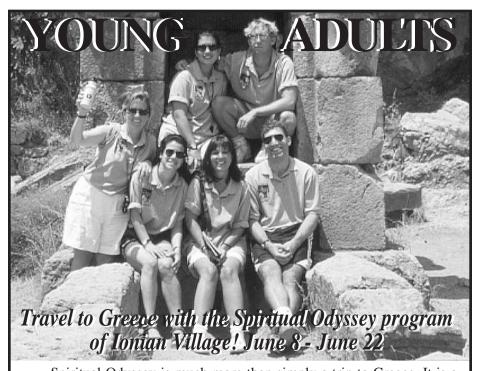
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The highlight of the trip will be an audience with His All Holiness the Ecumenical Patriarch Bartholomew in Constantinople and a tour of the Byzantine monuments of the City.

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ECUMENICAL PATRIARCHATE



PATRIARCH BARTHOLOMEW leads the Procession of Icons around the courtyard of the Ecumenical Patriarchate, accompanied by many hierarchs and dignitaries. (N. Manginas photo)

Sunday of Orthodoxy at the Ecumenical Patriarchate

In a splendid atmosphere and with a large number of local and foreign faithful, the great feast of Sunday of Orthodoxy was celebrated at the Venerable Center of Orthodoxy, the Ecumenical Patriarchate, on the First Sunday of Lent, March 16.

On the previous afternoon, His All Holiness Ecumenical Patriarch Bartholomew officiated at the Great Vespers in the Patriarchal Church. At the conclusion of the service, the Patriarch conferred the office of Archon Grand Protector of the Law of the Great Church of Christ on Mr. Apostolos Botsos, President of the Judiciary Audit Council of Greece and President of the Board of Trustees of the National Art Gallery of Greece.

On Sunday of Orthodoxy, the Ecumenical Patriarch presided at the traditional Patriarchal and Synodal Divine Liturgy.

Con-celebrating were Their Eminences Metropolitan Geron Chrysostom of Ephesus, Metropolitan Gabriel of Kolonia, Metropolitan Kallinikos of Lystron, Metropolitan Athanasios of Heliopolis and Theira, Metropolitan Panteleimon of Tyrolois and Serentiou, Metropolitan Meliton of Philadelphia and Metropolitan Niketas of Hong Kong.

The sermon was delivered by Metropolitan lakovos of Laodikeia.

Also present and praying at the services were Their Eminences Metropolitan Ieronymos of Rodopoleos, Metropolitan Evangelos of Pergis, Metropolitan Philip of Tyana, Chancellor of the Ecumenical Patriarchate, Metropolitan Demetrios of Sevasteia, Director of the Private Patriarchal Office, Metropolitan Eirinaios of Evdokiados, and the Very Reverend Archimandrite Photios Liakos,

Trustee of the Holy Sepulchre in Istanbul, the Reverend Grand Protopresbyter George Tsetsis, permanent representative of the Ecumenical Patriarchate at the World Council of Churches, the Honorable Mr. Panagiotis Angelopoulos, Archon Grand Logothetes and Great Benefactor of the Holy and Great Church of Christ, the Honorable Mr. Photios Xydas, Consul General of Greece in Istanbul, His Excellency Mr. Christos Sartzetakis, former President of The Republic of Greece, with his wife, Efrosyne, and daughter, Petroula, His Excellency Mr. George Papoulias, former ambassador, with his wife, the Honorable Mr. George Karatzaferis, MP of the New Democracy Party of Greece, His Excellency Mr. Stavros Psyharis, Civil Governor of Mount Athos, His Excellency Mr. Christos Rokofillos, former Cabinet Minister of Greece, the Honorable Mr. Angelos Papaioannou, Eparch of Northern Evros, and other dignitaries of the Mother Church, professors and other academics, and a plethora of faithful from Istanbul and abroad.

At the conclusion of the Divine Liturgy, the Ecumenical Patriarch, from the Throne, along with the con-celebrating Hierarchs, read the traditional Trisagion memorial service for the rest of the beatific souls of all those who struggled and died for our Orthodox faith. The Patriarch and Hierarchs, all carrying Holy Icons, then proceeded in a solemn Litany, after which His All Holiness blessed the congregated faithful from the balcony of the Patriarchate.

The invited dignitaries then joined the Ecumenical Patriarch at a luncheon at the Patriarchate.

Ecumenical Patriarch Holds Trisagion at Monastery

His All Holiness Ecumenical Patriarch Bartholomew, accompanied by His Eminence Metropolitan lakovos of Laodikeia, His Grace Bishop Dionysios of Synadon and the Rev. Grand Archdeacon Theoliptos, traveled to the Holy Patriarchal Monastery of Christ the Savior on the island of Pringipos, where he read the Trisagion memorial service at the grave of Ecumenical Patriarch Chrysanthos, of blessed memory, on the occasion

of the March 19 feast day of the Holy Martyrs Chrysanthos and Dareia.

On March 16, His All Holiness, accompanied by the Rev. Grand Protopresbyter George Tsetis, attended a lecture at the Educational and Artistic Association of Ferikoy, Istanbul. The lecture, titled "Patriarch Photios: The Personality and His Ecclesiastical and Literary Work," was delivered by Mr. Athanasios Markopoulos.

His All Holiness Officiates at Church's Feast Day

Ecumenical Patriarch Bartholomew recently officiated at the Divine Liturgy for the feast day of the Church of Sts. Theodore in Vlanga, Constantinople.

The Rev. Third Patriarchal Deacon Nektarios delivered the sermon.

After the services, a reception took place in the community center, where sev-

eral speakers offered brief remarks. They included His Eminence Metropolitan Cyril of Seleucia, Hierarchical Supervisor of the District of Ysomatheia-Kontoskalionn, George Chondropoulos, treasurer of the parish council.

Afterward, His All Holiness addressed the congregants.

GREAT LENT

(last of three parts)

hroughout the Great Lenten period our desire encourages us. We accepted to go on this spiritual journey willingly. As we go, our desire becomes stronger. Desire for what? Desire to see Jesus! Just as Zaccheus ran ahead and climbed the sycamore tree, we, too, want to run ahead excitedly to see and to meet Jesus and to receive Him joyfully into the home of our hearts. We understand that together with this desire we must show humility because we are to be confronted by a humble God, a

By Bishop Isaiah of Denver

God who knelt and washed the feet of His disciples. We must also do what He never had need of doing. We must repent, as the Prodigal Son repented. Luke, quoting the Lord, says of the Prodigal, "He came to himself." We, also, must come to ourselves. We will not like what we see. We will realize how deprived we are of God's grace and glory. Therefore, we will make the decision to change our focus, our direction from the physical to the ethereal, from the material to the spiritual, from the earthly to the heavenly.

In preparing ourselves for this change, we must exercise mercy; for God is merciful. We must show forgiveness; for God is always ready to forgive us. We must reconcile ourselves to those separated from us by our shortcoming or theirs; for God reconciled Himself to our fallen nature even when we were His enemies, even though we did not know Him. We must love others sacrificially; for God's love has been poured out to us through the Supreme Sacrifice.

We must continue to approach and to receive this Supreme Sacrifice, now bloodlessly offered, so that we may continue to proclaim the death of Jesus, as well as to be nurtured by His life-giving power. Paul states it so clearly to the Corinthians and through them to us. He says, "For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes (I Corinthians 11:26)."

In being aware of all these things and remaining vigilant, practicing them with total conviction and sincerity of heart and mind, we will be able to see ourselves in the company of Zaccheus and of the five wise virgins.

As we go forth on this annual pilgrimage to Jerusalem to meet our Lord, we will encounter the scoffers of this age. They are always there. But they will not detract us. Peter speaks of them when he says that in the last days people will cynically be asking, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation (2 Peter 3:4)." They may not be using these same words, but their life-style, their behavior, their speech, their obsessions with the things of this world, all will witness to their unbelief, their cynicism and their scorn.

Nevertheless, we will persevere. We

will go on with our fasting, our good deeds, our increased time in prayer. In a symbolic way the three-week period, called the Triodion, is our crossing of the Red Sea from pagan Egypt into the wilderness of Sinai. Forty days of spiritual toil and traversing await us. As the Israelites zigzagged through the Sinai peninsula, some times obedient to God, but many times reverting to their pagan past and rebelling against God, so we will travel this difficult wilderness, sometimes standing strong in our faith, sometimes falling. The Israelites could have reached the Promised Land much sooner than they did, had they traveled a more direct line. But God kept them in the Sinai for forty years, so that the generation which had come out of Egypt and which had been heavily tainted with idolatry and rebellion would not be allowed to enter the Promised Land. It was the second generation, those born in the wilderness of the Sinai, who were to enter. This was the way God wanted it.

In the very same way the Church leads us, as Moses led his people, through this forty-day sojourn. It will take all of this time for those of us who wish to discard the vanity and the idolatry of this world to be transformed and to continue on as newborn children of the spiritual wilderness into the Promised Land: Holy Week and Holy Pascha

The additional and lengthy services, the periods of silence and introspection both in the services and in private prayer, will help us to wind down, so to speak, and to rid ourselves of our impatience, our anger, our foul talk, and of all the various expressions of our rebellion against ourselves and against others. We must rid ourselves of all those little habits which do not allow us to be at peace with ourselves, with one another, and especially with God.

At the end of this forty-day pilgrimage during which we will hopefully have discarded all the excess baggage which we may have taken along with us, we will be able to climb the mountain and not only peer into the Promised Land, but we will enter it. We will finally approach the Holy City and on that first night we will hear a loud cry breaking the silence: "Behold the Bridegroom is coming!"

At the end of the week the fasting will be over and we will hear the words of our Lord as He first spoke them: "Can the friends of the Bridegroom fast while the Bridegroom is with them? (Mark 2:19)"

Finally at the Agape Vespers of Holy Pascha we will hear the words of the second Apostichon:

"Come from that scene, O women, bearers of good tidings and say to Zion: Receive from us the tidings of joy, of the Resurrection of Christ; Exult, rejoice and be glad, O Jerusalem, for you are beholding Christ the King as the Bridegroom coming forth from the Tomb."

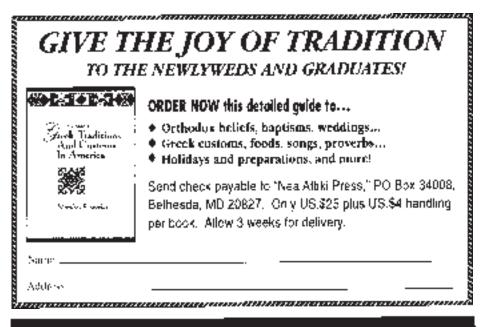
Our Lenten preparation will not have been in vain, for "He who testifies to these things says, "Yes, I am coming quickly! Amen. Come, Lord Jesus (Revelation 22:20)."

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OPINIONS

EDITORIAL

Persevering under Extreme Adversity

Chaos, uneasiness and uncertainty have reigned supreme over the past several months as the crisis that has enveloped Albania has brought the country to a virtual standstill.

Many people fear leaving their homes, as various armed groups have terrorized the capital of Tirana and other parts of the nation. Others opted to flee the country, only to end up in refugee camps in Italy and elsewhere where life has been miserable. Some met their death on the high seas when their ship bound for Italy was struck by an Italian warship.

The situation in the country became so dangerous in mid-March that Archbishop Spyridon, in a letter to the three Greek Orthodox missionaries from the Archdiocese, urged them to evacuate along with other Americans which the State Department had likewise advised.

Frs. Martin Ritsi and Luke Veronis evacuated their families on flights leaving Albania. But the two priests, along with lay missionary Penny Panagiota Deligiannis, decided to stay.

Thanks to the internet, the outside world has been kept apprised of their situation through Fr. Veronis' "Albania Updates" which have appeared on the Archdiocese's web page over the past few weeks. He writes of visiting hospitals where an innocent 7-year-old girl was brought in to have a bullet removed from her stomach, of other children killed by gunfire while they played in the street, and of the general deplorable situation of the people in Europe's poorest nation.

While the apparent cause of this crisis is the collapse of pyramid investment schemes and the refusal of President Sali Berisha to step down despite international pressure, the nation's problems go much deeper.

Leaders of the uprising are said to include former members of the Communist secret police, the mafia and various government factions, but Fr. Veronis suggests the roots of the crisis lie with the people themselves who sought a way of getting rich quick with no thought of possible consequences. Five decades without the guidance of the Church has deprived the citizenry of the moral leadership needed to overcome a dilemma such as this current crisis.

From the end of World War II until 1992, Albania was controlled by the Stalinist, atheistic regime of Enver Hoxha, which nearly strangled Christianity. Many Orthodox clergy and laypeople, in this predominantly Muslim nation, were either jailed or executed. The Church was almost decimated.

The Church must re-establish itself in the hearts and souls of the people. That is why our three missionaries are there, to help the struggling Orthodox in Albania to replant the Word of God.

Like St. Paul and his successors over the centuries, the early Christian missionaries who ventured into hostile territory and faced potentially fatal circumstances, the three American Greek Orthodox missionaries have placed their own safety in jeopardy because they want to continue the work they have begun and feel an identity with the people they have come to serve. When they are not ministering to individual needs, the three are helping to train new clergy in the country's Orthodox seminary which recently

Fr. Ritsi, Fr. Veronis and Ms. Deligiannis need our prayers for their continued safety, but they also require our continuing financial and material support to sustain them in their missionary efforts.

The apparent short-term solution to Albania's crisis is for President Berisha to step down. Unfortunately, that does not appear likely to happen. It would be a great tragedy for the nation to be plunged into a civil war and hopefully the various factions will listen to the voices of calm and reason.

But the long-term solution to Albania's ills requires addressing the spiritual crisis of country. This can only be accomplished through the efforts of our missionaries and other Orthodox Christian clergy to bring the word of Christ to the people.

Our community will always be indebted portive of our faith and through her efforts our midst. There shall be an important dedi-

Let us never forget how this all oc-

These frescoes were stolen in the occupied area and smuggled to Germany where they were offered for sale by a Turkish opportunist. Mrs. De Menil contracted nurch of Cyprus and the Government of Cyprus and the purchase was negotiated. The frescoes were cut into 38 pieces prior to restoration and if they had not been retrieved, they could have been sold as pieces or even destroyed as pressure mounted for

Thank you, Mrs. De Menil on behalf of Cyprus and our faith and our community.

> William C. Crassas Honorary Consul General, **Republic of Cyprus** Houston

COMMENTARY-

The Real Gate to Heaven

Although the 39 Heaven's Gate followers didn't seem depressed or lonely when they took their lives in San Diego late last month, but rather appeared excited and anxious, their deaths are a "millennial" tragedy.

The approach of the new millennium seems to be fueling an interest in spiritual things among all sorts of people.

The George Barna Research Institute's Index of Spiritual Indicators reports that theological seminaries are experiencing an explosion of applications among baby boomers searching for meaning. History both before

By Fr. Angelo Artemas

and after the Christian era has shown that approaching millennia increase cosmic soulsearching.

The upcoming millennium in particular is causing all sorts of frenzied behavior as the internet has made it possible for unprecedented numbers of cults and UFO groupies to share and disseminate information.

The need for internet users to practice "netsmarts" in light of such unhindered hysteria is obvious, as is the need for people to remain calm and reasonable as the millennium approaches.

The 2,000th anniversary of Christ's birth is the major factor fueling America's growing interest in spiritual things. It is ironic that the year 2000 is causing such hysteria when, according to most biblical scholars Jesus was born between 4 BC and 8 BC.

Apparently when a sixth century Scythian monk, Dionysius, attempted to modify the Alexandrian system of dating, he miscalculated by several years.

The 2,000th anniversary of Christ's birth has come and gone. Those waiting for the year 2000 to express their best wishes will have to wish Jesus a "Belated Happy

Anyone who anticipates that the year 2000 will bring cataclysmic events needs to relax a little bit.

Perhaps it is fitting that no one knows precisely when Jesus was born and no one, therefore, can predict the end times.

One of the highlights of each Ortho-

dox Spring season is the Oratorical Contest

for our youth. Young men and women from

grades 7 to 12 have the opportunity to share

their interpretations of Orthodoxy as seen

in the parables, the life of Christ, or other

the youth in our Community offer their re-

flections in a series of sermonettes after the

tunity this year since youth from all the par-

ishes of North America will be converging

on Church of our Saviour in Rye, Holy Trin-

ity in New Rochelle, and Zoodohos Peghe

in the Bronx for the "championships". The

road to this special event in late June begins

at the local church level in March and con-

tinues through District and Diocesan con-

tests in April and May. Let's urge as many

of our young students as possible to join in

the Oratorical Festival of St. John

Chrysostom. It means a lot to them and to

Andrew P. Vance

Scarsdale, NY

It has been particularly gratifying to hear

Our Archdiocese has a unique oppor-

Support oratorical festival

Regarding the end times, Jesus said that "no one knows the hour or the day but the Father." Those who look for signs of the end or claim to know the signs are attempting to make themselves equal to the Father, which was Adam and Eve's downfall. The most disturbing thing about cult leaders is not necessarily their teachings but their arrogance.

Who is Marshall Applewhite (a.k.a. Bo & Do) to tell the world when time is up? Who was Jim Jones or David Koresh? God knows the end, not some human loony tunes.

Many well-meaning and devout human beings have a sincere hope for entry into heaven. But that hope should not become projected onto any one human being professing to have unlocked the mysteries of heaven or the next level, unless that human being is God - Jesus Christ.

Marshall Applewhite taught his followers that they needed to shed their human containers in order to reach the next level. Jesus Christ took on human flesh precisely because His flesh unlocked the mystery of

Had not Jesus taken on human flesh, died, and descended into hell, He would not have been able to open the Gates of Heaven. Entry into Heaven for Orthodox Christians depends upon the sanctification of each person's body, which is a temple of the Holy Spirit. Leaders who belittle the human body or ignore the reality that Jesus Christ alone opens the Gates of Heaven are simply preaching about short cuts that derail human beings from the path of salvation.

Many faithful like to observe modern times and conclude that these are the worst of times. In comparison to the first four centuries of the Christian era, nothing could be further from the truth. Life was much worse then than it is today.

The year 2000 will come and go. Instead of looking forward to the next millennium for meaning, human beings would be better off looking back to 25 to 29 AD That is about the time when Jesus rose from the dead and opened the Gates of Heaven, and no other time or event in history can be more meaningful.

LETTERS

Byzantine Fresco Chapel

On Sunday, Feb. 9, the formal opening was held for the Byzantaine Fresco Chapel Museum on the grounds of the Menil Collection. The ceremony was led by former President George Bush and Mrs. Bush, Mrs. Dominique de Menil, and her son Francois de Menil, the architect of the chapel. Father Lou Christopulos offered a prayer. The honorable Panayiotis Stournaras, Consul of Greece, and I were also present.

Negotiations with the Church of Cyprus resulted in permission by the church for Mrs. De Menil to maintain possession for a certain number of years with ownership main with the Church of Cyprus.

In addition, Mrs. De Menil was to construct an edifice similar to the chapel in Lysi, Cyprus and the chapel was to be consecrated in our faith. It was not possible to construct an exact replica of a chapel which is at least 700 years old and Mr. François de Menil designed a symbolic edifice replicating the structure of the original chapel. As you will see it is of sanded glass panels giving an ethereal atmosphere and the frescoes which are flawlessly restored are highlighted in a unique fashion.

to Mrs. De Menil who has always been supwe will have the 700 year old frescoes in cation ceremony in a few months and details will follow.

curred. When Turkish forces invaded and occupied the northern third of the Republic of Cyprus, they proceeded to desecrate the area and that included destroying and stealing priceless icons and religious artifacts. Many churches were desecrated and stripped of their valuables and many icons and artifacts were destroyed or sold to collectors illegally.

Read the Rudder

Editor,

their communities.

I read the letter by Donna Bakelaar in reference to Father Angelo's article on partial birth abortions (February '97). Abortion,

partial or not, is murder. All Orthodox Christians should know this. Many of her statements in her letter can easily be answered. The Rudder.

This book belongs in every Orthodox household, it is the laws of our church. Believe it or not, many individuals do not know what The Rudder is. This is very disappointing to me. The Rudder should be taught in Sunday Schools, mentioned always by priests and offered for sale by all the

Page vi from The Rudder shows a ship with Jesus Christ and the Apostles on it and

This ship symbolizes the catholic Church of Christ. Its keel represents the Orthodox faith in the Holy Trinity. Its beams and planks, the dogmas and traditions of the faith. Its mast represents the Cross; its sail and rigging represent Hope and Love. The master of the vessel is our Lord Jesus Christ, whose hand is on the helm. The mates and sailors are the Apostles, and the successors of the Apostles, and all clergymen, secretaries, and notaries, and occasional teachers. The passengers comprise all Orthodox Christians. The sea symbolizes present life. A gentle and zephyr-like breeze signifies whiffs and graces of the Holy Spirit wafting the vessel on its course. Winds, on the other hand, are temptations baffling it. Its rudder, whereby it is steered straightforwardly to the heavenly harbor is the present handbook of the sacred Canons.

Basil Karageorge Astoria, NY

Tell Me Father

"No Retaliation-No Revenge-Forgiveness"

Dear Father George, I am deeply troubled by the story of the young woman named Lisa Bongiorno, who three years ago at this time, was driving under the influence of drugs and caused a terrible accident that took the life of two high ranking clergymen of the Greek Orthodox Archdiocese.

The woman was found guilty and was sentenced to five years in prison. It was reported in the press that the families of the two victims have taken a diametrically different position on the sentence.

One family wanted a stiffer sentence, while the son and the daughter of the other family advocated leniency, and moreover, since the conviction, they have been visiting the young woman in prison in an effort to help rehabilitate her and procure her freedom so that she can care for her young child.

By Fr. George Papaioannou

At the hearing of the State Parole Board this past month, the two families took opposite stands. One family testified in favor of granting parole, the other, against it.

Several priests were at the side of the family that opposed the parole, and one of these priests was reported to have told the deceased priest's daughter who supported the petition for Ms. Bongiorno's parole the following: "Go and read your Bible and see that it says 'an eye for an eye, and a tooth for a tooth."

Do you really believe that? I always thought that Jesus taught us to forgive our enemies. Please explain who is right and who is wrong. Are we to take revenge or forgive our enemies?

New York

Your letter resurrected some very sad memories for me. Three years ago on March 18, I arrived at New York's Waldorf Astoria hotel to attend the meeting of the Archdiocese Council of which I was a member.

Heavy traffic had caused the delay of my arrival. As I entered the meeting room, instead of the usual jubilation, I noticed that the atmosphere was filled with sadness and the Archbishop was conducting a memorial service. I asked one of my fellow members of the Council what was going on, and he responded, saying. "Last night, Father Germanos Stavropoulos, the Chancellor of the Archdiocese, and Father Demetrios Frangos, the Chief Secretary of the Archbishop, were driving home when a car hit theirs and killed them instantly.

The driver of the other car was a young woman who was very intoxicated and under the influence of drugs. She was not hurt.

I knew both of these clergymen very, very, well. Father Frangos, a fellow Halki alumnus, had been my mentor and advisor I my early years in the priesthood. Father Stavropoulos was a friend whom I considered to be one of the brightest prospects for our hierarchy. Their death was a terrible loss for both of their families and the Church.

I have followed the trial and the recent hearing of the Parole Board of the State of New York with interest. Parenthetically, the Parole Board rejected Ms. Bongiorno's petition for the reduction of the sentence.

It is true that one of the families favored leniency while the other demanded that justice be served to its fullest extent. I feel deeply for both of them. The pain and the loss are too great to endure.

The two families have chosen two different ways to deal with them. One chose justice, the other chose mercy and forgive-

What do I think? It is a very tough call because it affects all of us. Our society is filled with drug addicts, thieves, murderers, rapists, child abusers, and all kinds of criminals. I feel deeply for the victims, and I sympathize with those who are charged to pass judgment — the judges, prosecutors, jury, parole boards as well as the families of both the victims and the perpetrator.

Yes, there is the law of the land, the law of men, but also the law of God. How would Jesus respond to the question you asked me? He has already done so. "You have heard that it was said, 'an eye for an eye and a tooth for tooth,' but I say to you do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also" (Matt 5:38), and again, "You have heard that it was said, 'you shall love your neighbor and hate your enemy,' but I say to you, love your enemies and pray for those who persecute you, so you may be sons of your Father who is heaven".

(Matt 5:43-44)

Whenever we try to apply this passage to a situation like the one you are referring to in your letter, we cannot help but find it to be the most difficult and darkest teaching

When He first said it, He contradicted and challenged the whole judicial system of Judaic society. His message concerning our justice system is that it is incapable of regulating our relationship to our fellow man as God wants it to be, and our human law is only a regulation of necessity that falls way short of the divine law. Yet Jesus stuck by His teaching of love one's enemies.

Did He change His mind when He was forced to put His words into practice on the Cross? No, rather He took it as an opportunity to repeat no revenge—no retaliationforgiveness. "Father, forgive them, they do not know what they are doing."

Of course, it is very difficult to practice this teaching of Christ, but it is not impossible. Not long ago, in the State of Connecticut, a man murdered the son of an Episcopalian priest. The priest mourned the loss of his son, but he decided to do something constructive in trying to alleviate his pain. it was the most difficult project of his priestly life. He undertook the responsibility to rehabilitate his son's murderer, and following his parole from prison, he officiated at his wedding ceremony.

Examples such as this one compel me to reluctantly join the march of Jesus for no revenge-no retaliation-but forgiveness.

Fathers Frangos and Stavropoulos were devout followers and servants of the teachings of Jesus, and no doubt they have forgiven the person who caused their death. Instead of asking for punishment, we should do our duty to make sure Ms. Rongiorno is rehabilitated so that she might pay her debt to society by being a good mother to her child.

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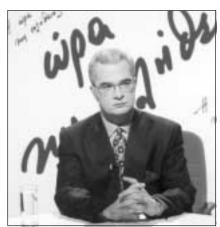
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ECHMENICAL

ORTHODOX UNITY: a Comment

(first of two parts)

My visits to various parishes and local associations of Orthodox clergy throughout the United States during the last year or so have made me more fully aware of the wonderful unity that binds together Orthodox Christians.

By Fr. George Dion Dragas

Here in America Orthodox unity is manifested with a special intensity because of the presence of various ethnic ecclesiastical jurisdictions side by side, which have been well established in this great country.

It is clear to me that the variety of Orthodox ethnic and jurisdictional backgrounds which exists here in America, perhaps more richly than in any other context of the Orthodox Diaspora worldwide, in no way hinders Orthodox unity. The pattern that emerges here is one of a unity in multiplicity, which reflects the bonds of the autocephalous local Orthodox Churches in the traditional Orthodox territories in Eastern Europe, the Middle East and Russia.

The difference between the American and the traditional pattern is that here in America, Orthodox ecclesiastical unity in multiplicity exists in one and the same locality, whereas in the traditional setting it is based on different localities.

This is clearly due to the fact that America is, so to speak, everybody's land, inasmuch as it is a multi-ethnic context, large enough to accommodate many particular ethnic backgrounds or identities. It is indeed part of the genius of this country to be able to provide coexistence, coordination and cooperation for the peoples of the world and promote an international culture.

In a way, America is an international country more than any other and this is perhaps its particular strength that makes it "first" in the world. It reminds me of the old Hellenistic culture of Alexander the Great's empire which for the first time brought together many peoples, ethnicities and cultures.

Orthodox unity in America is expressed, broadly speaking, in terms of what is essential to Orthodoxy: Holy Tradition which entails a common manner of life (spirituality), a common manner of thinking (theology), a common manner of worship, centered on the holy sacrament of Christ's Body and Blood (Eucharistic communion), and on a common order of conciliarity which reveals the structures of the traditional setting of the Holy Orthodox Church. This last expression entails the Standing Conference of the Primates of the Orthodox Bishops in America (SCOBA) which renders visible Orthodox Unity in multiplicity through promoting a host of common inter-orthodox activities and

This realization is, of course, no surprise to me, because I had already experienced the same thing in the context of the various international theological conferences and dialogues, whether multilateral or bilateral, which I have been attending for nearly two decades now as representative of the Ecumenical Patriarchate of Constantinople.

These dialogues and conferences have shown me that without any previous conferring, Orthodox delegates are capable of presenting spontaneously again and again an amazing unanimity in their discussions and confrontations with the heterodox. This means that their external diversities (administrative, ethnic, political, etc.) do not alter the fact that there is a deep commitment on their part to a common Heritage which is primarily based on free chosen and unwavering fidelity to the Holy Tradition of the One Holy Catholic and Apostolic Church which was founded by the Lord Jesus Christ.

Yet, in spite of this wonderful fact, I have discerned a certain amount of discontent

amongst some Orthodox in this country who think, talk and even argue as if Orthodox unity is not a given reality but needs to be worked out.

I have been listening closely to see why this is the case and have come to believe that the reasons normally given, or implied, are rather dubious, if not out of place and false. This is not because of some kind of deliberate intention, but rather because of a limited or narrow perspective which wishes to compromise the diversity of the Church in favor of a single monolithic view. It is as if Pentecost has not taken place, or as if the one pentecostal message should be heard in many languages.

One of the reasons for such discontent is unwillingness or failure to accept the multiethnic character of the Orthodox presence in America: the unity in multiplicity that I have spoken about. This became sharply focused for me at a recent gathering of clergy where I had a speaking engagement. One of the brethren - who, incidentally, looked much more traditional than all the rest - commented on how the various Orthodox jurisdictions tend to parade their particular ethnic colors and flags, whereas, by contrast, he paraded only the American colors and flag! "We are in America," he said, "and we need to behave as Americans."

Why, he asked, do so many Orthodox in America cling to their particular ethnic backgrounds and fail to present an united Orthodox Church in America?

My response was swift and sharp. I did not know, I said, of any American Orthodox, of any ethnic background, who would fail to parade the American colors and flag. We all have American flags and parade them with confidence and fidelity. We do not forget, however, our background which gave us our Orthodox identity. And so we unite to our American flag the flag of our ethnic background and thus demonstrate that we too enrich this context with our treasures.

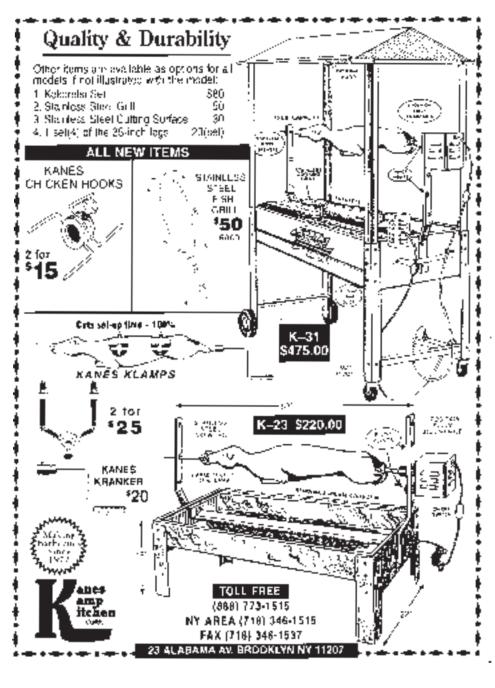
As for me, a person of Greek descent living in America, I like to parade my American flag along with my Greek one because in this way I have a lot more to celebrate. Furthermore, as an Orthodox I love seeing along with my American and Greek flags the many other flags of my Orthodox brethren who have settled, like me, in this great country. These flags are symbols of the rich resources of Orthodoxy which are capable of making a substantial contribution to this great multi-ethnic nation of America.

I believe that Orthodox in America are right in not forgetting and not rejecting their Orthodox ethnic backgrounds. Their strength lies in this multiplicity which supports a (pentecostal) unity that lies deep in their soul and spirituality and which does not betray their ethnic identity. Orthodoxy does not exist in a vacuum. It is embodied in peoples and cultures. This was its particular message at the close of the first millennium when the Slavic peoples were baptized into the Orthodox Christian Faith.

Orthodoxy resisted at that time the so-called trilingual or pilatian heresy which wanted to subordinate the Slavic peoples to one and only cultural context. American culture, as it has been, so far, with its modern Anglo-Saxon roots, is not an Orthodox culture. The presence of the Orthodox here makes possible the development of an American Orthodox culture. But this cannot happen properly by opposing the ethnic treasuries of Orthodoxy that have been established here and subordinating them to one of them, even if that one claims the name American in a more exclusive way.

To go down this road is to deprive Orthodoxy in America of its rich resources and its international character. This is not only anachronistic, but also unreal and narrowminded given the pluralistic and multi-ethnic shape of American culture and identity.

ACHAIA CLAUSS



GREEK VIDEO

PEOPLE

Tenet Nominated for Top CIA Post

George Tenet, who for the past two years has served as deputy director of the Central Intelligence Agency, was nominated in mid-March by President Clinton to become the next permanent head of the agency. Tenet, 44, is the son of Evangelia and the late John Tenet, Greek immigrants from Albania who settled in Flushing, N.Y. While growing up, Tenet, along with and his brother, cardiologist Dr. William Tenet, a member of the Archdiocesan Council, served as an altar boy at St. Nicholas Church in Flushing, and played on the church's softball and basketball teams. Their father owned a diner where they worked as teenagers. Tenet began his career in Washington where he served for 11 years on Capitol Hill, first as an aide to Sen. John Heinz of Pennsylvania, then with Sen. Patrick Leahy of Vermont, who put him on the intelligence

Royce on Pascha

Greek Orthodox layman Nicholas Royce of Hollywood, Calif., recently was asked by Los Angeles Times religion writer John Dart about the difference in the date for Orthodox Easter. "It's irritating to me that we are ignored on calendars," Royce told the Times. "But few people want to make an issue of it." Royce also said that Eastern Orthodoxy should stand firm with its rule for determining Easter, which he said was the norm for Christianity in its early centuries. Dart said in another part of his article that the Eastern Orthodox churches have stuck to an early church proviso that Easter also must come on the Sunday after the start of Passover and that Orthodoxy has retained its tie to the Jewish calendar.

Caloyeras honored

Loyola Marymount University in Los Angeles honored former Board of Regents Chairman Basil B. Caloyeras and his family on Feb. 7 for 20 years' service to the school. The Caloyerases provided the initial funding for the creation of the Basil P. Caloyeras Center, named for his father, to foster the study of Hellenism. Basil P. Caloyeras was associated with the Bank of Greece for 32 years. His son, Basil B. Caloyeras and his wife have been active in the cultural, social and political life of the Greek American community, locally and nationally.

Heirs launch fund

Greek shipping heirs Ioanna N. Vardinoyannis of Washington, and her brother, Pyros N. Vardinoyannis of London, recently donated \$100,000 to the Seamen's Church Institute to create an environmental fund.

Fr. Vlahos Re-Elected

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

PARISH PROFILE

Community Faces Sudden Building Program

Name:

St. Demetrios

Greek Orthodox Church

Location:

Biddeford, Maine **Diocese:** Boston

Size:

About 250 members

Founded: 1909

Priest: Fr. Basil B. Arabatzis

(Holy Cross '82)

Noteworthy:

Among the oldest parishes

in the Nation

BIDDEFORD, Maine — The good news is St. Demetrios parish plans to build a new church. The bad news is, erecting a brand new building is not what parishioners originally intended, yet they must leave their current home by Jan. 1, 1999, and architectural plans have not yet been drawn.

While this community in the southwest corner of Maine planned to eventually expand its facilities on the spacious site the church already occupies near downtown, the city of Biddeford's decision two years ago to use its right of eminent domain to build a district courthouse on part of the church's property forced the communicants to abruptly change their plans.

"We didn't have a choice," Fr. Arabatzis told the Observer.

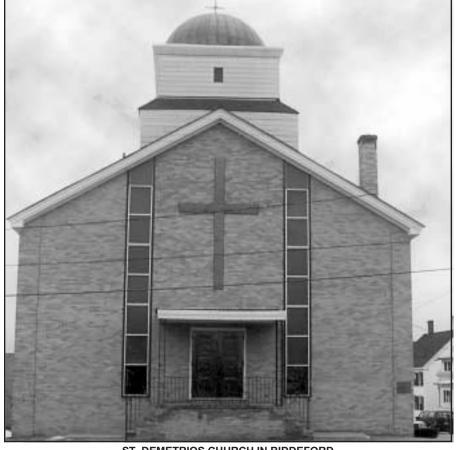
Rather than challenge the city in what would have been an interesting church vs. state court case, parishioners decided to go to the city and offer to sell their building, which occupies about a quarter of the total property site. The priest said that about 90 percent of the members favored selling the entire property. "Otherwise, we would have made it a court issue."

After extensive negotiations, the city finally agreed to purchase the church building as well as the property. "It was not for a lot of money," said the priest, "but it was for a little more than the appraised value." The current brick building was erected in 1961.

Fr. Arabatzis said the parish will hire an architect by Easter and that preliminary plans for a new building will probably be completed by Pentecost.

No dollar amount has been determined, as yet, but the priest said that parishioners are considering building a hall adjacent to the church, rather than use the basement for social functions as is done now.

To raise the much-needed extra funds the project will require, St. Demetrios parish started its first Greek



ST. DEMETRIOS CHURCH IN BIDDEFORD

festival last year. All profits from the festivals will go to the building fund.

The new church will be built on a 10.8acre wooded site in the city of Saco, located across the Saco River from Biddeford about a mile from the existing house of worship.

Aside from the immediate concerns and anxieties associated with the relocation project, life in the parish is "very good," according to Fr. Arabatzis. "The church council is fantastic and the community is moving in a slow, steady positive direction."

He adds that the greatest challenge he faces is "bringing the gospel into a society that thinks everything is relative. Society recognizes that it has an illness, but it cannot accept the Physician who is our Lord."

Parish membership consists overwhelmingly of Americanborn Greek Orthodox Christians about 95 percent - and several converts, the priest said. For every two children baptized, he baptizes one adult.

The pioneer settlers came from the regions of Mani in the Peloponesus, and Northern Epirus in what is now Albania. Their story is typical of the thousands of Greeks who settled in New England. They came to work in the prosperous mills which manufactured textiles and shoes, working many long hours throughout their lives. Many eventually established their own small businesses.

According to information from Nicholas Minadakis, after the Biddeford-Saco Greek community was established in 1909, liturgies were celebrated in rented halls.

The Greeks organized St. Demetrios

Church in 1914 and, a year later, it became only one of four commuities in the United States to have its own cemetery. The cemetery has its own chapel, built in 1985.

The parish acquired its first church building in 1918, when a parcel of land with some buildings was purchased near downtown. Also in that year, parishioners established the Greek afternoon parochial school.

While the commuity does not have a Philoptochos chapter, there is the Ladies Society of St. Fotini, founded in

1928 under the name "The New Generation."

In addition to the Greek school, the parish has its Sunday school, with about 30 children, and JOY and GOYA chapters, each with 12 to 15 members. There is no Young Adult League.

Since 1988, St. Demetrios parish has relied on the stewardship program for about 60 percent of its income. Another 20 percent is derived from monthly offerings and donations, and the rest comes from social events during the year.

Fr. Arabatzis likes to point out that Maine is known as "Vacationland" and receives five times as many tourists as it has residents. His enthusiasm for the state probably approaches that for his parish.

"We're three miles from the beach and vacationers are always welcome," he says. "It's a beautiful corner of the country."

—compiled by Jim Golding

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n Passion Sunday (Palm Sunday) the Church celebrates Christ's entrance into Jerusalem to accomplish his saving work. Accordingly, the memorial of this event is included in every Liturgy.

At the conclusion of the Divine Liturgy, palm branches are blessed and distributed to all the faithful present; for this reason, this day is referred to as Palm Sunday. During this brief but solemn service, (Matthew 21:1-11) is read: "Some began to cut branches

By Fr. William G. Gaines

from the trees and laid them along his path." A joyous procession follows, a demonstration of loyalty to Christ the King.

The day is also called "Passion Sunday" because the Gospel reading of the Liturgy is (Matthew 26:14-27), the story of the Pas-

Holy Week Celebrates Roots of Faith

sion and Death of Our Lord Jesus Christ. The reading's sharp contrast of the reactions of the crowds to Jesus - ranging from "Hosanna" to "Crucify him" - invites each person to review his or her commitment to Jesus. Our daily living through the year must never fail to be a wholehearted "Hosanna to the Son of David."

Each Christian is called upon to "put on the Lord Jesus Christ." To that end the Church follows the life of Christ in the Church Year by recalling to mind the unfolding story of the Gospel. We are now in that period when we begin to meditate upon, and seek identity with, the Passion of Christ.

That fateful week, which will culminate in the Passion and Resurrect of Christ, begins with the triumphal entry of Jesus into the Holy City of Jerusalem. That event is commemorated by the blessing of palms.

With this external service - and it is typical of our Orthodox tradition to externalize when we can - we identify with those who first greeted Christ. We cry out in homage; "Hosanna To The son of David: Blessed is He Who Comes In the Name of the Lord." (Matthew 21:8). Today all pious Orthodox Christians, like Christ, hopes one day to enter the Heavenly Jerusalem.

Passion Sunday is a day of triumph which anticipates the final triumph of Heaven.

The predominant note of the Passion Sunday liturgy is Joy, Praise and Exultation. There is, however, another side to that day to which we should also give heed. In the

crowd that cheered Jesus were the women who would weep at another trip that He would make through those streets five days later. There were others who, in the same city, would cry for His death and mock Him outside the city walls as He hung on the

The early Fathers of the Church loved to point out that the triumphant branches of Passion Sunday must be seen in conjunction with the bare tree of Good Friday. The lesson is clear for those who would mystically identify themselves with the life of Christ in the liturgy: "We Who Would Praise In Joy Must Be Ready To Mourn On The Day Of Darkness."

Palm Sunday is a prelude both to Good Friday and Easter Sunday. Both days are part of the Christian pilgrimage.

Fr. William G. Gaines is director of the National Campus Ministry.

The Neglected Sacrament: HOLY CONFESSION

Confession is that Sacrament given to us by Jesus Christ Himself to free us from the burden of sin. Nothing is more universally known and experienced than sin.

By Fr. George Nicozisin

Nothing is more devastating then sin and its horrendous consequences. Nothing is more pervasive than sin. From our birth to death we are plagued by this greedy com-

So all-powerful was sin that it kept our ancestors in the Old Testament from finding their way back to the Waiting Father in Heaven. So all destructive was sin that Christ Himself came as a babe in the manger to lead us away from the collision course of total annihilation sin destined for us.

With our baptism we were cleansed of the original sin and restored to the Father once again. But Christ did not remove sin nor the consequences of sinfulness from the world. He overcame sin and revealed to us how we can overcome the temptations of sin. He also gave us the spiritual baptismal font with which to be cleansed of our sins along life's path. That spiritual baptismal font is the Holy Sacrament of Confession; alas, a neglected sacrament.

Public confession

In the early Christian Church the Sacrament of Confession was performed publicly in the Divine Liturgy. The bishop or priest would then read a prayer of forgive-

ness to demonstrate the repentant sinner was fully restored to the Body of the Church.

Public confession was replaced by private confession with counseling. In most Orthodox countries certain priests and monks were designated and assigned as traveling confessors to go from village to village to confess the faithful.

When Orthodox people came to the American shores, other sociological dynamics came into the picture. First of all, the immigrant Orthodox did not plan to stay in America. They came for economic reasons and planned to return to their cherished homeland.

Thus while they founded churches, with the exception of a small number of priests throughout the country, the majority of priests and lay people were molded into the notion of a visiting monk or priest confes-

As a result, the immigrant Orthodox, we their offspring, our children, and now our children's children, have grown up in an environment for whom the Sacrament of Holy Confession was either non-existent or merely something taught in Sunday School as an intellectual exercise.

Psychological value

The therapeutic value of confession has long since been recognized by psychologists of distinction as an important outlet for guilty feelings

Carl Jung, one of the most eminent psychiatrists of this century, often advised his Roman Catholic patients to go to their priest for confession. Jung writes that he regretted he could not tell his Protestant patients to do the same because they did not believe in the atoning sacramental values of confession and absolution.

Dr. Harry Fosdick, a Protestant minister in New York said, "The Confessional which Protestants threw out the door in the 16th century is coming back through the window in the 20th century."

Dr. Paul Tournier, a Swiss physician writes, "Nothing can be compared with confession...There is no worse suffering than a guilty conscience...The tremendous joy brought by forgiveness plays an important role in effective medical treatment."

The question most asked are valid ones: "Can't I go directly to God?" Of course we should direct our prayers to God and ask His forgiveness. But, sometimes, we need guidance and direction.

Another question: "Why confess to a priest? He is human like me." Why should I go to my doctor with my illness when he is subject to the same physical affliction, too? Why? Because he is specially trained to diagnose my illness. Because he knows my medical history. The fact that he is susceptible to the same viral infections as I am does

not minimize his abilities to help me live a healthy life. I go to my cardiologist for the same reasons; to my dentist, my lawyer, my banker, my plumber, my electrician, my professors and everybody else who has a calling and an expertise I need.

In Romans 7:15, St. Paul writes: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate."

St. Paul's dilemma is our dilemma. Sinful nature is there. Temptations are there. And we often succumb to them.

If we think for a moment that we do not sin, listen to what Jesus says in John 1:8: "If we say that we have no sin, we deceive ourselves and the truth is not in us." We need spiritual guidance and direction to navigate through the pitfalls and potholes of sin. And we need that spiritual baptismal font when we fall prey to sin. This is why we need confession.

"If I go to confession and lay my soul bare what will my priest think?" The beauty of the Sacrament of Confession is that the confessor and the confessee develop a spiritual relationship of mutual respect and confidentiality. Whatever is said remains in the confessional.

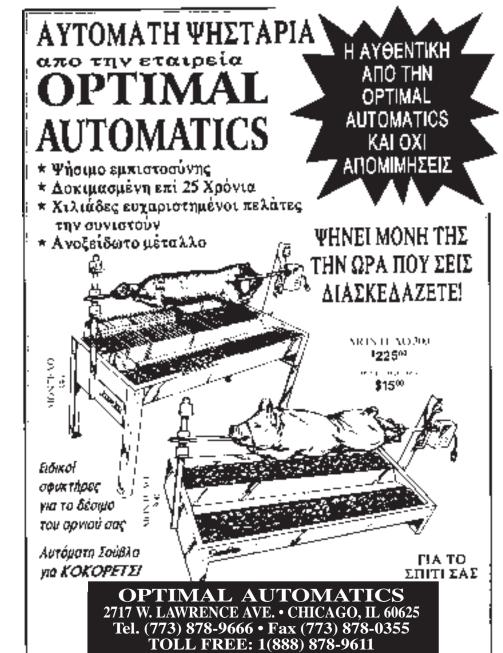
Not a judge

The priest does not sit in judgment but rather helps the confessee express what is suppressed. The priest is interested in the general welfare of the confessee's soul. He is there to help the confessees rid themselves of all the demons and dragons that sin and sinfulness bring about. He wants to help the confessee explore the joy and discover the happiness which come from released and forgiven sin.

St. John of Kronstadt, that beautiful turnof-the-century Russian priest writes: "Confession is a gift of God to us to help us search our hearts and see our sins in all their multiplicity and see the insidious harm they do to us."

Confession lifts us up from the dregs of sin that demoralize and dehumanize. It might have been something yesterday or this past year. It might have been a few years ago. Perhaps it was an infidelity. An indiscretion, abortion, fornication, adultery, hatred, jealousy, envy, revenge, harbored resentment, hardness of heart, slander, or a weakness of faith that pushed us to the brink. The list is endless. Let's not let those sins hang on like barnacles that corrupt and like garbage that pollutes.

Confession in the Orthodox Church blends confessing and counseling. How much is verbalized? That depends upon the individual person. One person may need to be expressive while for another person mere presence and a brief word or two are enough.



See CONFESSION, on page 23

South Ministry Challenge

Judgment Calls

To FOX's Party Of Five. Sev eral recent episodes have chronicled the ongoing problem of alcohol abuse by Bailey. Concerned family members and friends like Sarah have intervened and tried to help. Most television shows like to wrap up complex problems in one or two episodes. Party Of Five presents

alcohol abuse with all of its tragedies.

To Jenny McCarthy. Having left MTV's Singled Outto star in The Jenny McCarthy Show, Jenny's acting skills feature picking her nose, smelling her armpits, and actually throwing up. The former playboy centerfold and Catholic school girl is now the self-proclaimed grossout queen. The show has gotten terrible reviews, probably because grossing people out is just not that funny anymore. Jenny responded to critics as follows: I have aunts and uncles who are nuns and priests that I don't talk to anymore because of their criticism. The Catholic religion says never cast stones. I didn't hurt anyone. Jenny, this may be off the wall, but maybe you're hurting

To **The Spice Girls**. The sassy quintet from London skyrock eted to number one with their first single *Wannabe*, and their second single *Say You'll Be There* is getting good air play already. Self-confident and bold, these girls will not let men take advantage of them or ruin their lives

Youth Day

His All Holiness

Ecumenical Patriarch

Bartholomew I

will be speaking to the young
people of America
on Saturday, November 1, 1997
in Chicago, Illinois.

Look for details in future issues.

F.Y.I. —

According to the NCAA (National College Athletic Association):

- ⇒ approximately 540,000 boys are playing high school basketball
- ⇒ approximately 154,000 of them are seniors in high school
- □ approximately 4,000 college freshman basketball positions are available
- percentage of high school senior basketball players who will play college ball is 2.6%
- ⇒ approximately 2,800 college basketball players are seniors
- percentage of college senior basketball players who will play one NBA season 1.8%
- the odds that any college basketball player will ever wear an NBA jersey are 250 to 1, that's .4%
- the odds that any high school athlete will ever play a sport on the professional level are 10,000 to 1, that's .01%

PARENTS TURN:

SPENDING TIME WITH CHILDREN

oday's parents are devoting more time to earning a living and less time to raising children. In 1970s the average person worked 41 hours a week. Today the average person works 47 hours a week. Longer work hours represent a changing job market and an in creased cost of living. The average mortgage payment in 1970 consumed 17% of a family's income. The average mortgage payment today consumes 30% of a family's income. College tuitions have tripled during the last twenty years. Financial pressures tend to limit family time. How do today's parents maximize time with their children? Here are a few suggestions:

- **1.** When you come home from work, change your clothes right away. By changing you are symbolically leaving your work behind and slipping into the unconstricted environment of your home. By letting go of the work place you make it possible to enjoy the home.
- **2.** Use the answering machine. Just because you are home doesn't mean you should let callers hijack your family time. Let the machine collect the messages and then you can return calls at your convenience, perhaps after the children have gone to bed.
- **3.** Plan ahead. If your children go to school and have homework, arrange for them to do their homework before you get home. This way you will have free time together, and you won't have to spend your home time forcing them to do their homework. If your children need help with their homework, your help can turn into bonding time instead of stress time.
- **4.** Pre-cook meals or avoid cooking on some nights. Cooking can be so stressful on certain evenings that it simply isn't worth the pressure.
- **5.** Don't do house work alone. Whether it's cooking or cleaning, have at least one child with you to help you or simply to talk to. Housework offers some good opportunities for meaningful growth and communications. Children 3 years old or older can be helpful and can be good company.
- **6.** Don't get into an after dinner rut. Don't open mail or just watch the news. Spend time with your children. Spend time with one child tonight, another child tomorrow, or get the whole family together. Even a half hour can be used for reading, playing games, going for a quick walk, or even running a quick errand. After dinner is ideal bonding time.
- **7.** Choose your arguments carefully. Especially when time is limited, don't fill it with nagging and arguing. If you have serious problems or concerns, save them for a better time so that your children know that you are serious and not just blowing off steam after a long day.
- **8.** Read to your children. Reading promotes everything from nurturing, intimacy, growth of vocabulary and discussion of ideas. Best of all for children, reading postpones bedtime. Read for learning and for pleasure.
- **9.** On weekends combine unavoidable chores with family time. Take kids along on errands, preferably one at a time. While errands may take longer, when kids get older they can actually be helpful. Arrange errands and chores around family time. Family time should be planned as diligently as errands are planned.
- **10.** Pray! Before bedtime reflect on and give thanks for the day, and pray for family and friends. Parents should never hesitate to also give thanks for their children and bless them with their right hands.
- **11.** Plan for some free "adult" time. Get children to bed early enough so that you and your spouse can cath up. Resist the temptation to let children stay up late just because you haven't seen them all day. Parents need some time to themselves, and children need to know this. But don't demand personal time if you haven't spend time with them.
- 12. Don't lose it! There are some nights when you wish you'd never come home at all. You were expecting peace and quiet but got tantrums and frustrations. Whatever the case may be, try to give your spouse and children more love and attention when you feel they deserve it least. At certain times a particular family member may just need a little extra affection. You'll be surprised that they just may reciprocate when you need it most.

Many parents have reasoned that when it comes to spending time with children, it's not the quantity but the quality of the time spent. Unfortunately research on childrearing simply does not support this statement. Quantity time is a must for children, especially during the first five years. At certain times parents must re-prioritize their schedules to assure that they are spending a good quantity of time with their children. There is no substitute for quantity time, but quantity time should also be of good quality.

INDUSTRIAL ROCK

Fr. Angelo Artemas

B rian Wardner is from Akron, Ohio. He went to Catholic schools until the age of 17. His mother and father were part of the hard-working middle class, and they lived in a nice neighborhood. Sounds pretty nice and American, right?

Since high school, Brian has changed his name to Marilyn Manson, founded a band, and released a cd called *Antichrist Superstar*. Manson describes his chosen name by saying he wanted to capture the beauty (Marilyn Monroe) of a serial killer (Charles Manson). Another band member calls himself Madonna Wayne Gacy.

Manson was mentored by Trent Reznor of Nine Inch Nails in a category of music now referred to as *Industrial Rock*. Louder and more piercing than heavy metal or hard rock music, most industrial rock music and artists are preoccupied with Satan (and parents thought gangsta rap was the worst music).

While Brian Wardner and others are perfectly free to make music, and while American consumers are free to buy whatever they want, industrial rock comes dangerously close to and crosses the line of cult worship and behavior. Listeners don't only play the music, they tend to take on new behaviors and personalities.

Whether he likes it or not, Marilyn Manson has become a cult figure. Consider the following criteria experts use for assessing cults: 1. The group is lead by a charismatic leader. 2. The group isolates you or separates you from the outside world. 3. The group claims to be superior to all other groups. 4. The group controls or manipulates your thoughts and actions. 5. The group pushes you to recruit new members. 6. The group expects you to raise money. And 7. The group constantly reinforces the importance of loyalty.

Industrial rock artists claim to be the ultimate musicians. They may not expect listeners to raise money, they just sell millions of CDS. Followers of Marilyn Manson claim he is the best, and some refer to his lyrics as teachings.

There is a big difference between healthy rebellion from parents and society and becoming involved in risky and cultic behaviors. Industrial rock artists such as Manson are cult figures. They are not only expressing their feelings and emotions through their music, they are capturing souls. It may seem novel and rebellious to dabble with such leaders, but the risks are many.

If you or your friends are concerned about cults, or would like to quit one, there are resources available. Talk to your parents, teachers and priests. Call the Cult Clinic Hotline at (212) 632-4640 for counseling, advice and referrals or the American Family Foundation at (212) 533-5420 for referrals in your area.

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

Articles reflect the opinion of the writers.

Write to the Office of Youth & Young Adult Ministries, Greek Orthodox Archdiocese of America 8 East 79th Street, New York, New York 10021

ORTHODOXY WORLDWIDE

Serbs at Worship in National Droves

MOSTACI, Bosnia-Herzegovina - Since the fall of the Iron Curtain in 1989-90, Orthodox Christianity has experienced a resurgency after decades of persecution and oppression. In many nations of Eastern Europe, the Church draws many new faithful as they rediscover their religious heritage.

Typical of this situation has been Bosnia-Herzegovina, which has begun to emerge from years of bitter strife between the Orthodox, Muslims and Roman Catholics.

The following article by Chris Hedges of the New York Times illustrates this development in the village of Mostaci.

The tiny 16th century chapel, its walls covered with faded blue-and-ocher frescoes depicting the life of Christ and St. Clement, was packed with local villagers gathered to watch a teen-age girl's baptism.

A black-robed Serbian Orthodox bishop, Atanasije Jevic, flanked by two priests in heavily embroidered vestments, dipped his index finger into consecrated oil and traced the sign of the cross on her face as the congregation chanted the ancient liturgy and incense wafted toward the vaulted ceiling.

Milica Berdovic, 16, her shoulders draped with a sheet to protect her from the water that was about to be poured over her head, held a thin yellow candle in one hand.

"I renounce Satan and accept Christ into my life," she said.

The traditional age of baptism is infancy, but ceremonies involving older children and adults, like this one, have become a frequent occurrence in the self-styled Republika Srpska, or Serbian Republic - a sign of the church's remarkable resurgence among Serbs since the breakup of Yugoslavia.

In the five years since Bishop Atanasije was driven out of the city of Mostar by the mostly Roman Catholic Bosnian Croats, who blew up his cathedral and residence, he has baptized some 10,000 Bosnian Serbs, he said, sometimes taking groups to the valley below this remote village to wade into the Trebisnica River

"After 50 years of communist evil," he said, "the Serbs have returned to the faith. The church is growing in strength and power."

As the enclave that is Republika Srpska drifts toward economic collapse and political isolation, the Serbian Orthodox Church has emerged as its ideological and spiritual bulwark.

After decades of repression, under the fascist government during World War II and then Tito's communist state, the church reasserted itself, fostering the volatile fusion of nation, self and religion that helped trigger the recent war. It became a standard-bearer of nationalism, championing the notion of a Serbia that would bring all Serbs in the region into its fold and within one border.

But as Serbs fought to carve out their own territory from dismembered Yugoslavia, the church paid a heavy price. Scores of houses of worship, schools and other buildings were destroyed and clerics displaced in the fighting with Muslims and Croats.

Even so, the 1995 Dayton peace settlement, which affirmed the borders of a Serbian Bosnia separate from Serbia within the remains of Yugoslavia, dismayed many Serbian nationalists. The church denounced Serbian President Slobodan Milosevic for "betraying the Serbian people" by signing the accord. Now many clerics promote in his place Bosnian Serb leader Radovan Karadzic, an indicted was criminal at times referred to as "Saint" Karadzic.

The whole world turned against us," said Rajko Palikuca, 44, a Serb. "Belgrade in the end abandoned us, but the church was always by our side. It understood our suffering. Its authority and its word are considered by Bosnian Serbs to be law. We look at Republika Srpska as a religious state." Palikuca is a church deacon.

The church's support for Republika Srpska - which, unlike Serbia, permits religious education in public schools - led two years ago to the opening of Bosnia's only Serbian Orthodox seminary, in the town of Foca. It was there that Bosnian Serbs carried out some of the worst atrocities of the war against the Muslim former inhabitants. Today the town, flanked by steep mountains, is surrounded by the dynamited ruins of Muslim houses and mosques.

In an abandoned girls' reform school, 350 young men prepare for the priesthood in the religious high school and the seminary. Nearly all of the 72 seminarians are former Bosnian Serb soldiers. And those seminarians who did not serve in the army are encouraged to do their military service before ordination.

The 10 priests who run the seminary came from the 350-year-old St. Vasilije seminary in the Croatian city of Knin. They fled, along with the 200,000 Croatian Serbs who had established a rebel enclave at the start of the war, when the enclave was overrun by Croatian troops in 1995.

The priests lost not only the seminary but its library, with 50,000 theological texts. Croatian authorities have repeatedly turned down their requests to retrieve the books.

"Once the war ended I knew I had a vocation as a priest," said Vladislav Topalovic, a 23-year-old seminarian and former soldier. "My generation found its identity in the church. We saw the war as an effort by Muslims and Croats to destroy this identity. The church is what gives us meaning."

The Serbian Orthodox Church rose out

of the Eastern church's schism with Rome in 1054. Its priests remain steeped in the austere, patriarchal teachings of third-and fourthcentury holy fathers, and they recite an ancient Slavic liturgy that most Serbs cannot understand. The church's principal theological concept, "sabornost," forbids individual interpretation of the scriptures and a relationship with God that circumvents the priest.

At the seminary one afternoon, Metropolitan Nikolaj, the highest-ranking Serbian Orthodox official in Bosnia, dismissed the Roman Catholic Church as a "political organization" and Islam as "probably not a religion at all, but a weird mixture of Judaism and Christianity."

Then he recalled Serbian grievances that had fueled the recent conflict. Under the Croatian Ustashe, which ran one of Nazi Germany's most brutal satellite states, hundreds of thousands of Serbs, including 131 priests and bishops, were killed. Hundreds of Serbian Orthodox churches, monasteries and chapels were blown up, often with Serbs locked inside.

Croatian fascists killed 43 of the Metropolitan's relatives during the Second World War, he said, and during the Balkan conflict, Bosnian Croats drove him from his home in Bosanski Petrovac, where his family had lived for 400 years.

"Our people are used to suffering," he said. "We spent 500 years as the slaves of the Turks. We do not ask for any theological explanations. In the house of the Serbian nation, tears are the host and joy is a guest."

See SERBS, on page 23

Albania's crisis is spiritual more than economic

"Madness," writes the Rev. Luke Veronis, in one of his daily e-mail messages from his besieged apartment in Tirana, Albania. "It is as if the entire country has gone crazy. I want to think that things are slowly getting back to normal, but I am fooling myself."

By Frederica Mathewes-Green

Veronis, an Orthodox priest grew up in Lancaster, Pa., but since his ordination he and his wife, Faith, have served as missionaries in the ravaged country of Albania. Forty five years of communism have left their mark, and some of the madness he sees predates the unrest of the last few weeks.

"We walk into a decrepit military hospital," he writes. "Dirt lies everywhere. Plaster falling from the walls. Windows and doors broken. Beds rusty. Mattresses with half the foam in them. Medical attendants, doctors, nurses, and visitors smoking everywhere, surgeons even smoke in the operating room."

Into this setting are brought people with the most senseless of injuries — bullets that had been fired into the air, and came down to land in flesh.

"Eda, a 7-year-old girl, has a bullet in her stomach. Six days ago she was playing in the garden outside her home, and a bullet that had been shot up in the air came

See ALBANIA, on page 23

Russians Still Squabbling Over Czar's Bones

Yekaterinburg, Russia - Nearly six years after they were dug up, the remains of Russia's last royal family still lie in the town mortuary in Yekaterinburg, the Urals city where revolutionary Bolsheviks shot them in 1918.

However, Russia's Orthodox Church, of which Nicholas was once head, has raised doubts about the scientific findings. Their questions have not only put off a church decision on canonizing the czar, but have again delayed burial plans.

Moscow, which is building Russia's foremost cathedral, St. Petersburg, where other Romanov emperors are buried and Yekaterinburg all claim their city is the proper place to bury Nicholas, who renounced the throne 80 years ago to avert civil war.

Followers of the Russian Orthodox Church Abroad, which broke with the Moscow-based church after the Bolshevik revolution, consider these bones holy relics, as they canonized the czar and his family in 1981. The Moscow-based church, however, in February deferred a decision on making the czar and his family saints, even though there appears to be growing support for such a decision.

"Many of us think this should have been done long ago," said Oleg Murdasov, a carpenter who helped build a wooden chapel near the site of Nicholas II's death in the basement of the now-destroyed Ipatiyev House.

Local believers have erected a small wooden church nearby, and a wooden roof covers the site of the proposed larger church. A tombstone gives the name of those who perished here...

Both government and church officials say it may still be some time before the remains are finally removed from the city mortuary. Nevolin said he fears even more tests may have to be conducted to satisfy all doubters

Internet Gives Russian Orthodox New Means for Mission

Moscow (ENI) — Orthodox Christians who want to hear the views of Patriarch Alexei II, leader of the Russian Orthodox Church, no longer have to stand for hours in church services - they can simply use their internet browser, if they have one, to visit the electronic website recently established by the Church.

A message from Patriarch Alexei on the church's website invokes "God's blessing upon all users of the new information channel."

The website, which includes photographs of the patriarch, and pictures of Russian Orthodox churches, was inaugurated in late February to provide first-hand information, in Russian and in English, about the history and the contemporary life of the Church.

Russian Church Postpones Final Decision on WCC Membership

MOSCOW (ENI) — The Council of Bishops of the Russian Orthodox Church has decided that the Church should continue for the time being as a member of the World Council of Churches, despite heavy pressure from an isolationist faction that wants the Church to shift to observer status.

At its meetings in mid-February in Moscow, the council agreed that a final decision on membership of the WCC and other international church organizations should await the outcome of discussions with other Orthodox churches on contacts with non-Orthodox churches.

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1 can cooked artichokes
Juice of 1 lemon

Cook sliced onions and seasoning in olive oil until soft. Add water and bring to a boil. Drain beans, add to onions, and cook over low heat for 15 minutes. Add artichokes and lemon juice, and cook 5 minutes longer to blend flavors.

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VIEW POINT

Breaking Out of the Whale

(second of two parts)

like, the Lenten seasons of Christ mas and Easter, the 50-day interval prior to the Feast of Pentecost does not include a cycle of fasting. A close examination of the hymns and prayers contained in the Pentecostarion, the liturgical book used exclusively during this time, quickly reveals that the developmental thrust of this liturgical cycle is different from the other two. While the pre-Christmas and Easter "curricula" are primarily concerned with conveying basic theological material to the "individual" preparing for his or her baptism, the Pentecostarion is characteristically "communal" in content. Here, the emphasis is not so much on sacramental inclusion but rather spirit filled evangelism!

Pentecost is the midwife of Pascha! It is the birthday of the Orthodox Church. If

By Rev. Dr. Frank Marangos

we honestly assess our liturgical participation during this fifty day preparation, however, we will discern a most tragic decline of Resurrectional life. Instead of signaling the beginning of fervent evangelism, the midnight Resurrection flame has, unfortunately, become a novelty item sold by conventioneers. Rather than rushing from the "Burning Bush" of Easter with a newfound zeal to shine the Eternal Light of Jesus Christ unto a darkened world, many Orthodox Christians use the Resurrection flame to light the candelabras on their Paschal tables! For others, Easter signals the arrival of a "well deserved" liturgical vacation! How else should one understand the decision to allow our choirs, secretaries and educational staff to curtail their normal activity during the summer months. If we desire to properly "receive" the life giving grace of the Paschal Flame we should, then, faithfully utilize it! WE can begin by celebrating the fifty day Pentecost season in the manner for which it was originally composed, not as a gluttonous lamb roast but, rather, as a banquet of spiritual renewal and evangelism!

As we have seen, Orthodoxy's witness in society will, to a large degree, be determined by the priority we give to our personal, as well as interpersonal, spiritual health. We should, therefore, make every effort to establish adequate funding for continuing religious education opportunities in our respective parish budgets. If we honestly desire not to squander our Apostolic reputation, catechism, the ancient anchor of the Church should, once more, become a priority. Jonah's physical as well as spiritual liberation was a result of his "re-calling" of God's grace. "When my life was ebbing away, I remembered you, Lord." (Jonah 2:7) By focusing on the re-discovery of the scriptural and patristic conscious of Holy Tradition, magnificently framed within our liturgical life, we can, likewise, rise out of the

"belly" of our own sinful forgetfulness. By maturely countering the philosophical delusions and simplistic moral solutions articulated by the contemporary secularist mythology...the "neo-gnostics" of our age, with the "Holy Wisdom" of the True God, we can, thus, remain faithful to Orthodoxy's ancient credo. As a clergyman of sixteen years I can unequivocally state that the urgency of such a catechetical strategy can not be overstated!

According to Holy Scripture, when Jonah discovered that the had been swallowed by the "great fish" of disobedience, he immediately turned his attention to worship. "I have been banished from your sight; yet I will look again toward your holy temple." (Jonah 2:4) "With a song of thanksgiving", insists the young prophet, "I will sacrifice to you (God)." (Jonah 2:9) Like Jonah, we too, should re-discover the liberating force of worship. Liturgical renewal should, therefore, be the most important concern of the contemporary Orthodox Church. Together with catechetical ignorance and moral laxity, the "whale" of infrequent and casual sacramental participation has become a historical scandal. Rather, than remain sacramentally disingenuous with Holy Tradition we should begin to prayerfully re-examine our liturgical involvement. It must, here, be underscored, however, that a complete return to the Apostolic liturgical tempo includes the regular participation of the "forgotten sacrament" of Holy Confession! This, in fact was Jonah's interest, "From the depths of the grave I called for help, and you listened to my cry." (Jonah 2:2) Entombed by the consequence of his own sinfulness, the young prophet turned his repentant heart to the "holy temple". In like manner, we too, should not be embarrassed or intimidated by the representatives of society. Courageously, we should unequivocally say that sacramental experience is important for mankind's well being. We should remain uncompromising on this point Mystagogical life is True Life! Anything else is, at best, merely a seductive mirage, at worst, apostasy!!

As we, then, stand at the threshold of the 21st century, let us "rise" from the "whales" that mute the message of the Historical Church of the Apostles. Let us, through religious education, liturgical renewal and personal spiritual growth, come to re-discover our "inheritance" and thereby dedicate ourselves fully to the Lordship of Christ. Let us rise up, out of waters of the "Jonah Complex", dedicated to fighting religious ignorance, sacramental laxity and ethical relativity. I am certain that, unable to contain the savor of such faith, the world will, in the end, spew us out!

The Rev. Dr. Frank Marangos is pastor of St. Mark Orthodox Church in Boca Raton, Fla., and religious education director for the Greek Orthodox Diocese of Atlanta.

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MISSIONS

from page 2

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The characteristics of a growing church are loyalty, solidarity, zeal, distinctiveness and discipline in faith towards the community. You will find a growing church were everyone is involved, young and old alike. The pastor of a flourishing church helps parishioners epitomize their faith through ministry to the community.

Ministry is outreach. Communication has many facets and is integral to our success. It can involve quality biblical preaching from both the priest and/or lay ministers Newspapers, radio spots, the parish's monthly news magazine and even weekly or special bulletins are all important.

The local parish should further demonstrate a social concern within the surrounding community. As a Church, we need to target and share common concerns of neighborhood society and our nation. Crime in the neighborhood, children in danger, disaster relief, advocating social justice and organizing for the disadvantaged, are in common interest to all in the civic community.

While the parish has membership on the inside, there is a constituency on the able faith within their proximity.

A growing school system usually translates into a growing parish community. All school programs, whether they be regular parochial school, high school, Greek afternoon school or Sunday catechetical school can be seen as a barometer for current and future growth trends of a local parish.

Families with school age children are

more apt than any other single group to become members of a parish community. As for the schools themselves, it is, of course, of extreme importance to enhance them in whatever way possible.

The importance of properly analyzing the main social unit of the parish, which is the family, cannot be overstated.

The emphasis on youth and children should always be strongly maintained. parish school membership itself is an excellent index to predict subsequent church growth and membership.

When newcomers are brought into the community, follow-through is always necessary. The decision to join a local parish involves evangelism, the message that was brought to the individual concerning Jesus Christ and His Church.

Next comes discipline. That means bringing the individual into a closer relationship to Jesus Christ and His Church. To gain a soul for Christ through Baptism or Chrismation is but half the battle won.

We must ensure the total victory by sustaining active participation in the vibrant life of Orthodox Christian spirituality, sacramental participation, and fiscal stewardship towards mature discipleship. We must create a new generation of enthusiastic believers and practitioners in order to sustain our faith in a progressively secular and often times hostile environment.

We are indeed in the world and have been chosen out of it. We have been chosen out of it. We have been chosen as the elect to do greater things for the world and within the world. We are the New Covenant!

> Fr. Pappas is director of the Department of Missions and Evangelism

outside, and this is one way of getting them to recognize the Orthodox Church as a vi-

IONIAN

from page 2

director. 8. Staff Compensation: Round trip airfare to Greece, and room and board while working at the Ionian Village.

B. Location and Facilities

Location: Ionian Village is located on the Northwest coast of the Peloponnesos, immediately outside the village of Bartholomio, a one-hour drive from the city of Patras.

Buildings and grounds: Ionian Village was designed with the look and feel of a traditional "Greek Horio" with white-washed buildings, concrete and stone walkways, and extensive landscaping that incorporates trees, flowers and green lawns.

The facilities include: 12 cabin-style dormitories that can house 200 participants and staff, 12 additional one-room bungalows for staff and clergy, a complete kitchen and cafeteria that seats over 200 persons, a Byzan-

meeting hall, an open-air meeting hall, two tennis courts, two volleyball courts, a multipurpose athletic field, a lighted basketball court and Olympic-size swimming pool, and a private beach. The facilities also include a small house for the caretaker, and a multiroom house for the exclusive use of the Archbishop and other visiting dignitaries.

tine chapel, an amphitheater, a large indoor

C. Finances

Ionian Village is a self-sustaining program of the Archdiocese. For most of our 26 years, we have recorded a profit. The primary source of income is registrations. The current registration cost for one child is \$2,495. This price includes round-trip airfare between New York and Athens and the entire 19-day program in Greece (The registration for the 12-day young adult program is \$2,395).

SERBS

from page 20

It was the Serbian leader St. Sava who, when the Crusaders seized Constantinople, the seat of the Eastern church, in the 13th century, founded a separate Serbian church within the Eastern Orthodox tradition. He coined the slogan "Only Unity Saves the Serbs," of "Samo Sloga Srbina Spasava."

The symbol for this slogan, a cross surrounded by four Cyrillics', is the calling card of the Serbs. It has been spray-painted on village walls and on tens of thousands of gutted Bosnian Muslim homes.

"No one can be blamed for this war", the Metropolitan said. "All sides sinned. We cannot say who caused the war - this will be left for the generations that follow. But the Serbs fought a defensive war, a war to protect their homes, their churches and their land. There are forces always ready to destroy the Serbs, and this is why three times this century Serbs have fought attempts to annihilate them, Serbs must be ready.

The notion that enemies, from the start of the Turkish occupation in 1389 to the present, are looming over the horizon to wipe out the Serbian nation is carefully nurtured

Bishop Atanasije, 58, stood outside his

monastery, which is nestled in the bare, white limestone hills near the Dalmatian Coast. He looked at the shattered pieces of a stone monument erected 40 years ago in memory of 101 men, women and children executed in the nearby village of Cavas by the Croatian fascists during World War II. Bosnian Croats destroyed the monument during the recent war, and international peacekeepers transported it to the monastery in pieces.

"The youngest victim was 15 days old and the oldest was 90," the bishop said, his black robe billowing out in a breeze. "We will rebuild this monument in front of the mon-

astery so no one forgets."

But the recent carnage haunts many of the men awaiting ordination. Whatever comfort the church offers, it is clear that many young Serbs remain troubled by the four years of violence and "ethnic cleansing."

"I used to pray before every attack that I would not have to kill again," said Stanko Micevic, 27, a seminarian who fought for the Bosnian Serbs throughout the war.

When asked what had happened when he had been forced to kill, his eyes welled up

"This," he said, extending a hand that would not stop trembling.

CONFESSION

from page 18

In counseling the priest confessor helps the confessee bring into better perspective what sin is and what it is not. What is ethical and what is unethical. What is a temptation and what is an abomination to God. If the priest does not say what is right and what is wrong....who will?

But always in loving, caring, sensitive and sharing concern for what is best to help the confessee divest himself or herself of that wolf that lashes out to distance us from our Loving God.

Bury sins at Golgotha

Confession is a spiritual baptismal font but it is also Golgotha. We lift the burden of guilt and the consequences of our confessed sins and bury them at Golgotha. Consider the following Prayer of Absolution:

"May the same God who through Nathan the Prophet forgave David of the sins he confessed, who forgave Peter weeping bitterly for his denial, who forgave the sinful woman who wept at the Lord's feet, who forgave the Pharisees and the Prodigal Son, may He forgive you all your sins and transgression, those known and those not known, through me an unworthy priest and sinner, both in this life and that which is to come. May God place you uncondemned at His awesome Judgment Seat. As regards your confessed sins, be concerned no more, but depart in peace.

Brothers and sisters in Christ, take the gift Christ offers you through the Sacrament of Confession. Set aside any preconceived notions and negative attitudes you may have held in the past.

Don't let pride and ego get in the way. There is no contest here nor a battle to see who can avoid confession the longest. You have nothing to lose and everything to gain. First and foremost the salvation of your soul.

Don't let this Easter Pascha Lent go by and find you still carrying those unnecessary sins and their burdensome guilt. Come to confession.

Prepare children

And talk to your children about confession, too, regardless of their ages. Turn them around, too. There is a whole society out there telling your children it is okay to engage in every type of sinful life imaginable. Don't let them go through these precious years of their life thinking that they have no means of seeking release from their demons and dragons and wolves that plague them, too.

Many are those who come to confession in a very nervous condition frustrated, oppressed and disillusioned. They leave after confession changed with peace to mind and calmness in heart. They find themselves encouraged to face life anew, ready to let Christ re-enter and stay in their hearts. They practice love and truth and justice confident in themselves and in the Lord, Whose Precious Body and Blood they will come and receive often.

There is no doubt we will fall again to sin. This is human nature. But our faith according to the unmistakable words of our Lord, will raise us up again in our next confession. The Holy Spirit will help us over and over again, until we find ourselves eternally united with our Lord and Savior Jesus Christ in His Heavenly Kingdom.

Don't let confession be the "neglected Sacrament." May it be the "experienced Sacrament" in your spiritual life.

Fr. Nicozisin is retired pastor of St. Nicholas Church, St. Louis.

ALBANIA

from page 20

down and hit her. She has been with the bullet inside for six days, and only today are they going to operate.'

In nearby beds are Valbona, 16, with a bullet in her back; Figeri, 35, with a bullet in his side; Shpend, 54, bullet in shoulder. The list goes on.

'Most of the people we visited were injured by chance, for no reason at all. Madness everywhere."

Not all of the damage has been unintentional, though it is still senseless. The second largest library in the country, at the University of Agriculture, was burned, and the laboratories and computer rooms were destroyed. The orphanage at Korca was raided and "bandits stole everything, including the beds, and then ransacked the place."

Machine guns could be bought on the street for \$20, or exchanged for food. Most of the country's jails have been destroyed and the prisoners have escaped; most courthouses have been damaged, and judicial files burned.

While Faith and most of the other women and children have been evacuated, Veronis will stay behind, in solidarity with co-workers, the Albanian people, and his archbishop.

An Orthodox visitor to Albania and friend of the priest, Sue Talley, describes Albanian Archbishop Anastasios as "a mighty man of God," but worries about the effect of this stressful situation on his health, the years that have brought courage and wisdom have taken their physical toil.

The archbishop recently appeared on local TV news broadcasts to deliver an appeal also read from the nation's pulpits. He spoke to those who plunder orphanages and churches, who hurt the elderly and the innocent.

"Enough! This hysteria must stop!" he

said. "It is unheard of for someone to protest against an injustice that was done to him by some in power, by doing injustice to others who are even weaker than he."

Unfortunately though it is terribly wrong, it is not unheard of. Meaningless violence and unfocused revenge are all too familiar elements of human cruelty.

The present troubles in Albania have deep roots. Anastasios believes 45 years of communism "destroyed private initiative and cultivated hypocrisy and opportunism." And then, during the brief democratic era after the fall of communism, the deceptive lure of making easy money spread throughout the populace.

"Now that the people see the fraud, they are waking up from their sleep and they are driven to the other extreme: a destructive rage presented as protest," says Anastasios.

It's not just a monetary or civil crisis, however, but a spiritual one.

"It has reminded me that we all have to conquer the evil that exists within us." Veronis writes. "Aleksandr Solzhenitsyn once said that the line of good and evil does not run between countries or ethnicities, but through the heart of each person. Thus the answer here is not simply the change of a political system, but a radical change of people's hearts.

"When things return to normal, I will focus more on people encountering Christ in the depths of their hearts. Not simply coming to church, following the rituals of the faith, but allowing Christ to live and move within us. Allowing him to recreate us into beings of iove, truth, nope, mercy and grace:

Frederica Mathewes-Green is a member of the Eastern Orthodox Church. She is the author of "Facing East. A Pilgrim's Journey into the Mysteries of Orthodoxy" (Harper Collins), and a frequent contributor to Christianity Today magazine)

Photo Credits: Credit for the two Folk Dance Festival photographs on page 4 of the March 5, 1997 issue of the Orthodox Observer belongs to Alexandra Zarkas. Likewise credit belongs to Nicholas Manginas for the third photograph on that page and the two photographs on the opposite page 5.

Also the photograph of Virginia Hallas on page 11 of the February 1997 issue should have been credited to Costa Hayden. We apologize for the omissions.

OF SPECIAL INTEREST

St. Michael's Home Offers Quality Care for the Elderly

YONKERS, N.Y. — Years ago, in the days of large families, a typical household included many not only parents and children, but also the grandparents and possibly other relatives. Families tended to stay together and parents would live with their children in a loving family environment until their death.

Offspring also would live at home until they married, and would probably establish their own households near their parents.

But times are different now, the Very Rev. Andonios Paropoulos, director of St. Michael's Home for the Aged, reminds us.

In today's highly mobile society, children leave home early in an effort to assert their independence. And their jobs may take them to opposite sides of the country, or the world. Oftentimes, a husband and wife both are in the work force and a parent living with them can experience loneliness and a feeling of isolation.

Since being appointed to administer the Home in August 1996, the former pastor of Zoodochos Peghe Church in the Bronx and former director of the Office of the Archbishop, has faced the challenge of ministering (and administering) to the elderly residents of St. Michael's Home.

The Home was first called "The House of the Pioneer" when it first opened in 1958 by Archbishop Michael as a tribute to those early Greek immigrants who founded the parishes and church institutions in this coun-



ST. MICHAEL'S Home for the Aged occupies a newly renovated two-story brick building in Yonkers. (Orthodox Observer photo)

who have their own private doctor. A major hospital and other medical facilities are also located nearby.

A beautician also makes weekly visits to the Home.

"These people are from a generation that attended services regularly and it is a very important part of their lives."

Negative image of elderly

As Father Andonios noted in his recent report to the Archdiocesan Council and reemphasized to the Observer, a youth-oriented society, including many Greek Orthodox, tends to view its elderly as "diminished individuals" having less value. But he emphasizes that "they have the same needs as anyone else and must be dealt with a great deal of sensitivity."

He said that one of the main reasons for people coming to St. Michael's is "they suffer from loneliness and boredom."

To minister to them, the priest and his staff work to provide a variety of activities that goes beyond simply providing three meals a day and little more. "We try to challenge them physically and intellectually and hopefully slow down the aging process," Fr. Andonios said. This includes a regular arts and crafts class, an exercise program, board games and the frequent visits of family, friends and church groups from GOYA to Philoptochos chapters.

"Sometimes people do more of a disservice in allowing the elderly to remain at home if they are lonely," he said. "Here they can get better care from the staff and be with people of their own age group."

A happy resident

One of the women taking part in the crafts class told the Observer that she is very happy at St. Michael's Home.

Élizabeth Poulos, who will turn 90 on April 15, came to the United States from Asia Minor in 1928 and settled in New York, where her husband operated a florist shop. They moved to Hot Springs, Ark., and lived there for 25 years until her husband's death. She returned to New York to be near her sister and has lived at the home for several years. "I have found peace and great care," said Kiria Elizabeth, as she is known. "I like it very much."

Criteria

Admissions criteria include Greek background and a minimum age of 62 for women and 65 for men. There is no income requirement. Residents pay a monthly boarding fee based on their accommodations. These range from a semi-private room with a common bath for \$1,250 a month, to a private room with a private bath for \$1,850 a month.

But not all residents living on Social Security can afford those prices and some qualify for Supplementary Security Income (SSI), which provides \$810 a month (the amount is set by the state Department of Social Services) to the Home, and a small monthly allowance for the resident.

Fr. Andonios explained that the facility does not take the assets of the residents and does not turn anyone away based on lack of funds.

Biggest problem

Consequently, finances are the major concern that cause many a sleepless night for Fr. Andonios.

"Fortunately, the heating season is behind us," remarked Fr. Andonios, who said the monthly electric bill in winter runs to \$6,200.

St. Michael's Home is an affiliated institution of the Archdiocese but does not receive funding, either from the Church or the federal government.

The facility relies on boarding fees, donations and annual appeals to meet its monthly expenses of between \$55,000 and \$60,000. The Christmas Appeal brings in about \$50,000 a year. Club 1000 has 23 members enrolled who pledge \$1,000 over a three-year period.

Additionally, an endowment fund has been established to raise \$1 million, the interest of which will help underwrite a recreational therapy program. The Home is mandated by the Social Services Department to offer a minimum of 10 to 15 hours a week of such activities.

Family environment

Fr. Andonios had high praise for his staff of 18 that provides 24-hour service for the residents. "The staff view the elderly as their parents or grandparents. We have a family environment."

À great morale booster for the residents is the frequent visits by various church groups and individuals who come to spend part of the day at the Home. Visitors should call in advance.

For additional information, call (914) 476-3374, or write: St. Michael's Home for the Aged, 3 Lehman Terrace, Yonkers, N.Y.



ARCHBISHOP SPYRIDON officiates at a Divine Liturgy at the Home for its feast day celebration. (D. Panagos photo)

try. (Archbishop lakovos renamed it in 1966 in honor of his predecessor).

Located near the edge of a comfortable neighborhood of Yonkers less than a mile from the New York City borough of the Bronx, the facility serves as home to 40 elderly residents who range in age from 73 to 103. Most are originally Greek immigrants, but Fr. Andonios said that an increasing number consist of American-born Greek Orthodox.

An adult home

St. Michael's is not a nursing home, as Fr. Andonios is quick to point out, but an adult home with an assisted living program. A major difference is that the residents are fully ambulatory and have no problems relating to incontinence. The Home is not permitted to accept or keep a resident whose health has deteriorated to the point of needing continuous medical care.

Still, the facility addresses whatever medical needs the residents do have as part of the care service it provides.

Fr. Andonios said that two physicians and a podiatrist each visit the home once a week, and the staff arranges for any outside medical appointments on an individual basis, and provides transportation to residents

Renewed facility

A recently completed \$4.25 million renovation has expanded the two-story brick structure to include private and semi-private rooms for 55 to 60 senior citizens, a dining room, chapel, medical room, recreation room, beauty salon and other features. The result has been an enhanced quality of life.

Upon entering the building, a visitor does not get the sense of a sterile, clinical type of environment one might encounter at a nursing home, but that of a more relaxed, friendlier setting.

Cleanliness abounds. The facility has routine inspections from the New York State Department of Social Services to ensure it meets the standards of quality care. It has received a new certificate of occupancy following the renovation project.

Spiritual needs met

One of the advantages of having a clergyman as the facility's administrator is his availability to conduct regular services and for individual pastoral care.

"Who more than these people need a priest at this point in their lives," said Fr. Andonios, who conducts regular liturgies, compline services and heretismi and will officiate at most of the Holy Week services.



ARTS AND CRAFTS — Residents in the arts and crafts class get encouragement from Fr. Andonios as staff members provide instruction. (Orthodox Observer photo)