Philadelphia Congress Lives up to Its Name

NEW YORK — The Rev. Nicholas Triantafilou was named president of Hellenic College-Holy Cross School of Theology-Hellenic College by Archbishop Demetrios on July 28 following the unanimous recommendation of the search committee. He began his duties July 31.

Fr. Triantafilou brings years of administrative experience at the parish, diocese and archdiocese levels to his new post, having served as dean of two cathedrals, vicar general of the Archdiocese, administrator of two dioceses, Archdiocese chancellor and executive director of the Archbishop Iakovos Leadership 100 Endowment Fund. He also served on the HC/HC Board of Trustees for nearly 10 years.

“With good wishes and congratulations,” said Archbishop Demetrios following his decision. “Our warm prayers accompany Father Nicholas, as he embarks on his sacred ecclesiastical and academic mission for the promotion of the Greek Orthodox Faith, Tradition and Paideia, and for the glory of God.”

Commenting on his appointment, Fr. Nick said, “It’s a very humbling experience to be able to go back to one’s alma mater and, more importantly, our second mother for those of us who have lived an esoteric life.”

He said that, although he didn’t feel worthy, he would do his best “to represent all hierarchs and clergy in the service to our Church.”

Fr. Nick said his immediate goal is to

Fr. Nicholas Triantafilou Named HC-HC President

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ARCHBISHOP'S KEYNOTE ADDRESS ▶ 3, 5-6

Archdiocesan Council members held their final luncheon Saturday, July 1, and received some welcome news.

In brief comments to the gathering, Vice Chairman John Catsimatidis reported
Religious Freedom on Archons’ Menu

The director general of the U.S. Foreign Service told members of the Order of St. Andrew/Archons of the Ecumenical Patriarchate at their breakfast meeting during the congress that the government is “committed to a comprehensive settlement” of the Cyprus issue and to fostering democracy in Turkey, and urged the Archons to “stay engaged” in their efforts to promote human rights and religious freedom.

Mr. Grossman said that Turkey needs democracy and the country’s desire to join the European Union “will be a big incentive” for developing democratic institutions and improving relations with Greece. “Your voice is very much needed and is heard,” he said.

He praised the group for its efforts to protect the rights of the Ecumenical Patriarchate and Orthodox Christians in Cyprus. “You play a key role in life of your community. You stand for what our country stands for: democracy, human rights and religious freedom. Every American ought to understand the importance of religious freedom.”

Mr. Grossman praised the Patriarch in setting example for all faiths, citing his work with environmental issues, and helping to build bridges between Orthodoxy and other faiths.

“The challenge to the Patriarchate has never been greater,” he continued, and stated that the key challenge it faces is the absence of religious freedom in that country within whose borders is the Ecumenical Patriarchate and that the school of theology at Halki remains closed in violation of the laws of mankind.”

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“The challenge to the Patriarchate has never been greater,” he continued, and stated that the key challenge it faces is the reopening of Halki seminary. “Halki should never have been closed,” he said. “Halki should be reopened today. It’s the right thing to do.”

He asked rhetorically, “Where are we? We haven’t succeeded. But deep in my heart, answer is: ‘yes, we have made progress.’”

The career diplomat also said there is a better chance for progress on the issues now than five years ago.

Archbishop to Make First Visit to Hampton’s Church

SOUTHBURY, N.Y. – Archbishop Demetrios will officiate at the Divine Liturgy celebrating the Feast Day of the Dormition of the Virgin Mary (Kismisi Tis Theotokou) Church on Tuesday, Aug. 15. The Rev. Alexander Karloutos, pastor, said “This will be a historic liturgy and day for our community, since it will be the first time ever that an archbishop of our Archdiocese will have visited the parish.” Services will begin with Matins at 9 a.m., followed by the Divine Liturgy at 10:30 a.m.

The church is located at 111 St. Andrew’s Road, off Route 27 near Shinnecock Hills Golf Course and Southampton Community College. More information, call (631) 284-6109.

Following the event, His Eminence travel to Russia as the representative of Ecumenical Patriarch Bartholomos on the occasion of the new Christ the Savior Cathedral. The old cathedral was demolished by the atheistic, communist regime under Joseph Stalin.
Keynote Address of Archbishop Demetrios at Clergy-Laity Congress

A. The Three Tasks

1. Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever. Amen. (Rev. 7,12)

This beautiful Biblical hymn of the book of the Revelation of John constitutes my opening statement at the Enthronement ceremony on September 18, 1999 in the Holy Trinity Cathedral of New York.

Today, nine months later, here in Philadelphia at the 35th Clergy-Laity Congress of the Holy Greek Orthodox Archdiocese of America, I am starting again with the same hymn, blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever. Amen. (Rev. 7,12) But this time, my intense feelings of fervent worship and adoration to God are accompanied by an overwhelming sense of gratitude and awe for the precious and unique experience of living for the past nine months with you, of working with you, of serving you, of worshipping with you, of experiencing with you the joy of seeing faith, love, and unity growing steadily in our Church.

During those nine months of intense work I have had the constant and warm support of His All Holiness the Ecumenical Patriarch Bartholomaios and the Holy and Sacred Synod of the Ecumenical Patriarchate. I am deeply grateful to them. I am also filled with thankfulness towards my beloved Brothers, the Metropolitan Bishops, and the hierarchs of the Dioceses related to the Archdiocese or related to it are an integral part of the Archdiocese in administrative bodies and functions of the Archdiocese and having many meetings. I am also extending my deep thanks to the SCOBA Hierarchs for their support and assistance which have been of invaluable help to me.

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What can I say for our pious clergy and laity, for the clergy and for the lay people whom I encountered in my numerous pastoral visitsations to the parishes or in many other occasions! I am just repeating what Saint Paul said to the Corinthians: I give thanks to God always for you for the grace of God which was given to me for the work of the ministry which is entrusted to me for you. (1 Cor. 1:4-5)

The people of the various institutions, administrative bodies and functions of the Archdiocese or related to it are an integral part of the contents of my gratefulness to God and to the people: so are the many other friends from the various cultural, educational, and national organizations. But the list is not complete. It could never be complete. For time would fail me to tell of all those to whom I am indebted (cf. Heb. 11,32).
Ecumenical Patriarchate Hosts Orthodox Youth Conference

By Eleni Palmos*

Constantinople – In this ancient, imperial and Eternal City, the crossroads of civilizations and the cradle of churches, which to this day inspires mental images of the glorious early Christian Church, some 550 Orthodox youth from around the world came together to participate in a week-long conference from June 18-25, as guests of the Ecumenical Patriarchate and His All Holiness, Ecumenical Patriarch Bartholomew, the 270th successor of Christ, in his address at the close of the conference concluded: “...our youth expressed their opinion for tomorrow and their desire to undertake the passing of the torch... From the Sea which joins the continents, rises today the unified decision of the Orthodox youth. A decision to extend bridges between the brothers and sisters of the Diaspora, to all the edges of the Oikoumene, with the prophetic hope of a ‘Shepherd’ who prayed to the Heavenly Father, so that the ‘brothers’ on earth would become one.”

Topics addressed by clergy and laity participants, included ecology, unemployment, war, monasticism, and AIDS.

Speakers from the Greek Orthodox Archdiocese of America included the Rev. Dr. Chrysavgis of Holy Cross School of Theology, and the Rev. Fr. Anastasios Bourantas, of Holy Trinity Church in Wilmington, Del.; (until recently director of the Archdiocesan Youth Program). Father Chrysavgis spoke on “The relation of the two genders (love, marriage and sexuality),” while Father Bourantas, who served as the spiritual leader and mentor of the American contingent, participated in a panel discussion entitled, “The experiences of young people as members of the Orthodox Diaspora.”

In their final meeting, participants of the conference adopted the following positions and conclusions:

• The necessity to preserve intact the essence of the Orthodox Tradition.
• The acceptance of occupations not only as a means of earning a living, but also as a means of exercising virtues and service to “your neighbor.”
• The emphasis of need of Orthodox Youth to be armed spiritually and ethically so that the “spiritual antibodies” can develop in time to combat every threat.
• The reservation towards forced attempts to innovate the language of the liturgy, services, etc., which could possibly distort the character and contents of traditional worship.
• The denouncement of the undermining and discrediting of basic principles of interpersonal human relations.
• The bitterness of the youth concerning the frequently repeated and broken promises about peace from those in control of the world.
• The denial of religious fundamentalism and holy wars and the suggestion for dialogue, inter-communication, conciliation and a respect for differences as ways of solving problems between people and nations.
• The adoption of all initiatives of the Ecumenical Patriarchate for confronting the ecological problems of the world.
• The particular sensitivity for human rights on a broad spectrum.
• The necessity to hold similar conferences more frequently.

* Eleni Palmos is a Young Adult and a member of the Greek Orthodox Church of the Annunciation in NYC.
constant opening to God is urgent and imperative. A Church which experiences and projects her faith as intense and alive, worship and prayer will be in a position to offer this liberating opening to the people. Here we have a bright opportunity in the time ahead of us.

4. The second major task is the task of experiencing and projecting faith as love in all its possible expressions: love, care, charity, gentleness, diaconia. Our Orthodox Church has been a Church of love in its two dimensions or fields: love within the Church among its members, and love expressed unconditionally towards the Church and addressed to every human being. Such multidimensional love, generated by faith in a God who is love, has been central to the essence of the ageless traditions of the Church.

This precise tradition, this characteristic of a loving and caring Church, seems to be definitively in the new millennium.

The Lord Jesus Christ warned His disciples that at certain times in the future, a vicious wickedness would multiply, most people’s love would grow cold (Matthew 24, 12).

True love might become more and more a rarity, replaced by passing emotionalism and calculated relations. Expressions of kindness might give their place to manipulating techniques.

Specialists in public relations and behavioral experts might be hired, and by people motivated by the selfish desire to be served rather than to serve, to dominate and to intimidate rather than to love. Society might gradually become a maze of isolated individuals, a crowd of non-loving, non-connecting persons.

The ageless tradition of faith as a vivid bond of life and unity in the presence among us, becomes an absolute necessity. What oxygen and water are for the preservation and growth of life on earth, love and knowledge are for the preservation and enhancement of human existence in any given society.

We are the carriers of that ageless tradition of faith as a love, we are the bearers of that uniting power. In a new millennium where love and loving connections and commitments among people might diminish, we are called to show in action that a world without love is a dead world, that a society without care and tender concern for each other is a terrifying monument of true isolation.

Here is a mission of unheard of proportions and truly salvific consequences: to become the apostles of faith as love, the constant transmitters of the divine message for an unlimited opening to the people, leading to spiritual connection and unity of hearts. You are familiar with the amazing power of the love voltage—live electrical wire! Do not touch! We as Church must provide society with a different warning: “Attention! No Danger! High power live! Live love! Please treat our love with care!” We must, however, have a network of such high power wires of love immediately available. This is our destiny and our mission in the days and years ahead of us.

5. The third major task is the task of experiencing faith as truth: as truth about God, as truth about our universe, as truth about our history, as truth about our destiny, about the meaning of life, about our purpose in life.

Truth about all the above listed areas belongs to the ageless traditions of our Orthodox Faith. The Lord of the Church, Jesus Christ declared: I am the way and the truth and the life (John 14,6), thus directly connecting truth to life and action. The
ingenious could produce amazing results. For the sake of examples, let me quickly present the pertinent applications. 1. For the first task related to the offering on our part of faith as worship in a vibrant liturgical and prayer life, I would like to invite all of us to think about the worshipping conditions of the specific community in which each one lives. How is our Sunday liturgy and its attendance? How much liturgical and prayer life do we have as a community? How much real training for participation in the liturgical life do we offer to our children? How deeply do we know the essentials of our worship? How much are our Churches places conducive to an encounter with God and not places merely for social encounters? These are questions worth pondering and worth following up on in our life as communities, dioceses, and Archdioceses. We must make worship a central issue for every community, an issue for study, planning and work. We must make a methodical, well-organized and consistent effort to bring to the worship of the Church all the people of the community, to increase the attendance to its fullness. Please take special care in the full participation of the children in the liturgical life. Please take full advantage of things helpful to liturgical awareness like video-cassettes, DVDs, etc. Think of what you should have done if you knew that your community was the last Orthodox community on earth and that the survival and the future of your worship were totally dependent on your actions.

As an Archdiocese we have to work intensely and methodically on that issue since we must put into effect a Fuller expression of our Orthodox faith one of our major priorities. There is plenty of work ahead if we are determined to promote high quality liturgical uniformity, liturgical awareness, liturgical publications, and liturgical enhancement on all levels—both in Greek and English. Support liturgical publications, and liturgical enhancement in all areas—both in Greek and English.

b) We could then, as a further step ahead, enlarge our horizons and cultivate in our communities the spirit of becoming aware of needs outside of our own community or even immediate geographical area.

Think of the larger Orthodox family, interested in the life and activities of our brothers and sisters in the various areas of the world. At the same time transform our love and caring feelings into acts of stewardship and realize that stewardship in the Church is not simply a monetary contribution done sometimes in a mentally detached or distant way, but a real art exhibiting care for the Church on a constant basis, on a continuous learning of goods, time, money, prayers, and any type of assistance.

c) There is, among others, one more issue that needs to become a priority for establishing faith as love. This is the family. The family is a fundamental unit with the Orthodox community, a unit with priceless value. The family is the strongest constitutive element in a parish. The contemporary Greek-American Orthodox family must be the primary object of our love and care. I should like to particularly underline the care for the so-called “mixed marriages.” It is time to warmly embrace this kind of family which constitutes the large majority of our families. We routinely talk about the duty of the Church to offer the Sunday School opportunity for the children.

The adolescents, the young adults, those in middle age, and the elderly too, have the right to be more informed about the truth proclaimed by the Church, to know exactly and fully the fundamental tenets of our Orthodox Faith. This is a vital function that must be active in every parish. Just remember: the parish is the school of the truth of God, and it should act like that, on a continuous and systematic basis.

A VISIT with Clergy Family children in their specially set up play-room

Preparing for the next millennium, we are facing the challenging new millennium, the task of offering to our contemporary American society our ageless traditions of faith as worship, faith as love, and faith as truth in an active, convincing, and rejuvenating way. But faith as love, as truth, and faith as worship is in the hands of Jesus Christ. This is Christ who is faith as love, who is truth as love, and who is faith as worship. We are the carriers of His Holy face shining on this world, of His Holy hands that run into all the places of the afflicted and the needy, who is His Holy feet that go to the places of the lost and the afflicted only the truth. We are His messengers and His ambassadors among our brothers and sisters who come in contact with us.

b) Then on the level of the National Ministries, we have to think very seriously of a uniform plan for a primary role in guarding, preserving, and promoting faith as truth: Hellenic College and Holy Cross Greek Orthodox School of Theology. It is at Holy Cross that our priests have been trained in order to be teachers of the divine truth revealed by Christ and given to the Church. It is in that school that if faith is studied, analyzed, transmitted and presented in all its richness, in all its amazing contents, in all its exciting and inspiring hierarchies and in all its places that the truth as ageless tradition of our Hellenic heritage is cultivated and abundantly offered both as language and as historical content.

How much is this jewel of our Church in America our real concern? How much actual support does Hellenic College—Holy Cross receive from the Greek-American Community? We must confess that the answer to those questions is not encouraging, as the history of this institution shows.

Hellenic College—Holy Cross, however, should become an important priority for the faithful and the communities of our Archdiocese, because it constitutes the basic center of the Church in which faith as truth is the unique and indispensable issue. We have to strengthen it in view of the demanding years to come. We must render it, with the help of our God who is the Truth, the number one center in the world for the study of the truth of faith and the transmission of our universal Hellenic heritage, the number one place for theological studies and for Hellenic studies.

As a Greek-American Orthodox Community abundantly blessed by God, as a Church to which He has bequeathed us the witness in the Western Hemisphere, we are facing the challenging new millennium, the task of offering the Gospel, the truth to our contemporary American society our ageless traditions of faith as worship, faith as love, and faith as truth in an active, convincing, and rejuvenating way. But faith as love, as truth, and faith as worship is in the hands of Jesus Christ. This is Christ who is faith as love, who is truth as love, and who is faith as worship. We are the carriers of His Holy face shining on this world, of His Holy hands that run into all the places of the afflicted and the needy, who is His Holy feet that go to the places of the lost and the afflicted only the truth. We are His messengers and His ambassadors among our brothers and sisters who come in contact with us.

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EDITORIAL

Great Success

The 55th Clergy-Laity Congress took place in a refreshing spirit of joy, cooperation, love, and aura of spirituality that should characterize our entire Church every day of the year.

It truly reflected the “city of brotherly love” spirit that Archbishop Demetrios instilled in the organizing committee of the Philadelphia congress months before, and in his words of love and encouragement at the many venues of the biennial gathering.

From the hierarchical Divine Liturgy on the Sunday before the official opening to the end of the Grand Banquet on July 6, the positive feelings and opinions about this year’s congress by a wide range of participants were unanimous.

His Eminence’s speeches to the participants, which served as excellent teaching tools for the faith, elevated each person to a higher spiritual plane.

Adding to the spiritual dimension were the religious education-based workshops held in conjunction with each committee meeting that served to put the committees’ deliberations in their proper Church context.

Moreover, the well-organized plenary sessions were highly productive and, while many delegates participated in debates on various issues that arose, the discussions were fruitful and substantive.

And the two-day plenaries stayed amazingly on schedule.

Clergy and lay members of the local Congress Organizing Committee, led by Chris and Georgia Skeadas, did a superb job and deserve the praise and gratitude of all who participated.

In all, the 55th Clergy-Laity Congress was unmistakably a resounding success and should serve as a model for future congresses.

Decades of Faith

The surprise hit of the 55th Clergy-Laity Congress was the 30-minute video, “Decades of Faith: The Greek Orthodox Church in America (1860-2000),” that premiered at the Grand Banquet.

Never before at an Archdiocesan event, or perhaps anywhere else, has a film received a standing ovation.

Produced and directed by the talented, Emmy Award-winning GOTElem team of Nick Furriss and Marissa Costidis, the video is both a narrative and nostalgic collage of historic photographs and film clips that presents the panorama of the history of the Greek Orthodox Church in America, with the Church’s leaders serving as the focus.

A few rare photographs introduce the first decades of the Church, and then the film highlights each decade beginning in the 1920s, and includes sound bytes of some of the more popular songs that characterized each era.

The scenes of every Archbishop from Athenagoras to Demetrios and their interaction with the faithful drew many bursts of applause as they evoked both poignant memories and a sense of great hope for the future.

Decades of Faith will prove its value well into the future. We now have a very concise teaching tool with which to present the history of the Church in America to a potential audience in the tens of millions.

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We now have a very concise teaching tool with which to present the history of the Church in America to a potential audience in the tens of millions.

It will also be an invaluable aid and a very palatable approach for teaching our young people and their children about the Church.

No parish, and certainly no Greek Orthodox household, should be without a copy.

These goals can and must be achieved in the near future. We know that every member will fully cooperate with the director, Fr.Alex Karlourios, incoming Chairman Arthur Anton and Membership Chairman Stephen Yenonas.

I look forward to each future issue of the Orthodox Observer as it continues to wisely report the progress of all Archdiocesan ministries and Leadership 100.

George P. Kokalis
Outgoing Chairman, Leadership 100

Thank you for L-100 coverage

Editor,

I want to express my gratitude for the Orthodox Observer’s splendid coverage of the Leadership 100 Washington Conference. There coverage there, as well as the interview article, was excellent.

It is only through the prompted word that the clergy and public will realize the importance of Leadership 100 and how vital it is to the Archdiocese. This is evidenced by the grants made at the Washington conference to the Holy Cross Greek Orthodox Theological School as well as other grants to the Archdiocese and other ministries. Leadership 100 knows this is only the beginning.

The goal already reached by Leadership 100 is not sufficient to support all the ministries of the Archdiocese. A new goal of $250 million to $300 million needs to be reached to provide sufficient income to fund the various ministries of the Archdiocese.

Priest not listed

Editor,

The parish profile of Holy Trinity Church in Pittsburgh failed to mention names of priests who led the parish prior to the current Father John. Every profile that I have read included the names of priests who preceded the current one.

My father, the late Rev. John C. Pises, served the parish for 17 years until he accepted a new assignment at St. George Church in Kingston, N.Y., in the summer of 1971. He met an untimely death at the age of 45 in December of that year.

I am proud to say, that the current church was erected. The parish thrived both spiritually and culturally under his direction, with my mother, the late Presbytera Helen, working unfailingly behind the scenes.

It is of utmost importance to recognize the legacy of our spiritual leaders for without their strong faith, enthusiasm and dedication, our parishes would certainly be diminished.

In the Orthodox tradition, in tribute to all those who served our Holy church, may their memories be eternal.

Fran Glaros
Clearwater, Fla.

Something to think about

Editor,

It was with great interest that I listened to Fr. James Rousakis, our priest here at Holy Trinity in Clearwater, Fla., today.

He really got me to thinking about how the average person today, unless he’s a regular churchgoer, doesn’t believe God is, or has ever been a part of their lives.

This is sad indeed. If we think about life after death, this very thought is frightening.

As a Christian, can you imagine someone’s life coming to an end, without ever having believed in God and His promises of “life after death”? It’s truly a frightening thought for those of us who believe that we do have a Creator and that He does know and truly cares about our every thought and action.

Father reminded us to check Psalm 139, which states: “All the days ordained for me were written in your book before one of them came to be.”

So we should all stop and think, that no matter what we say or what we plan to do, it will only happen, if God doesn’t have plans of His own. He can cancel our every thought and action, in the blinking of an eye, as He and only He has the power to let us live or to end our life at any second.

So we should always be on guard in thought and action and know that He knows, and thus remember to say, “If God’s willing”, then we may get to do whatever we have planned. He and only He controls our destiny.

So as I said, God knows, so why doesn’t man believe that God knows? How do we as Christians get others to believe before He calls them to account?

Los Angeles

Editor,

I have read with great interest Fr. Constantinides eloquent tribute to St. Paul in the Observer (January issue). He tells us that St. Paul left his fatherland, home and relatives and the world itself, for the sake of Jesus. In view of this, I have tried to ascertain why we of the Greek Orthodox faith have more than 50 churches dedicated to St. George and about five to St. Paul throughout the United States.

In posing this question to the Archdiocese Education and Information departments I was told that George is a popular name and the so-called godfather at a church dedication has the honor of choosing its name.

I cannot believe our churches are so randomly dedicated. If this is indeed so, it is not up to the clergy to educate its parishioners about those seminal figures in our church’s history who should be honored? Surely St. Paul deserves greater recognition.

Helen C. Arvanitis
Somers, N.Y.

Please visit the Greek Orthodox Archdiocese on the Internet www.goarch.org
It's Not All in the Genes

by Fr. Angelo Artemas

From the point of view of Orthodox anthropology, it can be argued that because every human being is born fallen (except for Jesus Christ), every human being is genetically predisposed to sin. And because every human being is born with the great gift of free will, every human being is able neither over to give in to temptation.

Environment and experience tremendously affect behavior. Most, if not all sins are addictive. But righteousness itself can be a pattern. Environment, experience, and behavior are more important than DNA in determining the person ultimately becomes.

One can use an example of German automotive engineering. Bavarian Motor Works (BMW) builds perhaps the best sedan in the world in the M5. This sedan has the best genes. For $70,000 one can buy technology that moves 1.6 tons from zero to 60 miles per hour in 4.5 seconds, reaching a maximum speed of about 180 miles per hour. Although very impressive, no American owner of an M5 is very likely to maximize those genes, just as most sport utility vehicle owners are not likely to use the off-road capabilities of their toys. What good are the best genes if environment and experience don’t trigger them?

At the same time, one can take the best genes and destroy them. Imagine burning the z-rated tires of an M5 with senseless acceleration, or blowing a whole through the motor for failing to replace oil, or even using 87-octane fuel. The best equipment in the world can easily be abused and destroyed, and this is so much more the case for the human body.

The human body is the most precious, holy, complex and intricate work ever known to science. Medical technology has served the human body well, if not miraculously. But the responsibility of personhood still relies on environment, experience and behavior, not genes.

On the completion of the human genome project, Professor Sapolsky comments as follows: The study of genetics will never be so all encompassing as to gobble up every subject from medicine to sociology. Instead, the more science learns about genes, the more we will learn about the importance of the environment. Genes are essential, but not the whole story.

In the Orthodox Christian faith, free will is the whole story.
Young Adults Enjoy Archbishop’s Visit, Workshops, Fellowship

**By Jim Golden**

Some 350 young adults attended the annual YAL Conference in Philadelphia the weekend prior to the start of the Clergy-Laity Congress.

A variety of spiritual workshops, Archbishop Demetrios’ first address to the YAL, social events and a game between the Philadelphia Phillies and Pittsburgh Pirates highlighted their activities.

Fr. Mark Leondis, newly appointed director of the Archdiocese Office of Youth and Young Adult Ministries, commented that the conference “was small in numbers, but large in fellowship.” He said that one of the better-attended workshops was a late night discussion on “relationships,” conducted by Fr. Alexander Veronis of Lancaster, Pa. About 70 young adults participated.

His Eminence addressed the conference participants at their Grand Banquet on July 2.

“I have been strongly impressed by this YAL conference,” he said. “My impression is you are not the future of the Church, but the present of the Church, and really young adults.”

He said they showed a combination of an adult’s maturity with “the enthusiasm and creativity of a young person,” and they didn’t give the impression of being at the conference to have fun. You are looking for an encounter among yourselves and with God that will give you an uplifting, enhancing experience with God.

His Eminence also said they exuded “an atmosphere of people deeply involved with the serious business of faith.”

He gave two examples of young adults connected with the story of Jesus raising the son of the widow in Nain, her only son, and the young dressed in white at Christ’s tomb who greeted the myrrh-bearing women on the day of His resurrection.

Following his address, the Archbishop presented silver crosses to conference Chairs Athena Flamporis, Pantelis Koustoulas and Peter Christanopoulos.

Despina Dinis, YAL national coordinator, received the St. Paul medal for her two years service to the organization.

**Warm reaction.**

From the camaraderie evident at the banquet, the conference proved to be a highly positive experience for the young adults who came from various parts of the country.

Alisa Livaditis an elementary teacher from Boca Raton, Fl. (formerly of Pennsylvania), said the conference was “wonderful, and a great opportunity to meet young adults and make lifelong friendships. The workshops provided a wonderful opportunity to learn about our faith, and to discuss important issues such as relationships and interfait relationships.”

Haralambos Gerson, a financial analyst from Dayton, Ohio, called it “a very good conference.” that discussed faith, the new millennium, balancing faith and everyday issues.

Mike Polites of Indianapolis said he liked the conference because of “the friends I’ve made and because it was very spiritually uplifting. Rochester, N.Y., native John Maragos, a music business student at Berklee College of Music in Boston, said he was impressed with the content of the workshops. “I wish more young adults would come,” he said. “The weekend was awesome.”

Several young adults expressed their appreciation of Archbishop Demetrios’ visit to the conference. “You can just see the love in his eyes,” said John’s sister, Tia Maragos, a hospital administrator from Evansville, Ind., (formerly of Rochester, Minn.) “I enjoyed seeing the Archbishop.

“His humbleness permeated everything,” said Andrew Yiannakos of Brooklyn, N.Y. “The thing that really came across was his humility and profound ability to express Eastern Orthodox theology in contemporary language,” said Jim Alex, a surgeon in Beverly, Mass., and a member of the Hellenic College Holy Cross board of trustees. “He is tremendously approachable and will stop to listen.”

Law school student Andy George of Missoula, Mont., and his brother, Stephen, a student in Philadelphia, also expressed their admiration for the new archbishop. “He was very down to earth,” said Andy.

In keeping with attending services that included vespres, Divine Liturgy and an anagismos, late night discussions and confession, young adults attended spiritual workshops that focused on “Ageless Traditions in a New Millennium.”

Workshop leaders included: Frs. George Laiopoulos, Demetrios Nicolaidis, John Theodosis, George Orfanos, Bob Archon, Theodore Petrides and Alexander and Presbytera Pearl Veronis, Fr. Frank Marangos, Athanasios Demos, John Stavelatos, the Archbishop, and Presbytera Fran Angelos, George Hazlaris, Deacon Bill Gikas and Mother Raphaella.

Other workshops included: “Missions” presented by Fr. George Liaquat and Fr. Alexander and Presbytera Pearl Veronis.

*Why Did God Let This Happen?* by Frs. Alexander Veronis, John Nicolaidis, George Orfanos, John Theodosis and Deacon Bill Gekas.

*Living the Blessed Life* by Mother Raphaela and Father Petrides.

*Bio-ethics* by Fr. Bob Archon.

*Living the Faith of the Ages,* by Frs. Frank Marangos, Kosmas Karavalis and Stephen Stavrou.

*Male and Female He Made Them,* by Presbytera Fran Angelos and George Hazlaris.

**Church Musicians Begin 25th Year, Announce New Publications**

*By Dr. Vicki Pappas*

Choir members from the 13 host churches of Philadelphia, plus other choir members of the New Jersey Diocese, joined with members of the National Forum of Greek Orthodox Church Musicians from throughout the Archdiocese to sing beautiful hymns of the Church at various Congress events.

Sunday, July 2, the 120-voice choir sang Greek and English settings of the Hierarchical Divine Liturgy as composed by Presbytera Anna Gallos, led by guest conductor George S. Rapitis of Detroit.

Robin Pandell of St. Luke Church in Broomall, Pa., served as organist.

For the first time, a chanters choir consisting of chanters from host parishes and National Forum members sang the Orthodox chanters in Greek and English with Jessica Sychay-Palis of Harrisburg, Pa., as protopsalti.

During the Opening Breakfast on Monday, Constantine Limberakis of Boston directed the choir in singing hymns in Greek and English, accompanied by Hope Demetry of Trenton, N.J.

On the fourth of July, the choir helped create a worship service at St. George Cathedral that blended patriotism and the hierarchs that blended patriotism and the hymnology of the Church.

The entire congregation joined in singing “God Bless America” and “America the Beautiful,” as the hierarchs entered the nave.

The choir also sang English versions of “Yipermacho,” the doxology, and “Tis Theos Megas.”

Chris Jelepis of St. Luke, Broomall, served as guest conductor, with Robin Pandell as organist.

**NATIONAL FORUM members sing some selections at a reception prior to the start of their conference**

**Silver anniversary begins.**

National Forum members also held their annual meeting at the Congress, in which they hosted several commemorative events to begin the National Forum’s silver anniversary celebration.

Delegates also discussed Church music issues, held dialogues with clergy, hierarchs, department heads and local parish members.

Archbishop Demetrios and other hierarchs attended the National Forum’s reception where recipients of the year 2000 St. Romanos Medalion and other honors were announced.

In addressing the reception, Archbishop Demetrios told the musicians, “You belong to a field that is absolutely important. Music belongs to the divine boundary.” He also said it was part of “a field of high theology and high confession of basic teachings of the faith.”

His Eminence also said that listening to the choir at the liturgy was “sheer, clear joy. We are thankful to you and to God. You are speaking one of the few universal languages.”

**Award recipients**

Awards were presented posthumously for Harilaos Papapostolou of St. Sophia Cathedral in Washington, and John Tsolainos of Bradenton, Fla., formerly of Sts. Constantine and Helen Cathedral in Cleveland.

Two additional awards went to Tom Pallad of Northridge, Calif., and Steven Cardiasmenos of Belmont, Calif.

Forum members also presented His Eminence with an icon of the Choirs of Angels in appreciation for his support, and similar icons to each hierarch.

Also honored were composers and long-time choir directors Anna Gallos, Dr. Tikey Zes, Demetrios Pappas, and Dr. Nicholas Maragos; conductors George Rapitis and Constantine Limberakis; and organists Georges Tangi and Anna Kouvelis, and Peter Vatsares of Columbus, Ohio. OIKONOMIKON’s magazine, and John Chilenas of Cleveland and Florida; longtime choir director and a founding member of the National Forum.

The Archdiocese to sing the workshop July 3 for clergy and lay delegates to the congress. Participants sang English settings of liturgical hymns for feast days, and other services written by composers from each diocese.

During their business meetings, National Forum members discussed the release of two new publications for church use: “A Guide to Transcription of Post-Byzantine Music” and “How to Start a Youth Music Program in Your Parish.”

The Archdiocese received the first copies of the publications.

Discussions took place with clergy and hierarchs on the issue of English use in Church hymns. The Forum will offer its assistance to the Holy Synod in its work to standardize English translations for the Liturgy, feast days, and sacramental hymns.

Other topics discussed were church music institutes, the Byzantine music transcription project, copyright issues, progress of the liturgical guidebook, the Church’s role in the Holy and Church music institutes, the Byzantine music transcription project, copyright issues, progress of the liturgical guidebook, the Church’s role in the Holy Synod, and the National Church Music Endowment Drive, support for the Liturgical Music Room at Archbishop Iakovos Library, and music resources for the Archdiocese’s website.

Dr. Vicki Pappas, national chairman of the NGOCOM, won unanimous re-election to the top leadership post of the National Forum.
Salute to President Condakes

Convention delegates gathered July 6 for a closing breakfast honoring National President Eve Condakes.

After Convention Chairman and Second Vice President Elaine Kevgas introduced the dais guests, Breakfast Chairman and First Vice President Kassandra Romas called upon Archbishop Demetrios for the invocation.

Mrs. Condakes next addressed the gathering and outlined the National Board’s activities over the past two years. Susan Regos, third vice president, paid tribute to Mrs. Condakes and noted the national president’s accomplishments and dynamism.

After Mrs. Regos’ tribute, Ms. Kevgas and Mrs. Romas joined her to present Mrs. Condakes with a gold-and-diamond cross designed by artist Yiannis Amorionas.

Following the presentation, Archbishop Demetrios expressed his appreciation to the national president for all that Philoptochos accomplished during her term. He then presented her with an icon and a silver cross.

Mrs. Condakes and Aspasia Melis, chairman of the Philadelphia Medical Fund luncheon held Oct. 2, 1999, presented a $25,000 check to Philadelphia Children's Hospital. Awards Committee Chairman Vicki Scallon bestowed the chapter project awards.

Mrs. Condakes then gave a crystal vase to Ms. Kevgas. Co-vice-chairmen Tula Gallanes and Susan Regos received crystal bowls for their efforts, and certificates of merit went to the following chairmen: Kassandra Romas and Dolly Demetris - host committee; Aspasia Esther Mitchell, luncheon; N.J. Diocesan President Ronnie Kyritsis, advisors Anne Gustave, Antonia Kouroupin and Effie Venduras; Nellie Logothetides and Maria Lyra, registration; Helen Malachias and Helen Peterson, credentials; Aphrodite Skaclas, album; Vicki Scallon, award chapters; Helen Mithos, sponsorship; Pat Gogos and Georgia Kaloudis, underwriting; Martha Stelidakis, delegate coordinator; Patti Chacopoulos, resolutions; Bessie Papigiotis, diocesan exhibits; Aspasia Esther Mitchell and Georgia Vitas, convention secretaries; Kalli Tsitspas and Aspasia Melis, Greek secretaries.

Following the benediction by the organization’s spiritual advisor, Fr. James Moskovitis, delegates toured Philadelphia by trolley.

More than 1,800 guests attended the National Philoptochos luncheon July 4 at the Philadelphia Marriott for the further advancement of St. Basil Academy in Garrison, N.Y.

Philoptochos activities began with National Board member Kalli Tsitspas of Bridgeport, Conn., introducing the dais guests.

Following the invocation by Archbishop Demetrios, Elena Piter of Bethesda, Md., sang the national anthems.

National Philoptochos Convention Chairman Elaine Kevgas of Methuen, Mass., welcomed the congress delegates and thanked the Diocesan Philoptochos host committee.

With National President Eve Condakes, she presented etched bowls to Host Committee Chairman Dolly Demetris, of St. David’s, Pa., Kassandra Romas of Westfield, N.J., and New Jersey Diocesan President Ronnie Kyritsis.

Luncheon Chairman Aspasia Esther Mitchell of Niantic, Conn., greeted the gathering and noted that St. Basil Academy has undergone major renovations of all dormitories.

Philoptochos, a major benefactor of the Academy, donates $25,000 monthly. To help meet students’ needs, Philoptochos is funding a fund raising and convention in which all chapters were asked to purchase gift baskets for $100 each that were as centerpieces at the luncheon, then sold at the luncheon.

Mrs. Mitchell said all the articles had been purchased, and then assembled into the gift baskets displayed on each table. When the children return in fall they will each receive new linens, sets of towels, bedspreads, school supplies and dinenier.

FR. COSTA SITARAS addresses Philoptochos Luncheon on progress at St. Basil Academy.

In introducing the toastmaster, Marilyn Rouvelis, Miss Kevgas applauded the wife and mother of two and author who converted to the faith. She has written A Guide to Greek Traditions and Customs in America, which is used to raise funds for her local chapter, St. George Church in Bethesda, Md.

After her opening comments, Mrs. Rouvelis introduced His Eminence who presented sterling silver crosses to Miss Kevgas and Mrs. Mitchell.

Following the luncheon, National President Eve Condakes welcomed the gathering. She presented donations to the following: $50,000 for scholarships and another $15,000 from the Lenten event for Hellenic College-Holy Cross; $10,000 to St. Photios Shrine; $10,662 to Archbishop Demetrios for the Athens Earthquake Relief; $30,000 to the Orthodox Missions Center and $4,000 to the IOCC.

These donations were in addition to funds already disbursed prior to the convention.

President Condakes and Miss Kevgas then presented Archbishop Demetrios a gift from Philoptochos - a set of vesments. Fr. Costa Sitaras, St. Basil Academy’s executive director, then addressed the gathering and thanked Philoptochos for its support. He also announced the completion of the dormitory refurbishing and invited all to visit the Academy.

Mr. Sitaras was Ambassador of Cyprus to the United States Erato Kozakou Markoulis, who lauded Philoptochos’ efforts.

Archbishop Demetrios gave the benediction and Elena Piter led the gathering in the singing of “God Bless America.”

Articles contributed by Elaine Kevgas

Report to Plenary Session

Your Eminence Archbishop Demetrios, Your Eminence Metropolitan Panteleimon of Tyroli and Serention, Your Eminence Demetrios of Sevastia, Your Eminences, Your Graces, Rev. Fathers, Madame Chairman, Honored Guests of the Dais, Sisters and Brothers:

Today, I render the report of the 55th Biennial National Philoptochos Convention held July 2nd through July 6, 2000.

Convention 2000 was officially opened at 3:20 p.m., Sunday, July 2, by His Eminence Archbishop Demetrios. His Eminence thanked the Society for our work and cooperation. His Eminence implored us to be philanthropists and help anyone in need. He further charged us to be philanthropos, philoxenos and philochristos.

Metropolitan Methodios represented the Synod of Bishops at our Convention this year.

The premier of ‘Voices in Philoptochos” was shown to all Philoptochos delegates.

Tyroloi and Serention.

EXECUTIVE BOARD members with Archbishop Demetrios and Metropolitan Panteleimon of Tyroli and Serention.
Chicago’s Assumption Church Celebrates 75th Year

CHICAGO – Assumption Church, located at 601 S. Central Ave., is celebrating its 75th year with several events culminating with a dinner dance Sunday, Oct. 8.

The anniversary year theme is “Going Forth Together into the New Millennium” with Faith, Love, Fellowship and Dedication.

Forth Together into the New Millennium”

The 75-member planning committee is busily making arrangements for the gala dinner and invites all to attend. Location will be the Drury Lane in Oakbrook Terrace, Ill.

Other events taking place throughout the year include the following: a Philoptochos-sponsored glendi, an Orthodox Mission luncheon sponsored by the Sunday School, a Pascha Agape meal, an exhibit sponsored by the Anniversary Committee, a sale, diocese and church show and luncheon, a diocese chancers Byzantine concert, Dormition of the Theotokos vespers and feast day reception hosted by the Men’s Club and Philoptochos, a Labor Day weekend festival, a memorial service for deceased Assumption stewards and reception, St. Catherine’s vespers and feast day reception hosted by the Women’s Club, and a Young Adult League-sponsored “Thanks for the Memo- ries” dinner dance.

In addition to the two priests, planning committee members include: Louis G. Malevitis, chairman, Presvytera Despina Massouras, Presvytera Alikakos, Connie Andrews, Chris Demetriou, Ann Derivis, Irene Giardina, Alice Kopan, Susanna Vassiliades, James Petropoul, Gus Psychogios, John Regas, John Vlahos and Sophia Vlahos.

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Arizona Parish Breaks Ground for New Church

SCOTTSDALE, Ariz. — Assumption parish broke ground for a new church building on May 28 with Metropolitan Anthony, Fr. Andrew J. Barakos, parish council President Paul Kalina, Mayor Sam Campana, the construction team, and parishioners taking part in the blessing of the foundation.

The ceremony was immediately fol- lowed by the champagne brunch.

Several speeches reflected the spiritual commitment, personal dedication, time and hard work involved in making the realization of a dream possible.

The 10,000-square-foot church will accommodate 350 people under a spacious dome. Once completed, the build- ing will house more than $500,000 worth of Byzantine iconography.

Construction of the church is the first of a three-phase master plan that will include an educational building, fellowship hall, and auditorium.

Assumption Greek Orthodox Church’s community began its first service Aug. 15, 1988, with only 50 families in a small house.

The church grew to more than 150 families, a weekly radio pro- gram, “Come Receive The Light” on Sun- days at 4:00 pm on 1280 KTKP radio Phoe- nix, youth ministries, Sunday School with over 80 children, a very active Philopto- chos, a web site at www.assumptionaz. org, and countless charitable drives for the poor and needy.

30 Years of Camping in the Pacific N.W.

TACOMA, Wash. — This summer marks a milestone for Orthodox camping in the Pacific Northwest: 30 continuous years of summer camping programs in- cluding the past 20 years in a church owned facility.

All Saints Camp and Retreat Center, located just outside of Tacoma, and 49 miles southwest of downtown Seattle, has been a vehicle for spiritual and recre- ational growth for hundreds of Orthodox children and adults as well.

Established in 1971 as the Northwest Orthodox Youth Foundation, a group of clergy and laity instituted the first summer camp program and sought to locate land suitable for a permanent camp.

Under the guidance of Frs. A. Homer Demopoulos, Sam Poulos and E. Anthony Todorakas, the program was successful and many dollars from the parish were used to buy the land.

In addition to the two priests, planning committee members include: Louis G. Malevitis, chairman, Presvytera Despina Massouras, Presvytera Alikakos, Connie Andrews, Chris Demetriou, Ann Derivis, Irene Giardina, Alice Kopan, Susanna Vassiliades, James Petropoul, Gus Psychogios, John Regas, John Vlahos and Sophia Vlahos.

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In 1980, a consolidation of existing camp facilities by the Roman Catholic Arch- diocese of Seattle resulted in the availability of their Camp Blanchet- a 17-acre water- front site complete with chapel, lodge, dock and several weatherbeaten cabins.

The Foundation, recognizing the need for a permanent facility, made an offer for purchase that was accepted. The name of the camp was changed to the All Saints Camp and Retreat Center with its first Or- thodox camping session held in July 1981.

Then, as now, a program of arts and crafts, boating, swimming, icon painting, athletics and religious life filled each day as well as evening activities such as camp- fires and skits.

In 1987, a restructuring of the North- west Orthodox Foundation into the Foun- dation for the All Saints Center occurred

and the ownership and operation of the facility became a joint venture of the two Seattle Greek Orthodox parishes of St. Demetrios and Church of the Assumption.

The region’s mild climate (even the rain!) allows for year-round use of the fa- cility. Thus the retreats and other parish-instituted activities can be held throughout the year. Summer camp sessions, however, re- main the most successful of all the cur- rent programs.

This summer’s program include separate weeks for elementary, middle and high school age students. In addition, since 1980 the annual parish picnics have been held here, each July.

The facility is also made available for the very successful Kids ‘N Cancer Camp Agape, a Philoptochos-sponsored week-long camp session specifically for young children who suffer the effects of cancer.

What makes this camp unique is that these children share the week with their parents and siblings as well as many, many Ortho- dox volunteers.

This outreach program is now in its fourth summer. Finally, the facility is available for rentals to churches and community groups for retreats, camp sessions, etc.

All Saints Camp and Retreat Center is a ministry of the Diocese of the West and a member of the Assembly of American Orthodox of Parishes, the umbrella organization that governs the American Orthodox parishes whose purpose, through a separately appointed board of directors, is to develop, operate and maintain facilities for spiritual, educa- tional, philanthropic, cultural and recre- ational ministry of the Greek Orthodox Church for the faithful throughout the Northwest.

Inquiries regarding All Saints Camp can be directed to Paul Plumin, All Saints Camp and Retreat Center, PO Box 23507, Seattle WA 98102.

Bike-a-thon for Heart Association

BIKERS WAIT for everyone to assemble before beginning the 6.6 mile bike-a-thon planned and sponsored by Cub Scout Achilles Fourakis of Corte Madera

CORTE MADERA, Calif. — The $1,000 goal of a bike-a-thon for the American Heart Association sponsored recently by a young Corte Madera Cub Scout has raised more than the stated goal. "Thank you, everyone, for your support," said Fourakis at the off speech that reminded the young bikers that it was their “time to ride.”

Achilleas is a member of the Minoans, and fellow dancers in the Minoan Dancers also had a ball leading the ride and eating.

The bikers gathered at the Fourakis house on Lakeside Drive in Corte Madera and were sent off by Frs. A. Homer Demopoulos, Sam Poulos and E. Anthony Todorakas, the program was successful and many dollars from the parish were used to buy the land.

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Bikers Wait for everyone to assemble before beginning the 6.6 mile bike-a-thon planned and sponsored by Cub Scout Achilles Fourakis of Corte Madera
Η 35η Κηλικολαϊκή, η πρώτη της νέας χειράς και η πρώτη στην οποία προσέρχονταν οι ΣΕΒ, Αρχιεπισκόπος Αμερικής κ. Δημήτριος θα αποτελέσει σήμερα σταθμό και στοργή αισιοδοξίας και ελπίδας για να μένει ανάπτυξη της ιστορίας του όφελους και της Ελληνικής παράδοσης της Εκκλησίας μας στην Αμερική.

Το θετικό όψιμο έργο της εκκλησιαστικής εποχής από την πρώτη μέρα εγκαίρως έλαβε υπόψη του κατάλληλοι εκπεμπόμενοι Αρχιεπισκοπικού Συμβουλίου, που συμπλήρωσε την διετή θητεία του.

Ο πρόεδρός του, Κ. Ζών, Καταστημένος το μέλη εξέρχονταν της διάδοσης τους για εποικοδομητική συνεργασία και πρόσφατο ότι να επιλεγούν όλα τα προβλήματα και να αποτελούν έμπειρα στον οικονομικό έλλειμμα που αντιμετωπίζει η Αρχιεπισκοπή πρόσφατα.

Αρχιεπισκοπική Θεία Λειτουργία
Με θρησκευτική εισβολή και κατά
υπέρ προσέρχονται και παρακαλούνταν την Αρχιεπισκοπή Θεία Λειτουργία της

ΜΗΝΥΜΑ ΤΟΥ ΟΙΚΟΥΜΕΝΙΚΟΥ ΠΑΤΡΙΑΡΧΗ ΣΤΗΝ 35η ΚΛΗΡΙΚΟΛΑΪΚΗ

Η Θεία Λειτουργία πραγματοποιήθηκε σε ειδικά διαμορφωμένο χώρο του

ΣΗΜΑΤΟΔΟΤΕΣ ΠΙΣΤΗΣ ΓΙΑ ΤΟ ΜΕΛΛΟΝ: Λατρεία, Αγάπη και Αλήθεια
Παγκόσμιο Συνέδριο Ορθοδόξου Νεολαίας διοργάνωσε το Οικουμενικό Πατριαρχείο

Ο έρατο που επισημαίνεται και ενδιαφέρον τους ανά τον κόσμο Ορθοδόξους νέους και νέες, συζητήθηκαν κατά τη διάρκεια του Παγκόσμιου Συνεδρίου Ορθοδόξων Νεολαίας που διοργάνωσε από το Οικουμενικό Πατριαρχείο στη Κωνσταντινούπολη από 18-25 Ιουλίου.

Το κεντρικό θέμα του Συνεδρίου ήταν «Ο νέος στην Εκκλησία της τρίτης χιλιετίας και πραγματοποιήθηκε στις πλαίσια των ευρωπαϊκών εκκλησιών των δύο χιλιάδων χρόνων από τη Γέννηση του Ιησού».

Στο Συνέδριο έλαβαν μέρος 550 περίπου νέους και νέες από όλες τις Αρχιεπικοστάθες και Μητροπολίτες του Οικουμενικού Πατριαρχείου, εκπροσώπησης των όλων Ορθοδόξων Ορθοδόξων και Αρχιεπικοστάτων καθώς και από τις Ορθόλογια Θεολογικές Σχολές και Ακαδημίες, από τους Τούρκους Εκκλησιαστικό Οργανισμούς, τη Διεθνή Πολιτιστική Πράγματα και την Οργάνωση τής Κωνσταντινούπολης.

Την έναρξη των εργασιών του Συνεδρίου κήρυξε στο Συνεδριακό Κέντρο του Σουλοχέμπολου Χάλτον, ο Οικουμενικός Πατριάρχης Βαρθολομαίος με ομιλία στον επίσκοπο συνεργάτη, αποδείχθηκε ότι ο Σύνδεσμος και έξαρση ξεκίνησε την πρόοδο της Εκκλησίας να συναντήσει με τους νέους.

Ο Παναγιάθιος μόνος για την σημαντική σημασία της εκκλησιαστικής καθοδήγησης δήλωσε: "Ο Ιουλιανός με έναν νέο λόγο, ένα νέο σκεφτικό, ένα νέο πάθος, ένα νέο προσέγγιση, ένα νέο ερμηνευτικό μέγα δίχως νεολαίες που εκείνος έκανε ένα ενισχυτικό λόγο με την έναρξη της τρίτης χιλιετίας θα μπορέσει να αναπτύξει μια νέα προσφορά στην πολιτική του Πατριαρχείου." 

Εκείνη την ημέρα στην πρόοδο της Εκκλησίας υπήρξε η πρώτη της υπερενέργεια σε έναν νέο παραγόντα που είχε ξεκινήσει με την έναρξη της τρίτης χιλιετίας. Εκείνη την ημέρα στην πρόοδο της Εκκλησίας υπήρξε η πρώτη της υπερενέργεια σε έναν νέο παραγόντα που είχε ξεκινήσει με την έναρξη της τρίτης χιλιετίας. Εκείνη την ημέρα στην πρόοδο της Εκκλησίας υπήρξε η πρώτη της υπερενέργεια σε έναν νέο παραγόντα που είχε ξεκινήσει με την έναρξη της τρίτης χιλιετίας.

Η Χωρώδια του ΟΤΕ στην Πόλη

Ο Οικουμενικός Πατριάρχης κ. Βαρθολομαίος απευθύνει την ευχρήσιμη ομιλία του στους Ορθοδόξους νέους και νέες συγκεντρωμένους στη Πόλη από κάθε γλώσσα της γης, Ενώ η εκκλησιαστική και πραγματική κοινωνία της περιόδου προσπάθεια με νέα χρήση και νέα μέθοδο, έχει καταλάβει τη σημασία της και έχει προσέξει στην εκκλησιαστική και πραγματική κοινωνία της περιόδου.

Ο Οικουμενικός Πατριάρχης Βαρθολομαίος απευθύνει την ευχρήσιμη ομιλία του στους Ορθοδόξους νέους και νέες συγκεντρωμένους στη Πόλη από κάθε γλώσσα της γης, Ενώ η εκκλησιαστική και πραγματική κοινωνία της περιόδου προσπάθεια με νέα χρήση και νέα μέθοδο, έχει καταλάβει τη σημασία της και έχει προσέξει στην εκκλησιαστική και πραγματική κοινωνία της περιόδου.
ΣΗΜΑΤΟΔΟΤΕΣ ΠΙΣΤΗΣ ΓΙΑ ΤΟ ΜΕΛΛΟΝ: Λατρεία, Αγάπη και Αλληλεγγύη

[Διαφημιστικό όργανο της Αθηναϊκής Ολυμπιακής Εταιρείας]

ΠΡΟΣΦΟΡΑ!! ΧΩΡΙΣ ΠΡΟΑΓΩΡΑ...

Από BOSTON/NEW YORK για ΕΛΛΑΔΑ

ΑΙΟΣ: APRIL 01-10 & SEP 01-OCT 31 2000

ROUND TRIP $1,782
1 MONTH $755
3 MONTHS $805
1 YEAR $891
1 YEAR $955

ONE WAY $815
ONE WAY $815
ONE WAY $1,075
ONE WAY $1,125

• Πληρώνεται με τα κανονικά ταξιδιωτικά AIRBUS 340

• Δεν παράγεται κανένας δανεικός τελών

• Με $100 επι τέλους πετάει σε αποθεματικό σημείο της Ελλάδας

• Μόνο με $150 επι τέλους για εγχώριες αποβίβαση και ταξιδιωτικά από Αυστραλία έως 15 Δεκεμβρίου

• Αναλήψεις και επανεκκίνηση από άλλοι από τα κυριαρχητικά σημεία Ελλάδας

• Εξαγωγές σε ανάλαξη ξένων τεχνοτροπιών - ΑποικικήΔΔΕ - Αναλήξη ΔΔΕ

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Η ΔΙΚΗ ΣΟΥ ΕΤΑΙΡΕΙΑ

[Διαφημιστικό όργανο της Αθηναϊκής Ολυμπιακής Εταιρείας]
ΠΕΡΙ ΣΥΧΝΗΣ ΘΕΙΑΣ ΜΕΤΑΛΦΕΩΣΗΣ

Η Εκκλησία μας καλεί να ζησούμε έντονα την θειόλογη σας στην θεωρία και στην πράξη της σας. Μας καλεί να προσέλθουμε με φιλική θεία για να λύσουμε την θεία Μετάλφεωση, τα Τέμα Διαρκών, αυτό το τάμα του σας του Κυρίου, αυτό το τάμα του Κυρίου, να πιέσουμε και να επιζησούμε την θειολογική σας με κατάλληλα μέτοχα. Το αυτοσυνειδητότερο είδος καλοδέρος μπορεί να συμμετάσχει συγκεκριμένα στην θειά Κοινωνία, να γίνει «πολίτης» με τον Χριστό, να καταστούμε, έβδολη, έναν με τον Κύριο.

Τον καθ. Γεώργιο Μπενιτζή.

Αλλά το πέρα μεν είναι η συνήθης θελέωθερα, αλλά το πέρα μεν είναι και η συνήθης θελέωθερα. Ο Κάρολος Μπενιτζής αναφέρεται σε έναν τρόπο που λέγεται στις διάφορες γλώσεις της διεθνούς κοινωνίας. Μπορεί να προσελθεί αυτό το τόπο τον Κύριο, αυτό το τόπο τον Κύριο, να πίστεψε και να κατατάσσει τον Εσθονό Χριστό, είναι και η μακρινή και ένας οικονομικός συνεπειακός με τον Χριστό. Ο Κάρολος Μπενιτζής αναφέρεται στην θεία Μετάλφεωση, αυτό το τόπο τον Κύριο, αυτό το τόπο τον Κύριο, η θεία θέληση είναι ειδικά ένας.

100 Χρόνια Ορθοδοξίας στην Κορέα σε Βίντεο

Για άλλες ήδη πέθαναν στους πανηγυρικούς εορτασμούς για τα 100 χρόνια Ορθοδοξίας στην Κορέα και δεν το καταρθόρισε, ποτέ δεν θα είναι αργό.

Το εορτασμό τον Πασχαλίδα Αρχιεπίσκοπο Κ. Βαρδαλοβόλο και τον Επίσκοπο Αμερικής κ. Δημήτριου.

Ο χρόνος της ιερατολογίας στην Κορέα συνέβη με ελευθερία και ευαίσθηση την εποχή της Πρώτης Παγκόσμιας Πολεμού, να πέθαναν τα πανηγυρικά με θαυμασμό και ευεργεσία στην χώρα της Κορέας. Η διάλεκτος της ιερατολογίας στην Κορέα είναι μια από τις πιο αισθητικές παραδόσεις στην κοινωνία και αυτό αντιπροσωπεύει έναν σημαντικό βήμα στην ιστορία της Κορέας.
Excellent teacher

Professor Constantine Georgiou, Ph.D., of New York University was honored in May with NYU’s prestigious “Teaching Excellence Award.” He has published numerous books for children and has written travel columns on Greece, Cyprus and other parts of the Mediterranean, and a regular column reviewing children’s books.

Two seek post

Two Greek Americans in Astoria, N.Y., are vying for the Democratic nomination for the 36th Assembly District. Mike Gianaris is currently associate counsel to the New York State Senate, a board member of the Eastern Orthodox Lawyers Association and is a graduate of Harvard Law School. Simon Thermos is president of the Greek American Homeowners’ Association of Astoria and holds a law degree from St. John’s University. The eventual nominee will be selected at the state Democratic Party’s convention in September.

Named assistant

New York Gov. George E. Pataki has appointed Anthoula Katsimatides of Astoria to the full-time position of assistant to the governor for community affairs. Ms. Katsimatides will serve as the Governor’s principal liaison to New Yorkers of European ancestry, representing him in his absence and speaking before community groups and organizations. She traces her background to the Dodecanese island of Nisyros. Prior to her appointment, Ms. Katsimatides taught English, English as a Second Language (ESL) and global history.

Lawyer honored

Philadelphia Bar Association members honored Temple University President Peter J. Liacouras at their quarterly luncheon in June, bestowing the association’s highest award, the Bar Medal.

Duet

Pianist Jenia Manoussaki, who has performed with the Athens State Orchestra and clarinetist Spyros Mourikis, a native of Corfu who is the principal clarinetist with the Greek Radio Symphony Orchestra and the Orchestra of Colors, performed a diverse program of works by Bach, Rachmaninoff, Liszt, Chopin and others at Carnegie Hall on June 21.

Scholarship winners

Atlantic Bank recently awarded two scholarships to winners of an essay contest in the modern advanced Greek class at St. John’s University. Professor Catherine Tsonis announced their names. They are Marina Theocharopoulos and Paulina Lass. Bay Ridge-Brooklyn bank branch manager George Tsonis sponsored the scholarships. Both students received $250 savings bonds.

Recent grads

Denise Fokas and Nicholas Christopher Kyriannis, both of Whitestone, N.Y., recently graduated cum laude from Queens College. Ms. Fokas earned an M.S. in education. Mr. Kyriannis received a B.A. in psychology. Both are members of St. Nicholas Church, Flushing.

People

T

his church’s connection to Greek Orthodox Christians predated by a century its purchase from the Episcopalians by the local Greek community.

The building itself, a famous landmark of Philadelphia copied after an ancient Greek temple in Asia Minor, was built in 1822 by architect John Haviland, who drew criticism at the time for “slavish imitation of ancient Greek architecture,” Fr. Katerlis told the Observer.

According to a parish history, Philadelphia in the early 1800s was a center for Philhellenes and it was from this church under Bishop White, the first Episcopal bishop in America, that the first American aid went forth to help the Greeks in their war of liberation against the Ottoman Empire.

Later in the 19th century, this Episcopal parish sponsored a school in Athens to educate destitute pupils. In 1921, members of the Greek Orthodox community purchased the building from the Episcopal Church. It was at the height of the Royalist-Venetian controversy in Greece and the parish was comprised of Venizelists.

Philadelphia’s other Greek Orthodox church, Evangelismos, was known as a Royalist church.

It was while celebrating liturgy at this future cathedral church on Nov. 25 of that year, that Archbishop Meletios received word of his election as the Ecumenical Patriarch of Constantinople.

When he issued his founding Tomos of the Archdiocese of North and South America on May 17, 1922, he decreed that Philadelphia would be under the direct personal jurisdiction of the current Archbishop.

Nearly a year later, on April 23, Archbishop Alexander, the first prelate of the new Archdiocese, consecrated the feast day of St. George, which the community had adopted as its name. Significantly, the ancient cathedral church of St. George in Philadelphia in Asia Minor, mentioned in the Book of Revelation, also was named St. George.

In another historic tie to the Church in Greece, Metropolitan Damaskinos of Corinth, later to become Archbishop of Athens and All Greece, and regent of the Kingdom of Hellas, consecrated St. George Church on Oct. 5, 1930.

Three congresses

The recently completed 5th Clergy-Laity Congress marked the third time the church hosted a congress. Each had greater historical significance than is characteristic of most congresses.

In June 1942, during the darkest days of World War II, King George of Greece and members of his government in exile attended the congress. A special chair, a replica of the “sunrise chair” used by George Washington when he presided over the Continental Congress, was commissioned for the king’s use as a throne.

In June 1976, when the nation’s bicentennial in 1976. Hundreds of priests and faithful took part in ceremonies of the official July 4th U.S. celebration at Independence Hall.

This year marked the first congress presided over by Archbishop Demetrios. Coincidentally, because the chair served as His Eminence’s episcopal throne at the congress did not arrive from the hotel, he used the same “sunrise chair” as King George did in 1942. The historic chair is on permanent display at the cathedral and used by distinguished visitors.

Three other firsts that took place at St. George include the first official observance of Archbishop Lakovos’ 25th anniversary of his enthronement in February 1984, the only official visit to a single parish by Patriarch Diodorus of Jerusalem, in September 1984, and the first ordination of a Greek Orthodox hierarch in Philadelphia, that of Bishop Dimitrios of Xanthos in May 1998.

St. George received cathedral status on April 25, 1971, at a Liturgy celebrated by Archbishop Lakovos who designated the church as the cathedral of Philadelphia and the Diocese of Pennsylvania. It is the mother church of several area communities.

Emphasis on education

The immigrant founders of St. George, who came mostly from Epirus, Macedonia, the Pelopponese, Asia Minor and some islands, valued the importance of education and the emphasis on Hellenic education has been a hallmark of the community since the early years.

“We see Hellas as a matter of civilization, that has no geographic boundaries,” Fr. Katerlis told the Observer.

The first Greek Orthodox parochial school in Philadelphia opened in September 1925, but was destroyed by fire in 1930. By 1960, the three-story former education building adjacent to the church was renovated and a chapel was opened on the second floor. Junior Goyans raised funds to restore the third floor for use as a hall.

Today, the parish has a strong Greek education program, with 200 students enrolled in eight grades, many of them from other area communities.

The parish arranged with a local \[\text{page 19}\]
An elderly pastor went on vacation. His young associate whom the old priest loved very much, gave the Sunday sermon. When the pastor returned, he asked his associate how he felt about it. He answered, “I gave a very poor sermon - not much to it,” the member said.

When the old priest saw his young associate, he said, “How do we feel about that Sunday, the previous Sunday? Very good.”

The associate responded, “I was so busy that I didn’t have time to prepare. I just sat down to the old priest’s requests. If he needs me to ‘fill-in’ in Memphis, that is where I’ll be. I have often said that whereas before, when I was pastor, I had to serve and please a thousand parishioners, now I only have one person to please - Fr Paul!

Fr Paul and I have, on more than one occasion, discussed the need to do something right away to do and say something right. We may place emphasis on different aspects of the Faith, but we always agree that whatever is required of our mission in life is to serve Him and His people.

Even though I love being near my office. Fr Paul, as every priest does, I do not abuse Fr Paul’s gracious invitation to serve with me a few more years. But it is the fellowship which is far more important, meaningful, and enjoyable. A fellowship between an old priest, often reminiscing with an old associate, is the closest thing to “recall days of old.” Fr Paul thus becomes something like a third son to me, an adult son to be sure, not to be patronized, but to be appreciated and respected as the pastor of the church my family and I attend.

I pray that this relationship - this great blessing - continues all the day I live. In the meantime, I remain grateful to Our Lord, and to His Servant – Fr. Paul Christy - and to the Holy Priest who directs all His people beautifully serve and please both God and man.

Write to Fr Nicholas L. Vieron, RCA Epistle editor, Pastor Emeritus Annunciation Church, 573 N. Highland - Memphis, TN 38117 - (901) 323-9500, email address - nligtvenor@tdmemphis.com

The cathedral has a strong youth program, including a junior choir consisting of both teachers and students. The junior choir sings the entire choral hymn. Two of the choir members enrolled in an exclusive private school taught it to their classmates in the school’s 7th-voice choir in Greek. “These are the things that I am proud of,” said Fr. Demetrios, “the projection of our culture, taking it beyond the ghetto.”

While the first immigrants lived in the neighborhoods near the church, nearly all the recent immigrants live in the suburbs. “We have to hustle to keep their interest,” Fr. Kateris said. He views his greatest challenge as “bringing Orthodoxy to our county, which gave America the substratum of civilization through Greek and European culture.”

compiled by Jim Golding

REMEMBERED

Young Priest Embraces a Retired Priest and Both Remain Grateful to God

by Fr. Nicholas L. Vieron

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compiled by Jim Golding

PARISH PROFILE

page 18

Since his ordination at St. George Cathedral in 1958, New York native Fr. Demetrios has served the parish as associate, priostamenos, and dean, with the exception of a five-year assignment to New Orleans from 1972-77.

Another important ministry is senior housing, consisting of two apartment buildings located on the same block as the cathedral. Athenagoros Manor, with 94 units for the elderly, opened in 1977. The city of Memphis, which was the first and largest senior housing building established by a single parish under the Department of Housing and Urban Development.

Currently, under a new HUD grant awarded in December, plans are under way to build the 45-unit "Iakovos Gardens" senior housing complex.

The views are personal. I am not expressing views for any parish, nor am I "preaching" to anyone, just desiring to share my gratitude.

In March of this year - 2000 - it was nine years since I’ve retired…in the same community I served as pastor over four parishes, one of which I was called to Memphis…in the same parish where my Presbyteries Best taught Greek school for 58 years…in the city where our two sons live and where our grandchildren to most of our friends reside, and, what is also important, especially for an older person…in familiar surroundings.

Annunciation parish of Memphis provides me with a small elegant study - an extension of my home, so to speak - where my computer with a 23-inch Sony monitor awakens me each morning to edit the monthly newsletter - The Epistle - for our retirees and for our 84 widowed presbyters. A day does not go by that I do not make several phone calls, phone calls, some snail mail. I love being “in touch” with my fellow colleagues from whom I’ve been separated, in some instances, for over half a century.

Furthermore, the parish allows me to conduct my annual adult Greek class, which for more than 29 years, has been a sort of “retirement activity” for me. The bishops also have me "filling-in" on weekends in small mission churches where a bishop also has me “filling-in” on weekends, which for more than 29 years, has been a great challenge as “bringing Orthodoxy to our county, which gave America the substratum of civilization through Greek and European culture.”

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compiled by Jim Golding

REMEMBERED
Every day, we are reminded of a way of life that embraces permissiveness and personal glorification. By tacitly accepting this lifestyle, many, inadvertently, lend credence to it and become unwitting partners in the creation of a spiritual void that, if left unchecked, can ultimately undermine the fundamental principles of our religious values.

As dedicated Christians, we must be vigilante against complacency. I believe, at times, it is important to do some soul searching and re-examine what really motivated our thoughts and actions. As James Allen, the philosopher stated: “a man is literally what he thinks. His character is the sum of all his thoughts”. Perhaps this is an area must be a spiritual renewal. This can be accomplished by first substituting self-interest and expediency with a sense of duty and dedication, arrogance and personal glorification with humility and hate with compassion and forgiveness. In the worlds of John Ruskin, the nineteenth century literature critic, “the first great ennobling of a truly human man is his humility. Really great men have a curious feeling that the greatness is not in them but through them. And they see something divine in every other man and are endlessly, incredibly merciful and compassionate”. Also, if we are to prosper spiritually, we must cast from our minds any personal agendas and petty grievances, focusing only on one agenda - how best we can serve our church.

When we start losing confidence, continually criticize, attempt to control, and fail to support our church, we are doing an injustice not only to ourselves but also to our respective families. The strength of any family has its roots in a viable Church. Those of us who are in a position to five should do so willingly, without conditions. But in this act of giving, it is unfair to presume that we are better Christians than our friends. We must do this willingly, without conditions.

As dedicated Christians, we must be vigilant about...
Rejoicing in Suffering:

Rejoice in the Lord always. I will say it again: Rejoice! For I know that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Phil. 4:4; Rom. 8:18).

Commenting on this verse, St. John Chrysostom says: “He does not simply say, ‘Rejoice always,’ but he adds the cause of the Cross, and pleasure saying, ‘Rejoice in the Lord always.’ He who rejoices in the Lord cannot be deprived of pleasure by anything that may happen... And as a spark falling upon a wide ocean quickly dies away, so whatever events happen to God, who fears this, falling as it were upon an immense ocean of joy, are quenched and destroyed!” (Homily on Rejoice Continuously).

Rejoice always! For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (Rom. 8:18).

St. Paul says: “Rejoice in the Lord always. I will say it again: Rejoice!” (Phil. 4:4).

Rejoicing in Suffering?

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**HOLY SCRIPTURE READINGS**

**AUGUST**

1 Th .... 1 Cor. 6:20-7:12; Mt. 14:1-13
2 W .... 1 Cor. 7:12-24; Mt. 14:35-15:11
3 Th .... 1 Cor. 7:24-35; Mt. 15:12-21
4 F ....... 1 Cor. 7:35-8:7; Mt. 15:29-31
5 S ......... Rom. 12:1-2; Mt. 16:1-6
6 SUN ...... Pet. 1:10-19; Mt. 17:1-9
7 M ........ 1 Cor. 8:13-18; Mt. 16:16-26
8 T ......... 1 Cor. 10:5-12; Mt. 16:6-12
9 W ........ 1 Cor. 10:12-22; Mt. 16:20-24
10 Th .... 1 Cor. 10:28-17; Mt. 16:24-28
11 F ....... 1 Cor. 11:8-22; Mt. 17:10-18
12 S ........ 1 Cor. 13:1-10; Mt. 12:30-37
13 SUN .... 1 Cor. 1:10-18; Mt. 14:1-13
14 W ....... 1 Cor. 3:16-21; Mt. 17:19-24
15 T ......... 1 Th. 3:12-19; Mt. 17:25-30
16 W ...... 1 Cor. 4:14-15; Mt. 20:1-16

**SEPTEMBER**

1 Th ...... 1 Cor. 14:6-19; Mt. 20:17-28
2 F ....... 1 Cor. 14:20-25; Mt. 20:29-31
3 SUN .... 1 Cor. 15:1-19; Mt. 21:32-34
4 M ....... 1 Cor. 15:20-28; Mt. 21:35-22:34
5 T ......... 1 Cor. 15:29-38; Mt. 21:23-27
6 W ....... 1 Cor. 16:1-4; Mt. 21:28-32
7 Th ...... 2 Cor. 1:1-7; Mt. 21:43-46
8 F ........ 2 Cor. 1:8-7; Mt. 21:47-50
9 S ......... 2 Cor. 1:10-12; Mt. 22:1-7
10 SUN .... 2 Cor. 1:13-24; Mt. 22:8-33
11 W ....... 2 Cor. 1:25-12; Mt. 22:34-35
12 T ......... 2 Cor. 2:1-7; Mt. 22:36-39
13 M ........ 2 Cor. 2:8-13; Mt. 22:40-50
14 W ....... 2 Cor. 2:14-19; Mt. 23:1-13
15 T ......... 2 Cor. 3:1-6; Mt. 23:14-20
16 W ...... 2 Cor. 3:7-13; Mt. 23:21-27

**ANDREW ADAMS, Aristoula Sifnaios, Dr. Mary Theodore, Dr. Ruby Kambolia, and Dr. Sharon Zachmanoglou**

**Volunteers welcome**

As the activities of GAMI broaden, the need for more professional volunteers will increase. GAMI continues to recruit and develop mental health professionals and social service professionals from the Greek-American community and from other ethnic groups.

Dr. Zachanoglu, Dr. Spanos and Dr. Karni have also appeared on a number of Greek radio and television programs, discussing issues of mental health.

Through their experiences with the mental health community, Dr. Spanos and Zachanoglou recognized a real need for support and advocacy in other areas and have spearheaded a mission to establish a direct interface with the Greek Orthodox Archdiocese, and Church leaders.

Along with other advocates, they are forming a Task Force on Disabilities and Mental Health in cooperation with the Archdiocese. Besides, mental illness, disabilities will include neurological impairments, mental retardation, physical disabilities, childhood disorders, and other impairments.

The goal is to broaden the Church’s awareness and participation in the very relevant concern of mental health, to overcome stigma and to further integrate people with disabilities into our Church, including participation in the Church and with the community. The goal is to share articles to the Orthodox Observer, and ensuring the elimination of architectural barriers to our churches.

Other advocates include Harikila Anatolios, who is helping parents with special needs children in the New York City area. She herself a parent of twins with cerebral palsy, has been a tireless advocate in the Greek community.

Phaedra Damianakos has been active in the matter of ramping and her goal is for people with physical disabilities to have access to Greek Orthodox Church properties.

Task Force members welcome participation by interested persons throughout the country.

For information, contact Dr. Maria Zachmanoglou at DrMariaZ@aol.com (212) 875-0214 or Dr. Stephanie Spanos at sshspano@eolos.com, or (914) 725-1355.
Intermarried Couple Challenges after Marriage

By Fr. Charles Joannides, Ph.D., D.MFT

During the first few years of marriage, couples seem to separate their lives into one life. Along with the typical challenges that most single faith couples encounter, intermarried couples must negotiate a host of additional issues related to their religious, cultural, and racial differences.

Meet Tina and Harold

Tina (25) and Harold (25) have been married for almost two years. Tina is a second-generation Greek-American Orthodox Christian. Harold was raised in the Methodist Church and comes from a Scotch-Irish background. Both met at a small liberal arts college, dated for about one year, and went into separate careers in our religious traditions. I was raised in the Greek Orthodox Church. When asked to describe some of their experiences since marriage, Harold began with the following observation. “It’s been an interesting two years. For a while, I wondered what I had gotten myself into, because we were having lots of difficulty adjusting to each other’s backgrounds. But I suppose our love has been the buffer from any serious negative residual effects.”

Nodding in agreement, Tina remarks, “It’s been harder than I first supposed it might be for me also, but I think it was harder for Harold. He seems to be the one who had to make most of the adjustments.”

Asked to elaborate further, Harold continues, “I wasn’t exactly embraced when I opened the door to Tina’s family. By then Tina would be married to a non-Greek. And to make things worse, for a long time after the wedding, most of her family seemed cold and distant toward me. Tina and I dealt with it in different ways. But one thing Harold acknowledges is that our love for each other buffered us from any serious negative residual effects.”

That’s true,” Tina states. “I love my husband. I go to his church and I feel comfortable. I went to explain something, she wasn’t able to of worse than this, whenever I asked Tina to interacting for me, because I couldn’t understand what was going on. Harold looks at Tina with a smile and declares, “I think that may have been more of an enriching experience for me than for you. But I will say one thing, when Tina fasts, or displays icons in our home, or when I’m at my in-laws and they crack Easter eggs or cut the New Year’s bread — at least I’m not lost.”

This part of our conversation appears to be coming to an end. Both are quiet, until Tina makes the following observation. “Even though we’ve spent most of our time discussing the difficulties that Harold experienced trying to adjust to my Greek background, I think that he would agree that we’ve worked hard at trying to combine the best of both of our backgrounds.”

Challenges After Marriage

Couples like Tina and Harold who participated in the Interfaith Research Project (IRP), said repeatedly that they were faced with challenges during the first few years of marriage. Harold also alluded to the notion that couples that viewed their different religious and cultural backgrounds as enriching were less inclined to experience long term negative residual effects. Conversely, couples who continued to experience difficulties related to their religious and cultural differences, tended to perceive them as drawbacks, and were more likely to experience lingering marital and family conflict.

• While both partners may experience the culture shock in their efforts to adapt to their partner’s religious and cultural background, results from the IRP suggest that the non-Orthodox partner may experience more of these types of challenges than their Orthodox counterparts. Harold says, “I wasn’t exactly embraced when I opened the door to Tina’s family. By then Tina would be married to a non-Greek. And to make things worse, for a long time after the wedding, most of her family seemed cold and distant toward me. Tina and I dealt with it in different ways. But one thing Harold acknowledges is that our love for each other buffered us from any serious negative residual effects.”

• Spouses also described an awkward adjustment period that they experienced between themselves and their in-laws. In addition, some couples were challenged when introduced to their partner’s Greek Orthodox background. In most cases, the insecurity and unfamiliarity with their partner’s cultural and religious iconographies tended to resolve with time.

• Spouses also described an awkward adjustment period that they experienced between themselves and their in-laws. In addition, some couples were challenged when introduced to their partner’s Greek Orthodox background. In most cases, the insecurity and unfamiliarity with their partner’s cultural and religious iconographies tended to resolve with time. Harold pauses, then looks at Tina as if to ask if she has anything to add, and continues, “I think that may have been more of an enriching experience for me than for you. But I will say one thing, when Tina fasts, or displays icons in our home, or when I’m at my in-laws and they crack Easter eggs or cut the New Year’s bread — at least I’m not lost.”

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Nodding in agreement, Harold says, “I think that’s a fair statement. I also think we’re far more like other couples than we are different. And the few differences we’ve spoken about seem to have enriched our lives. I also think that our future children will benefit from our different backgrounds.”

Half the proceeds will be sent to the Hogar Raphael Orphanage in Guatemala and the other half will be used for the ministries of the Orthodox Christian Mission Center.

Team Chicago is comprised of past OCMC mission team members and other volunteers who strive to raise the mission awareness of Chicago area Orthodox Christians.

The group provides presentations to churches, supports and promotes short-term mission teams, and remains in contact with past team members and the people they have helped. Their next event was a send-off dinner June 9 for OCMC team members headed to Mexico and Alaska for the summer.

Team Chicago also plans to hold a one-day missions retreat later this year.
Session on Prayer: How to Develop a Relationship with Jesus Christ

(Thi is section is new to the Challenge. It is a session designed for families, JOY or GOTA ministries and can be used in your parish or homes)

By Fr. Mark A. Leonidis & George Hazlaris

Purpose: To introduce to the young person to the importance of developing a personal relationship with Jesus Christ through prayer.

OPENING PRAYER:
O Lord Jesus Christ our God, who in Your mercy and loving kindness does regard the prayers of all who call upon You with their whole heart, incline Your ear and hear our prayers, now helpfully offered to You. Our Father who art in Heaven...

Ice-breaker/Opening Activity: “Prayer to Me is Like...”
Distribute a pencil and paper to each participant. Have each participant write down on the top of the paper “Prayer to me is like...” and have them list three examples. Allow for approximately five minutes and have each person in the group share the answers.

DISCUSSION QUESTIONS:
It is important to accept all answers and to affirm each answer with a positive statement. If an answer is incorrect, look to finding something positive and respond appropriately.
• What is prayer?
• How do you pray?
• Do you pray?

BIBLICAL REFERENCE: Read Matthew 6:9-13
State: Prayer allows us the opportunity to communicate with God. Through prayer, we come into the presence of the Living God. Prayer is a way of maintaining a relationship with God. Jesus told His disciples how to pray and He gave them the Lord’s Prayer.

Think About It: What happens when you don’t speak to one of your best friends for two weeks?

Read the Lord’s Prayer aloud.

What does the statement “Thy will be done on earth as it is in Heaven” mean?

(We must be willing to pray to accept God’s will in our lives, and not our own.
Many times, we want something, but God knows what is best for us and therefore it is His will that we must seek and pray to accept. Most importantly, we must ask for understanding of God’s will. Sometimes we think the only time He answers our prayers is when He says “yes”. This is an improper view of prayer.)

Activity: Prayer cards
The Fathers of the Church give us a formula for prayer. They tell us first to Thank God, then to pray for others, then for ourselves. Finally, to pray for special needs. Photocopy or format the formula below and pass one out to each participant.

Lord, thank you for
Lord, be with your servants
Lord, forgive me for
Lord, please

Activity: Prayer Partners
Have participants write their name on a piece of paper and put it into a hat. Once they have done so, have them pick out a name. This name is the person they will either begin or add to their prayer list.

State: Whether or not you are having a good or bad day, through this exercise, someone will be praying for you everyday.

Activity: Prayer List
Give each participant an index card. Give them five minutes to write in names of people they care about. After they have completed this activity, tell them that this is now their prayer list. Encourage participants to use this prayer list daily and to keep adding to their list.

Koala Bear Prayer:
Form a circle and have the group leader begin with the prayer below. Have each participant pray for one person whom they think is going through a difficult time.

Lord Jesus Christ our God, we thank You for all the blessings You have bestowed upon us. Continue to shed Your blessings upon our families, and pray for us to know God. We ask this in the Name of the Father and the Son and the Holy Spirit. Amen.

If Prayer is Right, Everything is Right

The friend is not on your mind as much.
Your relationship becomes strained. The longer you don’t speak the harder it is to pick up the phone and call them.

The same thing happens when we don’t speak with God. When we don’t speak with God, He is not on our minds as much; and our relationship becomes strained. We have lost communication with the One who has given us life.

We must view our relationship with God as an encounter, as a personal relationship. It’s hard sometimes because we feel like we are praying to an “empty sky.”

Nothing could be further from the truth. God is not only a being — He is always in us, near us and around us. He is always listening. We just need to be able to open our eyes to see Him.

The same thing happens at the moment when instead of thinking of God as being far away, we come to see Him face to face.

The best way to start a relationship with anyone is to open the lines of communication, to start talking to that person.

Prayer is not something we do only in church on Sunday mornings. It is not something we do only once a week. It must be a daily and often occurrence. To keep the lines of communication open, we must continually put ourselves before God in prayer. The Fathers of the Church give us a formula for prayer. They say pray in this way:

Give Thanks to God (for the blessings He has bestowed on us)
• Pray for others (parents, siblings, relatives, friends — even our enemies)
• Ask for forgiveness of our sins (daily)
• Pray for yourself (that the Lord’s will be done in our lives)

This simple formula should help you in your daily prayer life. When you wake up in the morning, stand before the icon of our Lord and pray. Throughout the day, continue to ask God for strength and encouragement. Pray before meals and before you travel. When you go to bed in the evening, stand before the Icon of our Lord, and pray again. Make your whole life a prayer and remember; always keep the lines of communication open with our Lord and Savior.

“Prayer is the test of everything. If prayer is right, everything is right.” St. Theophan the Recluse

What’s Up? “What’s up!” is a new section in the Challenge for our Orthodox young people.

By Fr. Mark A. Leonidis & George N. Gartelos

It happens before a big test... It was 10 a.m., the bell rang. I was sitting in algebra class ready to take the final exam. I wasn’t prepared. I didn’t study.

It happens when we need something... I remembered some of the basic formulas, but that’s it.

It happens when we are scared... I looked around the room, to see if anyone was watching, and I made the sign of the cross. I asked God to help me get through this final exam.

It happens when we feel the need! Our lives get so busy that it’s easy to lose our focus. Our hectic schedules are jam-packed with school, sports, homework, GOYA, etc. We are so busy planning what we are going to do next, we forget to find time for God. We don’t keep the lines of communication open with Him.

Think about it:
What happens when you don’t speak to one of your best friends for two weeks?

Challenge is the Youth & Young Adult Ministries supplement to the Orthodox Observer.
Articles reflect the opinion of the writers.
Write to: Youth & Young Adult Ministries, Greek Orthodox Archdiocese of America, 8 East 79th Street, New York, N.Y. 10021 or email youthoffice@goarch.org

DIOCESE OF SAN FRANCISCO YAL CONFERENCE
Theme: “The harvest is plentiful but the laborers are few...” (Matthew 9:37)
Speaker: Rev. Dr. John Chrysavgis, Professor of Theology, Hellenic College, HXU Dates: September 1-4, 2000
Hotel: Hyatt Regency Hotel, San Francisco Airport (650) 347-1254
Registration: $185 postmarked on or before August 1, 2000; $210 postmarked on or before August 15, 2000, $250 postmarked August 16, 2000 or later & walk-in Events: Keynote, workshops, Outreach to Project Mexico, party at California Academy of Sciences and Steinhardt Aquarium, dance. Wine country tour (optional), and much more.

On-Line Registration: www.goaldsf.org/new/457.html
Questions: Tel. (650) 565-8909

If Prayer is Right, Everything is Right

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What Do You Think About?

Thumbs Down: Eminem (the rapper) His number one new CD, which has sold over 5 million copies, expresses hateful speech and extreme vulgarities.

Thumbs Up: Creed—they “higher” speaks about help from above and includes uplifting and edifying lyrics.
Philadelphia Congress Lives up to Its Name

ARCHBISHOP Demetrios was impressed by the variety and quality of the many exhibits, as in this booth with ecclesiastical and liturgical items from Greece.

that the current indebtedness of the Archdiocese “should be retired by September.” He explained that “the faithful have begun to contribute very generously to have our Archdiocese debt-free.”

Mr. Catsimatidis observed that, “no problem is too large to solve. We are human beings, we are meant to have problems, but we are also called upon to have solutions. The Church is what is going to hold together our religion, culture and language. Let’s build up our Church. Let’s all work together.”

Archbishop Demetrios said, “It’s a wonderful thing to see that this (elimination of the debt) is more and more a reality. One of most touching things was when people would come up and say you can have this amount. It is a pure, unselfish offering not tied to the name of a building or other honor. Here we have people believing in a God who became man to serve the people.”

Hierarchical Liturgy

More than 3,000 faithful, including delegates and members of the Philadelphia-area Greek Orthodox churches attended Orthros and Hierarchical Divine Liturgy on Sunday in the Grand Hall of the Pennsylvania Convention Center.

Archbishop Demetrios presided over the Liturgy. Metropolitan Panteleimon of Tyroloi and Serention, and Demetrios of Sebasteia, official representatives of His All Holiness Ecumenical Patriarch Bartholomew, hierarchs of the Archdiocesan Holy Eparchial Synod along with Bishop Dimitrios of Xanthos, Chancellor Very Rev. Savas Zembillas, and other clergy con-celebrated.

In his homily, Archbishop Demetrios spoke of the need “to be on the path of Christ” and take steps to fight evil and seek redemption.

Noting that the city of Philadelphia is connected with liberty, he urged the faithful, “Let us be courageous soldiers of the Liberator. Let us be His apostles.”

Opening meetings

Later in the day, His Eminence blessed the openings of the National Philoptochos Convention and exhibits hall, which included 16 participants offering products ranging from bishops’ thrones and Byzantine iconography to religious literature to computer software and audio visual aids.

At the Philoptochos opening, Arch-bishop Demetrios said he gives “thanks for the work of Philoptochos; for their excellent cooperation in general and specific occasions.”

He told them “It is the Church that is proud, that feels the tremendous offering of Philoptochos around the country.”

He said that, while the meaning of their name signifies “friends of the poor and those who love,” he posed the question to them of “What if there are no poor” in – you have to become philanthropoi (-ists), not just Philoptochos.

Continuing on the theme of love, the Archbishop added that it is even more important to be “Philadelphoi” to love our brothers and sisters. And, since we are in Philadelphia, this is a local necessity,” he said with a touch of humor as audience members expressed their approval with warm applause.

He also exhorted them to be philo-xenos, showing love to those with “no connection,” and especially philochristos. “That’s the finale,” he emphasized, “if you don’t have this, all other things go down the drain. We must be friends of Christ.”

The visiting metropolitans representing the Ecumenical Patriarchate also conveyed their greetings, and blessings from Patriarch Bartholomew.

Metropolitan Demetrios of Sevasteia recalled his memory of the high esteem that Patriarchs Athenagoras and Dimitrios held for Philoptochos. “We are grateful to you and we are proud of you for your philanthropy to everyone,” he told the audience of several hundred delegates.

Official start

Archbishop Demetrios set the tone for the congress in his keynote address at the opening breakfast July 3.

I feel an overwhelming sense of gratitude for the precious and unique experience of loving, worshiping, serving you, and to experience with you the steady love and unity growing in this Church.

This feeling is very strong at this very moment as I’m looking at this sea of beloved people. I am filled with thanks.” He also told the more than 1,500 people assembled that he has had the “constant and warm support of Ecumenical Patriarch Bartholomew and Patriarchal Synod,” and expressed his appreciation to the hierarchs of the Archdiocese Holy Eparchial Synod, and to the Standing Conference of Canonical Orthodox Bishops in America for its “excellent cooperation.”

His Eminence told the gathering that three major objectives lie ahead for the Church “relating to the fact that we are the carriers of ancient traditions:

Living and experiencing the faith as worship and prayer, experiencing and projecting that faith as love, and experiencing faith as truth. (Full text of Keynote address starting on page 5)

The first objective, faith as worship and prayer, consists of connecting to God via prayer and the “tremendous wealth of services, architecture, music and iconogra-phy,” he said.

Projecting the faith as love means demonstrating charity and love among Church members and to those outside the Church, the Archbishop explained.

“Multidimensional has been a central component and characteristic of the age-less traditions of our Church,” he said “This tradition seems to be definitely needed in the new century.

“We have a magnificent mission, to show that a world without love is a dead world, that society is a terrifying monster. We have to become apostles of faith and love.”

“We have to be steadfast in projecting the faith as truth,” Archbishop Demetrios said of the third objective. He observed that, through the breakthrough research into the human genome, future generations could consist of “people who have no concept of truth at all,” and that “without truth, there is no possibility of divine knowledge.

He said that Orthodox Christians “are sent by God to be carriers, transmitters of God’s truth in the coming years.”

He also urged that worship be made “a central issue for every community,” through study planning and work in a methodical, consistent effort “to bring to worship to every member of the community, and to take special care for liturgical participation of children in our spiritual life.”

Addressing the subjects of the family and interfaith marriage, the Archbishop said that the family is “a priority; a fundamental unit in orthodox community,” and that “mixed marriage families” should be a “primary object of our love and care.

“It is time to warmly embrace this kind of family which constitutes the large ma-jority of our families,” he said “We routi-nely talk about them as a problem, but we must start talking about them as an opportunity for showing the power of love and understanding. We must intensify our efforts to help mixed marriage families to connect all their members to the faith.”

His comments drew sustained applause.

DELEGATES come to register at the Clergy-Laity Congress.

P. Christopoulos

ARCHBISHOP Demetrios was impressed by the variety and quality of the many exhibits, as in this booth with ecclesiastical and liturgical items from Greece.
Ageless Traditions of Faith as Worship, Love, Truth

The Archbishop also spoke on the importance of sustaining and expanding the national ministries, especially Hellenic College-Holy Cross, calling it “a unique institution for preserving the faith of the Church.”

“How much is this jewel of America a real jewel?” the Archbishop asked. “We have to do more to keep it alive. We have to make Hellenic College-Holy Cross an important priority for the faithful and communities; to make it the number one center in the world for faith and tradition.”

In concluding, the Archbishop expressed his gratitude to the audience for their “faithful and leading political leaders, and historic scenes including the first Philoptochos and GOYA gatherings, and a narrative of memorable speech excerpts by each hierarch.”

In his comments following the presentation, Archbishop Demetrios said it moved him to tears.

“It is a history of our church that honors all of us so richly and abundantly,” he said.

Reflecting on the 35th congress, His Eminence asked rhetorically, “What did we do? We have produced a congress that is in a sense, a vivid, handsome expression of the Church as family, gathering together, conversing, planning together, disagreeing together. We leave this congress with lasting memories of a deep lasting human experience.”

Powerful impressions

In his greetings at the banquet, U.S. Sen. Paul Sarbanes called the congress “truly well organized” and that it “reflects the best in our Orthodox tradition.”

He praised Archbishop Demetrios as “a spiritual leader of extraordinary, deep faith and abiding commitment. We look forward to a vibrant Church as we move forward to the new millennium.”

Ambassador of Greece to the United States, Erato Kozakou-Markoullis said: “every word and message of His Eminence has a special place in our hearts and in our minds. We thank him for making us feel emotionally and mentally richer.”

The 35th Clergy-Laity Congress was a great success, said Metropolitan Panteleimon, who also serves as a professor of theology at the University of Thessaloniki. “So we are very proud of Archbishop Demetrios; from the hierarchy and for all those who worked for the success of the congress.”

Metropolitan Demetrios, the director of the Patriarchal Office, said: “Almighty God has answered the prayers of all, to see the 35th Clergy-Laity Congress come to a peaceful and productive close.”

“I consider myself quite fortunate to be a witness to this great event. I am delighted at seeing your dynamic participation in the ever-improving progress of the Orthodox faith in this land. We are blessed that the Ecumenical Patriarch has entrusted the spiritual throne of the Church in America to a hierarchy of the highest caliber, His Eminence Archbishop Demetrios.”

Ambassador of Greece to the United States Alexander Philon said of the Archdiocese: “We have a no better person in this room to teach and to guide you than your Archbishop. He is a little of Plato; this is the ideal, and a little of Aristotle; this is the measure. He's got both.”

United and inspired

Positive feelings about the success of the event ran high throughout the congress, as reflected in other statements at the banquet and in interviews with numerous delegates.

Archdiocesan Council Vice Chairman John Catsimatidis said, “We are very lucky to have an archbishop like His Eminence Archbishop Demetrios. He is a very religious man and this is what our Church needs. He came to America and found the Archdiocese in debt. Instead of borrowing more money, he found many individuals willing to give and the debt is paid off. We're starting the 21st century off with a debt-free Archdiocese.”

Philoptochos delegate Dr. Dorothy Patras of Fort Worth, Texas, said of the event, “I think it's great. There have been some dynamic speakers, both men and women, and I think we've got the Archbishop is articulate, like a guru, a tremendous asset our church needs.”

Delegate Thalia Plomariotis of Corpus Christi, Texas, said after hearing His Eminence speak at the official opening, “Archbishop Demetrios was the most inspiring. The room was so quiet you could hear a pin drop.”

Her daughter Olga noted, “the format of having the workshop before the committee meeting worked out very well. And the keynote address from the Archbishop was most inspirational. It was like getting a shot of vitamin B1. In one word was awesome. I think the Holy Spirit has descended upon this congress.”

Delegate Maria Karamitsos of Claremont, California, who, with her husband, Chris, served as co-chair.

“The atmosphere was positive. The people were happy, very enthusiastic; they seemed inspired by the various sessions.”

Mrs. Skadas also praised the local host committee members, the Archdiocese staff, and event coordinator Tim Maniatis for their efforts in helping to organize the congress.

In his reflections on the biennial event, Chris Skadas declared, “I’m in awe of His Eminence. I feel inspired and motivated and I’m also very grateful for the work everyone did.”

“It was a remarkable gathering of the Church, very fitting for year 2000. and I’m very humbled to be part of it.”

MORE than 3,000 faithful, including delegates attended Sunday’s Hierarchical Divine Liturgy.
Inspired with Renewed Spirit of Love, Harmony and Optimism for the Future

HIS EMINENCE ARCHBISHOP DEMETRIOS with the Hierarchs who concelebrated Divine Liturgy, from the Ecumenical Patriarchate and the Greek Orthodox Archdiocese. (L to R): Bishop Nicholas of Detroit; Metropolitan Isaiah of Proikonisos (Denver); Metropolitan Maximos of Aenos (Pittsburgh); Metropolitan Iakovos of Krinis (Chicago); Metropolitan Panteleimon of Tyroloi and Serention; Archbishop Demetrios; Metropolitan Demetrios of Sebasteia; Metropolitan Anthony of Dardanielli (San Francisco); Metropolitan Methodios of Aneon (Boston); Bishop Alexios of Atlanta and Bishop Demetrios of Xanthos.

ARCHBISHOP DEMETRIOS of America delivers the Keynote address at the opening breakfast of the 35th Clergy-Laity Congress.

TV News anchor Thalia Assaras serves as MC at the Grand Banquet.

ARCHBISHOP Demetrios greets William Cardinal Keeler, Roman Catholic Archbishop of Baltimore who attended the banquet.

35TH CLERGY-LAITY CONGRESS co-chairs Chris and Georgia Skeadas present Archbishop Demetrios with a crystal eagle during the Grand Banquet.