To all who knew him, it was obvious that he never thought himself to be more than a humble servant of God.

But in a frenzied age when arrogance and avarice too often prevail, that was enough to make him beloved and revered.

He won the hearts and minds of the more than 300 million Eastern Orthodox Christians who followed his spiritual leadership. He touched them individually and collectively with his simplicity, his humility and his evident spirituality. He had the same effect on those of other creeds and beliefs who saw and heard him.

His All Holiness Dimitrios the First, Archbishop of Constantinople and Ecumenical Patriarch, was a dedicated priest who always strived to stay true to the holy values his religion espoused. But he wisely recognized the moral pitfalls of the real world and the frailties of the people in it, including himself. His was not the all too familiar modern triumph of style over substance. His was a solid adherence to ancient values which have stood the test of time.

During our private audience of nearly an hour last July 24th at the Patriarchate in Constantinople, he spoke on many subjects — saving our ecology, the greatness of the United States and Canada, the necessity for cooperation among all nations and religions and the need for a cohesive Orthodoxy and a unified Hellenism.

He confessed that although he spoke Greek, Turkish and French, that he had not mastered English. He asked that I speak in Greek. He never became impatient with my often halting Greek and we conversed like old friends.

My first impression was that he was reading his eloquent remarks because he often looked down at his desk. But, later, I discovered there were no notes. He was merely concentrating strongly to focus his thoughts.

He spoke enthusiastically of the indelible, favorable impact that America and its people made upon him during his cross-country visit last year. “You should all be proud of what Americans have accomplished within your nation and what democratic attributes you have contributed to the world,” he said. “Your splendid example has given heart to freedom loving people everywhere struggling to be free. Yours is not a perfect country, as none is, but you are constantly striving for the best, and that is good and admirable for all mankind.”

He envisioned great promise and progress in the future of Eastern Europe and an earthshaking rebirth of Christianity in the Soviet sphere, where his Orthodox faithful had been subjugated since the Russian revolution. “God has seen fit to end the anguished suffering of those who chose to believe regardless of personal sacrifice,” he said. “They shall prevail over atheistic ideology.”

He did not refer to the Turkish harrassment of the Patriarchate over the years, but he did answer a question on the delicate subject with: “There are some things which cannot be changed, only endured. But conditions have improved and, hopefully, will continue to do so.”

Although many church officials and communicants from throughout Europe were waiting in the adjoining room for his blessing and his counsel, he seemed reluctant to conclude our audience. You sensed that news from the New World was important to him, that exchanging views with those from abroad was an instructive exercise to him, a sheltered prelate who nevertheless became the first Patriarch to visit the Western Hemisphere.

Normally a controlled person who spoke softly and delib-
ORTHODOX AND CATHOLIC BISHOPS CONTINUE THEIR DIALOGUE

Meeting for the tenth time since 1981, the Joint Committee of Orthodox and Roman Catholic Bishops convened for two days in Baltimore, September 17-19. Fourteen bishops participated in the discussions with Metropolitan Silas of New Jersey (Greek Orthodox) and Archbishop Rembert G. Weakland of Milwaukee co-presiding. Archbishop William H. Keeler of Baltimore hosted the 1991 meeting. Also attending were: Archbishop Peter (the Orthodox Church in America), Metropolitan Christopher (Serbian Orthodox Church), Bishop Nicholas (American Carpatho-Russian Orthodox Diocese), Bishop Vsevolod (Ukrainian Orthodox Church of America), Bishop Maximos of Pittsburgh (Greek Orthodox), Bishop Isaiah (Greek Orthodox Archdiocese), Archbishop Lipscomb of Mobile, Bishop Dudick of Passaic (Byzantine), Bishop Mulvee of Wilmington, Bishop O'Neil of Rockford, and Bishop Melczek, Auxiliary Bishop of Detroit. Staff persons participating were: Rev. Dr. Milton B. Efthimiou, Ecumenical Officer (Greek Orthodox Archdiocese) and Dr. John Borelli, Director of Ecumenical Affairs (National Conference of Catholic Bishops).

At a time when Orthodox and Catholics around the world are often at variance on a number of ecclesiastical and political issues, the Orthodox and Catholic members of this ongoing bishops' dialogue gave witness to the critical importance of remaining in regular contact. They affirmed the necessity of the dialogue of charity and truth, maintained their custom of praying together, and continued to grow in friendship.

On the agenda were some of their principal differences and disagreements, some of which are issues that do not seem to be easily resolved. The bishops discussed the meaning and exercise of primacy in the Church, relations and lines of authority among bishops in both the Orthodox Church and Catholic Church with special reference to practice in the United States, and the primacy of honor and the exercise of primacy by the Patriarchate of Constantinople in Comparison with the Holy See.

In addition, the bishops heard reports on incidents and confrontations in Yugoslavia and Eastern Czechoslovakia between Catholics and Orthodox Christians and expressed their views candidly regarding Eastern Catholic Churches. At the conclusion of the meeting they agreed to a brief statement on one matter of immediate concern: proselytizing in the territory once encompassed by the Soviet Union. As they rejoice at the disintegration of communism in Eastern Europe and the Soviet Union, which has also created an environment for confrontation and revitalization of age old rivalries, they agreed that respect for the nature of the cultures and acceptance of the historical Christianity of the regions were vitally important to the renewal of Christianity there. Two Orthodox members of the dialogue had travelled in Eastern Europe over the past few weeks and viewed the results of ethnic and religious conflicts. Both Orthodox bishops reported that their own connections with this Catholic/Orthodox dialogue in the United States added an important dimension to their presence among those whom they visited. The bishops also noted the joint statement of Patriarch Pavle of the Serbian Orthodox Church and Cardinal Franjo Kuharic of Zagreb in Croatia resulting from their August 24 meeting in Slavonski Brod. The American Bishops on this dialogue praised the efforts of the two religious leaders for peace and reconciliation.

In another session, the bishops heard presentations on religion and the media by Peter Steifels, senior religion correspondent of The New York Times, and Fr. James Gardiner, manager of communication for the Atonement Friars in New York and Chairman of the Tri-state Catholic Committee on Radio and Television. Finally, the members agreed upon a methodology for proceeding with the implementation of the Joint Committee's agreed statement on Orthodox/Roman Catholic marriages issued after its 1990 meeting in Johnstown, PA.

For one evening, the group was hosted by Fr. Constantine Monios and the Greek Orthodox Community at Annunciation Cathedral for a vespers service. For the second evening, Archbishop Keeler presided at a Eucharistic liturgy at the Basilica of the Assumption of the Blessed Virgin Mary. On the Final day, morning prayer preceded the last session.


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