

# STEVE LAPPAS

HEAD BASKETBALL COACH, VILLANOVA UNIVERSITY

A Success Story of a Coach and "Teacher"

By JOHN J. DALY

Success is a short, two-syllable word that's defined, briefly, as a very favorable accomplishment, and is spelled S-U-C-C-E-S-S. It might be spelled in another way, for example, L-A-P-P-A-S, as in Steve Lappas, head basketball coach at Villanova University, that prestigious institution of higher learning located on Philadelphia's Main Line.

The career of Steve Lappas, replete with its many favorable accomplishments, reads like a facsimile of a Frank and Dick Merriwell sports novel. In basketball, that is, not baseball.

It all began March 18, 1954, in New York City, where Stephan Thomas Lappas, the second of three sons, was born to Thomas and Louella Lappas. Steve's mother, a retired school teacher, was born in Bridgeport, Connecticut, of Greek parentage. His father was born in the village of Perista, Greece, and migrated to America in November, 1930, settling in New York City. There he was first employed as a florist and later operated his own florist shop.

Today, hale and hearty at age 81, the senior Lappas continues to work part-time as a florist, merely to remain active.

Over the years, Steve's father had always emphasized the importance of obtaining an education, and this, fortunately, rubbed off on his son. Evidence of this is the fact that Steve Lappas, besides being a highly respected coach, is a sort of quasi-educator of the young student-athletes in the basketball program at Villanova. He constantly stresses to them the importance of achieving goals in life beyond basketball.

As a youth, Lappas attended the Bronx High School Science from 1968 to 1972 and played guard on the varsity basket-

ball team. In 1977, he earned his B.S. degree in elementary education from City College of New York. He spent three years as a member of CCNY's varsity basketball team and captained the squad in his Junior year. Following graduation, he first acted as a volunteer coach at York College during the 1977-78 season, and as an assistant coach at Fort Lee High School in the 1978-79 season.

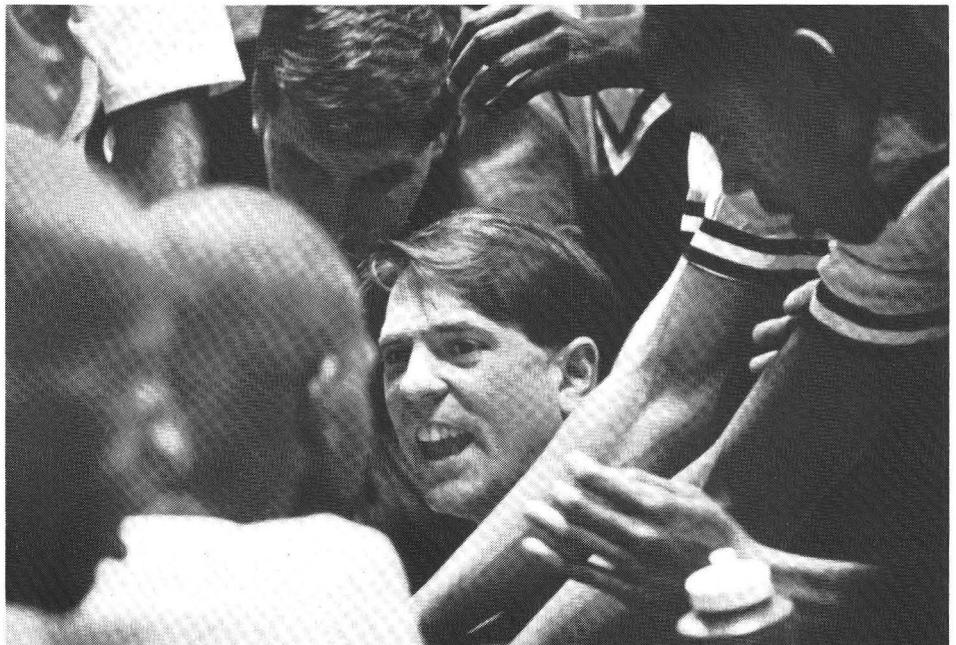
The next five years, 1979 to 1984, Steve served as head basketball coach at Truman High School in the Bronx, New York. There, his excellent record - Truman twice won the Class A State championship - earned him the Coach of the Year award by the New York Daily News in both 1981 and 1984.

Immediately thereafter, Steve availed himself of his first opportunity at the brass ring when he answered the big-time call from Villanova. From 1984 to 1988, he

acted as an assistant to Head Coach Rollie Massimino, and was instrumental in helping the Villanova Wildcats win the 1985 NCAA basketball championship. That was the season to end all seasons and the memories of that final championship game still are exhilarating to recall, even now, 11 years later.

Reminiscing about his appointment as assistant under Rollie Massimino, Lappas recalled that he was number 2 on the short list of candidates and when the number 1 man turned down the job, Steve was selected. Somehow or other, the finger of fate plays a part in all our lives with either negative or positive results: failure or success. In this instance, Steve once more was successful!

Of those four years as Coach Massimino's assistant, Steve now states, "It was great ... a great opportunity ... and a great learning experience."



*Villanova team huddles with Coach Lappas during a timeout.*

Promotions were the order of the day, and so Steve Lappas moved onward and upward. This time, to head basketball coach at Manhattan College, where he served from 1988 to 1992 and where he was proclaimed a sort of "miracle worker" for his success in the school's basketball program. In 1992, he was named Coach of the Year in the Metro Atlantic Conference after a 25-9 won-lost record, best in the school's history.

The success story continued as Lappas was summoned back to Villanova following the resignation of Rollie Massimino. Steve was named head coach of the Wildcats April 14, 1992. His outstanding record to date includes:

- \* Restructuring Villanova's basketball program to his own specifications and leading it to one of the best in the country.

- \* Attaining national prominence with one of the most remarkable seasons (1994-95) in Villanova history. The team won 25 games that season and captured the Big East Conference championship. The Wildcats also returned to the NCAA Tournament - the first time since 1991 - and were ranked 9th in the Associated Press national basketball poll. Lappas was presented with the Harry Litwack award as Eastern Coach of the Year, was named Big Five Coach of the Year, and was a finalist for the Associated Press and Naismith college Coach of the Year honors.

- \* The 1993-94 season, also a meritorious one, was capped by winning the National Invitation Tournament in Madison Square Garden. Lappas was voted Coach of the Year in the East region by "Basketball Times," Coach of the Year by "Big East Briefs," and received a Special Recognition Award from the Philadelphia Big Five.

- \* The recently completed 1995-96 season proved to be another superlative showing of Wildcat basketball talent. The team attained a won-lost record of 26-7 and a ranking of 10th nationally in the Associated Press poll. They also had a 14-4 record in the Big East Conference. The 26 victories established a new school record for wins in one season. And the season culminated in the scintillating Wildcats making still another trip to the NCAA Tournament.

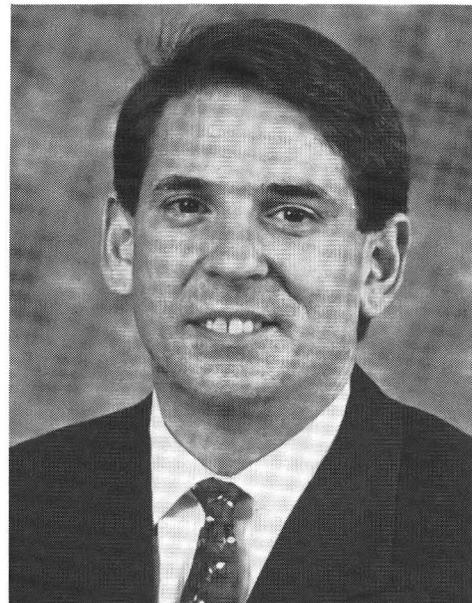
During a recent interview, Steve

looked back to 1992 and the date he was appointed Head Coach at Villanova. He said he received the good news of the appointment via a telephone call from the school, adding: "Naturally, I was very excited and nearly went through the roof when the call came." On the subject of physical fitness, he acknowledged that although he has no personal fitness regimen per se, he does manage to keep reasonably fit. He is by his own admission engrossed in his golf game, which he loves with a passion. "I play it all the time," he said.

On the question of recruiting new basketball talent, much needed to fill the void due to the graduation of Eric Eberz and All-American Kerry Kittles, both of whom along with returning center Jason Lawson were the principal offensive weapons, Coach Lappas said he had four very good prospects committed to the program. Of this incoming talent, Tim Thomas, of Paterson (N.J.) Catholic High School, is a real standout player, according to Coach Lappas.

His opinion regarding the best talent he has observed on a basketball court was clear and unhesitating: "It's probably Kerry Kittles ... he can do it all and will have a nice career in the NBA after he's drafted this Summer."

Far from the noise, the excitement, and the cheering crowds that surround big-time college basketball, Steve Lappas today at age 42, together with his wife, Harriet and their two children, Peter and



*Steve Lappas, Head Coach*

Kristen, lives the good life commensurate with that of a highly successful coach, in Newtown Square, Pennsylvania, a suburban community west of Philadelphia.

In Steve's modern, well-appointed office in DuPont Pavilion on the Villanova campus, he relaxed and spoke of his goals for the future. "My principal goal," he said, "is to win the NCAA championship for Villanova, and I hope I'm able to recruit the best available talent needed to attain that goal."

Based on the enviable record of Stephan Thomas Lappas, those who know him are convinced without a doubt that he will succeed in achieving that goal.

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# Confronting the Historical Forgery of "Black Athena"

A book by Mary R. Lefkowitz, and Guy MacLean Rogers  
(co-editors) Black Athena Revisited Chapel Hill and London:  
The University of North Carolina Press, 1996

Reviewed by **GEORGE A. KOURVETARIS**  
Northern Illinois University

This is a collection of twenty essays by leading scholars in a broad range of disciplines that confront the claims made by Martin Bernal in *Black Athena: The Afroasiatic Roots of Classical Civilization* (1987) Vol. I. In that work and subsequent (3) volumes Bernal has proposed a radical reconstruction and reinterpretation of the roots of classical civilization, contending that European scholars made a cult of Ancient Greece because they were biased against the notion of Egyptian and Phoenician influence on western civilization in general and Greek civilization in particular.

Before we examine *Black Athena: Revisited* it is both useful and pedagogical to briefly summarize the basic arguments set forth by Bernal in his introduction of volume one in which he has outlined his agenda for the following three volumes as well. Volume I deals with the development of the "Ancient and Aryan Models." In this volume Bernal argues that Egypt and Phoenicia or what he calls the "ancient model" had a massive influence on classical Greece. According to him this "ancient model" was known to the classical Greeks before the western European scholars adopted the so-called "Aryan Model" of 5th century B.C. during the 19th and 20th centuries periods of intense racist historiography and bias according to Bernal against Afroasiatic people. In his first volume Bernal attacks the 19th century view that the Greeks were Aryans from the North and instead Bernal proposed to return from the "Aryan model" to the "Ancient model." Volume II of *Black Athena* has to do with a comparison of the two models and how different

disciplines or approaches looked into these models including historiography, archaeology, language, and religion. In Volume III Bernal makes an attempt to revise the "Ancient Model" by looking at the various cults that arrived in Greece in chronological order. Bernal has not yet indicated what the content of his 4th volume of *Black Athena* is going to be.

The contributors to this column argue persuasively that Bernal's claims are exaggerated and in many cases unjustified. The authors, all scholars in their own right, discuss a number of topics and themes found in *Black Athena* and try to set the record straight. Topics and issues include the ancient Egyptian chronology and that

of the early Greek world, the question of an Egyptian invasion of Greece; race and physical anthropology; the origins of Greek language, philosophy, and science; the aims and methods of *Black Athena*; Historiography of 18th and 19th century; Bernal's contention of racism and anti-semitism in classical scholarship, and multiculturalism, and the foundations of western civilization in general. These are the same themes Bernal deals with in his *Black Athena*.

The contributors to this volume propose an entirely new scholarly framework by looking at the relationship between the cultures of the ancient near East and Greece and the origins of western civili-



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zation. There are 23 scholars participating in this volume who are affiliated with a number of illustrious schools and museums both here and abroad. These include universities of Oxford, Boston, Michigan, Cornell, University of Reading (England), Wellesley College, University of Rome, University of California at Los Angeles, Vassar College, Pennsylvania, Trinity College (Connecticut), Howard University, Loyola Marymount University, Harvard University, and the University of Chicago. All these contributors represent a number of specialists and are well-known scholars of classics, archaeology, physical anthropology, linguistics, Egyptology, biological anthropology, humanities, history, German, Greek and Latin, and ancient near Eastern studies.

As the bibliography indicates at the end of the edited volume (50 pages long), since the first review of the first volume of *Black Athena* appeared in *The Guardian* in 1987 Rogers, one of the co-editors, has noted "sixty-eight reviews, articles, and films have appeared about Martin Bernal's hypotheses, argumentation, and

conclusions" p. 447.

The authors of the volume step by step explore, discuss, assess and for the most part discredit Bernal's wild assertions raised in his volumes. Mary R. Lefkowitz and Guy MacLean Rogers both of Wellesley College, Department of Humanities have done an outstanding job for assembling a galaxy of scholars who undertook such an important project of engaging in scholarly debate with the issues raised by Bernal's publication of *Black Athena*.

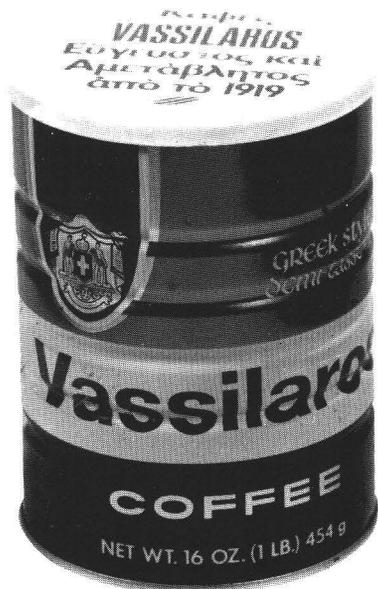
In their preface, the co-editors lay out the contours of the organization of the reader and the questions raised in Bernal's *Black Athena*. According to the co-editors the aim of the reader was to cover as many different aspects and issues raised by Bernal as well as some topics that he has not covered sufficiently such as science and linguistics and the "vexed question of race." Several essays consider the "evidence of cultural diffusion and/or invasion" of Greece from Egypt and the near East that Bernal claims in *Black Athena*. A number of other essays deal with the question whether scholars of antiquity have suppressed evidence dealing with

non-European elements of Greek culture. In short, the volume provides a well of valuable information for both the specialist and the general public. The contributors look at the evidence and the record of the last 200 years of scholarship on ancient Greece and the near East.

The organization of the reader is chronological and geographical. The first few pages show the maps of the ancient Mediterranean World, the Aegean, Eastern Mediterranean, and Egypt. Frank Yurco, an Egyptologist, affiliated with the Field Museum of Natural History and the University of Chicago presents an ancient Egyptian chronology and the chronology of the Early Greek World (covering Minoan culture to the Death of Alexander the Great).

In her introduction to the reader Professor Lefkowitz restates a number of questions of "ancient history and modern Myths," which Bernal raises in his book on *Black Athena*. In an age of reconstruction and revisionism, she cautions us against simplistic interpretations, the adoption of conspiracy theories, and modern mythologies by individuals who at-

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tempt to decontextualize history by using modern notions of political correctness and ideology to understand complex ancient societies and cultures. Lefkowitz argues that "Bernal's reconstruction of the past" by proposing the return from the "Aryan Model" to a "revised Ancient Model" of his own "betrays considerable historiographical naivete" p. 14. According to Lefkowitz, Bernal relies a great deal on Herodotus' treatment of Egypt and the Masonic rituals based on "Egyptian Mysteries." According to her, Bernal makes no clear distinction between historical facts and fictions/legends. She argues that Bernal tries to support his hypothesis of "Ancient Model" by looking at etymologies of "Greek names such as Danaus, Aegyptus, and Io" p. 15. As the author points out Greeks classified people by nationality rather than by skin color and "Herodotus refers just once to the skin color of the Egyptians" p. 21. Lefkowitz believes the Greeks called black Africans "Ethiopians." The question of Egyptian influence (or other Mediterranean civilizations) on certain aspects of Greek culture that Bernal refers to his book is undeniable, according to Lefkowitz but to assert that Greek classical civilization traces its roots to Egypt and Phoenicia is preposterous. To suggest some conspiracy theory about "European scholars who wished to give priority to the contribution of Northern peoples like themselves, is to exaggerate wildly" Lefkowitz believes. p. 13.

In a concise and brilliantly written and organized concluding chapter, Guy Mac Lean Rogers, the other co-editor of the reader identifies eight most frequently recurring questions in Bernal's *Black Athena*. On the basis of the evidence presented by the various contributors of this volume she summarizes the answers to these eight questions. A summary of these answers is presented by Rogers in a form of question and answer based on the evidence presented by the contributors.

A summary of the summaries by this reviewer will give the reader a clear picture of the major issues dealt both in *Black Athena* and *Black Athena: Revisited*. The eight questions and the answers are:

(1) *Who were the Ancient Egyptians?* The evidence on this question is that the "population of ancient Egypt was distinct

and basically Egyptian from the Neolithic period right up to the historical times." p. 448. Therefore according to Rogers, Bernal's contention that Egyptians were Africans is inaccurate.

(2) *Were the ancient Egyptians Black?* Issues of color were not part of "the conceptual world of ancient Egyptians and Greeks." In fact, "color terms did not carry the stigma of inferiority similar to that associated with color terms in postclassical societies which have subjected darker skinned peoples to terrible forms of discrimination on the basis of the color of their skin" p. 448. The evidence shows that the Egyptians were either Black or White and one of mixed pigmentation. Indeed, "the Egyptians were the Egyptians" p. 448. To describe them otherwise is historically inaccurate and misleading, the authors believe.

(3) *Was Egypt African?* "The archaeological evidence of African Kingdoms south of Egypt suggests distinctly different cultures that were often in conflict with Egypt" p. 449. Indeed, Bernal in his *Black Athena* has nothing to say about the entire and diverse continent of Africa.

(4) *Did the ancient Egyptians or Hyksos colonize Greece?* In *Black Athena* Bernal claims that Greece was colonized from Egypt twice. According to the best evidence available the authors believe no historical and archaeological records support the idea of Hyksos invasion and colonization of Greece (Argolid). p. 449.

(5) *Did the ancient Egyptians and/or Phoenicians massively influence the early Greeks in the areas of language religion, science, and/or philosophy?* The contributors to the volume agree that with the exception of their alphabet that the Greeks borrowed from the Phoenicians no other influence in language, religion, vocabulary, phonetic similarity, and grammar parallelisms were found in historical Greece. Likewise, in the area of religion, Egyptian and Canaanite deities were never worshiped in Greece in their indigenous forms or any evidence has been found of pervasive influence in the area of cult.

In the areas of Egyptian influence on Greek mathematics, astronomy, and medicine, many of the authors believe Egyptians did influence the Greeks. However, the Greek achievements especially in mathematics and medicine by far surpassed the Egyptians and were quite distinct and original p. 450. In the area of trade, a number of contributors believe that there was a definite influence of the Mediterranean cultures in early Greece but the principal axis of that influence was not Egypt and Phoenicia but Babylonia which was much more influential in the near East as a whole than Egypt p. 450. Indeed, many scholars in this reader agree that there is an increasing evidence of Minoan and early Greek influence on Egypt and Palestine. In other words, the cultural diffusion was not a one way street p. 450.

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(6) *Did the Greeks believe that they were descended from the Egyptians and the Phoenicians?* The evidence shows that there were rival traditions at different times for different reasons. All these traditions were, according to the authors, "competitive subjective ethnicities" p. 450. For example, the poets and historians emphasized the *autochthony* of Athens in contrast to the alleged foreign origins of rival city states. In short, "Greek myths of ethnic origins did not bear unmediated, literal truths about the origins of the Greeks" p. 450.

(7) *Did eighteenth and nineteenth century scholars obscure the Afro-Asiatic roots of classical civilization for reasons of racism and anti-Semitism?* The majority of those scholars who downplayed the influence of Egypt and Phoenicia on Greece did not do so because of racism but saw little evidence for the kind of massive influence that Bernal has asserted in his *Black Athena*. According to the authors the evidence strongly suggests that Greek civilization was fundamentally different from the civilizations of Egypt and Phoenicia. The Greek language is considered an In-do-European language and therefore distinct *visa-vis* other European and Near Eastern languages.

(8) *Are the scholarly methods of Black Athena credible?* The contributors findings support the views of archeologists, linguists, historians, and literary critics who have expressed serious reservations about the scholarly nature of Bernal's methods used in *Black Athena*. In short

this important edited Volume is an indictment of Bernal's *Black Athena* and the coeditors of this volume call upon "Bernal to reject publicly, explicitly, and unambiguously any theories of history which conflate race and culture" p. 453. In the final analysis the contributors set forth a pluralistic model of scholarship that encompasses different civilizations of the world without seeking a single time of cultural evolution. The authors of this volume attempted to show ancient or modern for that matter cultures and civilizations "must be studied simultaneously not for what these cultures contributed to the Greeks or to any society but for their own sake in a truly pluralistic fashion" p. 453. This important volume is a must for the specialist and non-specialist alike.

It is highly readable and scholarly. In addition, the volume provides an excellent bibliography and indexes of personal names, places and peoples, and subjects at the end of the reader. I will highly recommend for classes in humanities, classics, ancient cultures and civilizations of Near East and Greece, Western civilization, archaeology, anthropology, political and social theory, and for libraries, museums and the educated general public.

Bernal's assertions in *Black Athena* are rejected as unscientific, ideological, and counter-productive. This volume is a vindication for Greek civilization which only the amateur and naive can question the legacy and the tremendous contribution that ancient Greece made to the western world.

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# METEOROLOGY PLUS...

By IRIS LILIS

Meteorology is the physical and chemical science of the atmosphere, the science of things above the air and the things in the air.

So says the Encyclopedia Britanica. It also says that the words *meteora* and *logos* come from the Greek (not surprising, as a majority of scientific names come from our illustrious ancestors, God rest their souls). The encyclopedia also emphasizes that the phenomena in the air call for special studies such as that of ionospheric physics within the broader framework of meteorology. Yet, very little is known of the fact that weather has been a primary concern of mankind since before the dawn of civilization. This fact is reflected in fragments of the earliest writings and the existence of numerous ancient deities associated with various weather phenomena. The earliest known systematic treatises on meteorology are the famous *Meteorologica* of Aristotle (384-323 B.C.) and the writings of his pupil Theophrastos on winds and weather signs. Until the seventeenth century there had been no advance in the search of these phenomena. Slowly, with the invention of instruments, meteorology became a science. In America during the first quarter of the eighteenth century the "first civilized American snatched the lightning from the skies." Of course, he was Benjamin Franklin.

The last quarter of the twentieth century came. Meteorology not only developed into a major science, but with the projection of radio and television became part of every day life. All major channels have their own weatherman, most of them professional meteorologists.

Now, in Greece there is an old saying that wherever in the world you lift a stone a Greek is bound to be found under it. It holds true in every field. Meteorology could not be left out. Turn to Channel Fox 5 at ten o'clock weekdays and you will face a young, debonair, charismatic weatherman. His name is Nick Gregory. And he is Greek

by blood and tradition.

Of course he was born in the United States. And so was his father. And his mother. So what? In generations past the most prominent Hellenes who fought the Greek independence had never set foot in the country. Ypsylantis, Skoufas, Capodistrias, and the illustrious benefactors, Averoff, Tositsas, Gennadios, to name only a few, considered the tradition of their an-

cestors as a God-sent gift and took pride in proclaiming it to the world. Nowadays that thinking has become obsolete. The only thing remaining is to run across individuals who acknowledge their descent and take pride in it. Nick Gregory is one of them. He makes no bones about telling you that he is of Greek ancestry. He speaks the language like (almost) a native. Of course, his first school years were spent at



*Hey Nick! What will the weather be like tomorrow?*

Greek school. But again, how could it have been otherwise? He is the son of the most beloved and respected cleric of the Orthodox Church in New York City, the flamboyant Father Gregory!

Father Gregory's parents originated in Broussa, the ancient Ionia in Asia Minor. When the family migrated to the United States, their traditions and pride in their ancestry came with them. Detroit was the city where they settled and where the good Father Gregory was born. He grew up and developed strong beliefs in Orthodoxy and Hellenism together with the American sense of practicality and enterprise. He proved it up to this day as he combines his clerical responsibilities with his strong acumen in business. At a very young age, Father Gregory met Anna, a charming young girl also from the same part of his parents' world and who carried the same traditions of the old country. Probably her background was responsible for the dignity and kindness that made her an extraordinary Presbyteria.

Little wonder that the two sons of the couple, Andreas and Nick, grew up with the advantages of their American education combined with the traditions of their parents. To their credit, both young men married Greek blood. There is little doubt that the Gregory third generation, Andreas' daughter and Nick's shortly expected first child, will follow the tradition.

But let's go back to meteorology.

Sitting at the conference table of FOX 5 television, in the grandiose building on Manhattan's East Side, Nick Gregory, the top meteorologist of the station, responded with willingness and humor to my curiosity.

"Weather must have been in my blood," says the young weatherman. "Since I was a very young child, five years old or so, I had a fascination with storms, where they came from, where was the rain standing before it came down, why was the snow white? I kept on wanting to learn more. Certainly, I must have been a pest to everybody around me, asking questions to no end. As I grew up my interest did not diminish. If nothing else, it became more pungent. I used to watch religiously the famous, at that time, weatherman Tex Antoine, the one who made weather a profession and with time a "must" at every cable and radio station. I believe that even at

that time I was convinced that a weatherman announcer was what I really wanted to be."

And so he did. Even in high school at age seventeen, Nick managed to get a volunteer job at CBS in the weather department.

"So, I got my firsthand idea," says Nick, "how the weather channel worked behind the scenes. Also the time and the concentration needed to produce a five-minute information. The more I learned the more fascinated I became."

To this day and after reaching the highest echelon of his career, Nick talks enthusiastically about the "behind the scenes" of his work. So much so that he offered to take me to his office and show me all the paraphernalia that produce what television audiences watch every night. Maps, charts, graphics, computers, name it, and you will find them in a weatherman's atrium. Nick explained the use of each of them. He explained with emphasis, but this writer, who would not mind a zero in science, would be incapable of transmitting the very elaborate (and confusing) work that is done every day to follow the ballad of the clouds. I am only pleased to have learned that there is a National Weather Station in Pennsylvania to which all stations subscribe and by computer get a weeks' prognostics. If the result is right or wrong, it is a matter of the meteorologist of the station. Hence, we go back to Nick with a few more questions.

At age 21, Nick Gregory got his B.S. from Lyndon College in Vermont, the foremost meteorological school to be found. He was ready for Georgia Tech and his master's. But studying even at that university was not enough for this enterprising youngster. He managed to get a weekend job with CNN, also stationed in Atlanta. Three years later, with his diplomas and his experience, he was ready for promotion. It so happened that at that time, Fox 5 Television was on the lookout for a full-time weatherman. The best was available. Nick got the job, and the rest is history.

But not entirely.

The year was 1986. Two years later Fox five added a radio station. No radio station would be without a crack-of-dawn report of the news, and no news could be complete without a weather report.

So 5 a.m. is the hour at which Nick has

his first cup of coffee. Luckily arrangements were made by the company to have the weather transmission on 106.7 FM from the weatherman's home in Westchester County.

An early lunch allows him to catch up with his sleep, as by 4 p.m. he has to drive to Channel 5 to prepare his presentation for the 10 o'clock news.

I could not leave FOX 5 without satisfying my curiosity. It has nothing to do with the weather. Besides being one of the top meteorologists in the country, Nick Gregory is a fashion plate. I asked if his wife Cathy is responsible for his grooming.

"I listen to her," said Nick. "But bear in mind that the channel gives special allowance for their announcer's wardrobes .."

Some enviable job indeed . . .!!!

---

## Tenafly Cathedral Honors Expansion Program Principles

Two principles of the Tenafly, N.J., Cathedral of St. John The Theologian's Continuing Expansion program, Gary S. Hurban, P.E. and Jerry G. Zurlini, were honored May 8th by the church's Construction Committee during a dinner held at Charlton's restaurant in Manhattan. Hurban is the site engineer while Zurlini is the site contractor for the Expansion program, having served continuously for 16 years until 1993.

The event served as a catalyst for the reactivation of the Gymnasium project of the church's Expansion program and to that end, the Gymnasium Charitable Trust Fund Trustee Michael Parlamis, contributed that evening the sum of \$10,000.00. This amount represents a portion of his total pledge of \$250,000.00, towards the completion of the Peace Memorial Gymnasium. Projected completion date for the decoration of the Gymnasium is 1998. A Grand Opening event is scheduled to take place late the following year.

Sponsors of the dinner event were the Construction Committee's members Michael Parlamis, Chairman, George Jameson, Co-Chairman, James Hondroulis and Eugene Ferranti, members.

# EYE ON THE COMMONWEALTH

## THE JUSTINIAN CENTRE

By Dr. John Xanthopoulos

Noted historian Sir Dimitri Obolensky (Oxford University) defined the Byzantine Commonwealth, in historic terms as those nations of Eastern Europe and the Near East which moved in the cultural and political orbit of the East Roman/Byzantine Empire centered at Constantinople. At its height, the Byzantine world encompassed all of the Middle East and much of the Mediterranean world, and later most of Eastern Europe and the Eurasian plain. Although the Byzantine Empire was destroyed in 1453, much of its political legacy was passed on to both the Ottoman and Russian Empires.

Today, many Western analysts are beginning to understand that complex developments in both Eastern Europe and the Near East cannot be understood without proper reference to the Byzantine inheritance. Many events in the region can only be understood, as Robert Kaplan, author of *Balkan Ghosts* noted, with reference to "memories and events that are central to the Byzantine and Ottoman legacy." Moreover, the creation of multinational organizations such as the Black Sea Economic Cooperation zone, which brings together Azerbaijan, Armenia, Georgia, Turkey, Greece, Bulgaria, Romania, Moldova, Ukraine, and Russian, highlights the continuing economic and political importance of the geopolitical

area encompassed by the old Byzantine Empire.

The goal of this newsletter will be to report on trends and developments in the world of the Byzantine Commonwealth, as well as to plumb the history of the region for potential solutions to current problems. Encompassing the circle of nations from Egypt and Ethiopia through the Middle East into the Balkans and Eastern Europe, the "Byzantine Commonwealth" is, in Kaplan's words, "the eternal sieve, through which the assaults of the East on the West and the West on the East must pass" By paying greater attention to this region as a distinct entity, rather than as an appanage to other areas such as Western Europe, greater understanding of current political and economic developments underway in places such as Ukraine or Turkey, and with that, a better realization of American and Western interests in the area, can be achieved.

### Peace in Jerusalem: A Lesson From History

One of the biggest stumbling blocks to peace in the Middle East is the question of Jerusalem. Israelis maintain that the unified city of Jerusalem in its entirety is solely the capital of Israel, while Palestinians view East Jerusalem as falling within the patrimony of the Arabs. Can these disparate claims be reconciled within the

context of the peace process?

History does provide an answer. Amidst the bloodshed of the Crusades, two rulers were able to reach a peaceable accord concerning the status of Jerusalem without shedding a drop of blood. On February 18, 1229, the German Emperor Frederick and the Egyptian Caliph al-Kamil signed a Treaty in which Frederick was recognized as the sovereign of all Jerusalem (he was subsequently crowned king in Jerusalem on March 18th). Frederick, in turn, guaranteed the complete autonomy of the Muslim quarter of the city; while part of his kingdom and remaining a part of Jerusalem, the Muslim districts remained under Muslim rule. The final clause of the Treaty provided for Jerusalem to remain unfortified. Despite opposition from both Christian and Muslim extremists, the Treaty lasted for fifteen years, and Jerusalem was captured in 1244 not by the forces of the Caliph, who continued to honor the treaty, but by the Khorawsm Turks.

With two groups again claiming sovereignty over the Holy City, it would seem logical that the solution that the Crusaders and the Muslims were able to reach in 1229 might once again proved workable -- finding a formula in which the claims of both sides could be honored which maintaining the unity of Jerusalem. The



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claims of both Israelis and Palestinians to Jerusalem do not have to be mutually exclusive.

### Persecution in Slovakia

Eleven centuries ago, missionaries from the Patriarchate of Constantinople brought Christianity to the Czecho-Slovak lands. Today, their spiritual descendants are paying a price for their loyalty to Constantinople.

Most Slovaks are Roman Catholic, but a significant number of Orthodox Christians reside in Eastern Slovakia. Since 1991, however, nationalists in the Slovak government, both at the national and local levels, have increased the pressure on non Catholics in the country. Most of the 270 Orthodox parish churches have been confiscated by the government and turned over to the Catholic Church, even when a majority of parishioners have expressed a desire to remain Orthodox. The seizure of orthodox properties contravenes the stated policy of the Vatican, which in 1990 decreed that disputed properties should be jointly administered by Catholics and orthodox, or, if this is not 1990 decreed that disputed administered by Catholics and feasible, that both communities share the burden of locating new facilities so that both Catholics and Orthodox can have a place of worship. Instead, many local governments in Slovakia have taken measures to prevent Orthodox congregations from acquiring new properties to construct churches, to replace those lost to the Catholics. One American observer concluded: "We need to remember that democracy is still not all-inclusive in Slovakia."

The persecution of the Orthodox Church in Slovakia is important not only as a matter of religious freedom or human rights, but also because Slovakia is currently making overtures to join NATO and the European Union, on the basis of its "Western" and "democratic" values. The treatment of the Orthodox of Slovakia, therefore, is an excellent test case of the progress Slovakia is making toward achieving a truly democratic society.

### Eastern Christendom Without Christians

As Christianity prepares to celebrate its Third Millennium, it is faced with the real prospect that in the lands where Christianity began, no Christians will remain -- at all. Three of the most historic places in the Christian world -- Jerusalem, the regions of southern Turkey around Antioch

-- the place "where the Disciples were first called Christians", and Istanbul (Constantinople) -- for a thousand years the center of the Christian world -- are seeing their Christian populations - Orthodox and Catholic -- dwindle.

Patriarch Maximos V, Greek-Catholic Patriarch of Antioch and Jerusalem, laments the exodus of Arab Christians from the Holy land. Bethlehem has seen its Christian population halved in the last twenty years, and towns in Galilee that once had a Christian population are now effectively de-Christianized. Christians are leaving both Israel proper and the West Bank due to political turmoil, the lack of economic opportunities, and because they feel trapped between an Israeli state which views them as alien (on account of being Arabs) and some Islamic radicals within the Palestinian community which distrust them on the account of their Christianity.

Arab and Syria Christians in Southern Turkey, as well as their Greek brothers and sisters in Constantinople, continue to face harassment from the Turkish government and local officials. Despite guarantees written into the Turkish Constitution (and part of Turkey's international obligations), Christians face restrictions on their ability to freely organize their communities and engage in educational and pastoral work. The Orthodox seminary in Halki has remained closed for over twenty years by order of the government, and the Syrian school in Southern Turkey now has few students or teachers. The govern-

ment also places extreme pressure on Arabs and Greeks to emigrate. The Greek Orthodox community in Istanbul, for example, has dwindled from 50,000 in the 1950's to some 3000 today.

It has proven nearly impossible for expatriates and refugees to return to their homes in Turkey or the Holy land, thus preventing these communities from being replenished, and often restrictions are placed on the abilities of foreigners belonging to the Orthodox or Eastern Catholic Churches to receive education or be stationed in institutions belonging to them in these areas.

Efforts need to be undertaken to ensure that the rights of the native Arab and Greek Christians are being fully respected, and that no undue pressures are being placed on them to emigrate from these historic cradles of the Christian faith, which are their native lands.

### The Turkish Republic and Religious Freedom

By international law, Turkey is bound to protect the rights of its citizens to full religious freedom. In Article 37, Section III, of the 1923 Treaty of Lausanne, the Turkish Republic stated that these rights "shall be recognized as fundamental laws, and that no law ... shall conflict or interfere with these stipulations."

In particular:

"All inhabitants of Turkey shall be entitled to free exercise, whether in public or private, of any creed, religion, or belief." (Article 38).

"Turkish nationals belonging to

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non-Moslem minorities will enjoy the same civil and political rights as Moslems." (Article 39)

"The Turkish government undertakes to grant full protection to the churches, synagogues, cemeteries, and other religious establishments of the minorities. All facilities and authorization will be granted to the pious foundations, and to the religious and charitable institutions of the said minorities." (Article 42)

The Turkish government is not being asked to assume any new obligations, but to honor, in practice, these commitments to the 80,000 Arab and Syriac Christians in the south and the thousands of Greek and Armenian Christians that remain in Istanbul. This would clearly demonstrate that the Turkish government is serious in its commitment to democracy and genuine pluralism. As a long-standing ally of Turkey through the NATO alliance, the United States should do all in its power to assist in that process.

### Slobodan Milosevic: A Sketch

Although he has gained much international notoriety as a result of the wars in Yugoslavia, Serbian President Slobodan Milosevic remains, for the most part, an unknown figure in the West. Milosevic was born in Montenegro in August 1941, the son of a Serbian Orthodox priest. As Leonard Cohen noted, he is "a child of the revolution", growing up in the years

that the events which defined Tito's Yugoslavia -- World War II, the break with Stalin, and the institution of "workers' self-management" - took place. A 1964 graduate of Belgrade University's Law Faculty, Milosevic held a variety of positions, including one as economic advisor to the mayor of Belgrade, and general director of a natural gas enterprise. In 1982, he became a full time official of the Yugoslav League of Communists (he had become a member in 1959), and in 1984 chair of the Party organization for Belgrade.

Milosevic quickly became noticed as an assertive spokesperson for Serbian interests within the Yugoslav federation, building on Serbian grievances with the 1974 Constitution, which, among other things, had raised Serbia's two autonomous regions, Vojvodina and Kosovo (which since 1945 increasingly had become dominated by ethnic Albanians) to equal seats with Serbia in the federal presidency. Milosevic also began a crusade against corruption in the federal party and government bureaucracy, maintaining that the system of yearly rotation based on ethnicity created conditions for graft by allowing officials to avoid scrutiny.

Unlike other Communist leaders in Eastern Europe in the 1980's, Milosevic sought to mobilize the ordinary citizen against the bureaucratic elite, rather than

to confine politics within the Party apparatus. mass mobilization, under the label "ulichna demokratija" (street democracy), was an integral part of Milosevic's rise to power, where popular pressure was used as a tool by Milosevic to remove the "old guard" within the Serbian Communist Party. In 1986, Milosevic became Party chief for all of Serbia, and by the Eighth Session of the Central Committee of the Serbian Communist Party in September 1987, he had managed to remove many of the older figures in the Serbian party and government.

Like Boris Yeltsin in Russia, Milosevic was able to attract many prominent intellectuals into his circle, among them Dobrica Cosic (who later served as President of Yugoslavia). The "Milosevic Commission", which was set up in 1988, advocated some market reforms for the economy and some liberalization of the political system. From the mid-1980's onward, however, Milosevic the reformer increasingly gave way to Milosevic the Serbian (as opposed to Yugoslav) nationalist leader, especially following a spring 1987 speech given at Kosovo Polje, the site of medieval Serbia's destruction by the Ottoman Turks. Capitalizing on the fear of Albanian nationalism in the region, Milosevic proclaimed to a Serbian crowd, "No one will be allowed to beat you!" These remarks, initially meant to assure the local Serb minority of support, soon took on a greater import, that Milosevic, unlike previous Serbian leaders within Yugoslavia, would forcefully assert Serbian interests within the Yugoslav federation. One of the first signs of this was action taken by Serbia under Milosevic to reassert direct control over affairs in the two autonomous regions of Kosovo and Vojvodina. Increasingly, Serbia also began to demand greater centralization within Yugoslavia, particularly in economic areas, as Milosevic maintained that the devolution of power from the federal center to the republics in 1974 was a key component of the economic crisis which beset Yugoslavia in the 1980's.

Fear of Albanian nationalism in Kosovo, resentment against the Titoist system for balancing Serbian and non-Serbian interests within Yugoslavia, anger at widespread corruption, and hope for economic reform -- all of these were the impulses tapped by Milosevic in his rise to power. His strategy of mass mobilization culminated in a November 1988 rally in Bel-



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grade attended by up to 1.3 million Serbs, not only from Serbia proper but from all over Yugoslavia -- the largest political gathering of its typed in Yugoslav history. His simultaneous appeal to nationalism and reform meant that Milošević was able to build a genuine, grassroots, popular base in Serbia, so that Milošević - alone of any pre-1988 Communist leader in Eastern Europe -- held on to power even after the "Revolutions of 1989" brought down communist regimes throughout the area, formally becoming President of Serbia in 1989 and winning reelection in December 1992.

The political crisis which ultimately destroyed the Yugoslav Federation came about because first Milošević, and then others after him (notably Franjo Tuđman of Croatia) broke the mold of post-World War II Yugoslav leadership, which mandated that Yugoslav-wide leaders downplay their national origins and find consensus solutions. Milošević refused to be either a Serbian leader whose focus remained limited to his own republic or to create a pan-Yugoslav consensus crossing republican and ethnic lines. Instead, he portrayed himself as the head of the Serbian community throughout Yugoslavia, which, since it was numerically the largest group, should enjoy the "leading role" in Yugoslavia (in place of the defunct League of Communists), and he maintained himself as a figure in Yugoslav federal politics not by virtue of creating a crossethnic coalition, but as the undisputed *Serbian* leader. The inability of Yugoslav leaders to reconcile the Milošević's vision of a Serb-dominated Yugoslavia with Slovenian Party chief Milan Kucan's call for an asymmetric and loose federation among the republics led to the political collapse of the Yugoslav federation,

which Milošević's techniques of mass nationalist mobilization undermined the Titoist system of managing conflicts through elite negotiations. Thus, the seeds of the present conflicts were sown.

### **What Is the Justinian Centre?**

The Justinian Centre is an organization of young American academics and professionals who trace their heritage to eastern Europe or the Middle East and are interested in ensuring that important developments in their respective "Old Countries" are given proper attention. In particular, the Centre seeks to educate the broader public about the rich cultural and historical heritage of the peoples of the Eastern Mediterranean and Eastern Europe.

The Centre's Director, Nikolas K. Gvosdev, is a graduate of Georgetown University's School of Foreign Service and was Research Director at the Washington Office of the Congress of Russian Americans. He was awarded a Rhodes Scholarship in December 1991 and received a Masters' Degree in Russian and East European Studies and a Doctorate in History from St. Antony's College (Oxford University). Dr. Gvosdev conceived the idea of the Justinian Centre after extensive visits to Eastern Europe and the Near East demonstrated that crucial aspects of the heritage of the countries of the region were being ignored in Western academic and political circles.

### **The Need For An Orthodox Caucus: A Proposal**

#### *I. Purpose*

The Orthodox Caucus would act as a non-partisan forum for Orthodox Christian Members of Congress, other interested Members of Congress, and Orthodox Christians serving in the Executive

Branch, to act jointly on issues of concern facing Orthodox Christians in America and would focus attention on the plight of Christians in other countries, particularly when communities abroad are facing persecution or harassment.

Currently, six members of the current Congress themselves as belonging to one of the Orthodox Churches:

#### *In the Senate:*

The Honorable Spencer Abraham  
The Honorable Paul S. Sarbanes  
The Honorable Olympia J. Snowe

#### *In the House of Representatives:*

The Honorable Michael Bilirakis  
The Honorable Barbara Rose Collins  
The Honorable George W. Gekas

#### *II. Goals*

The Orthodox Caucus would seek to achieve the following goals:

-- Bring to the attention of the full Congress the concerns of Orthodox communities in America for the welfare of their coreligionists abroad, who may be suffering harassment or persecution for their religious faith.

-- Focus the attention of the relevant Committees of the Congress to specific events (for example, the persecution of an Orthodox community in a country receiving foreign aid from the United States)

-- Ensure that the views and outlook of the Eastern Orthodox Churches, to which six million Americans belong, is brought into the public debate on the issues of the day, to complement and augment the discussions and aid in the search for viable solutions.

#### *III. Areas of Concern*

Many Orthodox Christians find themselves living as minorities in various countries around the world. While in some countries, such as the Czech Republic of

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Lithuania, Orthodox Christians, although part of a minority, are full and equal citizens along with members of the majority faiths, in others, Orthodox Christians can face anything from petty harassment to sustained and systematic persecution. The following lists highlight several areas of concern:

The rise of nationalism in Eastern Europe following the collapse of communism has placed Orthodox communities in jeopardy in countries where Roman Catholicism has been identified as a key component in the national identity. Orthodox Christians in Poland, who form about five percent of the population, have faced harassment in the past; in 1991 a major Orthodox religious center was destroyed by arson. Many schools have reintroduced compulsory Catholic religious education and prayer. In Slovakia, the government has taken action to deprive Orthodox communities of their church buildings and properties and have turned them over to the Catholic Church, even when a majority of parishioners have desired to remain in the Orthodox Church. In Croatia, where Catholicism is used as a badge of distinction from the Orthodox Serbs, there have been reports of vandalism and destruction of Orthodox churches and monasteries, and the main Orthodox cathedral in Zagreb was damaged by a bomb attack.

Islamic fundamentalism also poses a serious challenge to the well-being of Orthodox communities. In Egypt, both Greek and Coptic Orthodox Christians face impediments to the free public exercise of their religion and to the full benefits of citizenship. Orthodox communities in sub-Saharan Africa are also vulnerable. In the Holy Land, Orthodox Christians are caught in the middle: Orthodox individuals and institutions on the West Bank and in Jerusalem must not only deal with the pressures generated by the Israeli occupation but also with the growing hostility, as exemplified by Hamas, of militant Islamic movements. Orthodox Christians in India likewise are threatened both by Islamic and Hindu fundamentalist movements. Unfortunately, Orthodox Christians in these areas cannot even count upon the assistance of other Christian groups, who often see the distress of the Orthodox as an occasion to proselytize, a practice which even American groups engage in.

Finally, the fate of the Greek Orthodox Christians in Turkey and Cyprus can-

not be overlooked or ignored. Despite international guarantees and treaties, the Ecumenical Patriarch in Istanbul continues to face restrictions on his activities in violation of agreements signed in 1923 and after guaranteeing his freedom of travel and the right of the Orthodox to maintain churches and educational institutions. The division of Cyprus has resulted in the de-Christianization of the northern part of the island.

#### *IV. Steps to be Taken*

Obviously, Orthodox Members of Congress have an obligation to all members of their district, not simply the Orthodox ones. In some cases, the United States may have an overriding security or economic interest in maintaining good relations with a country which may also be mistreating its Orthodox population. Nevertheless, there are some concrete measures which can be taken, such as:

-- Raising questions in the relevant Committees of Congress and posing such questions to the relevant members of the Executive Branch, as to the treatment of Orthodox minorities in other countries. Such action sends a clear signal that the United States is interested in the fate of Orthodox minorities. Clear and vocal statements by members of Congress would dispel the notion, held by some in Eastern Europe and other parts of the world, that the United States is prepared to ignore violations of the rights of Orthodox minorities.

-- Investigating the use of government funds given to private charitable organizations, to ensure that groups given such funds do not discriminate against Orthodox Christians or attempt to use financial leverage to induce Orthodox Christians to abandon their ancestral religion and become affiliated to another denomination.

-- Encouraging greater support by the US government of Orthodox voluntary groups as channels for the disbursement of humanitarian aid in primarily Orthodox regions of the world.

-- Whenever possible, linking American foreign aid to countries with Orthodox minorities explicitly with the status and treatment of those minorities.

#### *V. Strategies*

There are several ways that the Orthodox Caucus could take shape. One way would be for each Member of Congress to assign one or more members of staff to tracking the issues, and maintaining links with their counterparts in the other Offices. The Orthodox Members of Congress could create a formal organization and assign a permanent staff. Links could also be created with the representatives of the Orthodox-ethnic lobbies in Washington and heads of the Orthodox Churches in North America. What is necessary, however, is for steps to be taken to make the Orthodox presence in Washington overt. In Europe, an Inter-Parliamentary Assembly has been created to unite Orthodox parliamentarians from the European countries. Historical experience has shown that no one else will champion the cause of oppressed Orthodox communities except Orthodox Christians themselves. By complementing the European effort, whether by creating a formal or an informal association, of Orthodox Members of Congress, will only help to strengthen the Orthodox effort to prevent more Orthodox churches from being destroyed, and more Orthodox men and women the world over from being harassed, attacked, or driven from their homes. The 20th century was the greatest disaster for Orthodox Christianity since the lifting of the Ottoman yoke. Let us

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ensure that the new millennium brings peace for the long-suffering Orthodox Church.

### Conclusion

My good friend and colleague George Matsoukas, excitedly called me up and announced that in the Orthodox community there is a new idea afoot. This was my introduction to the world of Dr. Nikolas K. Gvosdev, and his concept of a Byzantine cultural and religious commonwealth.

After a meeting with George Matsoukas and Dr. Gvosdev, I decided that the idea has merit, and should be introduced to the Greek-American faithful. Having said that, it is almost unbelievable that Dr. Gvosdev would try to put in place a Byzantine commonwealth in a world that is increasingly and relentlessly becoming more humanistic, multicultural and global on the one hand, and on the other hand is becoming violently fractious, along religious and ultra-nationalistic lines.

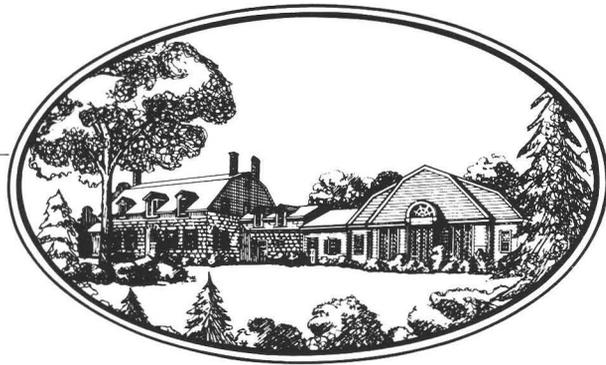
Is there a purpose for a Byzantine commonwealth and the Justinian Centre whose name connotes justice and impartiality? Will anyone take the previously stated ideas seriously? Will people understand and comprehend the noble intentions of Dr. Gvosdev? Will people stop playing the games of Byzantine politics? Will the official Orthodox Churches permit the Centre to flourish? Will nationalistic/religious functions allow the Centre to survive? Is Dr. Gvosdev our modern version of the MAN FROM LA MANCHA? My guess is that noble ideas die quiet deaths. People will supply lip service to the Justinian Centre and in reality remain apathetic or polemical, entrenched in their own nationalistic/religious caves.

The only way the Justinian Centre will actually achieve fruition permanency is for all Orthodox Christians to subscribe to the ideas, concepts and ideals of the Orthodox Christian Laity, and its concepts on the worldwide dimensions of Orthodoxy.

For more information on the Centre, please contact:

Dr. Nikolas K. Gvosdev, Director  
The Justinian Centre  
2001 North Andrews Avenue  
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# ATHENAGORAS CAVVADAS

First Dean of Holy Cross, Bishop of Boston, Archbishop of London

By Fr. JOHN A. LIMBERAKIS

Archbishop Iakovos recently unveiled the bronze bust of Bishop Athenagoras Cavvadas on the campus of Hellenic College/Holy Cross School of Theology in Brookline, a suburb of Boston. Cavvadas was the first dean of Holy Cross originally established in Pomfret, Connecticut, back in 1937. At these ceremonies which were combined with commencement exercises atop of the so called Holy Hill, as its graduates have come to refer to their alma mater, affectionately, where the school was relocated in the mid-forties, His Eminence extolled Cavvadas, so did Fr. George Papadeas of Daytona Beach who spoke on behalf of all those of his fellow-priests who studied under this great churchman, and in the name of the society of the Retired Clergy of America which underwrote the project.

As a tribute to Cavvadas, it behooves us to recall those first formidable years when God was deciding the course of our church in America. Little did we realize that that small, almost unnoticeable little school, hidden in those peaceful hills, would play such a major role in the shaping of our church in the decades ahead. Many have identified it as the lifeblood of the Archdiocese of N&S America. Indeed, it was just that. Read on.

As we now look back to assess the growth and development of that school of theology, it is obvious that it was the work of Divine Providence. It began as a two-year preparatory school that would



*Bishop Athenagoras Cavvadas Founder of Holy Cross Pomfret, Connecticut 1937.*

---

*Father Limberakis is currently pastor of St. Sophia's which was recently relocated at the gateway to Valley Forge. Upon his graduation in 1948 he served as the secretary of Bishop Cavvadas and general office-manager of Holy Cross, until he was married the following year, and was ordained. He will celebrate his 48th priestly anniversary on the feast day of the Archangels this November.*

train its young men for their studies abroad, either at Halki or the University of Athens. God had other plans. Shortly after its founding, WWII broke out; all contact with Europe would cease. Gone were the dreams of seminarians completing their training in Constantinople or Athens. From a two-year preparatory

school, with each passing year of the war, so did Holy Cross expand its curriculum, until such time that the seminary was able to culminate its basic theological course-requirements at the end of the fifth year of enrollment. Seminarians were deemed prepared enough to be ordained and assigned to parishes across America.

The first commencement exercises were held in Pomfret early summer of 1942; this writer remembers well. He was just 15, accompanied by his parents, his brother and little sister. They had taken the train from Boston that morning to attend those first exercises. So did thousands more from Worcester, Springfield, New Haven, Hartford, New York City and from various points of New England. The audience accommodated beneath huge tents listened spellbound as each of that small graduation class was introduced at the podium to offer his homily, spoken in impeccable Greek. Mind you, they were all American born. Courses during that first decade were taught exclusively in Greek. Comprehensive examinations were taken in Greek; they lasted for three hours. When you took Patrology exams, you didn't merely cover that semester's assignments, but the entire three-year course of studies. There was a European atmosphere about it. The instructor sat behind his desk, on a platform, overlooking the entire class. Students rose to their feet upon the arrival of the professor; greeted him in unison, before resuming their seats.

This was Cavvadas. He set the pace. His word was final. He was a perfectionist. He demanded the best from his students. As dean, he was accountable to the Archbishop of N&S America who at the time was known as the other Athenagoras, this one destined to become Ecumenical Patriarch of Constantinople in the days of President Truman. Was Cavvadas a disciplinarian? Was he truly a father-image to us all? A genius by his own right? An exacting liturgist? A professor of uncommon acumen? One who took personal interest in the progress of each of his students? A fierce apologist of our sacred heritage, one who would imbue his charges with the "fire" of the Holy Spirit? Ask some of his students who over the last few years have now begun, one-by-one, to withdraw from active service having reached retirement age. These Pomfret students who studied under this great churchman are the real pioneers of the Church in America; they were trained to be staunch defenders of our heritage, to be altruists in dealing with parish councils. They were imbued with a sense of mission, a sense of deep spirituality. They were sent forth to serve, and to serve their

fellow man, to serve their congregations wherever they were assigned. Soldiers of the faith. To revitalize their parishes, to relocate and erect hundreds of churches across the land. This was the new breed, the American-born priest. Soon they would be joined by students selected in Athens, provided scholarships to study here. Cavvadas went to Athens to do the interviewing himself. These new seminarians were hand-picked. Cavvadas achieved the blending of the Greek with the American in preparing priests for the future. You see the results today.

Who was this visionary priest, the one who would assume such a dominating role in the affairs of the early history of the church in America? Whose input would contribute not only to the very survival of the church here but its triumph? This brilliant ecclesiastical physiognomy who has now gone down in history was born on the Isle of Corfu in 1877 (*Thriskeftiki & Ithiki Enkiklopedia*, Vol. I, Athens 1992, p606ff.), was baptized Alexander, the son of Godfearing parents. After his rudimentary education, he went on to the University of Athens/School of Theology, and graduated with the class of 1909. He was ordained at 32. Shortly thereafter

providence summoned him to assume the Holy Trinity parish in San Francisco. When people are thinking of slowing down and retiring, he accepted a call to become the first dean of Holy Cross; he was 60. Over the next dozen years or so he would shepherd that *Scholi*, as we have learned to call it. into the institution of higher learning that it is today, academically recognized throughout the world: Hellenic College/Holy Cross School of Theology, the alma mater of hundreds and hundreds of our priests now serving here and about. Among them, the so-inclined, went on to graduate schools to earn their masters and doctoral degrees with scholarships provided by the archdiocese; some to return to their alma mater to teach.

In the early forties it was felt that Holy Cross should come to Boston, one of the great centers of academia in the world, here to be fully developed. So it was. These were the days of big decisions. Archbishop Athenagoras ascended the Ecumenical Throne that November. Cavvadas was named *Locum Tenens of the Archdiocese*, in addition to serving as *Bishop of Boston*. He was also the *Dean of St. Basil's Academy* at the time. A genius he was. At regular intervals, accom-

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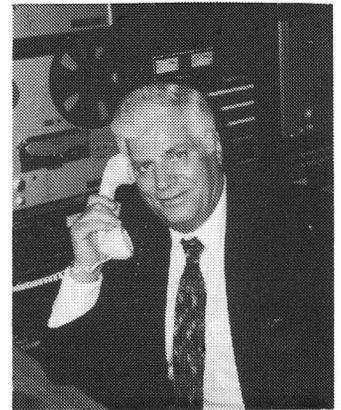
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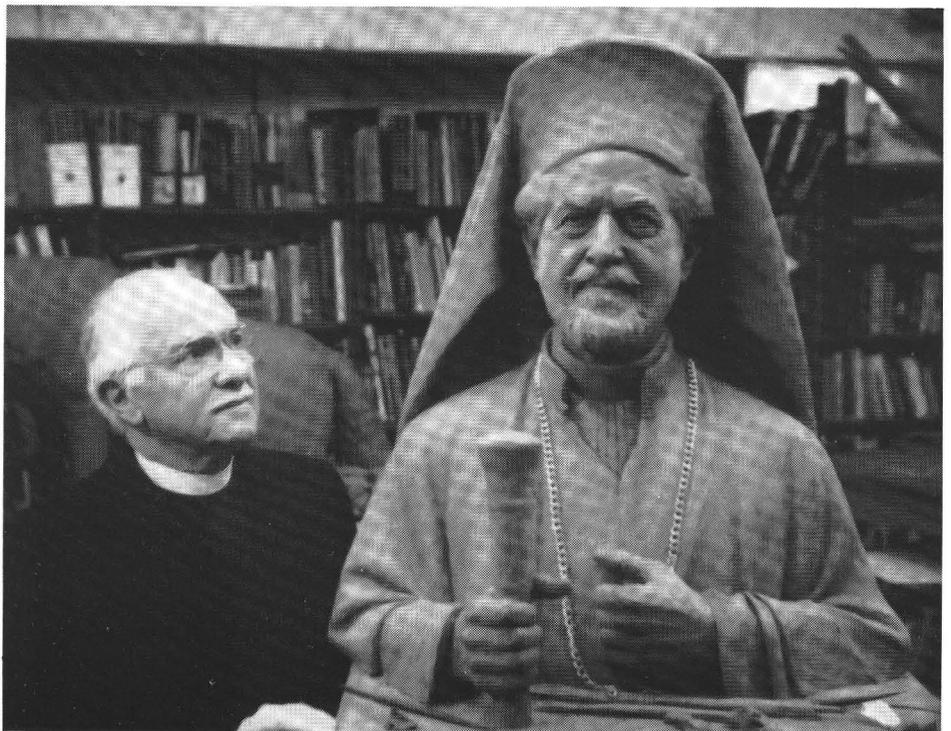


panied by his secretary who doubled as his chauffeur, this writer, he would travel the geographical triangle: Boston, New York City & Garrison. Then, the Ecumenical Patriarchate elected Archbishop Michael to take charge of the church in America thereby succeeding Athenagoras who was now on the throne of St. Andrew. Soon thereafter, Cavvadas was elevated to the Archbishopric of Thyateira which took him to London. He became *Archbishop of Western & Central Europe, Exarch of the Ecumenical Patriarchate, Locum Tenens of the Archdiocese of Estonia and Patriarchal Spokesman to the Anglican Archbishop of Canterbury*. It is here where he departed for the World to Come. His remains are buried in London.

### About the Sculptor

All of the above come to mind as one gazes at the stunning bust of Athenagoras Cavvadas, larger-than-life, which now stands at the portals of the administration building on the Holy Hill. With the approbation of Archbishop Iakovos, the RCA commissioned Zenos Frudakis to assume the work. Sculptors prefer to shape their subjects with the help of living, physical models, who pose before them hours-on-end. Frudakis accomplished the impossible; he had only stills to work from. Yet, by his perseverance, his patience and professional tenacity, he did it. Those who knew Cavvadas, who studied under him, and worked with him, know it to be a true and authentic recreation of that great physiognomy.

Frudakis, born in San Francisco and raised in Los Angeles, Gary and Wheeling (where he remembers his days as an altar boy), maintains his studios in Glenside, a suburb of Philadelphia. His father, a Cretan by birth, came to these shores, and soon became a restaurateur; his mother was born in Somerville, raised in Greece; they raised three sons and three daughters. Zenos Frudakis did his under-



*Father Limberakis assessing the progress of the bronze relief of the Cavvadas bust in progress.*

graduate and graduate studies at the University of Pennsylvania (BFA & MFA degrees). He continued his studies at the Pennsylvania Academy of Fine Arts in Philadelphia, the oldest art school in America. Today he is world-renown. He was commissioned to do statues and busts of famous personages and world figures in government, and in the field of sports and entertainment. He recently finished a statue of Arnold Palmer, the famed golfer, and Frank Rizzo, onetime mayor of the city of Philadelphia, including past mayors, Richardson Dilworth and Wilson Goode. He has been commissioned to produce the busts of Martin Luther King (now in the US Embassy in South Africa), Douglas MacArthur (in the Pentagon), Mark Twain (in the Lotos Club in New York City), Dinah Shore, Don McLean, Bobby Jones, and many others. Some of his works are displayed in the Hakone Musium of Japan outside Tokyo. His creations are all larger-than-life.

The unveiling of the bust of Athenagoras Cavvadas was conducted by Archbishop Iakovos on May 16; surrounding him were members of the faculty and student body, as well as scores of his original students who began their studies in Pomfret under his tutelage, some of whom traveled to Brookline all the way from Florida and Louisiana.

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FEBRUARY 2-9, 1997

# DOUKISSA

# THE KIDNAPPING OF A GERMAN GENERAL

## During the Nazi Occupation of Crete

By Dr. G.C. KIRIAKOPOULOS

### PART III

#### THE ABDUCTION

April 24th proved to be a disappointment. Late in the afternoon, the human grapevine brought word to Fermor and Moss that the General had left his office for the Villa Ariadne late in the afternoon, before dusk. There was too much daylight at that hour, and not enough time to position the men, so the operation for that evening had to be postponed.

Some of the superstitious Cretans surmised that this delay was the mark of an ill omen, that by the time the actual date would come to carry out the deed, the Germans would be forewarned. Fermor disregarded such thinking as nonsense, but was concerned with the fact that Bourdzalis' men had been observed strolling the nearby fields in daylight instead of hiding, and that posed the danger that an informer might report them, and jeopardize the whole operation. It was decided, reluctantly, to ask the old chieftain Bourdzalis to leave. Bourdzalis was upset by this request, but his men appeared happy to oblige. Each was given a gold sovereign for their trouble which made them even happier.

Early in the afternoon of the 25th, word reached them that German patrols had been seen in the area. It caused Fermor and Moss to wonder if the plot had been exposed. They decided to proceed with the operation that same night, in spite of the earlier reports. However, by 5:00 P.M. fate again took a hand.

A runner arrived with a message from the Akoumianakis house that the General had not left his villa all day, and obviously did not intend to travel to his headquarters that day. The report struck the group like a bombshell. The Cretans who



*General Kreipe, after his arrival as a prisoner of war in Egypt, bidding farewell to Patrick Leigh Fermor, his captor.*

spoke of bad omens Shook their heads. Fermor worried that by now too many local villagers had heard of the plan and *that* knowledge was dangerous. One wrong word at the wrong time, overheard by a Gestapo informant could bring the Germans into the area. There was another danger of greater import in that a local Communist band had threatened to expose the plot to the Germans and list the names of each participant.

The decision was made to proceed with the plan on the night of April 26th -- come what may. Fermor and Moss agreed that if there were to be any further delays, they would cancel the entire operation. Everyone directly involved in the abduction was warned to remain secluded until nightfall.

Although the day of the 26th dawned

with the sun shining, it began to rain by afternoon which created the additional problem that snail-hunters would be all over the ambush-site that night, gathering snails for food.

Fermor gave momentary thought to this possibility, then shrugged his shoulders and continued to read. He had spent the whole morning reciting Shakespeare in German, while Moss read, and Paterakis and Tyrakis relaxed. By late afternoon, the rain had stopped so that the problem of the snail-hunters diminished. At 6:00 P.M., Elias Athanassakis -- who worked with Akouinonakis -- returned to the hideout to inform Fermor and Moss that General Kreipe had left the residence for his headquarters.

The hour had finally arrived for the

Fermor team to go to work. Word was passed to the others to gather at the abduction site no later than 8:00 P.M.

That evening an indescribable calm settled over the men involved in the operation. At last they were going to do what they came to Crete to do, in spite of the two earlier delays and the tensions that these delays engendered.

Elias Athanassakis and Mickey Akoumianakis positioned themselves on a hillock, approximately 900 feet up the Archanes road as lookouts for the General's limousine. An extended roll of wire was laid along the roadside that reached the T-junction where Fermor and Moss were located. This end of the wire was connected to a buzzer.

By 8:00 P.M., Leigh Fermor and Billy Moss had reached the T-junction. They were both dressed in stolen field-grey summer uniforms of the Feldpolizei - the German military police. Along the way, they had encountered a few local villagers whom they greeted gruffly in the typical manner of a conqueror -- anything to dispel the real purpose of their presence. Once at the intersection, they took cover and waited. All the others were already in position.

There were several false alarms during their wait, all of which increased anxieties. Two army trucks, two staff Volkswagens, and a motorcyclist trundled past on five different occasions in that one hour. It felt awkward to be crouching by the shoulder of the road in the deep darkness and see steel-helmeted enemy soldiers drive past, just beyond arms reach, with no inkling that nine men were watching from the shadows with the intention of seizing their commanding general.

At 8:30 P.M., General Heinrich Kreipe left his army headquarters that was situated in a schoolhouse on Odos Martiriou - Martyrs Street - in the village of Ano Archanes, and seated himself in the passenger side of his staff limousine next to his chauffeur, as was his daily custom. The limousine turned down the Archanes Road and headed for the T-junction where it intersected the road to Iraklion.

From their hidden position on the hillock that overlooked the Archanes Road, Elias Athanassakis and Mickey Akoumianakis saw the limousine drive past and recognized the General's silhouette in the front seat. They pressed the signal button. The electrical impulse traveled along the full length of the wire to its terminal, and

the buzzer on the other end croaked noisily.

A late addition to the abduction team was Dimitri Tsatsos -- nicknamed Mitso by Leigh Fermor -- whose duty was to signal Fermor and Moss when the buzzer sounded. It was 9:30 P.M. when Mitso's flashlight blinked three times. Each blink had a pre-arranged significance. It implied: GENERAL'S CAR; UNESCORTED; ACTION!

Fermor turned to Moss, tapped him on the shoulder and said, "Here we go!"

Across the road from Fermor's position, Manoli Paterakis and George Tyrakis also observed Mitso's signal and waited, wetting their lips in excited anticipation of what they were about to do. Paterakis checked his pistol and smiled as the very thought amused him.

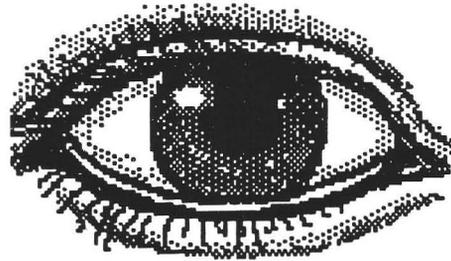
"I would like to see those German faces when they discover that we have taken their general," he whispered to Tyrakis.

At that moment, General Kreipe's powerful and sleek Opel limousine approached, its light beams flooding the road ahead. When it reached the intersection, it slowed for the customary stop before turning north onto the Iraklion road.

Fermor and Moss stood in the middle of the road in their German uniforms, well illuminated by the Opel's headlights. Moss waved a traffic disc while Fermor, signaling with his red-lit flashlight, shouted the command, "HALT!"

The General's limousine came to a full stop.

Fermor and Moss avoided the glare of the headlights and walked into the shadows along either side of the vehicle, Fer-



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mor on the passenger's side and Moss on the other. Leigh Fermor clicked his heels in salute, inquiring in flawless German, "Ist dies das General's Wagen?"

"Ja, Ja," came the response from inside the limousine.

"Papiere, bitte schoen!" Fermor replied, requesting their ID papers.

The General's gold braid was visible in the dim light, as was his Knight's Cross suspended at the throat below his beefy face. He smiled at Fermor and reached into an inside pocket for his identification papers.

At that moment, Fermor pulled open the passenger door with a quick movement, shouting, "Hande hoch!" - "Hands up!"

Simultaneous with Fermor's movement, Moss opened the door on the chauffeur's side. Startled, the German driver groped for his weapon, forcing Moss to hit him hard across the head with his pistol. The driver slumped senseless over the wheel, blood flowing from the gaping wound. Stepping in quickly, George Tyrakis hauled the hapless German out of the vehicle and threw him to the ground. Just as quickly, Billy Moss jumped into the driver's seat, checked the gauges and revved up the motor.

On the other side of the limousine, the General was struggling furiously, lashing out with his arms and kicking with his feet. Paterakis had his powerful arms around Kreipe's waist in a tight grip, immobilizing his movements.

"Was zum Teufel ist denn das?" -- "What the hell is this?" The General screamed, cursing his abductors.

Kreipe finally stopped struggling when he realized that he was not going to be shot outright. Paterakis tied the General's arms behind him while Fermor still kept his pistol firmly pointed at Kreipe's chest.

"What is the meaning of this Husar-like stunt?" Kreipe inquired in a more subdued voice, still dazed by this rash escapade on his person.

"I am a British officer." Fermor explained, "and I am taking you to Egypt as a prisoner of war!"

General Kreipe stared at Fermor, glanced momentarily at Paterakis, and then continued staring at Fermor in utter disbelief.

Without further delay, Paterakis roughly dragged the General into the back seat of the limousine, forcing him to sit



*A pause for the general to rest in the warm Cretan sun.*

on the floor while he kept a pistol to Kreipe's head. Tyrakis and another Cretan tried to raise the stricken chauffeur to his feet unsuccessfully for he was still unconscious and bleeding profusely from his wound. Tyrakis left him and jumped into the back seat with Paterakis and the General. Also joining them in back of the Opel was another new member of the abduction team, a former policeman, Stratis Saviolakis, who kept the sharp point of his Cretan dagger pinching the General's throat to keep him quiet.

In spite of the knife at his throat, the General kept asking for his officers cap. His cap was now being worn by Leigh Fermor, sitting up front in the passenger's seat.

Moss put the vehicle into gear and the Opel limousine sped off, turned left on the Iraklion Road and disappeared into the darkness. The other Cretans of the abduction team remained behind in order to erase any evidence of the ambush. When the Cretans finally left the intersection, they took the new-semiconscious chauffeur with them. The whole kidnaping ep-

isode had taken less than *ninety seconds!*

No sooner had the abductors disappeared into the night, when a convoy of troop-filled army trucks rumbled past the same intersection. Only minutes had separated that slender interval between success and failure.

## THE FLIGHT TO SAFETY

The first part of the plan had gone well, despite the problems that nearly caused the mission to be cancelled. However, the abduction was only the beginning, for ahead lay the most dangerous aspect of the whole mission, slipping the kidnaped general past the many German roadblocks that lay ahead, and eventually shipping him off the island successfully.

The sleek Opel limousine raced through the night with Fermor and Moss straining their eyes peering into the darkness beyond. The three other members of the team sitting in the back with the General, were chattering enthusiastically among themselves about their accomplishment. General Kreipe remained bound on the floor of the sedan, crammed



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into an uncomfortable position with Saviolakis sitting on top of him. He was still dazed by the daring impossibility of the episode that had just occurred. At first he mumbled incoherently to himself but later kept asking for his hat. Fermor assured him that he would soon get it back, to which he responded with a dry, "Danke, Danke."

Leigh Fermor looked imposing wearing the cap of a general officer. Satisfied with the success of this phase of the plot, he lit a cigarette, the fragrance of which whiffed backward past the General's nostrils.

"How long do you expect to keep me in this undignified position?" the General asked.

"If you give me your word that you would neither shout nor try to escape, we shall not treat you as prisoner of war but as one of us," Fermor responded in German. Kreipe agreed. Moss asked him if he spoke English at all. "Nein!" came the reply.

"Russian?" inquired Moss again, the one foreign language with which he was conversant.

The reply was the same, "Nein!"

"Parlez-vous Francais?" Moss and Fermor inquired simultaneously, searching for a common ground of communication.

"Un petit peu."

Thus, for the rest of the days that they were to be together, Kreipe and Moss, Moss in particular since Fermor spoke German fluently, communicated in French, a language in which both were poorly versed.

"Check-point ahead," cautioned Moss, slowing the limousine ever so slightly. The men tensed as a German voice boomed out of the night the command to "Halt!"

When the guards noticed the General's emblematic flags on the front fenders, they snapped to attention and saluted. Obscured in the shadows of the Opel's interior, Leigh Fermor returned the salute.

"Marvelous," murmured Moss, as they all let out a sigh of relief. The first obstacle had been passed but they knew that there would be other sentry-posts ahead.

A few miles beyond, another red flashlight signaled their approach to a second road-block. Again the command to "Halt!" echoed through the dark, and again it was followed by a salute, as the guard, recognizing the General's flags, waved the limousine onward. This was followed by a third, and a fourth check-point, all with the same result. Fermor, Moss and the rest felt the tension easing, while the General's consternation increased. Kreipe silently cursed the duped guards for their laxity in not examining the limousine and its passengers more thoroughly.

Even at the Fortetza Gate, which was the eastern entrance to the Venetian-walled city of Iraklion, the flags on the Opel's fenders were sufficient to raise the red-striped barrier without the slightest hesitation. Once inside Iraklion, they drove westward toward the Khania Gate, the only western exit out of the city.

The streets of Iraklion were filled with soldiers who made passage slow and difficult. The Opel crawled along at an alarmingly slow pace, trying to break through a swarm of German soldiers that had just exited from a local movie theater. Moss blew the horn, but feared making too great a commotion which might attract attention to them. Any one of the soldiers, taking a more than casual glance into the limousine as it passed below the

dim street lights, might discover that the passengers were not German, and give the alarm.

The moments were tense. All five men in the Opel strained - ever alert - taking short, shallow breaths as the soldiers stepped aside to let the vehicle pass.

"If we are trapped," Fermor directed, "use the grenades and guns to blast them back...make for the alleys...and leave the General tied in the back seat!"

Luckily, the crowd gradually thinned and the limousine picked up speed as it approached the Khania Gate and the final check-point. For some reason, the guard at the Khania Gate did not respond in the same manner as had the guards at the previous check-points. This sentry persistently waved the flashlight and refused to budge from the Opel's path. Moss was forced to stop a few feet from the barrier which remained closed. Fermor noted that excluding the four guards at the gate, there were a dozen additional soldiers standing nearby, all well-armed, with their watchful eyes drawn to the limousine.

Fermor and Moss looked at each other. They did not utter a single word but they knew what the other was thinking. *Had the kidnapping been discovered? Had the alarm reached these guards? Were these soldiers waiting for them?* Everyone in the vehicle tensed. Sharp clicks were heard as Paterakis, Tyrakis, and Saviolakis cocked their weapons. Strati unsheathed his knife and placed it against the General's throat once again as a reminder that he remain silent.

"Steady! Everyone, steady!" cautioned Fermor.

The three guards remained at the wooden gate, while the fourth approached

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the vehicle. If this guard so much as looked in, all would be lost.

Quick minded, Leigh Fermor lowered the window on his side and shouted in a loud, apparently annoyed tone, "Achtung! Generals Wagen!"

The words had an immediate effect. The guard jumped back and snapped to attention, the soldiers saluted, and the wooden barrier was raised. The limousine edged slowly through the Khania Gate, and gradually picking up speed, raced westward into the darkness and safety. All in all, they had passed through twenty-two check-points from the moment they left the abduction site.

For the first time that evening, the audacious kidnapers felt the weight of anxiety lift from their chests. Leigh Fermor smiled; Stanley Moss laughed; Tyrakis and Saviolakis broke into song, soon joined by Paterakis. Only the subdued General remained silent. Cigarettes were distributed to all, including the prisoner. Fermor even complied with the General's repeated requests and returned his hat to him.

The Opel limousine sped through the night, its headlights stabbing like two white fingers into the darkness, striking the rocks and olive trees that lined the highway. Once the immediate danger had passed, monotony set in, and after several hours of continuous driving, the smooth hum of the powerful motor lulled the passengers into silence.

Many hours passed before Leigh Fermor announced that they had at last reached their destination. The Opel stopped on the main road at the bottom of a goat trail that tortuously ascended along a path that led to the mountain-top village of Anoghia, located halfway between Iraklion and Rethimnon.

When they got out of the limousine, the General protested, alarmed by the thought that he was to be abandoned by the two British officers and turned over to the Cretans. He feared that the Cretans would slit his throat in retribution for Mueller's atrocities. He was assured by Fermor that they had other plans for him.

Stanley Moss started up the dirt trail, followed by General Kreipe, with Manoli Paterakis bringing up the rear. Their orders were to climb up to the village and wait on the outskirts for Fermor's arrival. In the meantime, Leigh Fermor and George Tyrakis were to dispose of the vehicle. After Moss and Paterakis had

departed with the General, it occurred to Fermor that he did not know how to drive this vehicle, not having driven for over five years; nor did Tyrakis. That did not stymie them. After a series of stalls and pushes, they managed to steer the Opel onto a dirt road that led to a cove opposite the island of Peristeri - so named because pigeons often roosted there.

Before leaving the vehicle, Fermor left the limousine's floor littered with Players cigarette butts, a British commando beret, and a Cadbury chocolate wrapper. To the back seat of the Opel, he pinned a previously prepared note written in German and addressed to the German authorities in Crete:

GENTLEMEN:

YOUR DIVISION COMMANDER, GENERAL KREIPE, WAS CAPTURED A SHORT TIME AGO BY A BRITISH RAIDING FORCE UNDER OUR COMMAND. BY THE TIME YOU READ THIS, BOTH HE AND WE WILL BE ON OUR WAY TO CAIRO.

WE WOULD LIKE TO POINT OUT MOST EMPHATICALLY THAT THIS OPERATION HAS BEEN CARRIED OUT WITHOUT THE HELP OF THE CRETANS OR CRETAN PARTISANS, AND ONLY THE GUIDES USED WERE SERVING SOLDIERS OF HIS HELLENIC MAJESTY'S FORCES IN THE MIDDLE EAST, WHO CAME WITH US.

YOUR GENERAL IS AN HONORABLE PRISONER OF WAR AND WILL BE TREATED WITH ALL THE CONSIDERATION OWING TO HIS RANK.

ANY REPRISALS AGAINST THE LOCAL POPULATION WILL BE WHOLLY UNWARRANTED AND UNJUST.

AUF BALDIGES WIEDERSEHEN!

Both Leigh Fermor and Stanley Moss had signed the letter before the kidnaping with their ranks indicated, and even had waxed seals added and impressed by their army signet rings to give the note an air of officialdom. Moss in his devilish sense of humor had added the post script: WE ARE VERY SORRY TO HAVE TO LEAVE THIS BEAUTIFUL CAR BEHIND!

CONTINUED IN THE  
AUGUST ISSUE



## Βοηθήστε τα καρκινοπαθή Ελληνόπουλα

Κάθε χρόνο φθάνουν στην Νέα Υόρκη πολλές δεκάδες καρκινοπαθή παιδιά από την Ελλάδα για θεραπεία στο περίφημο σ' όλο τον κόσμο Memorial Sloan-Kettering Cancer Center. Είναι ιδιωτικό μη κερδοσκοπικό ίδρυμα στο οποίο γίνονται έρευνες για τον καρκίνο και θεραπεία της αθεράπευτης ασθένειας.

Τα περισσότερα παιδιά είναι από άπορες οικογένειες και οι γονείς που τα συνοδεύουν αντιμετωπίζουν το πρόβλημα της στέγης και προσαρμογής στο νέο περιβάλλον με δαπάνες που δεν είναι σε θέση να αντιμετωπίσουν.

Γι' αυτό ιδρύθηκε το Greek Children's Fund. Για να βοηθήσει στην εξεύρεση στέγης, να διευκολύνει την είσοδο των παιδιών στο νοσοκομείο, να τους κρατά συντροφιά μια ειδική κοινωνική λειτουργός και να εξασφαλίσει στους γονείς τα βασικά έξοδα της παραμονής τους στην Ν. Υόρκη.

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# Andreas Papandreou

From *The Economist* June 29, 1996

For sheer durability, Andreas Papandreou was the most successful Greek leader of the century. He was also one of the most controversial. His political skills were enormous, but so were his follies. Perhaps his most remarkable achievement was that, after he won power in 1981, a solid two-fifths (or more) of the Greek people continued to vote for him however much his policies zig-zagged, however demagogic his rhetoric, however erratic his fiscal management, however corrupt his inner court of cronies, however exotic his private life.

It is hard to say exactly what Mr. Papandreou stood for. As a youth he was arrested as a Trotskyite. Emigrating to America in 1938, he made good as a liberal economist. He returned to his Greek roots after two decades, only to be exiled again in 1967 (after eight months in prison) following the colonels' putsch. When the colonels' junta collapsed, he returned in 1974, and founded his Pan-Hellenic Socialist Movement, known as Pasok. If Pasok's charter had a Marxist ring about it, Mr. Papandreou's rhetoric sounded fiercely nationalist and socialist. Over the years the rhetoric and Pasok veered wildly, according to the political suitability of the moment, but became more or less social democratic.

In foreign policy, as in economics, Mr Papandreou was a tangle of contradictions, none of which seemed to hamper him. At first fiercely opposed to the European Union, Mr Papandreou kept Greece in the club, becoming adept at milking it of money which now accounts for 6% of Greece's GDP. He threatened to veto Spain's and Portugal's membership of the EU unless poor countries got even more handouts from the rich. In NATO he stressed Greece's strategic place as an outpost of democracy in the Balkans, although here again he was an awkward partner blocking NATO decisions. His most constant weapon was a brilliant populism, occasionally larded—after the colonels' era—with a virulent anti-Americanism and a fuzzy third-worldliness.

## Making mischief

He triumphed in a "short march to power" from 1974, when his fledgling Pasok won 14% of votes cast, to 1981, when he won a crushing general election victory with 48%. In 1993, having only recently been acquitted by a single vote on a charge of corruption, Mr Papandreou led his party to victory with a no less remarkable 47% of the vote.

Despite being on life-support machines



*Andreas George Papandreou, epic Greek politician, died on June 23rd, aged 77*

since last autumn, he surrendered the prime-ministership only in January. He remained leader of Pasok until his death. Through his cronies and his latest (third) wife, a former air hostess 36 years his junior and regarded by some as ridiculously vulgar, he had begun to make mischief even for the current, more modern-minded, prime minister, Costas Simitis.

His solid achievements in office were social reforms, boosting the health service and welfare system, and the healing of the wounds of Greece's civil war (1946-49) which enabled thousands of ex-communists to gain pensions (and jobs for their children in an ever-more-bloated public sector).

His failings included the massive debt accumulated as a result of reckless spending in the 1980s and dismal growth: his socialist populism frightened off many Greek entrepreneurs, so that billions of dollars that might have been invested in Greece went abroad.

His zeal for making a populist splash prompted him periodically to pander to the Soviet Union (backing the Russian version, for instance, of the downing of a South Korean aircraft in 1983) and to give solace to the likes of Libya's Colonel Qaddafi and assorted Palestinian terrorists. His sure-fire vote winner was a blazing anti-Turkish vehemence. He failed signally to take advantage of the overtures of the then Turkish leader, Turgut Ozal, in the late 1980s. In the past few years, his support for Serbia in Bosnia and his refusal to recognise Macedonia because of its name squandered Greece's chance to help make the Balkans safer. Mr Papandreou was supremely skilled at exploiting Greeks' lingering sense that they are one of history's victims.

He perpetuated the tradition that politics is essentially a game of patronage, to be controlled by a strongman and a cabal of corrupt insiders, often underpinned by a dynasty. Mr Papandreou's father had twice been prime minister (once running a party modestly called the George Papandreou Party). The name continues in Greek politics: Mr Papandreou put his own (rather decent) son in his cabinet. Rousfeti -- a word of Turkish origin denoting the reciprocal dispensation of favors remained the norm. For Mr Papandreou, Greek voters were clients.

With luck the consensus-seeking Mr Simitis will now secure the party leadership and, with some able young technocrats already running key ministries, will help Greece shed the worst of his predecessor's legacy. Mr Papandreou was charming, clever and a populist genius. But he held back Greece's economic and political growth. In the end, he was an anachronistic, unprincipled opportunist.

# Greek - Americans in Review

By SUSAN K. KLERIDES

## HELLENIC COMMUNITY LEADERS HONORED

In observance of its tenth anniversary, the Hellenic Cultural Association of Salt Lake City, Utah, recently presented four Greek American community leaders with achievement awards in recognition of their significant contributions to Hellenism. The recipients were Professor Dan Georgakas, Constantine J. Skedros, Helen T. Kannes, and Theoni Tujios.

Professor Georgakas is a faculty member of New York University and Queens College. A prolific writer, his works have been published in over one hundred magazines in the United States and abroad. A former Fulbright Scholar, Professor Georgakas is noted for his extensive research on Hellenism in America, as well as his studies on labor history and gerontology. He is the author of *The Methuselah Factors: learning from the World's Longest Living People*.

Constantine J. Skedros, a retired high school teacher from Salt Lake City, served as president of the Parish Council for several years. An Archon of the Ecumenical Patriarchate, Mr. Skedros is a member of the Salt Lake City Teachers Credit Union and the Utah Humanities Council. He is also a founding member of the Hellenic Cultural Association.

Helen T. Kannes is one of the original founders of the Hellenic Mothers' Club, which later became the Philoptochos Society. She has been involved in philanthropic and social organizations for over 25 years. Ms. Kannes has the distinction of being one of the first female Parish Council presidents in the United States.

Theoni Tujios was born in Likouria, Kalavrita, Greece in 1905. She was one of the founding members of the Holy Trinity Mothers' Club, organized in 1935. Ms. Tujios was also the first president of the Panahaikos Ladies Society, "Mega Spileon," founded in 1953, and served in that capacity for 14 years.

The achievement awards are given to individuals who have dedicated their talent and resources to promote and preserve Hellenic culture, history and traditions, and

who have also worked extensively in the Greek American community at large. Founded in 1905, the Salt Lake City community is one of the oldest and largest centers of Greek Orthodoxy in the United States.

## TENTH ANNUAL BOSTON DIOCESAN AWARDS

The Diocese of Boston honored some of its most dedicated volunteers at the Tenth Annual Diocesan Awards dinner held on June 9th at the Marriott Hotel, Copley Place, Boston. Bishop Methodios of Boston instituted this program ten years ago. Church parishes throughout the Boston Diocese nominated volunteers from their respective communities for the awards. "In the person of the recipient, we honor all the faithful who labor in their parishes for the glory of God and for the good of the Church," reminded Bishop Methodios. Among those who received awards for 1996 are: John Nicholopoulos (Sts. Constantine and Helen Church in Webster); Epokratis and Lieselotte Hartofelis (Assumption Church, Manchester, NH); Peter N. Bouyoukas (St. Demetrios Church, Weston); Vasilius Economos (St. Spyridon Cathedral, Worcester); Herb Pratt (Holy Trinity Church, Fitchburg); Theodore Tziavas (Taxiarchae Church, Watertown); and Theodore and Maria Carellas (St. George Cathedral in Springfield).

## KARAVOLAS RETIRES FROM UNIVERSITY OF WISCONSIN MEDICAL SCHOOL

Harry J. Karavolas, Ph.D., recently retired after 28 years on the faculty of the University of Wisconsin School of Medicine. A native of Peabody, he received his Ph.D. from St. Louis University and did postdoctoral work at Harvard Medical School. In 1968, Dr. Karavolas joined the University of Wisconsin Medical School department of bimolecular chemistry as assistant professor of physiological chemistry and endocrinology. In 1972 he was promoted to professor and appointed chair



Harry J. Karavolas

of the biochemistry department. While chairing the department, he also served as a visiting professor to both London University, at the Ludwig Cancer Institute, and Harvard Medical School.

Dr. Karavolas trained and mentored many predoctoral and postdoctoral students during his tenure at the University of Wisconsin. He monitored three Ph.D. programs on campus and maintained involvement in the endocrinology-reproductive physiology program, serving as associate director for 12 years. During the past 13 years, Dr. Karavolas co-directed a National Institute of Health training grant titled "Training in Biochemistry of Reproduction." In recognition of his teaching efforts, the University honored him with the University of Wisconsin Amoco Distinguished Teaching Award in 1977. His work as a steroid biochemist and neuroendocrinologist brought him international

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recognition for his pioneering work in neurosteroids and neuroactive metabolites of progesterone produced in the brain.

Dr. Karavolas has an extensive and diverse publication record, has given lectures and talks at many national and international conferences, chaired and cochaired several scientific conferences, and sat on editorial boards and study sections. He received a Research Career Development Award from the National Institute of Health in 1972. From 1972 to 1982, Dr. Karavolas also headed the neuroendocrinology section at the Waisman Center on Mental Retardation and Human Development.

### **CHRIS SEMOS RECEIVES HONORARY DEGREE**

**M**rs. Chris V. Semos received an honorary doctorate of science degree from Baylor College of Dentistry at its commencement ceremonies on June 1st at the Morton H. Meyerson Symphony Center in Dallas, Texas. Mr. Semos has served as a member of the board of trustees of the college since 1986. In 1995, the board unanimously voted to appoint him as Chair Emeritus, an honor singularly bestowed upon him. A former member of the Texas House of Representatives, Mr. Semos has served three four-year terms as a member of the Commissioner's Court of Dallas County. Since 1995, he has been a governmental consultant.

An active member in the community, Mr. Semos has chaired the boards of several organizations, including Dallas Family Hospital, Dallas County DWI Task Force, and the National Conference of Christians and Jews of Dallas. Many groups have recognized and honored him for his years of outstanding public service. In addition to his charitable work, Mr. Semos has shared his travels and knowledge of Greece and the Mediterranean through hundreds of lectures to educational and civic groups, and through his collection of Greek antiquities and artifacts, which are now on exhibit at the Institute of Texas Cultures in San Antonio. He is an Archon Deputatos of the Ecumenical Patriarchate, and has served as the national chairman of GOYA. Mr. Semos is also past president of the Holy Trinity Church of Dallas. Married to the former Anastasia Kontos, they have three daughters.

### **BUSINESS IN GREECE FORUM HELD IN LOS ANGELES**

**I**n the context of the Los Angeles-Athens Sister City Affiliation, Los Angeles Mayor Richard Riordan and the Consul General of Greece, Christos Panagopoulos recently organized an International Business Conference at Loyola Marymount University. The topic of discussion was "Athens as a Springboard for Doing Business in Greece, the European Union, and the Region." Featured speakers included the former Massachusetts Governor Michael Dukakis and Demetrios Boutris, Special Counsel to the U. S. Trade Representative.

Presentations were made by representatives from the Greek Government and top Greek corporate entities on the structure of the European Union, European Union monetary incentives and subsidies, the political and economic situation in Greece and the region, the Athens Stock Market, banking and finance, Greece as an area for import/export base, tourism, and the legal aspects and competitive advantages of doing business in and through Greece. The Mayor of Athens, Demetrios Avramopoulos, headed an impressive delegation from Greece including the President of Greek Industrialists Jason Stratos and Mrs. Mami-dakis.

### **CHRIS EVANGEL TO RUN FOR CONGRESS**

**C**hris Evangel of Morristown, has announced that he will be running on the Democratic ticket for the United States House of Representatives in New Jersey's 11th Congressional District. He has taken a leave of absence from his position at the Wall Street bond rating agency Moo-dy's Investors Service to campaign full-time. Mr. Evangel has stressed that Congress must focus on the nation's economy in the context of the ever-expanding global marketplace, including promoting additional educational opportunities for the nation's children so that they can compete on a global level. He also advocates protecting the environment, including passing legislation to expedite the cleanup of contaminated Superfund sites, and he encourages the build-



*Chris Evangel*

ing of national unity through the offering of incentives to individuals for assisting others in need, and to corporations for loyalty to their employees. Mr. Evangel intends to be at the forefront of the debate against the current corporate downsizing trend going on across the country. The 11th Congressional District is the home of the world headquarters of AT & T, which over the past six months has announced that it will layoff 7,000 employees in New Jersey alone. He is committed to the idea of reinvesting in the members of today's work force in order to ensure that they have the proper training and education to continue on in an ever changing global marketplace.

Mr. Evangel grew up in Jersey City and attended Rutgers University where he majored in Economics and Political Science. After graduating from college, he entered Harvard University's John F. Kennedy School of Government, earning a master's degree in public administration. He is a member of St. Peter's Church in Morristown and St. Andrew's Church in Randolph.

### **KARPATHIANS HONOR DR. JOHN GEORGE**

**T**he Karpathian Society recently welcomed a new member, Dr. John M. George, director of the Pittsburgh Chest Pain Center at St. Francis Medical Center. He earned his medical degree from St. George's University School of Medicine after receiving his undergraduate degree from New York University. He was an intern at Brooklyn Hospital and completed

his residency at Hackensack Medical Center. Dr. George was awarded a fellowship in interventional cardiology at St. Francis Medical Center in 1989 and was appointed director of the Pittsburgh Chest Pain Center 1992. He is also a lecturer and clinical instructor in the residency program.

Dr. George is an assistant professor of medicine at the University of Pittsburgh Medical Center and is on staff at Shadyside Medical Center and St. Margaret Memorial Hospital. In addition to directing several research studies, Dr. George has published extensively in medical journals, and lectured at hospitals in the United States and Europe. He is a member of the American College of Physicians, the American College of Cardiology, the American Heart Association, and the Hellenic Medical Society

## AHEPA MEMORIAL PROJECT ELECTS OFFICERS

The American Hellenic Education Progressive Association, Speedway Chapter 410, has elected officers for the New Smyrna Colony Memorial Project in Florida. Project officers are: Constantine Rizopoulos, president; George Vouvakis, vice-president; Andrew Thomakos, secretary; and Peter Klonaris, treasurer. The project will create a memorial as a testament to the Greeks who came to the United States as indentured servants during the Turnbull Mosquito Inlet (New Smyrna) adventure from 1768 to 1778. Of the 500 Greek nationals who arrived, almost all perished during the decade of deprivation and harsh conditions. The memorial structure has already been designed, and its installation will be supervised by the architect Anargyros Xepapas, whose work will be donated toward the project's overall costs.

## BARBARA ALIPRANTIS VISITS "ELENI'S CAFE"

Professional storyteller Barbara Aliprantis was featured recently on the first episode of "Eleni's Cafe," a new series which airs on Queens Public Television (QPTV). Born in Greece and raised in Brooklyn, New York, Ms. Aliprantis is nationally known for performing and produc-

ing multicultural storytelling events in voice and sign language. She has been a professional storyteller/performance artist since 1987. She is also a cofounder with Professor Robert D. Simons of Queensborough Community College of The American Center for Theatre and Storytelling (ACTS), a performance ensemble that circles the world through the arts. Ms. Aliprantis is a member of the National Storytelling Association (NSA), the Greek American Women's Network (GAWN), and the New York State Association of Educators of the Deaf.

## GREEK - AMERICANS COAST TO COAST

**Rev. Robert G. Stephanopoulos, Ph.D.**, dean of the Holy Trinity Cathedral in New York City, was honored with the KRIKOS annual award for service to the Greek Orthodox communities of America. Father Stephanopoulos and his wife, Nikki are the parents of George, Anastasia, Andrew, and Margarite.

**James L. Greanias**, pastoral assistant at Sts. Constantine and Helen, Palos Hills, IL, was recently ordained to the Holy Diaconate. His Grace Bishop Iakovos of Chicago presided at the ordination. Deacon Greanias is the son of the Late Father Elias Greanias and Presbytera Harriet Greanias. He recently married the former Anastasia Manos.

**Asterios G. Papanikolaou**, a member of the Hellenic American Educators Association, recently completed a research assignment at the Lawrence Livermore National Laboratory as part of the Department of Energy's Teacher Research Associates Program. Designed for outstanding teachers of middle and high school science, mathematics, and technology, the program aims to promote and transfer knowledge of these subjects to students and fellow educators.

**Christina Slemon Dokos** was named vice-president of Jacobus Wealth Management, Inc., a registered investment advisory firm headquartered in Milwaukee, WI. Prior to joining Jacobus Wealth Management, Ms. Dokos was vice-president of Marshall & Ilsley Trust Co. In Wisconsin,



*Christina Slemon Dokos*

Arizona, and Florida from 1990-1995. She is married to Father James Dokos of the Annunciation Church in Milwaukee.

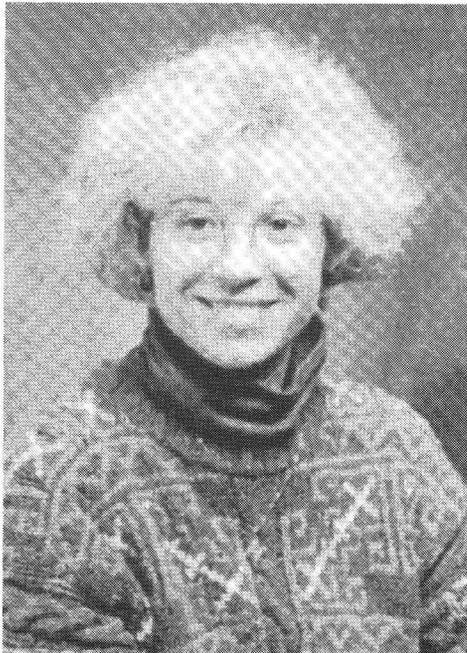
**Theodore P. Theodores**, was named a vice-president of EG&G, Inc., located in Wellesley, MA. EG&G, Inc. is a global technology company that provides systems and components to the automotive, medical, aerospace, and photography industries.

**Spiros M. Constantinides**, of Narragansett, RI, professor of food science and nutrition at the University of Rhode Island, received a \$40,000 grant from the U.S. Army Research, Development, and Engineering Center in Natick, MA, to study "Shelf-Life of Seafood Using a Multiple Barrier Process."

**Suzanne M. Cosmos**, of Natick, MA, has joined the practice of John P. Hayes, Jr. of South Shore Chiropractic Care.

**Peter Gus Passias**, was accepted into the Sophie Davis Medical Program of the City University of New York. He graduated from Bronx Science High School in June, and was a former salutatorian of the William Spyropoulos School of St. Nicholas Church. He is the son of Very Rev. George Passias and Presbytera Mary Passias of Flushing, NY.

**Dr. Katya Divari-Tsagarakis**, a specialist in internal medicine and endocrinology has established a practice in Boston. A native of Greece, Dr. Divari-Tsagarakis attended the University of Massachusetts at Am-



*Dr. Katya Divari-Tsagarakis*

herst, and received her medical degree from the University of Massachusetts School of Medicine in Worcester. She completed her internship in internal medicine at the University of Massachusetts Medical Center in Worcester and a fellowship in endocrinology and diabetes at Tufts School of Medicine-Northeast Medical Center in Boston.

**Theo Mitropoulos**, of Reading, MA, received an Emmy at the 1995 Boston/N.E. Emmy Awards in the category of Outstanding Sports Special for his work as chief editor on *The Banner Years*, a video chronicle of The Boston Garden.

**Paula Pappas Borbotsina**, owner of Aardvark's Ark Travel, recently celebrated the company's 15th anniversary. The agency is managed by Stephen Belganis Marszalek, who was previously with American Airlines.

**Dr. Mary Lekas**, MD was made an honorary member of the American Broncho-Esophagological Association (ABEA) at the Combined Otolaryngological Spring Meetings (COSM) in Orlando, FL. Dr. Le-

kas was also honored by the Providence Medical Association in recognition of distinguished service to the profession and the community.

**DePaul University** in Chicago, IL, has established a new scholarship, to be awarded annually to a U. S. citizen of Greek descent who is accepted into the university's MBA program in international marketing and finance. The program provides an intensive learning experience for a select group of students from around the world. The scholarship fund was established through the generosity of Dr. John Nicholson.

**Athina Rachel Tsangari** of the University of Texas at Austin was one of only 30 students from 21 colleges and universities throughout the United States chosen to submit her film for final judging in the 23rd Annual Student Academy Awards competition. Ms. Tsangari's film *Fit*, was submitted to the Academy of Motion Picture Arts and Sciences along with others selected from the almost 300 original entries.

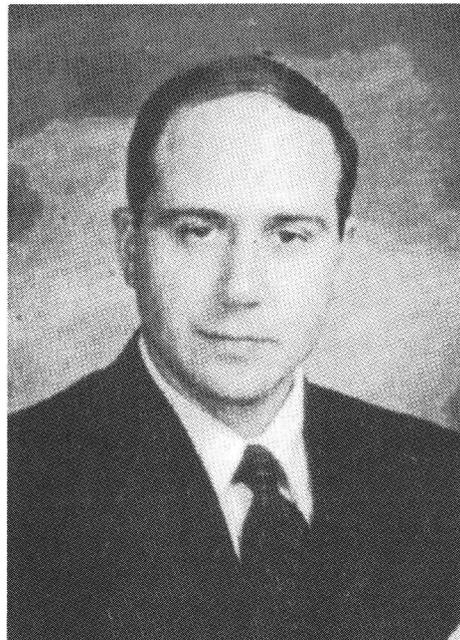
**St. Sophia/Ss. Faith, Hope & Agape Church** in Valley Forge, PA recently honored high school, college, and graduate school graduates from the parish. Those honored were: Karyn Caravoulas, North Penn High School; Desi Samios, Upper Merion High School; Nectaria Vatsakis, associate degree in paralegal studies, Lansdale School of Business; Christine Pantazopoulos, BA in psychology and teaching certification, Muhlenberg College; Vickie Latheris, BA in criminal justice, Alvernia College; Demetrios A. Tsipras, MBA, St. Joseph's University; and Richard A. Lolos, master's degree in systems engineering, University of Pennsylvania.

**Carrie Spiros** of Danvers, MA, is one of the two North Shore teens named Youth Volunteer of the Year by the Danvers Community Council. She was nominated by her high school principal and received high praise from her teachers at Danvers High School for her volunteer efforts. She is an active member of PROTECT (Peers Reaching Out to Educate the Children of Today) and COPE (Committee of Peer Educators) at school. Ms. Spiros graduated 28th in her class and plans to study political science

at Providence College in the fall.

**Georgia N. Vagenas** recently received her bachelor's degree in English and modern Greek from Boston College, graduating *summa cum laude*. Ms. Vagenas was in the Honors Program, Order of the Cross and Crown, Dean's Scholar, First Dean's List every semester, Alpha Sigma Nu, Golden Key National Honor Society, and Hellenic Society President. She has been awarded a Phi Beta Kappa key and was a Scholar of the College. Ms. Vagenas is presently enrolled in a yearlong fellowship at Athens College in Greece.

**Vasilios N. Vagenas, DMD**, is in general practice residency at Tufts University. Dr. Vagenas attended Salem State College and graduated from Tufts University School of Dental Medicine in 1995.



*Vasilios N. Vagenas, DMD*

**Alexandra Selby** of Norwell, MA, recently performed in the Boston Ballet's production of *The Sleeping Beauty*. A student at Boston Ballet for three years, Ms. Selby performed as a Garland Boy. An honor student at the Sparrell School in Norwell and an accomplished equestrian, she has been performing in ballets, including *The Nutcracker* and *A Midsummer Nights Dream*, as well as professional play productions, since she was eight years old.

**Nick Pappas and Anastasia Vahaviolos**,

members of St. Demetrios Church in Merrick, NY, were selected as the Archdiocese District's "Mr. and Miss GOYA" for 1996. Nick is the son of Mr. and Mrs. Steve Pappas of Merrick. Anastasia is the daughter of Mr. and Mrs. Paul Vahaviolos of Bellmore.

**Leslie Sarikas**, of North Attleboro, MA received the outstanding achievement award in chemistry from Wheaton College. Ms. Sarikas, a member of Wheaton's class of 1999, is a chemistry major and a Dean's List student.



*Leslie Sarikas*

**Pauline Sparages** conducted the Bancroft Elementary Choir of Andover, MA during their recent performance at the Massachusetts Music Educators Association Conference at the Tara Ferncroft Hotel in Danvers. Ms. Sparages is also the youth choir director and assistant organist at the Transfiguration Church in Lowell and has been an elementary music specialist in Andover since 1979.

**Jonathon Pozniak** of Billerica, MA will enter the freshman class of The Art Institute of Boston this fall. Jonathon graduated from Billerica Memorial High School and plans to major in photography. He received the Institute's pre-college award for excellence in photography and the SUMA award from Billerica High School for overall academic, personal, and community achieve-

ment.

**Nicholas J. Papadonis** of Chelmsford, MA received the Eagle Scout Award recently at a special ceremony held at the Chelmsford Lodge of Elks. Nicholas earned the Arrow of Light special award, and for his Eagle Scout project he constructed and installed a 45-foot boardwalk in the Crooked Spring Conservation area of Chelmsford. He graduated recently from Chelmsford High School and is considering furthering his education at either the University of Massachusetts at Amherst or Northeastern University.

### In Memoriam

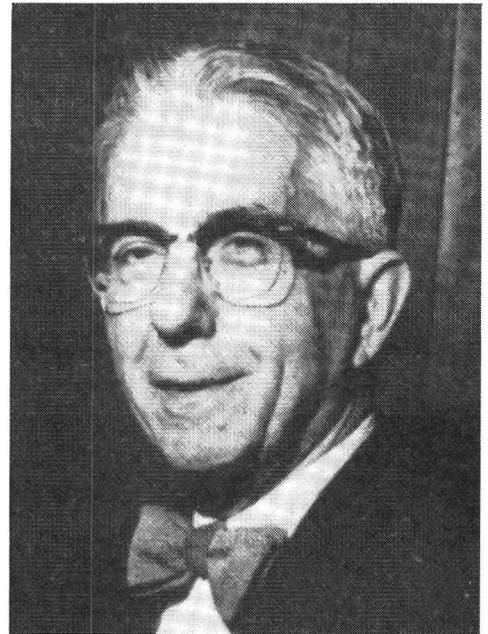
**Zoe Demetracopoulou (Demos)**, of Cambridge, MA, died recently, at age 96, after a brief illness. A native of Istanbul, Ms. Demetracopoulou came to the United States to attend college. After graduating from Oberlin College, she attended the New York School of Social Work, and then began a long career as a social worker, first in Greece, and then in the United States. After World War II, she returned to the United States, attended the University of Pennsylvania School of Social Work and received her master's degree. Ms. Demetracopoulou worked for several agencies including the Society for the Prevention of Cruelty to Children. After she retired, she volunteered her professional skills to the United Way. One of nine children, Ms. Demetracopoulou is survived by her brother, Miltiades Demos, and many nieces and nephews.

**Dr. Stephen K. Padussis**, of Baltimore, MD, a general surgeon and former president of the medical staff at St. Agnes Hospital, passed away recently at age 72. Until his death, Dr. Padussis, who was known in the Baltimore Greek community for his charitable acts, continued to care for patients at his home office. He completed his internship and surgical residency at St. Agnes Hospital in 1949, and practiced medicine there since. In 1971, he was named president of the medical staff and chairman of the executive committee. Dr. Padussis was also affiliated with South Baltimore Medical Center, and Church and Bon Secours Hospitals. He was a member of the Baltimore City Medical Society, the Medi-

cal and Chirurgical Faculty of Maryland. The American Medical Association, the American College of Abdominal Surgeons, and the American Geriatric Society. Dr. Padussis was a member of the Greek Orthodox Cathedral of the Annunciation. He is survived by his wife, the former Helen Klosteridis; daughters Regina A. Panos of Ruxton and Stephanie Konstant of Towson; his brother, Anthony G. Padussis of Sparks; and five grandchildren.

**Peter L. Bell**, a native of Worcester, MA and a former AHEPA Supreme President, passed away recently at Holy Trinity Eastern Orthodox Nursing and Rehabilitation Center. Mr. Bell was 87.

A graduate of Suffolk Law School and a World War II veteran, he was a practicing lawyer since 1932. He was also a past pres-



*Peter L. Bell*

ident of St. Spyridon Church, president of the Worcester Chapter of the Order of AHEPA, and chairman of both the National Cyprus and Hellenic Affairs Committees. Mr. Bell was founder of the Legal Aid Society, a founder of the Torch Club, and a past president of the Greek American Republican Club of Massachusetts.

## GREEK AMERICAN REVIEW

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# THE U.N. IS NO FRIEND TO HELLENISM

BY ARTHUR N. FRANGOS

*Little by little the workers of France, of Britain, and of America will lose their qualities as citizens, they will become but the "subjects" of a bureaucratic regime, which will nationalize property and take many other measures under a "socialist" trade mark.*

Bruno Rizzi

These words, written by a disillusioned Communist in his famous book, *The Bureaucratization Of The World*, published under a pseudonym in Paris in 1939, inspired the outrage of Stalin and his supporters because they (as did the whole book) prophesied a world ruled over by faceless, managerial bureaucracy, which would enslave the very proletariat that Communism was sworn to set free. Of course, nothing of the sort was ever really envisioned by the brutal, totalitarian thugs at the helm of the 1917 revolution. They wanted only to keep the myth of "freedom" and "equality" going for their own purposes and someone like Rizzi posed a real threat to their lust for power and control over the naive masses.

Today, much is being written by those I choose to call ecumenists about what a wonderful world is waiting for us just over the horizon if we would only put our brains into neutral and go along with what the social engineers and "Improvers of Mankind" have planned for us.

Now we Hellenes have never been partial to being mentally disengaged. Most of us still believe in the Socratic Dictum: The unexamined life is not worth living. But in order to come to a logical conclusion we need to have the facts. What follows are some facts about one of the most invidious constructs ever

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*Arthur N. Frangos is the author of the recently published novel *Realms of Gold*. Pella Publishing Co. Inc., 337 W. 36th St., N.Y., N.Y. 10018 Tel. (212) 279-9586.*

foisted upon an unsuspecting world by the self-proclaimed architects of the New World Order: The United Nations.

Our American Declaration of Independence proclaims that it is "self-evident" that we are "endowed by our Creator" with certain unalienable rights. In the UN's Covenant on Civil and Political Rights the UN ignores God's existence, stating instead that it grants rights. It repeatedly asserts its power "provided by law" to revoke those rights should it choose to do so. Bitter historical experience teaches us that any governmental body with the power to restrict rights will ultimately do just that.

Further, the UN Convention On the

Rights Of The Child also claims power not only to grant rights but to cancel them "as provided by law." It demands that governments must guarantee "freedom of expression . . . freedom to seek, receive, and impart information . . . freedom of thought, conscience, and religion," regardless of the wishes of their parents!

— In 1994 UN social planners met in Egypt and approved a 17 billion dollar scheme to "stabilize" the world's population. The results of similar efforts in the past have clearly been to reduce population *selectively* by encouraging abortion, sterilization, and controlled human breeding. Selectively, because only in the more educated white population do we see a

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sharp decline in the birth rate as middle-class white women are opting to marry late, not have the three children necessary to maintain the race, and use abortion as a means of birth control and convenience. Meanwhile, non-white birth rates are skyrocketing, making the *minority white population on this planet* an endangered species, which is exactly what the majority of the UN member states want.

— The UN was founded by Communists whose single-minded goal was to create a socialist world government. Many key U.S. officials who shaped the policies leading to the U.N. were later exposed in sworn testimony as secret Communists. These included Alger Hiss, chief planner of the 1945 founding conference, and the Assistant Secretary of the Treasury, Harry Dexter White. The Soviets under Stalin worked tirelessly to launch the UN, as did the entire Communist party apparatus in the U.S.A.

— The UN has always chosen socialist one-worlders for leaders. As mentioned above, Soviet Spy Alger Hiss was the Secretary-General at the UN founding conference. He was followed as Sec-

retary-General by socialist Trygve Lie, socialist Dag Hammarsjold, Marxist U Thant, Austrian former Nazi Kurt Waldheim, socialist Javier Perez de Cuellar, and socialist Boutros Boutros-Ghali. Each has used the full resources of the UN to promote Communist and socialist causes around the world.

Almost every one of the UN's "independent" commissions over the last 3 decades have been headed by member of the Socialist International (which proudly traces its origins to the first International headed by Karl Marx). At its 1962 Congress it declared: "The ultimate objective of the parties of the Socialist International is nothing less than world government . . . . Membership of the United Nations must be made Universal . . . ."

— The UN ignores Communist atrocities but targets non-Communist nations repeatedly. When Soviet tanks rolled into Hungary in the 50's, when the Chinese Communists were murdering Tibetans in the 60's, when the Soviets were butchering civilians in Afganistan in the 70's and 80's, when Chechnya was brutalized by Russia in the 90's, the UN did *nothing!*

But the UN declared tiny Rhodesia "a threat to international peace" in the 60's, enabling pro-Communist thug and terrorist Robert Mugabe to seize power. And it was a UN-led campaign that helped bring self-described Communist and convicted terrorist Nelson Mandela to power in South Africa in the 1990's.

— The UN is a moral cesspool filled with deviants and fat cats. In 1993, the UN Economic and Social Council granted consultant status to the International Gay and Lesbian Association which includes the North American Man/Boy Love Association (an advocate group for child molestation), and to the Dutch group Vereniging Martjin (which also advocates using children as sex objects). In 1988, the top Belgian UN children's fund (UNICEF) official was one of a group convicted of running a child sex ring. In Zimbabwe, UNICEF-donated equipment helped terrorists seize power. In Vietnam, the Communists received millions from UNICEF while thousands of boat people fled for their lives.

As for fat cats, UN employees are paid 40% on average more than comparable

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SINCE 1979

U.S. workers, have subsidized rent, are exempt from income taxes, avoid sales taxes in UN stores, eat in discounted UN restaurants, and park in discounted UN garages. An ex-UNICEF official confirmed that "pampered and cosseted staffs" of various aid agencies "absorb 80% of all UN expenditures."

— The UN gives money to tyrants and is a war organization, not a peace organization. Article 42 of the UN charter claims authority to "take such action by air, sea, or land forces as may be necessary to maintain or restore international peace and security." But the UN definition of "peace" is never given.

To achieve "peace" in Katanga in 1961, UN planes bombed hospitals, schools, administrative buildings, and private homes. Katanga was an anti-Communist province of the Belgian Congo seeking freedom from the Communist-controlled central government.

UN-related World Bank "aid" funds went to brutal Marxist dictator Mengistu while he was causing large-scale starvation and death in Ethiopia; to Tanzanian dictator Julius Nyerere as he drove peasants off their land and burned their homes; and to the Vietnamese Communists, sending thousands of boat people into the sea. Even *Newsweek* magazine said that the UN's foreign aid programs tend "to prop up incompetent governments or subsidize economies so they can never stand on their own."

— The UN embraces Communist China, one of history's most murderous criminal regimes. In 1949, anti-Communist Nationalist China, one of the UN's found-

ing members, was forced from the mainland to Taiwan by the Communists. In 1971, the UN expelled Taiwan and embraced the brutal and repressive Red Chinese government -- *a government responsible for over 35 million murders*. When the vote admitting Red China was announced, UN delegates *danced in the aisles to show their contempt for America and their joy at the triumph of the Red Chinese thugs*.

Of course I could go on and on, but will conclude by expressing my profound joy at the reactionary wave of independence movements taking place all over the planet. People are getting fed up with the efforts on the part of the mushy-minded ecumenists trying to pound people into an unrecognizable pulp of non-descript drones ruled over by a Big Brother UN and its toadying presidium of "intellectuals" whose real sympathies seem to lie somewhere far to the left of Moscow.

When these theorists come down next time from their Ivory Towers to hiss their bookish "truths" about a reality with which they obviously have no real contact, we should remember these lines by our poet P.A. Sinopoulos:

*"Xehithike, kambanolalima triandatrion eónon"  
("There rang out a peal of bells thirty-three centuries old")*

We will find that their glorious, freedom-inspiring tintinabulation will drown out the sly whispers of whatever "ism" the demagogues and opportunists are pushing at the moment.



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# "THE GREEK BOY"

## Christodoulos Evangeles-Evangelides

The fascinating story of the first Greek who graduated from Columbia University in 1836 and later initiated one of the first educational systems in Modern Greece.

By Ambassador Ret. JOHN G. GREGORIADIS

### PART II

In spite of his frequent tender visits to the Douglass home, where he was even invited for Thanksgiving, even after the major had unsuccessfully ordered his daughter to look upon Evangeles as a brother, the Greek Boy thought more and

more of Greece. He would not, however, think of leaving until his benefactor, Samuel Ward, consented. On 21 April 1837, "at Dinner table, Mr. Ward said 'Evangeles, you may try and get a vessel to go to Greece.'" Julia, the confidential friend, had been instrumental in her father's de-

cision. On the next day Evangeles wrote: "Preparations for home to Greece, to the land of my Sires, to the land of the laurel, the Olive, the Myrtle and the Vine. Dear Greece, sweet Hellas I come to thee, I live for thee, I die for thee."

And Sarah? He had told both her and



*This is a photograph of the mid 1860s of the central square of Hermoupolis, Syra, Miaoulis Square. The imposing building at the left is the City Hall. The building at the center right is the Lyceum founded and directed by Christos Evangelides - the "Greek Boy". The street to the left of the Lyceum is now called Christos Evangelides Street and goes on winding itself*

*into town. On the site of the Lyceum now stand the telecommunications offices for Cyclades islands complex. The marble plaque of the Lyceum has now been replaced under the arcades of the new building. The celebration of July 13, 1996, is taking place on the occasion of the "re-unveiling" of this plaque.*

her mother that he wanted to marry her. Sarah had replied that she loved him and that she intended "by the help of God to navigate the Aegean Sea." Mrs. Douglass, though, tried to cool things down, and advised them that they should wait two years and see how they felt about each other.

On the day of his departure, Evangeles called on his beloved. Her mother left them alone, and they "sunk in each other's arms in silence and grief." Finally Sarah told him: "You are going to your country to do your duty there. You will be happy, for happy is he who does his duty. You love your country and you will

find many who are worthier of you. I am not good enough for you...and then her voice faltered."

Soon after, in spite of his profound feelings for Sarah, for "sweet Julia-Euprozyne," for the Ward and the Vandervoort families, for Captain Glover, for Columbia, President Duer, his classmates, and the many friends he had made, the grown up Greek Boy left home and, yet, left for home. The short entry in his diary is poignant. "On the fourth day of June, 1837, I left America."

Evangeles's "return to Ithaca" was a small Odyssey. His first stop in Europe was at Leghorn, Italy. Fifteen days later

he sailed for Greece on a brig built in Galaxidi, Greece. After long days at sea, he set foot in Greece at the "shrine-city" of Messolongi. There he delivered to the daughter of Marcos Botzaris, one of the heroes of the Greek War of Independence, a present from F. Green Hellock, a mutual American friend. From Messolongi he crossed over to Patras, where he came across two American Lone Baptist missionaries. After a stop at Loutraki, near the Isthmus - now the Canal - of Corinth, he visited Corinth and the castle of Acrocorinth, which he knew about from his textbooks. He then went to Kalamaki, on the Saronic Gulf, then to the island of Aegina, and finally to Piraeus, the port of Athens. He went up the grade to the foot of the Acropolis, where the new capital of modern Greece was spreading. He expressed his impressions and feelings in a letter to his classmate John Jay:

Athens, Sept. 12, 1837.

My dear Jay,

At last I have arrived to the land of my Sires after an absence of many years, and I find my country in a much better condition than I expected. Everything in Greece looks to be prosperous and smiling and but for the xenocracy we would have been perfectly happy. Patras has literally truly risen like the Pandemonium. In Athens you see the most splendid habitations rising from the midst of the ruins. The generality [sic] of the houses are two stories and double with piazzas around them. Mr. Ward's may serve as an example, bearing in mind, however, that ours are in stone. There is a house now being built the cost of which is estimated to be about 180.000 Drachmas. The palace of the king has not its equal in any part of the world, it is of white marble brought from the mountains of Attica.

The greatest misfortune with us now is that foreigners fill the highest Stations of the Government. This the Greeks cannot bear. For the present everything is quiet, but a change must soon take place and, we hope, much for the better. Count Ρουθάρδιος [Routhardios] the Minister of Foreign Affairs a Bavarian, a good in heart [sic.] but detestable for his politics, as he follows the Austrian steps the day before yesterday offered his resignation. But, to the sorrow of our people - his misfortune - the King of the Greeks did not accept.

The Sultan has commenced raising an army out of his Greek subjects! It is amount to 100.000! To be kept at Constantinople! His son is being educated in the Court of Russia! And he stiles [sic] Nicholas I his brother! These and many other phenomena are the

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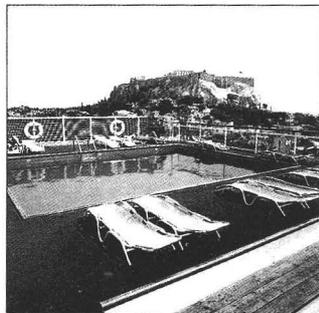
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forerunners of something being about to take place, a thing of no little consequence.

*I have a great notion of going to Constantinople!! What do you say?*

*I have been presented to the king. He is quite young and a prince whom I think I might serve faithfully.*

*But Dear John we have had enough of politics. Notwithstanding I am continually over head and ears in politics, in cares and afflictions.*

*Still often, very often, the sweet, happy hours we spent together in our College life rise up in my memory and for each thought I heave a sigh. But those days they are gone and they have left us behind. Neither they can come to us, nor we can go to them. Therefore let us look for the future and yea men be Greeks....*

*Please dearest friend write to me soon. I love you all. Your friend*

*C L M Evangeles, Greek.*

The letter was addressed simply: "Mr. John Jay, New York!"

Among the first things that Evangelis did in Athens was to meet two remarkable intellectuals and educators, Neophytos Vamvas and George Gennadios. Vamvas, a monk, taught rhetoric at the University of Athens, then located at the foot of the Acropolis. Though short in height and of humble means, once he started lecturing he seemed to stand taller, while his eloquence and clarity of thought inspired his audience. During a history lecture by Gennadios, Evangelis saw a venerable old man among the audience; it was General Theodoros Kolokotronis, the prominent military leader of the Greek War of Independence, who had come to hear the respected teacher of the nation.

Soon after, Evangeles decided that he would best serve Greece through education. Although in comparison to his English his Greek was poor, he felt that he could put into practice the educational system he had experienced in America. At the advice of Vamvas he visited the new and already thriving port city of Hermoupolis, built by the enterprising refugees from the island of Chios, who had fled the Ottoman massacres, and by the equally active people who had to flee from the island of Kassos.

Following a stay in Athens, where he could not find work, Evangeles sailed to Syra. There he applied for Greek citizenship. It should be reiterated that he was born in Thessaloniki in 1815 and thus was originally an Ottoman subject, or more exactly he belonged to the raya (the herd

of cattle), i.e., the non-Moslem subjects of the Ottoman Empire. In his application he stated: "My name is Christodoulos L. M. Evangelou Agraphiotis." Apparently that was the first and only time he used his father's family name as his own. He used his father's first name in the genitive case, which in Greek means the son of Evangelos. That gesture was perhaps a token of ancestral respect at an emotional moment in his life, or an attempt to establish roots. Further down he wrote:

*I took today the oath of allegiance at City Hall.*

*I wish to be a citizen of Hermoupolis.*

*Hermoupolis, 27 December, 1837,*

*Obediently yours,*

*[signed] Christodoulos L. M. Evangelis*

In the Register of the City of Hermoupolis he is listed as originating from Agrapha, his father's birthplace, although he himself had never been there. And that was how the Greek Boy became a Greek citizen.

Evangeles was soon on the go again. He went to Smyrna, where he had last seen his mother, to search for her. But a stay of almost six months proved unproductive. While there he made a living by giving English lessons to members of the large Greek community. From there he went to his birthplace, Thessaloniki perhaps in search of family. There is no evi-

dence that he was successful in his search. Once again he taught English to keep body and soul together. "Today [11 April 1838] I commenced giving lessons in the Greek Consulate." He also speaks of lessons to the British and American consuls. These must have been Greek lessons, as he probably was the only English-speaking teacher of Greek.

Hardly able to make a living, Evangeles left for Athens, where he thought prospects might be better. He must not have been too successful for in the middle of March 1839 he sailed again to Syra and finally decided to settle in Hermoupolis. So it was that, having wandered and having learned the ways and minds of men, like Odysseus, young Evangeles "came on a summer evening of 1839 and, as soon as he was ashore, leaned down and kissed the soil of Syra. A commonplace, you may think," wrote his daughter in a note on her father, "but for this young Greek, after so many adventures, it might have been that this act expressed his longing for a free country of his own."<sup>8</sup> In his diary he wrote: "I am here now, having cause for gratitude to no one but to God."

It was at the beginning of his new Greek life that Evangeles, so deeply sharing the spirit of national rebirth, added the traditional classic patronymic ending to his name, which, thus, became Evangelides, meaning the son or descendent of Evangelos.

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One wonders whether, as he sailed back and forth, up and down the Aegean trying to make a living, Evangeles was aware that his dear Sarah, whom he could not yet think of marrying, was getting married to one of his American friends. On 12 September 1838, his "kore of sweet breath" married Samuel Garretson Cornell, a member of the wealthy upstate New York family. One of her granddaughters was to be the famous tragedian Katherine Cornell.

In Hermoupolis, which was ahead of Athens and Piraeus economically, and their equal culturally, Evangeles's knowledge of English seemed quite promising, since ship owners, captains, merchants, and bankers would want their sons to learn English. That is how, for the first time in the Greek annals, English was included in the curriculum of a public school. But this lasted only two months, and Evangelides was out of work again. But this modern Odysseus was not easily disheartened. If the sons of the wealthy could not learn English at the public school, they could by private lessons. Therefore, he set up a program of private lessons which he organized into classes, and did preliminary preparations for the establishment of a school. Furthermore, gregarious as he was, he soon integrated himself in the society of the flourishing city and, before long, became well-known.

Teaching the language of shipping, trading and banking to members of this outward-looking society turned out to be a successful enterprise. Two years later Christos Evangelides, as everybody in Hermoupolis called him, considered starting a family with a girl from the prominent Chios community, among which he had made many friends. As happens in tales, one day he saw a girl at the window of a house. The Evangeles of Julia Ward's poem, who fell in love with the girls he saw, was at it again. Upon inquiring, he was informed that the girl he had seen was Maria, or Marigo according to Chian custom, the daughter of the Myriangos family. She was fifteen, he was twenty-seven.

Christos had no difficulty in meeting the family. He engaged in a gentle and steady courtship under the vigilant and assenting eyes of the Myriangos family. Marigo was impressed and flattered that a young, yet mature and agreeable man, who had traveled to the ends of the world, was interested in her. They married on 20 April 1842, the Monday after Easter.

Soon after his marriage, the courses he had organized were to take a new and much more important shape. Drawing on his American experience, he decided that his main objective should be to prepare his fellow Greeks to be good citizens, for he believed that civic education was what the new state needed most. He hired trained teachers to teach Greek and other subjects, but reserved the teaching of English for himself. In 1844 Evangeles bought a large building, on the main town square, near City Hall, and established his educational institute, the Hellenic Lyceum. People called it the Evangelides Lyceum and that is how it has been referred to in Greek educational annals. The rules and curriculum of the school were as follows:

1. The purpose of the institute is the superior education and the Hellenic moral development of its pupils.

2. The boys in the institute are taught Greek according to the Royal Curriculum for schools and gymnasia [high schools].

3. In addition they are taught three European languages: English, French and Italian.

4. The boys are boarders and are provided with cleaning, laundering and every other service which they enjoy at home.

5. The director's aim is the intellectual development of the students. They are accordingly divided into classes which are not too large so that in none of them their number should impede the process of education. The classes correspond to the ability of the students so that they should not be wasting their time.

6. The director also aims at the moral and ethical development of the students so that the young boys will become well-behaved individuals, pious Christians and useful citizens. For this reason, outings during free time are permitted only when students are escorted by the director himself or one of the teachers. [It should be kept in mind that Hermoupolis was the busiest port in Greece].

7. Study programs and schedules are established and a ledger is kept on the intellectual and moral standing of each student, with daily remarks on his progress. At the end of each month a copy of each student's record is sent to his parents.

8. The institute is housed in the healthy environment of a spacious building which, according to the increase of the number of the pupils, will be extended.

9. The subjects of the curriculum are the following:

a. church history and catechism every Sunday.

b. Greek grammar, syntax and their application, according to the degree of maturity (of the students) in each class, and according to the Royal Educational Curriculum,

c. elements of arithmetic, mathematics, geometry and algebra, d. general history, with more detail on Greek History,

e. general geography, with more detail on Greek geography,

f. calligraphy,

g. design and painting,

h. instrumental music.

10. The student's expenses for room, board, and tuition are the responsibility of the director, who submits them to the Board of Trustees which consists of prominent citizens. Expenses for books, clothing and other items are the responsibility of the parents,

11. The parents pay the director each trimester students ages three to ten, 60 drachmas per month, and for students over ten, 75 drachmas,

12. Applications for admission to the institute may be submitted to the director or one of the trustees.

The Board of Trustees<sup>9</sup>

In a general set of rules applicable to his institute, Christos Evangelides stated that "the fundamental principles of the Lyceum are: Love, Truth, Industriousness and repentance for sin." He then referred to what he had seen and experienced in America, and praised the civic education that country provided. This education, he wrote, constituted the purpose and principles of his school. He continued:

Apart from scholastic learning, the young American has been taught not to expect anything in this world either of his parents or of the Government, except only of God and of himself. Now, whether this has contributed to the welfare of the individual as well as of the country has been proven by the prosperity and the tremendous moral and material progress of that nation.

Having myself had such a bringing up in America and believing that it is more than any other the proper one for the education of the Modern Greek citizen, who by the sole help of God and of himself has a great mission to accomplish in the East, I conceived the idea of transplanting it from the New World to the land of our

fathers.

Hermes, the newspaper of the wealthy merchant class, had this to write:

Mr. Ch. Evangelides, who during his whole stay here gave outstanding proof of an honorable and virtuous life, is now founding a private educational institute, whose program appears on the next columns of this issue. The institute of Mr. Evangelides will undoubtedly provide many and great moral services to our youth, according to the principles on which it is being founded. In it our youth will be taught various languages, arts and science and it will at the same time be saved from the great danger of immorality to which it is exposed in the streets, the squares and the waterfront of our city.

Our refined fellow citizens and especially the family minded fathers must support Mr. Evangelides in his aim, whose success is to the common interest.

One of the novelties that Evangelides introduced into his Lyceum was physical education, held three times a week from eight to nine in the morning, and open also to non-students. Physical education included swimming lessons at a rocky creek, which was named after, and to this day bears the name of Evangelides. There were also acting classes, with a choice between ancient Greek drama and the works of foreign playwrights. And, of course, the old philolexian Greek Boy held sessions of rhetoric and debate with his students, to whom he explained:

Though you may think that this function seems, on first thought, to be small affair be sure that, as time will go by, you will taste its fruits. You will have acquired facility in expressing your ideas, in written form or orally. Through habit you will have acquired a wealth of ideas as well as the possibility of expressing them. This, then, will constitute the implementation of what you are learning.

Contrary to what was customary at the time, Evangelides required that parents should provide their sons with pocket money. When questioned about this, he replied that his purpose was to have the boys know the value of money and learn how to budget and save at an early age.

Indeed, Evangelides brought to Greece a new system of education which included also civic education. His students came from well to do families in Hermoupolis and Athens, as well as from prosperous Greek families in Smyrna and Odessa, port cities with large Greek communities.

## Clerides Visits the Hellenic House



*The American Hellenic Institute welcomed the President of the Republic of Cyprus, Glafcos Clerides to Hellenic House on June 18, 1996. Accompanying President Clerides was Foreign Minister Alecos Michaelides, Government Spokesman Yiannakis Cassoulidis, Director of the Public Information Office George Hadji Savvas, Ambassador to the U.S. Andreas Jacovides, and several Cypriot Journalists. Director Nick Larigakis, George Hadjisavvas- Director Public Information Office, Jim Pedas, AHIPAC Chairman Savas Tsivicos, Eugene T. Rossides, AHI Chairman Bill Hunter, Ted Pedas, Ike Pappas, Ambassador Andreas Jacovides, For. Minister Alecos Michaelides, President Clerides, Yiannakis Cassonlides - Gov.. Spokesman. Photo By Bill Petros*

But change is not comfortable and not always welcomed. More traditional educators began to complain about the new-fangled ideas taught at the Evangelides Lyceum where, they claimed, young boys were trained to become theatericians, and where "nudity under the windows of respectable citizens" was practiced.

But Christos Evangelides went on and so did his Lyceum.

Never forgetting that his own educa-

tion had been due to kindhearted and generous people, Evangeles offered the city a number of rooms in one of his buildings to be used as a school for needy children. On another occasion when Mr. Eftychidis, the father of two of his Lyceum students wrote from Odessa asking that his sons return home, for he had lost his fortune and was no longer able to pay for their schooling, Evangeles replied: "I shall keep your sons here and they will go on with their education and board, and you don't have to pay for anything."

To express his gratitude Mr. Eftychidis sent Evangelides an icon which was later donated to, and is still located at the Church of Saint Dionyssios on Skoufa Street in Athens.

The prominent Greek scholar Dimitrios Vikelas, one of the Lyceum students, wrote in his autobiography:

Christos Evangelides had not brought back [from America] as much of an intellectual wealth as the pedagogic habits he introduced, which proved beneficial to Greece.... There he had learned how young boys are being brought up in a manly way,

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how morality is combined with physical culture. He knew how to attract the love and confidence of his pupils through his kind manner and how, with severity, when called for, to impose respect and even fear when necessary....

First and foremost he sought to inspire in the young men aversion to lie and courage to always speak the truth.

He accompanied them in their long walks, organized their athletic games and helped competition by participating in them.

The first class in the morning would begin with the Lord's Prayer and the [weekly] evening general assemblies would begin with 'Blessed be Christ our Lord.'

Vikelas comments that the latter was an American practice.

According to his biography, Emmanuel Roides, one of the Lyceum students who later became a leading literary figure, was sent there by his parents because of the "justly famed Lyceum," where Evangelides encouraged the literary work of his students and endeavored to accustom them to the management of money. Having understood the literary talent of

Vikelas and Roides, Evangelides convinced them to publish a school newspaper, The Bee.

The author and literary critic Cleon Paraschos makes reference to the "outstanding Helleno-American Lyceum of Christos Evangelides, famous throughout Hellenism."

As he was realizing a dream in founding his school, Evangeles never forgot his gratitude for the opportunities he had had in America. At his own expense he published a book with long selections from Lord Byron's epic poem, "The Giaour." The book, which also contained a useful English-Greek dictionary, was dedicated:

*To my Deliverer and Benefactor  
Russell E. Grover Esq.  
By his grateful and affectinated [sic] son  
C. L. M. Evangelides  
Graduate of Columbia College*

Soon after the founding of the Lyceum, Evangelides was appointed American vice-consul in Hermoupolis. The appointment came at the recommendation of the Reverend Jonas King a missionary and

American consul in Athens.

Everything was going well for Evangeles when he was suddenly stricken by a terrible misfortune, the loss of his baby girl Helen, named after his mother.

In mid-July of 1844, he received a letter written in Rome and dated 11 April. As he read it he was overcome with emotion. It was signed "God bless you. I am with sincere affection, Your old friend, Julia Howe." In her long letter she told Evangeles that she was glad to have received his letter:

How strangely it made me feel to see once more those well known characters and to remember the days in which we were all boys and girls together....I fear that your path has been rather a thorny one and that you have had many difficulties to struggle with. I am sorry to think that I have not given you in these the little aid of my sympathy and friendship† this was not kind of me.

She then added: "I sympathize sincerely with you in the loss of your child. I feel already how bitter a thing it must be to lose one."

After giving him news about her sisters, telling him about her deep sorrow for the death of Henry Ward, Evangeles's friend and classmate, to whom he had sent his greetings, and about the house on Bond Street, which was sold after her father had died - "Do you remember its beautiful rooms, the picture gallery, the garden and the piazza?" - she told him how happy she was to be married to "the best and noblest of men," Samuel Howe, who "loves Greece dearly."

Christos Evangelides had become one of the leading citizens of Hermoupolis. This is evident from the fact that he was on the welcoming committee when King Otto visited Syra and was asked to call on the king when he was in Athens. Also later, King George jokingly called Evangeles "Greek man" in English, alluding to his well-known American past.

The large Evangelides building was a landmark in the prosperous city. It consisted of the school, which occupied the largest part, the family residence, a Masonic lodge, and a series of shops on the ground floor. Apparently the man of letters was also a businessman. The building was later used as a bank and then a hotel, and has since been torn down. On its site now stands the large Telecommunications Office Building for the Cyclades. But not all reminders of Evangeles's

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Απευθύνεσθε στα Γραφεία μας με εμπιστοσύνη και βεβαιότητα για την απόλυτα έγκυρη, πλήρη ενημέρωση και ταχεία εξυπηρέτησή σας.

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presence in Hermoupolis have disappeared. One of the side streets is named after him.

Besides being the American vice-consul, Evangeles was the individual whom Americans as well as other foreign visitors would seek to meet. When in 1853 the poet William Cullen Bryant visited Hermoupolis, the Greek Boy, now the founder and director of a school, was proud to tell him in a welcoming speech that out of the thirty boarders at the Lyceum thirteen were poor and paid nothing for tuition or room and board. When the British explorer Henry Stanley stopped in Syra, he stayed at the Evangelides home. Henry Hill, the founder and director of the famed Hill Girls School in Athens, was a close friend of Evangeles, as he still called him, and, whenever Samuel Howe, Julia's husband, visited Athens, he and Hill would talk about Evangeles.

Evangeles also had the opportunity to serve his country and contribute to the cause of Greek Independence in a new capacity. In 1854, during the Crimean War, the Greek regions of Macedonia, Thessaly, Epiros, Souli, Thrace, the Dodecanese, Cyprus, and Crete renewed the revolt against the Ottoman Empire. These areas were not yet part of the modern Greek state.

Upon the recommendation of Minister of Foreign Affairs Andronikos Paikos, the king and the government sent Evangelides on a mission to the United States in quest of moral support for the revolting Ottoman Greek provinces. Although the Lyceum needed him, Evangeles accepted the mission, leaving the direction of the school to another educator. Both the minister of education and the mayor of Hermoupolis provided him with laudatory letters of introduction, which, among other things, stated that "it has been an act of justice to provide you with this letter of thanks, in proof of your services to the Citizens of Hermoupolis and to national education in general."

Evangeles's mission went beyond the search for American support for the cause of the revolting provinces. On his way to the United States, he stopped in Germany and expedited the dispatch of arms for the liberation struggle.

During his trip to America, with characteristic eloquence Evangeles explained to the influential people he met and to the press, that: (1) the new struggle of the Greeks was a continuation of the Greek

War of Independence, since parts of Greece were still under Ottoman rule; (2) the Greeks were not paid by Russia, as the Ottoman government claimed, for a people does not have to be paid to fight for its freedom; (3) hardships under Ottoman rule were very severe; and (4) abandoned by their fellow Europeans, in their quest for freedom, the Greeks were looking to the Americans, who had stood by them during the 1821-30 period of the Greek War of Independence.

With a few exceptions among members of the press and academia, the American attitude toward the renewed Greek struggle for freedom was at best lukewarm. The British and the French were allied with the Ottoman empire against the Russian empire. In the uprisings in the Greek provinces still under Ottoman rule, Orthodox Greece was considered to be assisting Orthodox Russia in its defense against the Franco-British landing in the Crimea. During the course of the fight in the Crimea, a French force laid siege to the outskirts of Athens.

As disheartened as he was about the lukewarm reception of his mission, Evangeles found solace in the fact that during the celebration of the centenary of Columbia College, he received an honorary degree of Master of Arts.

On his return to Syra, a new misfortune awaited him. A second daughter named Helen had died as he was leaving America. He expressed his grief in a touching letter to his dear friend Bryant. His family now consisted of his wife Marigo, and his children Alexander, Calliope, Catherine, Aristotle, and Olympias.

A few years later, in 1860 Christos Evangelides had good reason to rejoice; his old teacher Apostolides from Amherst visited Hermoupolis. After showing him the Lyceum, "I introduced my respected teacher to the hero Kanaris." Admiral Constantine Kanaris had distinguished himself in naval operations during the Greek War of Independence.

Besides the pleasure he found in his family, the progress of his school, and a busy life, Evangeles enjoyed keeping in touch with "dear America" through correspondence and American papers. In a letter to W. C. Bryant he wrote:

*I am pleased and feel at home with the 'Evening Post.' When I read it I am happy because I feel that I am in an American atmosphere...and imagine that I hear my*

*friends and those with whom I kept company, talking as they did 35 and 40 years ago, when I was the 'Greek Boy'.... You must know that I persist in my adoptive country and that I am proud to be a Yankee. I belong to the Empire state, I am a New-yorker.... When Americans find their way to Syra, it is for me a day of relief and joy.*

In another letter he wrote that he had just received Harper's New Monthly Magazine and would like to have the "excellent history of the [Civil] War."

On a fine April day of 1867, another dear friend stepped ashore in Hermoupolis, Julia, with her radiant smile and her radiant eyes. She was accompanied by her daughters Laura and Maud. Evangeles introduced her to his "good little wife," as Julia described Marigo in her diary, and then to the dignitaries of this growing and wealthy city, where he was now prominent himself. A feast followed in Evangeles's home, where Julia met the rest of the family, and they had "native wine with a musky flavor and 'Pilaff made of tomatoes and mincemeat.' Evangeles and his once 'beloved Euphrosene'...talked of Bond Street days."<sup>10</sup>

Good times were again to be followed by difficulties. Twice the liberal ticket on which he ran for the Municipal Council failed. Perhaps Ebangeles also began to feel that his active days were drawing to an end, as a letter he wrote to his lifelong friend Bryant on 19 July 1875 seems to suggest.

*Dear Good Man and much beloved W. C. Bryant,*

*I have no words to express my gratitude to you for the good you have done to Greece and to the Greek Boy. My country is free, and I am free, and what is more I am a believer in Christ. Thanks to those who taught me, I tried to make the best use of the talent I received from the Heavenly Father through the American schools and the examples of their good men.*

*My remaining days are few, I am trying to spend them in the Service of my Redeemer in doing all the good that I know and can do.*

*It is not likely that we will ever meet on earth. Let us meet in Heaven.*

*I am the man who was "The Geek Boy." I have the pleasure to be your grateful and sincere friend, C. Evangelides*

Two years later, however, the aging Evangelides was ready for new beginnings. On June 22, 1877, he founded the

# Chapel Addition at Church In Reading, PA, Approved

Hellenic Lyceum of Ch. Evangelides in Athens, and settled there. Ironically he was elected a member of the Hermoupolis Municipal Council just as he was leaving for Athens. The new school was, of course, modeled on the Hermoupolis lyceum. It was located at the corner of Athena and Saint Irene streets in downtown Athens.

Active until the end of his life, Evangelides died at the age of sixtysix, as a result of a stroke.

But the educational system he introduced in Greece, the schools he founded, and the careers and literary works of his students, testify to the legacy he left to his native land, and to the indomitable spirit of a young Greek boy.

## NOTES

1. This essay is based largely on the dairies and correspondence of C. Evangeles - Evangelides and his friends which are located at the Manuscripts Library of the New York Historical Society and the Rare Books and Manuscripts Library of Columbia University. The latter institution also has Evangeles's letter to his classmate John Jy kept in the Jay family papers. The *Columbiana*, a part of Columbia University, kindly provided me with texts concerning the participation of C. Evangeles in the Commencement Exercises of 1836.

In addition to the above, the following libraries were also used: the Library of Congress, the Library of the New York Historical Society, the Library of the New York Genealogical Society, and the Genadius Library in Athens. For his activities in Greece, the Municipal Registry Office and the Municipal Library of Hermoupolis and its newspaper collection provided valuable information. I wish to express my deep appreciation to all these institutions for their valuable cooperation and assistance. Additional information on C. L. M. Evangeles can be found in the works of John Tozis, who published interesting archival studies on C. L. M. Evangeles. See "A Victim of the Struggle of 1821, Who Honored the Macedonian Name in Europe and America," *Μακεδονικόν Ημερολόγιον* (Thessaloniki, 1934):161-70, on the participation of Greek Macedonians in the Greek War of Independence; "A Precursor to Greek-American Friendship," in *Γέρακας Α. Κεραμοπούλου* (Homage to A. Keramopoulos) (Athens, 1942); "English and American Information Concerning the

READING, PA - Sts. Constantine & Helen Greek Orthodox Community of Reading, PA is planning to complete the renovations of the interior of its Church. The prominent architect and Archon of the Ecumenical Patriarchate, Mr. Steven P. Papadatos of New York, is presently working on the final plans which call for the creation of a Chapel on one side of the Church and a confessional on the side of the main altar.

Mr. Papadatos provided the original plans a few years ago when the entire interior of the Church was renovated. At that time, traditional Byzantine arches were built throughout the Church, a new iconostasion with all Byzantine iconography was crafted and painted, and two vestries were created on either side of the main altar. Work has continued since then and recently, Mr. Kostas Skordelis, an internationally known iconographer, has painted new Byzantine icons on the ceiling and the walls of the altar area and is continuing on all the walls of the interior of the Church.

The Kraras Family of Reading, PA and Wildwood, NJ has pledged all the funds

necessary to create the new Chapel, which will include a new iconostasion, a new altar table, and a new table of oblation (prothesis). Mr. Papadatos indicated that the plans will be ready soon, and the well known wood-carver, Kostas Pylarinos, has been contracted to manufacture the above mentioned items. Bishop Maximos, through the Priest of Sts. Constantine & Helen, has given his blessings to the project which is planned to be completed by this summer.

The Parish of Sts. Constantine & Helen has taken tremendous strides forward since the arrival of Fr. Thomas Pappalas ten years ago. The renovations of the interior is only one of the many projects undertaken under his leadership. In the past year, Fr. Anthony Ugolinik, a professor and Department Chairman from Franklin & Marshall College and a priest in the Orthodox Church, has been engaged to assist Father Tom in the services and in the ministry of the Church. Also, a new choir has been formed and has learned new church music with most of the hymns being in English.

*Revolution of 1854 in Macedonia," Μακεδονικά, 3 (1953-54):142-207. See also Andreas Drakakis's contribution in Κυκλαδικά Θέματα, 22 and 23 (1987):192-218 and 246-48, on Evangeles's education in the United States and the Lyceum he founded and operated in Greece. I also wish to acknowledge Mrs. Georgia Arfanis, a granddaughter of C. Evangeles-Evang-elides, and his late daughter Mrs. Calliopi Caloutas, my grandmother, for the information they provided.*

2. See Louise Hall Tharp, *Three Saints and a Sinner* (Boston: Little, Brown and Co., 1956).

3. Columbia was then located at Park Place, not far from the site of today's World Trade Center.

4. See Tharp, *Three Saints and a Sinner*.

5. This is the first line of a poem that Julia Ward wrote in Christy's diary.

6. *Diary of G. T. Strong, 4 October 1836, on commencement day ceremonies at*

*Columbia College.*

7. See *New York American* (5 October 1836).

8. A note from Calliopi Caloutas, a daughter of Evangeles, to her niece Evgenia Persakis.

9. Here and elsewhere, all translations from Greek into English are the authors.

10. Tharp, *Three Saints and a Sinner*, p. 300.

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