

Picturing the Modern Greeks

By STEVE FRANGOS

At first sight, as with so many areas in Greek-American studies, it is difficult to find anything written about photography. Rather than utilizing photography as a means to better understand the Greek-American experience, what has been published is illustrative in intent. This is all the more curious given that a vast array of photographs of things and persons clearly demarcated "Greek" date from 1839.

Between 1890 and 1910 the social photographers who documented the arrival and circumstances of the massive immigration to America took notice of the Greeks. Not

every one of these photographers is complimentary. Yet even by reviewing but a few of the photographers and no more than a handful of their images we can come to a more refined understanding of how Greeks have been recognized and stereotyped in North America.

The Greek Portfolio

Daguerreotype photographers were in Greece little more than two months after the camera's official recognition as an invention in January 1839. Quick to realize the potential profits from illustrated travel books, Noel Paymal Lerebours (1807-1873),

a French publisher, sent a group of photographers to Greece to take the first daguerreotypes of Classical monuments.

Eight years later Filippus Margaritis, the painter, became the first documented Greek photographer. *The East Facade of the Propylaea*, taken in 1847, is Margaritis' first known daguerreotype. Other Greek photographers soon established studios throughout the Ottoman empire. Daguerreotypes, albumen prints, calotypes, and cabinet card photographs were all taken by Greek photographers in Constantinople, Smyrna, Alexandria, Athens, Jerusa-



"Greek Children in Gotham Court". Jacob A. Riis, 1890. One of the earliest social Photographs.

lem, Thessaloniki and elsewhere.

Imaging Greek-Americans

The documented photographic presence of Greek immigrants in North America is less certain. Greek-American photographs do exist but in numbers, yet, unknown. Around the Civil War period we begin to see portraits of famous Greek immigrants. For the moment, these photographs are exclusively of successful men: Michael Anagnos, Constantino Brumidi, Captain George Musalas Colvocoresses, Alexander Dimitry, Colonel Lucas Miltiades Miller, Professor Evangelinos Apostolides Sophocles, John Celivergos Zachos, and others. In 1864 with less than thirty people shown standing in front of the church we have the first community photograph; the Holy Trinity Church in New Orleans.

Given what we know about the scattered Greek communities of the 1860-1890 period it is surprising that more photographs have not re-appeared. What of the Greeks in New York City? We know from *The Greek Community of New York City, Early Years to 1910* by Michael Contopoulos that by

1870 wealthy Greek merchants made New York City their home. Did Napoleon Sarony, the fashionable New York social photographer, welcome any of these Greek merchants into his Union Square studio?

The majority of early photographs show Greek immigrants as street peddlers and not wealthy merchants or successful intellectuals. This image of the 'Greek' as peddler is pervasive.

Street Types

Aside from the Greek vendor in the streets photographs lent themselves to this early stereotype. The image of Greek as peddler, if not based directly on, was certainly enhanced by the 1893 Chicago World Exposition diorama *The Constantinople Street Scene*. Exhibited in the Ethnography Building this diorama's 'Greek' figure is a peddler. Many photographic souvenir booklets of this diorama circulated around the United States.

Informing all these images of Greek as peddler were eugenic theories of racial types. The *Street Types* genre of photography followed social evolutionary ideas by depicting an array of characters in a

village or city neighborhood setting as 'types' e.g. the farmer, the policeman, the blacksmith, the mayor, and so on. The insidious aspect to these depictions was that these 'types' were seen as unchangeable social breeds. No individual could move up the social ladder or change their 'type.' Rather than seeing European and even American society as inherently hierarchical these types were presented as accurate depictions of the individual's physical heredity.

All the confusion and racism towards southern Europeans had its own photographic image. In 1896, *Street Types of Great American Cities*, by Sihmund Krausz presented a photograph entitled *Banana Peddler*.

A degenerate descendant of the ancient people of Rome or Sparta, the swarthy banana peddler pushes his cart contentedly through the thoroughfares of the city. No thoughts of the ancient glory of his nation disturbs his mind when he cries out his 'Ba-na-nos! Ba-na-nos!! He is not sentimental. He is bent on making his profit, and the commercial instinct is far more

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developed in him than that warlike spirit which predominated in his ancestors. The banana cart is the war-chariot behind which he fights his battle of life. The few paltry dimes which form the profits of a day are to him perhaps as much as the spoils of a victorious battle were for one of his progenitors."

At virtually the same moment, in Jane Addams' autobiography *Twenty Years at Hull House* (1910), we learn that: "{A} Greek was much surprised to see a photograph of the Acropolis at Hull-House, because he had lived in Chicago for thirteen years and had never before met any Americans who knew about this foremost glory of the world. Before he left Greece he had imagined that Americans would be eager to see pictures of Athens, and as he was a graduate of a school of technology, he had prepared a book of coloured drawings and had made a collection of photographs which he was sure Americans would enjoy. But although from his fruit stand near one of the large railroad stations he had conversed with many Americans and had often tried to lead the conversation back to ancient Greece, no one had responded, and he had at last concluded that "the people of Chicago knew nothing of ancient times."

The Social Use of Photographs

The American social photographers totally ignored the Greek's peddler street-type image. Instead these men focused on the Greek immigrant's everyday lives and activities. Jacob August Riis (1849-1914), one of the most known of the early American social photographers, was himself a Danish-born immigrant. Riis, a journalist and social reformer turned photographer, used photographs to document the social and economic plight of the poor and immigrant classes. *How the Other Half Lives* (1890), Riis, most famous book, presents photographs taken on the Lower East Side of New York. The photographs are not pretty. Riis employed his photographs to substantiate his case against the conditions under which the people shown in his book lived their daily lives.

Among the photographs seen in this book are *Greek Children in Gotham Court*. An unresolved mystery surrounds this photograph. In 1890 when *How the Other Half Lives* was first published printers had not yet perfected the halftone process of

re-producing photographs. Therefore the photographs were rendered as line-drawings. The various editions since 1890 include different croppings of this photograph so it is difficult to understand how Riis originally intended to depict the Gotham Court Greeks.

The Gotham Court photograph is most often reproduced alone without any direct reference to the book's narrative or in the 'Street Arab' section. Yet, Riis' note on this photograph is much kinder and frankly less emotionally exploitative than the mere exhibition of it. The note also suggests Riis' continuing contact with the Greeks: *Two Greek children in Gotham Court debating if Santa Claus will get to their alley or not. He did!*

Byron and The New York Greeks

Joseph Byron (1846-1923), the famed New York City photographer, has left striking images of Greeks. In two well-known photographs Byron unexpectedly documents class differences. In the 1904 photograph *Greek Restaurant on the Bowery* we see well-dressed but clearly working class Greeks in a modest but spotless restaurant. In *High Class Greek Restaurant 42nd ST NYC* taken in 1905 we see a palatial interior panorama. Four huge paintings of classical Greek ruins adorn the wall. Elaborate light fixtures, an ornamental tin ceiling, mirrors and custom wood-work furnish the interior. And unlike the 1904 photograph at the virtual sea of tables we find two of the finely dressed patrons are woman.

The Greek Soldier

At the turn of the century literally at the peak of the massive waves of immigration to America, A.F. Sherman (d. 1926) was chief clerk at Ellis Island. Sherman was an amateur photographer. As the chief clerk at Ellis Island Sherman was in a phenomenally unique position in which to photograph the new arrivals. No original glass plates or even a full spectrum of his photographs have ever been found.

Nevertheless, sometime in October 1911 Sherman photographed an elderly Greek immigrant in a fustanella. Our only source for even this scanty information is that on the one print Sherman left: "*Oct-1911 The Greek Soldier*" appears handwritten at the top. The Greek-American Press has fully embraced Sherman's *Greek Soldier*, reprinting it many times since its first appearance.

Unfortunately, what does not see publication is Sherman's portrait of the same man.

Obviously further research needs to be conducted to reclaim the heritage of Greek-American photographs. How this wide array of images have influenced American notations about the character of Greek immigrants--and their descendents--also awaits study. With all this in mind for Greek-Americans the beginnings of just such a study may be no further away than the family's photograph album.

Steve Frangos is a third generation Greek-American living in rural Illinois. He writes frequently for academic journals and the Greek-American press.

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Enthronement Message of Archbishop Spyridon

The following is the full text of the historic Message of our new Archbishop Spyridon, delivered at the Holy Trinity Cathedral in New York, on Saturday, September 21st:

Sisters and Brothers in Christ:

With love and joy in my heart, I humbly answer the call of our spiritual father, His All Holiness Bartholomew I, Ecumenical Patriarch, and the Holy Synod, to serve and minister to the Greek Orthodox faithful in America. I thank my beloved brother, Metropolitan Ioakeim of Chalcedon, for personally bringing to us the love of His All Holiness and the blessings of the Great Church of Christ in Constantinople.

It is only by the mercy of God that I stand before you today as your Archbishop, for only by His grace could so many worthy challenges be placed on so unworthy a soul.

Indeed, elevation to this sacred throne is an awesome commission entrusted to me by the Ecumenical Patriarchate. On this most solemn day for our Church in America, I pray for strength from God to carry out this blessed task, and I ask all of you for our love, support and constant prayer.

As I accept this commission, I find myself as the inheritor of an extraordinary legacy which has been given to us by my predecessors: Alexander, Michael, Athénagoras and Iakovos. Their record shows what mere people can achieve when touched by a compassionate God who loves mankind. Today, the shepherd's staff is passed to a generation born in America. Let us pray together for God's continued blessings and grace, so that in our own day, we, too, may know what it is to achieve great things in His holy name.

Let us remember this day all that they accomplished would not have been possible without our committed clergy, our faithful presbyteres, and our loyal laity -- and without -people like my parish priest, Fr. Constantine Raptis of Tarpon Springs, Fla., who was a spiritual guide to me, and who honors me by his presence here today.

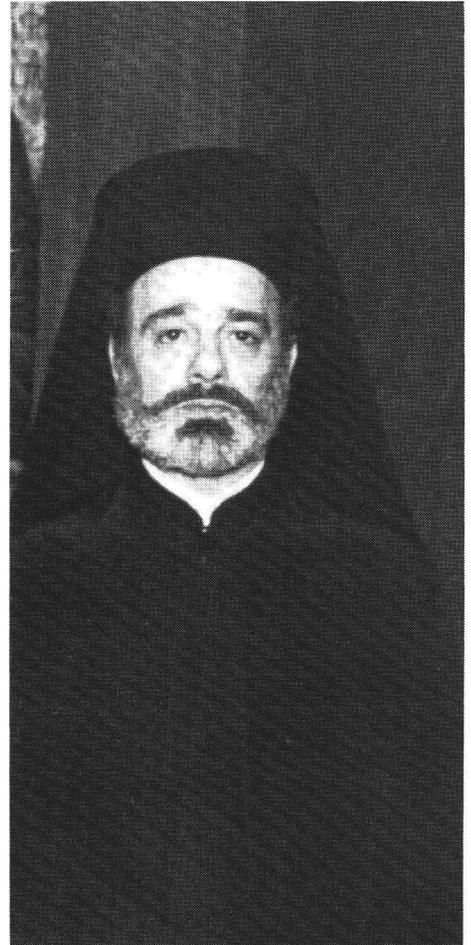
Like the sturdy columns that have sustained the Parthenon for thousands of years, and like the powerful arches that have suspended the dome of Aghia Sophia for centuries, each and every one of you carries the Greek Orthodox Church in America on your shoulders. Indeed, so vital is your role in the future of our Archdiocese that I will begin my tenure with a pilgrimage to parishes throughout the United States, in order to experience the parish life of the Church in America, be close to you, and walk with you, and in so doing see how the Archdiocese can be of greater help.

I approach this throne today as a pulpit from which to preach the Faith; not so much as a lectern from which to instruct you, but as a seat from which to learn about your concerns, dreams and expectations; and not as a podium from which to dictate, but as a platform from which to define, with your help, a vision for our Church in America.

I profoundly believe that, as great and glorious as our past, there is even greater glory in our future. But only if we take to heart the central message of our Church: that in the resurrected Christ, we are all born again, we are all reconciled, we are all renewed. Only by renewal do we grow, only by renewal do we improve, only by renewal do we become more worthy of our Father, in whose image we were made.

And so St. Paul wisely counsels us, "Be renewed in the spirit of your mind and put on the new man who was created in the image of God."

Like His All Holiness, Patriarch Bartholomew, I believe that the Archdiocese of America can play a pivotal role in the renewal of the Holy Orthodox Church. The Greek Orthodox faithful in America are deeply engaged in all aspects of the life of this great nation. The rich spiritual, intel-



lectual and material resources of the Church in America can provide us with the tools to better confront growing pastoral challenges and safeguard the rights of Orthodox Churches and communities throughout the world.

This Archdiocese stands at the forefront of an extraordinary history. Indeed, both the Church and her children have come a long way since we arrived on these shores more than a century ago, as "strangers in a strange land." The Church that we inherit was built with love, faith and great sacrifice by our parents and grandparents who emigrated to this land of hopes and dreams. Often uneducated, they worked from sunrise to sunset until they could save enough money to bring over a brother, a sister, a

wife, a child or a cousin. The little they earned put bread on the table for themselves and for those still back in the homeland. But as good Christians, they also knew that "man does not live by bread alone." And so, hardpressed though they were, they made sure to build a home for the Faith of their fathers and mothers -- a Greek Orthodox Church that would protect and preserve that rich spiritual heritage and convey it to their children born in a new land.

Those early immigrants built 65 percent of the Orthodox churches in America while they were among the poorest communities in the country. We have much to accomplish to match their achievement now that their children have been blessed with material resources.

Our archbishops have been faithful fathers, seeing us through the stages of our communal life. Alexander nurtured us through our childhood as a community, while Athenagoras guided us safely through the conflicts of adolescence. Under Michael, we achieved adulthood, and with His Eminence Archbishop Iakovos, our community finally became wedded to America.

Together we have created a new community that is partly Greek, partly American, and yet completely Orthodox.

It is no betrayal to join ourselves to a new nation. But it would be a grave failing not to provide for the fruit of that union -- the children of Orthodoxy in America. The time has come to think earnestly about our legacy to them.

What kind of church will we leave to our children, and to our children's children? If we take our faith seriously, we know that their salvation tomorrow depends on how well we answer that question today.

I see one of my primary roles to be an advocate for those children -- after all, I am one of the children of America. My mother gave birth to me in Warren, Ohio. I feel truly blessed today to have her and my sisters and brother here.

Of all humanity, Jesus singled out children as special: "Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me." We need to cherish, love and spiritually nurture our children, keeping them close to

the Church and teaching them the beauty of their Faith.

Our young people deserve a living tradition in which they can find spiritual sustenance. They deserve a refuge from the anxiety of modern, materialistic life. They deserve the comfort of belonging to a loving, spiritual family. And they deserve the strength that comes from enduring values. All that they seek is offered by the Greek Orthodox Church.

I take it as the special task of my tenure to prepare a strong legacy for our youth: a Church that will grow and endure, a Church that will serve the needs, not just of any one generation of Orthodox in America, but of all generations of Orthodox in America.

Brothers and sisters in Christ, the key to building such a Church is inclusion. Rome became great by opening up its citizenship to all people. Christianity became predominant by welcoming all people into the Faith. The United States became the strongest nation in the world by opening its doors to all people -- raising a huge Statue of Liberty in the middle of its greatest harbor, to let newcomers know that they were welcome. Each of these communities shared the belief that, by admitting new members, it would gain far more than it lost. Each of these communities was right.

The Greek Orthodox Church is no exception. I read in a newspaper not too long ago that the greatest problem we face today is that the majority of our people in

America marry persons not of the Orthodox faith. I was shocked, not that they are a majority, but that anyone would regard this solely as a problem.

It is not so much a problem as it is a promise of things that can be. It is an opportunity. Let us take advantage of it, for a church that is open to all people is a church that grows. Isn't this what happened when the Apostle Paul, the patron saint of the Archdiocese, took the message of Christ to the Gentiles, the Greeks, and the Romans of the eastern Mediterranean, despite the disapproval of some of his fellow disciples?

Let us inspire our young people with the Faith that inspired their mothers and fathers, so that when the time comes for the sacrament of marriage, the Church is their first thought, not their last resort. Let us welcome and embrace their nonOrtho-

dox spouses with love, and let us tell them about our Faith with joy.

Today, we all gather in this cathedral as children of God. We are honored by the presence of political and civic leaders of many races and creeds, and by cardinals, bishops and clergy. They are our brothers and sisters, and we join hands with them to promote religious tolerance and freedom. Together, we must fight the forces of bigotry and intolerance that burn African-American churches in the United States, and that forcibly close seminaries in other parts of the world.

There is a brotherhood of believers in America, and we must take care to build bridges to each of these communities of Faith, even as we nurture and develop our own community. The mosaics that adorn our churches bring together parts that are different and turn them into a vision of beauty. So it is with the American mosaic, and we must respect that. Yes, we have a unique gift in the Tradition of our Church -- we have preserved something beautiful and fulfilling? something ancient and pure, and kept it safe so that others may share in it. As the Orthodox Patriarchs wrote in a joint letter in 1718, "we preserve the doctrine of the Lord uncorrupted, neither adding anything nor taking anything from it." That doctrine is called ORTHODOXIA, correct belief. but let us be sure to follow ORTHODOXIA with ORTHOPRAXIA -- to follow correct belief with correct action. We must love even those who are different from us.

And that includes our fellow Orthodox, such as Russians, Georgians, Albanians, Romanians, Serbs, Bulgarians, Ukrainians, Arabs, as well as Hispanics, Asians, Africans and countless others, those who were born Orthodox and those who were not born Orthodox but yet have embraced the Orthodox Faith. We learn from our Creed that there is "one, holy, catholic, and apostolic church." but too often we see with our eyes a church divided, not only in Eastern Europe, but even here in the United States, with its parallel Orthodox jurisdictions.

We read in the Bible that "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female: for ye are all one in Christ Jesus." But what we see all too often -- not only among Orthodox, but throughout the world -- is a

destructive politics of identity, in which there is only Jew or Greek, only male or female, only black or white.

No one takes greater pride in Hellenic culture that I do, to which my Greek school teacher, Savvas Petrides, will readily attest. He came all the way from Steubenville, Ohio, to be with me today. I am deeply touched by his presence.

Western civilization arose within the womb of Hellenism. We would be foolish to squander that rich legacy, or to forget who we are and where we came from.

I believe that those newer arrivals who still feel strong ties to the country of their birth and to their mother tongue are a bulwark of our Church in America. I believe we need to do more to preserve the culture and the language to which they, and we, are bound. It will be one of my goals to expand the teaching of the Greek language, the language of the Gospels, and of Hellenic culture in our communities. And I intend to reach out to all philhellenes and friends of Orthodoxy who recognize the vast contributions that Hellenism has made to Christianity and the world. With the help and support of our Church schools, of the many academic programs devoted to Hellenic studies, of the great number of Greek cultural organizations in America, and of Hellenes and philhellenes everywhere, we will preserve our cultural identity.

But my concern is first and foremost with our spiritual identity. For the Orthodox Church serves no earthly power, but only Christ Jesus himself.

I spoke earlier of our Ecumenical Patriarch's special hopes for America as a source of renewal for Orthodoxy. When it comes to inclusion, America very much justifies those hopes. For every time Orthodoxy believers of different ethnic backgrounds share the chalice of Holy Communion -- as we do here in America -- all of

Orthodoxy takes a step forward. Every time bishops of different jurisdictions meet in partnership to advance the common Faith -- as American bishops do in SCOBA - all of Orthodoxy takes a step forward. I am pleased today to greet my brother hierarchs of SCOBA; I warmly thank you for your presence and participation here today; and I pledge myself to our common dream of growing together and ministering as one Orthodox family to all of

our Faithful. The inclusiveness of the American Church stands as a beacon for Orthodox Christians throughout the world. It justifies His All Holiness' high expectations for this Archdiocese. I am thankful for the ministries of my brother Bishops of the Archdiocese, who for many years have served my predecessor as his co-shepherds to the flock in the Western Hemisphere. I look forward to working closely with them for the continued good welfare of this Holy Church. The Greek Orthodox Church here is a natural extension of the Ecumenical Patriarchate. Just as the Mother Church is the first See of world Orthodoxy -- with increased responsibilities, a special ministry, and a primary role in the affairs of Orthodox Churches throughout the world -- likewise the Daughter Church of America has a special ministry in the New World, a ministry of relevance to all of us.

Sisters and brothers, today we open a new chapter in that ministry. We approach the third millennium in a society where people are desperate to distract themselves. They are weary of life and afraid of death. Political cynicism and personal disillusionment have robbed them of their ability to believe.

Yesterday, our forbears needed the hope offered by America. Today, America needs the hope offered by our Church.

We must recapture the daring spirit of the great Patriarchs of Constantinople -Chrysostom, Gregory, Photios, Athenagoras and Dimitrios -- as well as the dreamers who left their homelands, the pioneers who established our Church in America. And we must share the Good News. Where others see death, we have a vision of life. Amid sorrow, we have reason to rejoice. In an untrusting world, we have something we can depend on, something that has remained true to us for the last 2,000 years, and will remain true to us for the next 2,000 and unto the ages of ages: the salvation of the cross and the promise of the empty tomb of our Lord and Savior Jesus Christ.

Brothers and sisters in Christ: may our Heavenly Father grant us the wisdom and strength to pursue our task, and the good fortune to succeed. And in so doing we on earth will become, like the angels in heaven, messengers who proclaim: "Glory to God in the highest, and on earth, peace and goodwill to all women and men."



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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.

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Luncheon Address

Following is the address by Archbishop Spyridon at a luncheon attended by over 2,000 people at the Waldorf Astoria Hotel in New York, following his enthronement:

This morning I was enthroned as the Archbishop of America. For those of you who were at that service, and for those of you who are here this afternoon, I am very honored and grateful that you have come to lend your voices to my prayer that I may rightly pastor this flock that God has given to me this day.

It is an awesome responsibility to be given charge of this particular Church. In my homily this morning, I spoke of America as a source of renewal for Orthodoxy. I spoke of an America whose very essence is the inclusion of all peoples, as a place where the Greek Orthodox Church can flourish as a beacon for Orthodox Christians throughout the world. Indeed, as I look around this room, I see the uniqueness of this Church, and of this country. Even this luncheon, with so many distinguished guests, with so many people who have traveled from afar, even with all the glorious flowers that adorn these tables, and the fine food, and this magnificent setting: all of this say to an Orthodox churchman who has spent most of his ministry in another country that this is a unique and wonderful place.

But of course, I come to you as an American, too. And I must say, it is good to be home.

Someone once told me that the only place you can truly be an American is outside of America. In other words, while we are in America we are merely ourselves amongst ourselves, and only when we are in an environment and circumstances foreign to us do we see ourselves as particularly American.

The thought that goes along with this axiom is that, in order to understand who we are, we must see ourselves in relationship to everyone else. This holds true for us as Americans; this holds true for the many of us in this room of Greek heritage; this holds true for those of us who are Orthodox Christians. And this holds true for me as an Orthodox churchman. I remind you of this truth because, as leaders and

servants and citizens of such a great country, our vision must encompass more of our world than our own relatively narrow circumstances sometimes tempt us to allow. Otherwise, we Greek Orthodox Christians in the United States of America would end up living our Faith in the sectarian isolation of an ethnic ghetto. And I don't think--looking around this room -- that is something any of us want.

The full integration of our Orthodox community into the mainstream of American society is perhaps the most profound legacy left to us by my direct predecessor, His Eminence Archbishop Iakovos. Indeed, the many Orthodox civic leaders sitting in this room are a testimony to that legacy.

However, a legacy is not an inheritance to merely hold onto; it is a foundation on which to build. It is, therefore, our obligation to build on this legacy and not be content with merely being part of the American mainstream. Rather, our aim should be to witness in our American community to our Faith, and the best way to do that is to live our Faith. It is, then, our moment in history to take our witness of faith among our neighbors and join it to that of St. Paul, who advanced Christianity throughout the Greek-speaking world of his time; to join it to that of Ss. Cyril and Methodios, who brought Orthodox Christianity to the Slavs; and to join it to that of the missionaries who sacrifice even today their well-being in order to preach the Gospel in all the corners of the earth.

This is not a call to be arrogant about our Faith. It is, however, a call to simply live our faith. This is what the true evangelistic spirit has always meant. This morning I spoke of intermarriage, not as a problem, but as a blessing and an opportunity for our community to grow. But for the opportunity to truly be a blessing, it would be good to remember the admonition of an American Protestant theologian, who once wrote that it is not an indictment against others if they see the Church as it

is and choose not to be Christians; if others see the Church and do not want to be Christians, it is an indictment against the Church. In other words, if we do not live out our Faith with love and humility, why should anyone--including our children's spouses--want to join it?

This morning I also spoke of the future realization of one Orthodox Church here in America, and here I echoed the thoughts of His All Holiness Patriarch Bartholomew. We must now move forward toward that bright new day when all the Orthodox in this country--Greeks, Russians, Ukrainians, Serbs, Arabs, and all the many others--must be united, for it is only as one Church that we will fulfill the prayer of our Lord Jesus Christ when, as it is told to us in the 17th chapter of John, he prayed that his entire flock be one. Indeed, we can even extend our hopes for this unity to our partners in the ecumenical movement, although to achieve it will be a long and complicated process, as the history of ecumenical relations in this century has shown. Still, it is a hope and a goal to which I, and Ecumenical Patriarch Bartholomew, are deeply committed indeed, if the 20th century has been called the "ecumenical century," why can't we dream of our great-grandchildren one day looking back on the next century as the "century of unity"?

On that long march, our Church has the potential to play an important role. The Greek Orthodox Church in this country is unique among the other Orthodox Churches. Where else are Orthodox laymen and laywomen so deeply involved in the workings of the Church, not just at the parish level, but at the diocesan and Archdiocesan levels? Where else in the world is there a body resembling the Archdiocesan Council, with members who lend their time and talent to ensure fiscal and legal soundness in the administration of the Church? Where else are Orthodox laywomen so well-organized as in the National Philoptochos, with its great works of charity on the local and national levels? Where else are young people so actively involved in the Church's life, in such organizations as

JOY, YAL, and the various Scouting troops affiliated with church communities? Where else have Orthodox men and women donated their money with such foresight as to provide the Church with a perpetual source of funds for its national ministries, in the form of an endowment fund known as Leadership 100? Where else have Orthodox laymen been asked to give their talents and resources with one accord to defend and build up the Patriarchate as in the Order of St. Andrew, or the Archons?

Yes, the Greek Orthodox Archdiocese of America is unique in the Orthodox world. But it is also part of the Orthodox world. And here I most specifically refer to its intimate connection with the Orthodoxy's Mother Church; the Ecumenical Patriarchate of Constantinople.

As we all know, the Ecumenical Patriarchate has had a glorious history. And, more than any of us know, it has a glorious future. From the 4th century to the 15th century, it's existence, or rather its world view, defined that of the Byzantine Empire, which was the greatest Empire known to the history of the world. As the head of the Church, the Ecumenical Patriarch of Constantinople was the symbol of Orthodoxy throughout the Empire, or since the Empire was defined by its borders, throughout the Christian world, the Oikoumene. In 1453, the Byzantine Empire came to an end. But the Ecumenical Patriarchate remained. What remained as well as the world view of the oikoumene. And it continues to exist today. For those of us in the room who are Greek, one of the most puzzling developments in the 20th century--and this has been written about by the great English historian Steven Runciman--is that we Greeks, in our search for an identity have perhaps skipped over the largest portion of our history and have chosen the legacy of ancient Greece as that which only defines us rather than proudly looking also to the Byzantine legacy that has formed us for over 1,500 years. Only by balancing both legacies do we honor our true cultural heritage.

The Ecumenical Patriarch is well conversant with this problem, and he seeks to address it. He sees it as a matter of our Faith. Therefore, let us reiterate the reality that we have known for 2,000 years--that at the Ecumenical Patriarchate, the Great

Church of Christ, the Phanar, is still the unwaning candle that illuminates that world view that defines the Orthodox soul, whether it be the soul of a Greek, a Russian, an Arab, an Asian, an African, or an American.

The Ecumenical Patriarch His All Holiness Bartholomew 1, is cognizant of his role as the guardian of that candle's light. And for all of world Orthodoxy he desires to brighten the flame. The Greek Orthodox Archdiocese will continue to play a great part in spreading the light that emanates from the sacred flame in the Phanar. And we Orthodox believers, if we truly are agents of renewal as His All Holiness believes must recognize our obligation to be united with him in this effort. This is the perspective we need to maintain if we want to steer a clear course as an Archdiocese in the years to come. This perspective will guide our internal Church life; this perspective will guide our ecumenical life; and this perspective will guide our relations with the larger community in which we live.

We recognize the reality in America of the problems of crime, alcohol, tobacco, violence, and abortion. As Archbishop, and with the full support of His All Holiness, I assure our civic leaders - Governor Pataki, Senator Sarbanes, Michael Bilirakis, and others present, as well as those not present this afternoon--that the Greek Orthodox Archdiocese of America stands ready to help address these problems.

We also recognize the reality in America of civil rights abuses and racism--we see it, for example, in the burning of black Churches--and we deplore it. As Archbishop, I assure you that our Archdiocese stands ready to meet this hatred head-on, with both the love of Christ and the active participation of our people. These evils do harm against holy and well-meaning people around the world, especially the crimes of violence and hatred and racism, which in other countries take the form of ethnic divisions and nationalistic aberrations and religious wars. As Archbishop, I assure you that we join the peacemakers of the world in the flight against these horrible forms of hatred. Enabling us to do battle against such evils is, of course, the Holy Spirit. but also assisting us is knowledge of the fact that we live in a country founded on tolerance, religious freedom, and human rights.

These principles are the core of our values as Americans. And they are what we, as Orthodox believers, yearn to pass on to our children along with the tenets particular to the Christian faith.

Next year, our Archdiocese celebrates many anniversaries. It is the 75th anniversary of the founding of the Archdiocese. It is the 75th anniversary, too, of the AHEPA, which has always supported our Archdiocese. It is the 60th anniversary of Hellenic College/Holy Cross School of Theology. I look forward to celebrating these events with you, and I look forward to welcoming Ecumenical Patriarch Bartholomew, who will honor us with his presence at these celebrations.

His visit to America, in the fall of next year, will kick off our countdown to the new millennium. And this fitting. In the face of the next 1,000 years of Christian Faith, a visit from His All Holiness, whose unique historical and theological vantage point gives him the clearest of vision, will help us to reaffirm what we believe in, and help us to see what a the future can hold for us.

And it will be a bright future. All of us in this room have a share in that future, all of the parishioners back home in your communities have a share in that future. And I feel blessed to be walking toward that future with each and every one of you, guiding you as the appointed shepherd of this Church.

And as we walk toward the future, we must not forget our past. And the great debt we owe to our forebears. As one writer put it:

We owe a great debt to the (Great Church. Where would we be without the liturgies of St. John Chrysostom and St. Basil the Great?...the glorious Nicene Creed?...the definitions of Christ and the Trinity as formulated by the Ecumenical Councils? the sublime icons? How many others have labored in our behalf that we could come to this hour as Orthodox Christians? All that we have, all that we are, the great treasure of our faith has been bought with enormous price. We are not our own. We were bought with a price none can repay. We are debtors living on great gifts from the past.

Thank you for your dedication as Greek Orthodox believers. Thank you for your participation in Church life, at the local,

The Dawn of a New Era

By Fr. John A. Limberakis

That's what we were calling it, the relatively few of us congregated at JFK last Thursday afternoon (16 September 1996), awaiting the arrival of our new Archbishop. This eye-witness had accompanied his son. Anthony who (as executive secretary of the National Council of Archons) was among the official welcoming committee. Major news media-cameramen were poised on the rear platform of that reception/press room facing the carpeted stage on the opposite side. This is where world-dignitaries and heads-of-state arrive; under complete security, far separated from the main airport concourse. Already on the stage standing there for the great moment were better than a score of our bishops, some representing SCOBA. Around four o'clock in the afternoon, finally, Archbishop Spyridon appeared through the stage portals to the left, accompanied by Metropolitan Ioannim, Bishop of Chalcedon, representing the Ecumenical Patriarchate (designated to conduct the enthronement the following Saturday morning at the Cathedral Church in Manhattan), followed by other bishops. Exuberant applause filled the atmosphere while at that moment a barrage of photo-flashes burst, as the new Archbishop made his way in measured steps directly to the podium . already in place' front and center, bearing the logo of our Archdiocese I~hdinnesc or. its face. Television cameras reeled as Archbishop Spyridon began his address, returning to his native land, this time as primate of the Church in America. The moment was tense, deafening quiet prevailed, as we focused attention on the Archbishop that would lead us over the threshold into a new millennium in but a few more years. His voice was solemn, deliberate, each word chiseled out of the conscience of a deeply committed prelate. We could feel it penetrating our souls. His articulation in impeccable English, scholarly, as he projected his anticipations here, under the guiding light of the Pharos. Indeed, we are the Diaspora of Constantinople, and there was no question about that. This homily and those deliv-

ered during the vespers at the Holy Trinity in New Rochelle and at his Enthronement, is a matter of record.

We will look for them in the Orthodox Observer in the days ahead.

Archbishop Spyridon, "breaking with protocol....," as he stated himself Friday night after vespers, had personally extended an invitation to all his priests and their presbyteres to "break bread..." (Acts 2.42) with him Friday night at the Holy Trinity in New Rochelle. At the close of these services, Fr. Nicholas Anctel announced to hundreds of us, that it was the pleasure of the Archbishop to pose with each of us for a photo-session. This came to us totally by surprise. We would have an autographed print that would freeze that moment in history. Soon enough we had reconvened in the dining hall of the church, indeed, to "break bread" with our new Shepherd. The Archbishop had invited his one-time pastor during his growing-up-days in Tarpon Springs, Fr. Constantine Raptis, now retired in Las Vegas, to reminisce before us. His homily was moving; he gave us an inside-view of a youngster who was destined by God's grace to lead the church in America. He spoke about the Epiphany ceremonies, GOYA days, his acolytes, of which George Papageorgiou (his legal name) was certainly a part in those years. Father Raptis told us also that our new Archbishop was on the Tarpon Springs Spongers, the local high school football team, young George ``as a place-kicker or. on team. After extolling i;im him terms superlative, deeply moved iii the moment, he confessed before all of us, that never in his life did he dream that "his one-time spiritual son..." would grow up to become "his spiritual father...." At that moment an explosion of applause followed. Father Raptis culminated his observations by stating that as far as he was concerned, "Archbishop Spyridon, as 'half-back of the team,' will receive his calls from the 'quarter-back...,' who then will execute 'the play' to his 'lineman....'" Another burst of applause. We viewed ourselves as the "linemen" who would open the way to

endless "touchdowns." We had all caught on; a beautiful finish. Those who know all about football will understand. The Ecumenical Patriarch heads this team; he's the captain. The metaphor was understood succinctly.

Before the close of the evening; and after Fr. Eugene Pappas presented His Eminence with a sterling silver archpastoral staff in the name of all of us, including those of our brothers already retired, it was now about 10:30, when Archbishop Spyridon took to the podium. He was introduced by the president of the National Presbyters' Council, Fr. Christopher Metropoulos (after having raised his own voice in extolling our new

Spiritual Father on our own behalf). This is when our new Primate explained about "breaking protocol...." He said that, "Church canons would not permit official functions such as this to be held before the official enthronement.... It was fully justified, however, because 'the Sabbath was made for man, not man for the Sabbath..'" (Mk 2.27). It was a clear message. He appealed to each us, "to work together....," emphasizing that where there is love, there, too, is God (I Jn 4.08). The together-we'll-do- was the Archbishop's theme.

Presbyteria and I arrived back home around 1:30 AM; later that morning, up at 5:45, ready to travel to the Cathedral in Manhattan for the Enthronement ceremonies, our hearts filled with great expectations. The rest you know. A matter of history, conducted in the presence of our former Archbishop, seated prominently on the solea. Archbishop Spyridon, enthroned, was Banked by colleagues representing all of us in the persons of Fathers Raptis & Metropoulos, his chancellor, Fr. Alexander Leontis, as well as Frs. George Papaioannou, Steven M. Sarigianis, and Nicholas Katinas. All the SCOBA bishops were there, including two Metropolitan Bishops from Greece, as well as our own Bishops from Toronto & Buenos Aires, San Francisco, Pittsburgh, Boston, Denver, including Metropolitan Silas, and our aux-

iliary bishops from the NYC area. We will long remember the echoing words of Archbishop Spyridon who characterized the so-called! "mixed marriage..." as an opportunity open to a!! for the further evangelization of the Word of God and the furtherance of our Orthodox Christianity in America. An opportunity to force ahead toward new horizons

After the Enthronement, luncheon awaited us at the Waldorf-Astoria; there were at least 2,500 guests. There were some 250 sponsors' names listed on the program, and the list was not complete. It was a magnificent occasion. The new Archbishop intoned both the invocation and the benediction, assisted by Father Leontis, and Fr. Alkiviadis Calivas, president of HC/HC.

The dais was triple-tiered (so was the banquet hall, overflowing), comprised of high-ranking dignitaries, representing churches, government(s) both local and federal, academia, etc. Emcee was the celebrated layman of our church, Alex G. Spanos, who did an excellent job introducing the various speakers: Senator Sarbanes, Congressman Bilirakis, Governor Pataki, Mayor Guliani, Cardinal Keeler, ambassadors, the general secretary of the National Council of Churches, the president of the Archdiocesan Council, Metropolitan Philip (speaking for SCOBA), finally, Metropolitan Ioakeim (representing His All-Holiness Bartholomew D, who said to the throngs that, "Beginning tomorrow [Sunday] with the panegyric Divine Liturgy... [at] the Cathedral, a new page is hallowed..., embedded upon the foundation of all that has been accomplished [here] by [[former] distinguished Archbishops [Iakovos, Michael & Athenagoras]." "The youth...", he said, "constitute our future and our present. There can be no future without the present, since the future is prepared and formulated by the works of the present." He said this and much more in Greek (English translations were included in the official program of the day), but not before our retired Archbishop was presented for his parting special message. Archbishop Iakovos was as eloquent as never before; we were deeply touched by his compassionate, paternal message, full of love and concert, for his successor and the future of our church here. His message was stunning, from the depths of his heart.

Letters to the Editor

Dear Peter,

Following my reading of the fourth installment of Dr. G. C. Kiriakouloulos' fascinating series on the kidnapping of German General Heinrich Kreipe during the Nazi occupation of Crete, my eyes fell on the article about the "Marine Shark" reunion in Chicago (Greek American Review, September 1996).

I had not thought about the "S.S. Marine Shark" for years. This ship also touched my life. It was the very same troop carrier that had taken me to the Philippine Islands in 1945, where I was assigned to the 13th Air Force Headquarters Battalion at Clark Field.

To read about the "Marine Shark" stirred many memories. To learn that this vessel was used to evacuate U.S. citizens who had been stranded in Greece during World War II surprised and gratified me immensely.

I am delighted that the reunion of the evacuees, and your reporting of it, served to recall and keep alive the memory of the "S.S. Marine Shark" for those of us who, at one time or other, had been carried by her.

With kindest regards,

Sincerely,
Theodore O. Prounis

The Hellenic Times Scholarship Fund

New York: The Hellenic Times Scholarship Fund will award \$50,000 in scholarships to Greek-American students in 1997. All college or graduate school students of Greek descent are eligible to apply. For an application, call 212-333-7456 or write the Hellenic Times Scholarship Fund, Attn. Nick Katsoris, 823 Eleventh Avenue, New York, NY 10019-3535.

Applications must be postmarked by February 1, 1997. Scholarships will be

awarded at the Sixth Annual Hellenic Times Scholarship Dinner Dance in May at the New York Hilton Hotel.

The Hellenic Times Scholarship Fund was instituted in 1990. In 1996 the Hellenic Times received over 500 applications representing 43 states. \$50,000 in Scholarships were awarded at the Fifth Annual Hellenic Times Scholarship Fund Dinner Dance honoring acclaimed actors Billy and Lisa Zane. Over 1,100 people attended.

Repeatedly, he was paid tribute by many who spoke from the podium. He was given a standing ovation that seemed endless.

Finally, Archbishop Spyridon, was introduced for his closing remarks which proved to be a deep theological charge, more like a treatise, steeped in our Greek Orthodox tradition, delineating the challenges that lie before us (look for this and other addresses of His Eminence in the Orthodox Observer where, undoubtedly, these will appear in toto).

That Saturday (21 September), The New York Times blared out in headlines,

Greek Orthodox Prelate Enthroned Today (p6) describing all those details that journalists report to their subscribers. "For the first time, an American native will lead Greek Orthodox Americans...", it said.

Father Limberakis (HC/HC class of 48); is pastor of St. Sophia/SS. Faith, Hope & Agape, relocated last year from Norristown, Pennsylvania, to the gateway of Valley Forge. It was Father Raptis who suggested that he prepare this commentary for The Epistle (published by the Retired Clergy of the Archdiocese).

DOUKISSA

Setting a Christian Example

Observations on the Enthronement of Archbishop Spyridon

By GEORGE MATSOUKAS

On the last day of summer - a clear, sunny, glorious day - in the "city of the world," New York, at the beginning of the Ecclesiastical Year 1996-97, an era ended and a new one began with the Enthronement of Archbishop Spyridon, the fifth Archbishop of the Holy Archdiocese of the Greek Orthodox Church of America.

As an orderly and reverent crowd began to gather as early as 9:00 AM at the Cathedral Church of the Holy Trinity, East 74th Street, you knew you were witnessing a historical event of great magnitude in the 2000 year old One Holy Catholic and Apostolic Church. Five thousand faithful had requested tickets to witness the Enthronement ceremony. The organizers of the event headed by His Grace Bishop Sortirios of Toronto, Acting Vicar, did what it could to accommodate some of these requests. The venerable Cathedral was filled to capacity and an overflow crowd watched the events on television in the Cathedral auditorium.

As we waited for the 11:00 AM ceremony to begin, the faithful were expressing their emotions and opinions about what was about to happen. Some were sorry to see the old order end with the retirement of His Eminence Archbishop Iakovos. Others were enthusiastic about the torch being passed to a new American generation as U.S. Ambassador to the Vatican Honorable Raymond Flynn described the event. All realized that the Holy Spirit, working through the Synod of Bishops of Constantinople and Patriarch Bartholomew I within the Phanar, had brought new hope to the Great Church in the Americas and throughout the world.

The pomp and ceremony of the brief service which traditionally was part of the Divine Liturgy celebrates the newly appointed hierarchs ascending his throne and receiving his Shepherd's Staff. Metropolitan Ioakeim of Chalcedon, on behalf of Patriarch Bartholomew, presented Archbishop Spyridon with the Staff of his office. The faithful realize that the Archbishop is enthroned as "the living icon of Christ who will perform good works with a voice that upholds truth and justice." Many priests and laypersons of the Archdiocese, the Synod of the American Orthodox Church, His Eminence Archbishop Iakovos, Hierarchs of the Standing Conference of Orthodox Bishops of America, as well as other Orthodox, Catholic and Protestant hierarchs and church leaders as well as local, state and national leaders and foreign dignitaries were present to witness the cer-

Mr. George Matsoukas is Vice President of the Orthodox Christian Laity and a member of St. Catherine Greek Orthodox Church, West Palm Beach, Florida.

emony and proclaim His Eminence Archbishop Spyridon Axios-worthy.

But all waited for the moment when his Eminence Archbishop Spyridon of America would address his Enthronement congregation. We all realized that his words would set the tone of his stewardship of the Orthodox Church in America as it continues its true and unbroken witness to the Resurrection of Christ into the third millennium of the Christian era. All waited for his words to alleviate the uncertainty that change brings to the human heart. They wanted to hear words of conciliation and love to make them feel secure. All waited for his words because they love the Church and realize that they must work together with the new Archbishop to face the critical issues and decisions that the continuous Apostolic mission bring the Good News of Christ to the world demands.

What a vision and picture of Church renewal he drew for us

αν αυτό που χρειάζεσαι για να ταξιδέψεις είναι απλά ένα

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έλα σε μάς μόνο αν ζητάς ασφάλεια, ποιότητα, εξυπηρέτηση στις ταξιδιωτικές σου ανάγκες. έλα σε μας μόνο αν ξέρεις τι σημαίνει η θέση σου να είναι εξασφαλισμένη, σίγουρη. έλα σε μας αν το γεγονός της εικοσιεφτάχρονης πείρας μας στα ταξίδια σημαίνει κάτι για σένα! ταξιδιωτικά γραφεία υπάρχουν πολλά. εσύ, το μόνο που έχεις να κάνεις είναι να διαλέξεις! και...πρός θεού: οι τιμές μας είναι κι αυτές ασυναγώνιστες (και μπορείς μ' ένα τηλεφώνημα να το διαπιστώσεις, μιλώντας στα ελληνικά με έναν απο τους έμπειρους ταξιδιωτικούς μας πράκτορες). Λοιπόν: Αν αυτό που χρειάζεσαι είναι κάτι περισσότερο από ένα απλό αεροπορικό εισιτήριο, τότε, σίγουρα, εμείς στο cyprus tours είμαστε οι άνθρωποι με τους οποίους θα συνεργαστείς. ευχαριστούμε, και καλό σου ταξίδι!

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as we listened to his words so eloquently spoken in his native English language! His words enabled the spiritually enlightened listeners to sense his faith, humility, intelligence and love. I present the message of renewal that I heard and understood. You will read the entire text in other places and can draw your own conclusions.

I believe he called upon us to live our faith and not just be Orthodox Christians. Orthopraxis - living the faith - is what it means to be an Orthodox Christian. This, too, was the theme of Archbishop Michael's ten year ministry (1949-1959) as I remember from my boyhood involvement with the Church. Orthopraxis means setting a Christian example in the way we treat each other in our family, parish, workplace, community, nation and world. He further illuminated this truth in his luncheon address when he told the Mayor, Governor and Senator of New York as well as other elected civic leaders that they could count on the Orthodox faithful to be good citizens working for religious tolerance, human rights, racial harmony and respecting each citizen as an image of God's divine creation.

An interrelated point that he stressed was that the Greek Orthodox Church of America will become an inclusive church which brings our children of mixed marriages back into the church and in so doing renews the church. In renewing the church our children won't want to leave because they see our example of love and harmony. When thinking of marriage they will bring their loved ones to church first and the church will not be an afterthought. This is our opportunity and together we can do it.

Why is he optimistic? Because our immigrant grandparents came to America over 100 years ago in economic desperation and raised families, preserved culture and built 65% of the churches of the Archdiocese. Now we, their affluent and well-educated children and grandchildren must give back the Orthodox Christian ethos to America which needs to be nourished by its ancient truths. Bringing the spouses of our children of mixed marriages into the church by example is the beginning of the process. We are no longer a ghetto church. We are an American and universal church. He will be the Archbishop for all of us, rich, poor, young, old, male and female. Christ knows no limits.

His third interrelated point was that Orthodox jurisdictional unity is necessary for us to witness our faith in America. He will work with the Standing Conference of Orthodox Bishops of America as well as with other American church leaders - Catholic and Protestant. A most eloquent greeting was extended to Archbishop Spyridon at the luncheon by Metropolitan Philip of the Antiochian Orthodox Archdiocese. He is optimistic

that Archbishop Spyridon will provide the leadership needed for unity. Why? Because he sees Archbishop Spyridon as obedient to God's call for unity. He sees him guided by humility full of the fear of God, faith and love. He called for the Archbishop's leadership to move Orthodoxy in America out of its 100 years of wandering in the desert. He stated that our destiny in America will be realized in unity.

The last insight that Archbishop Spyridon presented is that our heritage as Greek Orthodox Christians in America is incomplete if we see ourselves only as Hellenists. He reminded us that we are heirs of the Byzantine Christian Experience - an all-inclusive governance that lasted over 1000 years. This Byzantine experience synthesized Hellenism and Christianity and made those values a way of life in Eastern Europe until 1453. For the last 550 years since the fall, the Islamic ascendancy, the rise of nationalism and the persecution of Orthodox Christians under Communism, the Patriarchate of Constantinople has kept the flame of Orthodox Christianity alive from the Phanar. It is the Mother Church of the Americas. It is from Constantinople that the Servant of God Archbishop Spyridon was sent home to America where his "eyes first saw the light of day, and...nurtured..." his childhood years. His faith and cosmopolitan training acquired under the guidance of the Patriarchate prepares him to walk with us into a new millennium in our new world. Together we shall spiritually renew the Greek Orthodox Church of America to accomplish the interrelated objectives that he outlined.

This opportunity for renewal rests on the shoulders of the Archbishop, clergy, laity and hierarchy of the Holy Archdiocese of America, the Patriarchate of Constantinople working in synergy with the Holy Spirit. This task is awesome. The next millennium is another testing time for the Orthodox Christian Church in America. Are we ready through prayers and orthopraxis and hard work with our worthy Archbishop to renew the Great Church at home and throughout the world?

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EVOLUTION AND THE FUTURE

Dr. John A. Xanthopoulos interviews Professor H. James Birx
Professor of Anthropology at Canisius College

I was pleased and honored to first meet Dr. H. James Birx in December, 1994, during one of his frequent lecture visits to Fort Lauderdale, Florida. We soon discovered that both of us hold common interests in science, education and humanism. My recent suggestion to him that we do an interview for the *Greek-American Review* met with characteristic enthusiasm and then resulted in the thought-provoking discussion that follows below.

Dr. Birx is professor of anthropology at Canisius College in Buffalo, New York. He is the author of the award-winning *Theories of Evolution* (1984), *Human Evolution* (1988), and *Interpreting Evolution* (1991). Dr. Birx has given invited lectures at Harvard and Oxford as well as at other universities from Spain and Germany to Rarotonga and New Zealand. His article "Evolution, God and Humanism" appeared in *Religious Humanism*, 30(1&2):40-67, Winter/Spring 1996.

1.Q: Dr. Xanthopoulos: What does the word 'evolution' mean to the modern scientist?

A: Professor Birx: 'Evolution' means to unfold. For the scientist as biologist, it specifically means that plant and animal forms change over vast periods of time or that species are not fixed in nature but have evolved throughout earth history. From the geological perspective, species evolve or become extinct. As a result, similar plants and similar animals share a common ancestor in the remote past. Therefore, fossils of flora and fauna are essential evidence for demonstrating the fact of organic evolution on this planet.

2.Q: Were there significant contributions from the ancient Greeks to the emergence of an evolutionary viewpoint?

A: Yes. During the Presocratic age (600-400 BCE), several of the first philosophers as naturalist cosmologists speculated on life in general and, as a result, their ideas anticipated the evolutionary framework. These rigorous thinkers gave prior-



Dr. H. James Birx, Professor of Anthropology at Canisius College.

ity to experience and reason rather than myths, legends, opinions and beliefs. In speculating on this universe, their critical thoughts suggested the historical continuity and essential unity of all life forms on this planet. Thales claimed that life originated in water and, throughout time, organic forms changed so that life spread from its aquatic origin to dry land. His student Anaximander even maintained that, in the historical development of life forms from water to land, that line leading to our own species had once passed through a fish-like stage of development. Heraclitus held that change is the essential characteristic of all reality, while Xenophanes was the first philosopher to take seriously both the biological and historical significance of fossils as the remains of once-living but different organisms on the earth. Most importantly, Empedocles presented an account for the origin of organisms which anticipated the Darwin/Wallace explanatory mechanism of natural selection; he had intuited the significance of multiplicity, variation, adaptation and survival for reproduction as well as the reality of extinction. The rational

speculations of these five Presocratic thinkers paved the way for an evolutionary interpretation of life forms on this planet (although it would be wrong to refer to these earliest philosophers as evolutionists).

3.Q: Was the great philosopher Aristotle an early evolutionist?

A: No. Unfortunately, Aristotle held to the idea that all plant and animal forms are eternally fixed in nature (he gave priority to the observations of things rather than the fact that reality differs greatly from merely the appearances of things). Furthermore, he claimed that nature itself represents a great chain of being or a single ladder of static forms from minerals through plants and animals to our own species. Aristotle taught that there was no first creation, no new species appear and no species become extinct, and there will be no end to life on earth. He even rejected the fossil record, maintaining that it merely reflected chance aberrations in rock strata. For Aristotle, it was unthinkable that a higher form of life could have evolved from a lower living organism through time and change. Like many early philosophers,

Aristotle held that change represents imperfection while eternal fixity denotes perfection. Nevertheless, he fathered the science of biology and made pioneering contributions to taxonomy, morphology and embryology.

4.Q: Who revived the concept of organic evolution in the recent past?

A: Long after the speculations of Lucretius and Leonardo da Vinci, the naturalists Lamarck and Chambers each wrote a book putting forward an evolutionary interpretation of organic history on this planet. In fact, Lamarck's major work *The Philosophy of Zoology* (1809) represented the first serious treatment of biological evolution in terms of science and reason. It was followed by Chamber's book *Vestiges of the Natural History of Creation* (1844). However, neither Lamarck nor Chambers could offer an explanatory mechanism to account for organic evolution beyond causal speculations. Consequently, both were unsuccessful in convincing other naturalists of the truth of organic evolution.

5.Q: Why is Charles Darwin (1809-1882) so important in the history of evolutionary thought?

A: In the middle of the last century, it was the naturalist Charles Darwin who took the idea of evolution in natural philosophy and presented it as a scientific theory grounded in empirical evidence and rational argumentation. Supported by science and reason, his writings represented a comprehensive and intelligible explanation for the history of life forms on this planet in terms of organic evolution. Despite his heretical viewpoint, Darwin was able to convince several important scientists during his own lifetime of the fact of evolution, although the implications and consequences of evolution caused pervasive controversy around the theory and those who supported it. Actually, Darwin had caused a conceptual revolution in science and natural philosophy; no longer could species be seen as eternally fixed forms of life. He remains exemplary of a freethinker in the natural sciences.

6.Q: How did the geologist Charles Lyell influence the biologist Charles Darwin?

A: In his major work *Principles of Geology* (1830-1833), Lyell gave to Darwin a sweeping geological perspective of earth history in terms of vast periods of time,

ubiquitous change and natural causes. This dynamic view of our planet left an indelible mark on the young naturalist Darwin: If geological structures and natural habitats are always changing, then why not plant and animal species as well? Slowly, Darwin began to doubt the biblical story of Creation with its belief in both a young earth and supernatural causality. To the critical naturalist, science and reason suggested a radically different account for the history of all life on this planet. In short, Lyell's dynamic geology strongly inferred evolutionary biology.

7.Q: What significant role did the global voyage of HMS Beagle (1831-1836) play in Darwin's changing scientific worldview?

A: During the five-year voyage of the *Beagle*, the young Darwin became very aware of the extraordinary diversity of life forms (particularly insects) on this planet. He studied the geological column and the fossil record as well as noting the similarities between plants and animals on oceanic islands and their counterparts on the mainland of South America. He became especially interested in the iguanas, tortoises, finches and mocking birds on the Galapagos Islands. In retrospect, this unique archipelago represented for him an evolutionary laboratory in nature itself that clearly showed the results of evolution in terms

of variation, adaptation, survival and reproduction. Consequently, reflecting on the voyage, Darwin became convinced that, across space and through time, species are mutable, i.e., organic forms have evolved throughout geological history. Darwin imagined evolution as an ever-branching tree of life or ever-diverging fan of species. The geographic distribution of life forms and the adaptation of species to their habitats represent (as does the extinction of organisms) the results of organic evolution over vast periods of time. In 1973 and 1981, I explored the Galapagos Islands; in so doing, I gained a deeper appreciation for Darwin's powers of analytical observation and abilities to synthesize information.

8.Q: Would you please explain the difference between a theory and a fact?

A: A theory is a comprehensive explanation that includes a set of interrelated and testable hypotheses for natural phenomena that encompasses objects, events and relationships. A theory is supported by sufficient experience, experimentation and empirical evidence. One may speak of the theory of gravity, electromagnetism, quantum mechanics and relativity physics. For the special sciences of life, the theory of organic evolution is the most intelligible, conceptual explanation science has to account for the history, diversity and extinc-



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tion of plants and animals on the earth. A fact is a specific statement supported by sufficient evidence, e.g., this planet is round and the earth moves. However, one may also refer to the fact of gravity as well as the fact of evolution, although interpretations of gravity and evolution may vary from scientist to scientist and from philosopher to philosopher. The ultimate goal of science is to achieve an understanding of all reality in terms of several laws, i.e., a theory of everything expressed in one or a few equations.

9.Q: Who gave to Darwin his explanatory mechanism for organic evolution?

A: After reading Lyell and completing the voyage of the Beagle, Darwin was convinced that species are mutable and developed his theory of "descent with modification" (as he put it) although he lacked a causal principle to account for evolution. In 1838, Darwin read by chance Malthus' *An Essay on the Principle of Population* (1798). As a direct result, Darwin saw the struggle for existence throughout nature demonstrating natural selection or the survival of the fittest (the latter phrase developed by Herbert Spencer, a contemporary philosopher of evolution). Consequently, Darwin's theory of evolution is grounded primarily in the explanatory mechanism of natural selection. Many naturalists readily accepted the mutability of species while doubting the power of natural selection to account for creative evolution.

10.Q: When did Darwin publish *On the Origin of Species*?

A: After waiting twenty years, Darwin published his major work *On The Origin of Species* (1859) because his theory and explanation had been co-discovered a year

earlier by the naturalist Alfred Russel Wallace (1823-1913), who was living in Malaysia on the other side of the world. Darwin received the title 'father of evolution' because he had developed his theory and explanation two decades before Wallace had come to the same conclusions. However, the Darwin/Wallace coincidence represents a striking example of parallel discovery in science.

11.Q: Why has Darwinian evolution been such a controversial theory from the last century to the end of this one?

A: The theory or fact of evolution remains controversial because it challenges both traditional religious beliefs and entrenched philosophical ideas. Evolution represented a conceptual revolution in scientific thinking, and its far-reaching implications as well as disquieting consequences for life in general and our own species in particular have not been acceptable to the majority of people who know little if anything about organic evolution (particularly the origin and emergence of the human animal within primate evolution). The fact of evolution, grounded in mechanism and materialism, turned the traditional worldview upside down: no longer were species eternally fixed in nature and, more disturbingly, no longer was the human being a special life form in dynamic nature. Evolution meant that our species is a product of, dependent upon, and totally within organic history. Most people are not willing to accept the fact that the human animal has evolved from an apelike form that lived on earth millions of years ago (despite the overwhelming evidence to support this evolutionary fact documented by research findings from

biochemistry to paleontology). Of course, it is not helpful when scientists themselves ignore the obvious conclusions of materialistic evolutionism.

12.Q: Was human evolution ever discussed by Darwin himself?

A: Twelve years after his species book, Darwin's *The Descent of Man* (1871) appeared in print. This volume focused on the origin and evolution of the human animal in terms of what fossil evidence and comparative studies were available at that time to justify the inevitable extension of organic evolution to also account for the history of our own species. Darwin wrote that the human animal is closest to the two African apes (chimpanzee and gorilla). As such, he maintained that we share descent from a common ancestor that would be found in Africa; the difference between our species and the two African apes or pongids being one merely of degree rather than of kind. Actually, it may be argued that it was the disturbing inferences of evolution for the human animal that fueled the controversy surrounding evolution in the last century and even our own.

13.Q: Did the evolutionist Darwin remain a devout Christian?

A: Although the young naturalist Darwin was a believer, having studied theology, he became an agnostic as a result of rigorously reflecting upon the implications of organic evolution and, in the last analysis, one may argue that he died a silent atheist. Although written in 1876, Darwin's unexpurgated *Autobiography* (1958) tells us that he abandoned Christianity and no doubt took an evolutionary view of all religious beliefs and practices. As a mechanist and materialist, the father of evolu-



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tion found no need to bring in theology or metaphysics in order to account for the history of life on earth (including the human being). Not wanting to associate his family with atheism, Darwin kept his own disbelief out of his scientific writings. He concerned himself with neither the origin of this universe or life within it, nor the future of our species and the final destiny of this world. As such, Darwin left it for others to grapple with those philosophical questions and theological problems that surround the fact of evolution.

14. Q: Would you please name some other important evolutionists of the last century and in our own?

A :In the last century, Spencer and Wallace as well as Thomas Huxley in England and Ernst Haeckel in Germany were willing to defend the fact of evolution. Each made contributions to the evolutionary sciences: Huxley contributed to comparative morphology while Haeckel made contributions in comparative embryology. Among others, the German philosopher Friedrich Nietzsche and the French philosopher Henri Bergson took the evolutionary framework seriously, although each presented a worldview far different from the Darwinian interpretation of organic evolution which stayed within a scientific framework. Nietzsche prophesied the emergence of the future overman as a being as mentally advanced beyond us as we are superior to the worm! Bergson favored metaphysics over science and thereby gave a vitalistic interpretation of creative evolution. In the middle of this century, neo-Darwinism or the so-called synthetic theory of organic evolution, grounded in genetic variation and natural selection, was advocated by biologists Julian Huxley and Ernst Mayr, geneticist Theodosius Dobzhansky, and paleontologist George Gaylord Simpson. But one may speak of the evolution of evolution in terms of growing empirical evidence as well as new explanatory hypotheses and mechanisms. Richard Dawkins, Daniel C. Dennett, Edward O. Wilson and Steven Jay Gould (among others) have contributed to the understanding of and appreciation for organic evolution as a result of their insightful writings which support naturalism and humanism. Of course, there is the ongoing need to enlighten the general public as well as students and teachers about the new

discoveries in the evolutionary sciences as well as the implications and consequences of these advancements.

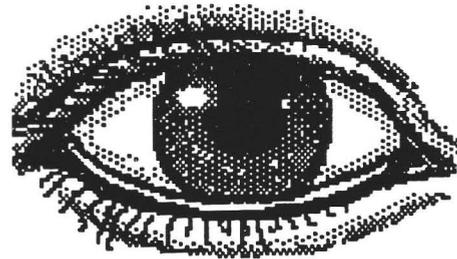
15.Q: How do modern evolutionists differ from the early Darwinians?

A:Following mutation research and the discovery of the DNA and RNA molecules, modern evolutionists explain the process in terms of genetic variation and natural selection within the framework of dynamic populations or gene pools. In the last century, Darwin was unaware of the mechanisms of heredity and could not have anticipated our understanding of and appreciation for the DNA molecule (the code of life or language of heredity). Today, population genetics along with mathematics and computers offers exciting possibilities for comprehending the origin and evo-

lution of life on this planet as well as its future on the earth and beyond. Of course, scientists may discover other mechanisms operating on the genetic and/or biochemical levels (so-called 'deep evolution') that influence the evolution of life on earth.

16. Q :What is a biblical fundamentalist?

A:A biblical fundamentalist espouses a strict and literal interpretation of Genesis as presented in the Old Testament of the Bible. Ignoring science and reason, the biblical fundamentalist gives priority to a myth rather than science and reason. The fact of evolution is clearly diametrically opposed to the story of Genesis because the fundamentalist holds to the eternal fixity of species while the evolutionist rightly claims that plant and animal forms have



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changed through time. Today, biblical fundamentalists refer to themselves as 'scientific' creationists (although such creationists ignore empirical evidence while failing to see that evolution is, essentially, a creative process). No doubt, the implications of evolution are disturbing to all those who cling to the traditional religious account for the first appearance of plants and animals (including our own species) on this planet. Of course, Darwin himself foresaw this controversy over his theory, and he himself was disturbed by the consequences of evolution within a materialistic framework. Unlike other theories, evolution strikes right at home.

17.Q: Why are biblical creationists a serious danger to the fact of evolution?

A: The dogmatic and myopic viewpoint of fundamentalistic creationists is an ongoing danger to science education, rational thought, modern theology and the open inquiry necessary for evolutionary research. If the fundamentalistic creationists had their way, then there would be no evolution books or classes or research projects. Their agenda is a religious and socio-political one, in which science and reason are replaced by blind faith and dogmatic belief. It should be obvious to any critical thinker that neither rational thought nor scientific progress require theological beliefs and religious practices. Of course, one is free to believe what he or she chooses to believe but, it may be argued, one is not free to misrepresent or ignore scientific evidence or place limitations on free thought and responsible inquiry, e.g., outlawing the writings on and teachings of evolutionary thought. It must be pointed out that enlightened theologians have grounded modern theology in a process view of not only life but God as well; some even maintain that God is emerging through evolution or is evolving toward even greater perfection (an idea that no

doubt is disquieting to fundamentalistic creationists).

18.Q: Are there theistic evolutionists?

A: Yes. The great geopaleontologist and bold theologian Pierre Teilhard de Chardin (1881-1955) accepted the fact of evolution and presented a unique philosophy in his controversial book, *The Phenomenon of Man* (1938-1940). Although silenced and exiled for his challenges to traditional beliefs, the Jesuit priest remains a symbol of both courage and humility in the face of dogmatic faith and blind belief. His lasting contributions are the acceptance of evolution for modern theology as well as his anticipating the collective unity of our species on this planet in terms of global information and a collective consciousness. In the final analysis, however, Teilhard offered a mystical interpretation of human evolution far removed from Darwinian materialism.

19.Q: Do secular humanists like yourself accept the consequences of organic evolution?

A: Surely, the implications and consequences of materialistic evolution may be disturbing to sensitive scientists, philosophers, and theologians. However, one cannot ignore the truth of evolution if he or she accepts the values of science and reason. Our conception of humankind within this universe has altered greatly since the scientific discoveries of Darwin and Galileo. Neither this earth nor our species is at the center of this universe, and everything changes due to natural causes (ruling out any desperate appeals to archetypes or essentialism or idealism or spiritualism). The serious human being as a critical thinker must wake up and grow up in light of the ongoing advances in the special sciences, i.e., a cosmic perspective and the evolutionary framework. For the secular humanist, our species is the bipedal ape or third chimpanzee on its way to becoming

the cosmic primate. Although all that lives must die, it is exciting to know that at least once in cosmic history a species became conscious of its own existence and that process that brought it about. In fact, more and more, human beings will be directing the further evolution of life (giving this process an undeniable teleological aspect free from a divine plan or preestablished order).

20.Q: Has modern anthropology shed any new light on human evolution?

A: Anthropologists as evolutionists have contributed greatly to understanding the place of our own species within natural history. Three important research areas are fossil hominid evolution, comparative primate biochemistry and ape behavior studies. These three areas clearly show that the human animal is both a product of evolution and closest to the pygmy chimpanzee. Many reject the idea that we share an apelike common ancestor with the pygmy chimpanzee, but this brute fact of the hominoid fossil record is clearly established. Fieldwork experience at Koobi Fora in Kenya, central East Africa, reinforced my own interest in paleoanthropology. The more evolutionists search, the more scientific evidence they find to support the fact of evolution. This is why ongoing evolutionary research is so important despite the irrational criticisms of outmoded religionists.

21.Q: Where does extinction fit into the modern evolutionary framework?

A: The coin of life has two sides, evolution and extinction. Given enough time and change, species either evolve or become extinct. Today, the evolutionist is



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far more aware of the historical significance of mass extinctions and the awesome influences they have had on the history of life, especially in terms of adaptation for survival and reproduction. Most of the over 10 billion species that have inhabited this planet are now extinct. This is a very sobering fact, indeed, for the human animal. No species is guaranteed endless success. All of the trilobites and dinosaurs that once thrived on the earth are now extinct. In fact, a sixth mass extinction is now taking place on this planet as a result of the wanton actions of our own species. It behooves us to save plants and animals from extinction because, in the final analysis, the human animal cannot survive without other life forms (although many would prefer to think erroneously of our own species as being separated from and central within the rest of material nature).

22.Q: Would you please mention some areas for ongoing evolutionary research in the future.

A: The most exciting area for future evolutionary research is genetic engineering. Our species will be able to create new forms of life and even change the human animal itself. Clearly, wisdom is required. The next century will see awesome advances in genetic engineering as well as in brain/mental activity research. There will be mind-cracking challenges to traditional beliefs and values as a result of ongoing discoveries in and research results from evolutionary inquiry. No doubt, future fossil hominid discoveries and ongoing primate research studies will only add to our knowledge about the closeness of our species to the great apes. The general public must learn to live with evolutionary thought just as it lives with gravity, electromagnetism, quantum mechanics and relativity physics. The major difference is that the fact of evolution strikes right at home; it has changed forever how we view life forms, including our own species, within natural history.

23.Q: What is exobiology?

A: Exobiology is the search for life beyond here, i.e., the idea that life forms (as we know them or remarkably different organisms) exist on other planets throughout the endless galaxies of this dynamic universe. The search for life, intelligence and civilization elsewhere is a new science with, as yet, no incontrovertible empiri-

cal evidence (although the possibility of past life on Mars is incredibly exciting). Exobiology is grounded in both rational and empirical inferences from the nature of this universe. Furthermore, exobiology implies exoevolution. Unfortunately, scientists today can study only one process of evolution. Nevertheless, in the future, there may be the field of comparative evolution. Surely, the discovery of life or intelligent forms elsewhere will further erode our egotistical assumption that the human animal holds a special place in reality.

24.Q: Why should we continue to explore outer space?

A: The human being is a curious animal, and progress requires exploration. Briefly, progress requires inquiry. Our exploration of deep space will add to scientific knowledge as well as improve the human situation (although there may always be problems). In its ongoing reach for the stars, our species will become the cosmic primate. It will need to adapt itself to other planets as it survives and reproduces beyond the earth. Space exploration continues the five-million-year history of hominid evolution. There is a direct link between the crude Oldowan pebble implements of *Homo habilis* about two million years ago and those awesome tools and weapons that represent civilized *Homo sapiens* of today!

25.Q: How do you yourself interpret

the place of humankind within this universe?

A: In my writings, especially the book *Interpreting Evolution* (1991), I have dealt with this question from a cosmic perspective. That is to say, like the great philosopher Giordano Bruno (1548-1600), I see the human animal as a recent species on this planet which is a mere speck in this universe of endless galaxies. In terms of life and perhaps even intelligence, the human being is not alone in reality. Through science, reason and love, our species may survive to fulfill itself elsewhere. Barring another mass extinction, the human animal may yet enjoy its finest hour on other worlds throughout the sidereal depths of this dynamic universe. The promises of future evolution are staggering, but we must be both wise enough and intelligent enough to take our place (however fleetingly) among the evolving stars. From Aristotle to Darwin, the legacy is clear: science and reason are indispensable to the quest for truth and wisdom. And one fact is clear: organic evolution ties us to the rest of cosmic reality.

After we had finished this interview, Professor Birx promised me that he would return to Fort Lauderdale in 1997 to give several lectures on topics in anthropology, philosophy and evolution. Readers may contact me at (800) 275-7603 x 85446 or E-mail xanthopj@aui.edu for further information.

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THE ALEXANDER THE GREAT EXHIBITION

In St. Petersburg, Fla., Oct. 1st - March 31st

WASHINGTON, DC - Greek Ambassador Loucas Tsilas joined officials of the Florida International Museum at a news conference at the Embassy of Greece to jointly announce plans to host the American premiere of the ALEXANDER THE GREAT exhibition in St. Petersburg, Florida. Recognized as the definitive exhibition about Alexander the Great, this international cultural exchange features two comprehensive collections of major significance: MACEDONIANS: THE NORTHERN GREEKS, organized by the Greek Ministry of Culture; and ALEXANDER THE GREAT - HISTORY AND LEGEND, organized by the Fondazione Memmo of Rome, Italy.

Scheduled to be the only American venue, the combined exhibition will run from October 1, 1996 through March 31, 1997 at the Florida International Museum.

According to art historian Prof. Dr. Robert Stephen Bianchi, curator for the Florida International Museum, the exhibition brings together more than 500 masterpieces from 50 of the world's most prestigious museums and collections throughout Europe and the United States.

"Featuring sculptures, mosaics, paintings, jewels, miniatures, manuscripts and coins that represent a culture which continues to flourish throughout the world, the combined exhibition creates a natural flow from the historic perspective of Macedonia during the Bronze Age to the age of Alexander the Great," said Bianchi. "In our presentation, these artifacts will

be arranged topically in specially designed and architecturally enhanced galleries intended to create a vicarious experience of lands in which the hero lived, and through which he campaigned. It presents a clear understanding of the impact of Hellenism on the civilizations he conquered and the world we know today."

"We are pleased and deeply honored to have the support and well wishes of Ambassador Tsilas and the government of Greece" said James E. Broughton, Sr., Executive Director of the Florida International Museum, in his opening remarks. "The success of our international cultural exchange program at the Florida International Museum is a direct result of the active involvement of each of our exhibition host countries, and Greece is no exception."

"We are overwhelmed by the enthusiasm of the Greek American community expressed to date -- without a doubt, we anticipate that the ALEXANDER THE GREAT exhibition will prove to be one of the most significant art exhibitions to be hosted here in the United States in 1996."

"We are indeed proud to be associated with this wonderful representation of our Greek heritage," said Ambassador Tsilas. "We are pleased to share our exhibition, MACEDONIANS: THE NORTHERN GREEKS, organized by the Greek Ministry of Culture, with all of America. We view the ALEXANDER THE GREAT international cultural exchange in Florida as an opportunity to create an expansive

Greek celebration here in America."

According to Museum and Greek officials, plans are well underway for a series of special cultural events and activities associated with the exhibition which include a multi-media Greek Mythology production titled The Greeks - In The Beginning at the Tampa Bay Performing Arts Center; an educational exchange program developed in conjunction with Athens College of Greece; an international symposium sponsored by the University of South Florida featuring Greek art historians from around the world; a Contemporary Greek Novel Conference sponsored by the Ministry of Culture of Greece, The Foundation for Hellenic Culture and the Florida International Museum; a children's art exhibition featuring illustrations by Greek artist Sophia Zarabouka; and much more. Plans to premiere a new musical, The Search for Alexander, in the Tampa Bay area are also under way.

Truly worthy of the name "blockbuster", the exhibition brings together more than 500 masterpieces from 50 museums and collections worldwide. These artifacts will be arranged topically in specially designed and architecturally enhanced galleries intended to recreate a vicarious experience of lands in which the hero lived, and through which he campaigned.

The exhibition presents a journey back in time to witness the legacy of Macedonia represented by silver coins, lavish jewels, exquisitely decorated Greek vases, and golden objects such as bracelets, earrings,

necklaces, and wreaths of gold from the royal tombs at Vergina. Wonderfully painted marble grave stones, solid silver wine cups and bowls, and statues in marble and gaily painted terra-cotta (baked clay) figurines will also adorn the galleries.

Alexander's military campaign march will then continue on through Egypt, Persia, and India as depicted by the artistic legacies of those lands in monumental stone sculpture and the decorative arts including gold and silver vessels.

A spectacular collection of images will be on display ranging from glistening marble statues of Alexander the Great, Homer, Aristotle, and his father, Philip II to delicate miniature representations in ivory, as well as a gold medallion portrait of his mother, Olympias.

An original pebble mosaic measuring nearly 10 feet in length depicting Alexander the Great hunting a lion and a four-foot square original fresco of Alexander the Great's wedding from a village in Pompeii, Italy, promise to dazzle visitors with their aura of splendor.

Original weapons used by the Macedonian army in battle, as well as the depictions of Alexander's comrades-in-arms and of his justly famous horse, the legendary Bucephalus, are guaranteed to capture the imagination of young and old.

It's no question as to why, after his death, Alexander was immortalized in legends made popular from China to Iceland and all the regions of the world in between, as revealed in the rare illuminated Persian manuscripts with illustrations of the legend of Alexander the Great, and the Byzantine works of art contained within this exhibition.

Founded in 1992, the Florida International Museum has been designed to house grand-scale traveling exhibitions of major significance from the world's most prestigious museums and collections. The internationally acclaimed center for international cultural exchange experienced tremendous success with its inaugural exhibition, TREASURES OF THE CZARS from the Moscow Kremlin Museums (January - June 1995), attracting over 602,000 visitors to the Tampa Bay area over a five month period. Presently the Museum is hosting SPLENDORS OF ANCIENT EGYPT, from the Roemer-und



Necklace of Gold, about 560 B.C. Thessaliniki, Greece, Archaeological Museum 8091. Pelizaesus Museum in Hildesheim, Germany, which runs through July 7 of this year.

The Man - Alexander

Alexander was born in 356 B. C., the son of Philip II of Macedonia and Olympias of Epirus. Destined for greatness at the moment he first entered into this world, Alexander's birth, according to tradition, was accompanied by many portents, the most famous of which witnessed the destruction by fire of the great temple of Artemis, virgin goddess of the hunt. Her temple was destroyed, so it is maintained,

because she was not there to guard it, having left to attend to Olympias' delivery in order to insure the well-being of her son. Soothsayers of the day interpreted this disaster to mean that Alexander would soon conquer the East.

Philip recognized the need to educate his son, and often stated that he did not want to bequeath his kingdom to an ignorant heir and successor. So Philip summoned the famous Greek philosopher, Aristotle, to his court in Macedonia where the philosopher served as Alexander's private tutor for three years, conducting his

lessons in the sleepy Greek village of Mieza, far from the distractions of the Macedonian Greek court. Alexander mastered his lessons well and was particularly fond of Homer's magnificent epic poem, the Iliad, which he later cherished as his favorite book and carried with him around the world as his "Bible" of sorts. Its principal character, the tragic warrior Achilles, served as his hero and model throughout his lifetime.

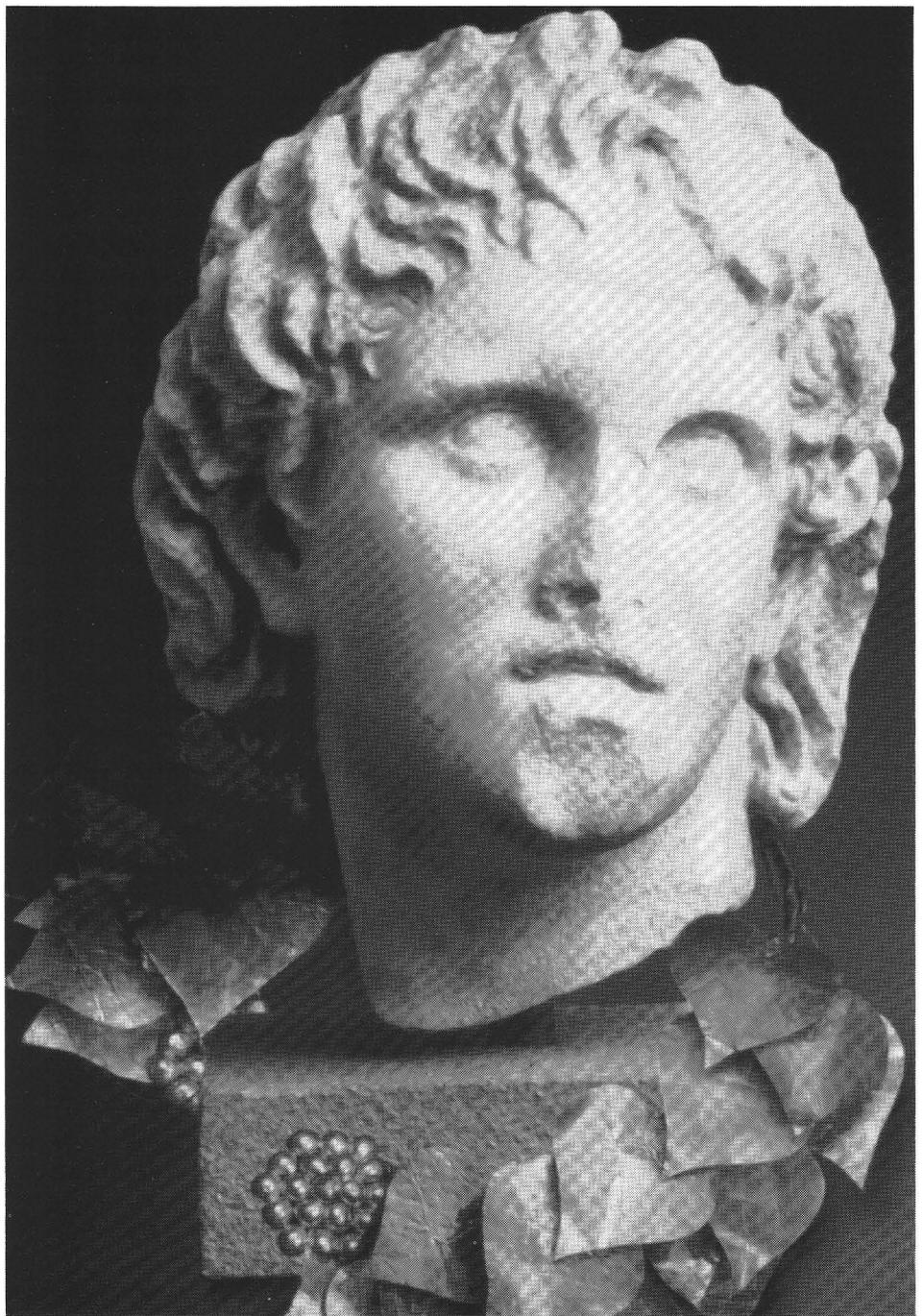
During the formative years of Alexander's up-bringing, his father, Philip, introduced several innovations in warfare which included the use of the sarissa, a spear some 13-14 feet in length, which was carried by the infantry, known as the Foot Companions, in a formation termed the phalanx. These Foot Companions were organized into six battalions of approximately 1,500 men each. With these and other tactical reforms, the Macedonians developed into a formidable army. So much so, that the young Alexander, upon being told of one of his father's victories, cried in desperation, "Will he leave me no lands to conquer?"

The Conqueror

Philip II was assassinated during the second day of a festival as he was making his way to the theater at Aigae which then left Alexander in command of an army. After securing his native Macedonia, the rest of Greece, and his northern frontiers, Alexander crossed the Hellespont into Asia in 334 B.C., thereby embarking on one of the longest and most successful military campaigns in the history of the West.

His initial force is estimated to have averaged some 65,000 men, 6,100 horses for the calvary, and almost 2,500 pack animals. Undoubtedly, his skill in masterminding the superb logistic planning required to provision such numbers boggles the modern mind -- this army required a staggering 195,000 pounds of grain per day just to keep the soldiers fed with an additional 85,200 pounds for the animals. If every man was allocated just one half a gallon of water per day and another 8 gallons were apportioned for the animals, the army of Alexander required nearly 102,000 gallons per day.

One need not recount in detail every event in Alexander's military campaigns



Marble Head of Alexander the Great, 325-300 B.C. Pella, Greece, Pella Museum 15.

en route to India to appreciate his proficiency in conquering the world. Worthy of special mention, however, are three specific events during his march to the East that have remained well known throughout history: his brilliant victory over Darius at Issus where he forced his Persian foe to engage in battle about 4:30 p.m. in the late afternoon; the deciding battle at Gaugamela where the Persians in an effort to "level the playing field," literally filled in every hollow in the land-

scape so their chariots could have a flat path; and the taking of the fortress, the Rock of Sogdiana, by Alexander's forces in the first attested military use of modern "rock climbing" techniques. These episodes as well as his encounter with war elephants in the battle against the Indian potentate, Porus, continue to live on century after century.

Interestingly enough, a little known aspect of Alexander, whose near 13th year rule was spent among his commanders and

men on the field of battle, and his character is his utmost respect for women that is revealed through his marriage to Roxane, the Bactarian Princess who bore him his son and successor, also named Alexander, and his genteel treatment of the wife and women of the family of his defeated Persian rival, Darius. His gentility was in great contrast to the raping and pillaging so prevalent at that time by many of his enemies.

The Legend

When he died at Babylon on the banks of the Euphrates River in 323 B.C. before he celebrated his 33rd birthday, after a reign of some 13 years, Alexander, like his hero Achilles, seemed to confirm the truth of the famous Greek proverb, "he whom the gods love, dies young." Although one may never know the exact cause of his death, which most ancient commentators relate to a serious night of hard drinking, Alexander accomplished what no mortal either before or since has achieved.

He brought a common language (Greek) and a unified culture to the far reaches of the then known world; and became a role model for the greatest of world leaders, such as Julius Caesar; and in a very real sense, through his military campaigns, Alexander paved the way for the triumph of both Christianity and Islam.

Without a doubt, Alexander the Great carries with him a distinction of greatness unparalleled by any other through the tales of his legendary performance in battle. He was known to often ride into battle at the front of his men risking personal danger. While fighting in India, for example he was hit with an arrow which pierced his chest and was then struck on the neck with a battle club. Although staggering, Alexander managed to continue fighting only to be left later with a scar measuring 2" x 3". He also often rode into battle with the required armor yet was generally recognized to all by the virtue of the fact that his helmetless head was always held on high.

It is quite understandable why generations immediately following his death, recognized his universal importance and honored him with the singular distinction of naming him, Alexander the Great -- a title depicting a position of eminence that towers above all others.



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Restore The Monarchy

By LEONIDAS SAMOUILIDIS, M.D.

We do not share the view of Dr. Leonidas Samouilidis, on the need for the restoration of the Monarchy in Greece, although this is something for the Greek people to decide for themselves. We feel Monarchy belongs to the past and we cannot see any chance for Constantine returning to his throne. As we noted in the past, instead of waiting vainly in London to be invited in Athens, he could serve his country by renouncing his claim to the throne and entering the political arena. Times have changed!

Most “progressive” pseudoliberal “democrats”, “glamorous leftist socialists” and of course definite communists (are they any more around?), would experience this opinion as obsolete and therefore old fashioned. Others who have abandoned, or never had any connection with Monarchies, or political orientation, may see this as an “anachronistic” point of view, and would probably say: “Who would think of kings in our emerging 21st century?”

The article is referring to the situation in Greece, as far as the Monarchy is concerned, but it could apply as well to other countries that abolished Monarchy long time ago, like France and Germany, or more recently (after the second world war) with the fashionable, albeit forceful expansion of communism and other leftist type of governments.

Monarchy, in my opinion, should have nothing to do with politics but rather be viewed as a symbol. Those who do not understand the abstract significance of symbolism, would probably call me “Monarchofascist” (term coined by the communists at the second world war).

To me, Monarchy symbolizes stability, symbolizes the continuation of our glorious heritage of history and tradition, symbolizes prosperity. It, also symbolizes advancement of arts and culture. It symbolizes majestic situations which in turn produce exalting feelings of pride and fulfillment. It creates the magnificence of ceremonials, coronations and other rites, that, unfortunately, nowadays we only see in concerts, operas and the movies. Why all these great composers (among which Georg Friedrich Haendel was tops) created those musical pieces that had to do with Kings and Queens? Because they created positive feelings. I do not know what people have substituted for these things, in our contemporary society. May be going to the ball game or following the stock market!!

I, personally would like to hear the beautiful and majestic hymn “Polychronion” in the churches again!

After these abstract ideas, that might be incomprehensible to those who did not experience them, in connection with Monarchy let me come now to history and facts, that will be more easily understood.

Historically, going back to ancient Greek civilization

(Mycene and Crete) we see that both had kings. Progressing to classical Greece and the formation of the City-States, most of these, with the exception of Athens, had kings. Even in Athens where real democracy was born and died in its infancy, many prominent men of letters and art thought that Monarchy was the best type of government. Aristotle said “When the single ruler is good and able Monarchy is the best form of government.” Continuing in history we come to Alexander the Great and the Macedonian dominance. It was followed by the Hellenistic age whereby, Greek civilization continued in Macedonia and spread to Egypt and Antiochia with the creation of kingdoms. Then comes the Roman conquest and the subsequent emergence of the Byzantine Empire in the early 4th century, starting with Emperor Constantine the Great. The Empire lasted for several centuries with all the power and glory that is known to us. My challengers would say, perhaps that: “Look what happened to all these glorious Kingdoms. They all peaked and then declined.” Absolutely true. But no one can prove that the decline happened because these were kingdoms, and would not have happened if they were not. So in my opinion, the fact

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SINCE 1979

was commander and chief of the army during the Balkan wars. He was educated in the military academy of Leipsig, Germany, and in 1889 he married Sophia-Dorothea of Hohenzollern, sister of Wilhelm II Kaiser of Germany. His reign from 1913 to 1917 and again from 1920 to 1922 was stormy, as it saw the onset of the Great war and the subsequent rift in the Greek population. The Venizelists were favoring Greece's participation in the war, whereas the king with the General Staff were favoring Greece's neutrality. The rift caused Venizelos to start a revolutionary movement by forming a second state in Thessaloniki, and with the aid of the Entente, moving to Athens and forcing the king to leave in exile on June 12, 1917. He left his second son Alexander to the throne. Greece entered the war on the side of the Entente. Alexander died on Oct. 25, 1920 by a freaky accident. As a result of the elections of Nov. 1, 1920 and the subsequent plebiscite king Constantine returned to Greece. As a result of the Micrasiatic catastrophe in Aug.-Sept. 1922 a group of Greek army officers under General Nicholas Plastiras, brought out an insurrection and the king was forced to leave Greece, once more, and abdicate in favor of his eldest son George II. The tumultuous and short lived reigns did not account for much stability as these were basically war years, except the prestige and love that was bestowed upon the king for his victories of the Balkan wars and by those who favored his policy of neutrality during the 1st World War. However, Greece gained, after the war, Western Thrace.

George II reigned from 1922 to 1923 and again from 1935 to 1947. Feb. 1921 he married princess Elizabeth of Rumania and he succeeded to the throne on Sept. 27, 1922. After the counter revolution of Oct. 1923, a number of military officers under Stylianos Gonatas demanded the deposition of the Glucksburg dynasty and the King left Greece on Dec. 19, 1923. During the 12 years of Greek Democracy and "chaos" (more than 14 big and small revolutions took place) the Greek population wanted some kind of stability; so the royalists prepared a plebiscite under George Kondylis which showed a favor toward restoration of the Monarchy. The plebiscite took place 3rd of Nov. 1935 and King George II returned to Greece Nov. 25, 1935. The road to rehabilitation started and gave way to the regime of August 4, 1936 (Tetarti Avgoustou). Premier Ioannis Metaxas established a dictatorship that lead into the gradual restoration and recognition of Greece as an important entity in the world. The end result was the Albanian epos of Oct. 28, 1940, while the second world war, was in full force. King George gave his full support. The German invasion of Greece caused the King to leave once more in May 1941. The German occupation and the subsequent rise in the communist forces, caused more obstacles to the Greek Monarchy, after the liberation. In Sept. 1946 another plebiscite voted for the return of the King. King George II died April 1, 1947.

King George II was succeeded by his brother Paul I. King Paul was educated at the Greek Naval Academy and in Jan. 9, 1938 he married Princess Frederica of Brunswick. He reigned from April 1, 1947 to March 6, 1964 when he died in Athens. During his relatively long reign the Greek government brought peace by defeating the insurgent communists in the "Antartopolemo," improved the finances and encouraged agricultural

and industrial production. Great attention was paid to promote tourism and build up roads. The first nationwide electrical system was completed. Constantine Caramanlis was the prime minister who was able to operate under favorable and stable conditions. Greece was once more taking the recuperative road.

King Paul was succeeded by his son Constantine XIII. His reign was very short and took place among difficult and unstable political and governmental attitudes. As a repetition of history there was a debate between the King and prime minister George Papandreou as to the control of the armed forces; as a result of which Papandreou resigned on July 15, 1965. The instability continued for about two years where new elections were scheduled for May 28, 1967. But April 21, 1967 a group of army officers lead by George Papadopoulos seized the royal palace and other central posts and declared a dictatorship. Constantine remained head of the state in name only. On Dec. 13, 1967 he tried to overthrow the "junta." The attempt failed and King Constantine and his family fled to Italy. In 1974, Greece was declared once more a republic.

Twenty-two years have passed since that time. I personally, cannot claim that I have been following the events as closely as I used to. My understanding is that Greece as a republic has been trying to move ahead. Although there have been no revolts etc. the general feeling of dissatisfaction is prevalent. The recently deceased Andreas Papandreou has created such strong ambivalent notions that do not give any clarity. Greece has been grossly fluctuating in the eyes of the world as being a worthy cause or an incompetent nation. It seems to me that the same unsatisfactory situation will continue indefinitely. So, I am thinking again of Monarchy. I can only hope that the long Kingless nation has not been put in hibernation and that we will realize that as long as we will be doing the same things we are going to get the same results.

King Constantine was not given a fair chance to provide the necessary stability. At this point he is the father of three children and married to Anna Maria, daughter of Frederick IX of Denmark. It is worth mentioning here that he participated in the Olympic Games of 1960 and won an award for yachting, representing Greece.

In this concise historical review of Greece, we see that Monarchy has been established as the regime of Greece throughout the centuries that Greece has been a free country. The pattern has been that any inner revolution or foreign occupation would cause a disruption of the stability and continuity that Monarchy provides, and every time there has been a public plebiscite, the majority of the Greek people would vote for the return or restoration of the King.

I hope that the prophesy that was uttered in 1948 by the deposed King Farouk of Egypt, that in the years to come there will only be five kings, the four kings of cards and the King of England, will not become permanently true.

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that there is a peak and then comes the valley in human phenomena, including nations, has nothing to do with types of governments. It is a cyclic phenomenon that must have multiple and complex explanations.

Comes the Ottoman occupation which destroyed all the magnificence. No Kings, as far as I know existed during the Ottoman occupation as well as the Roman, except the Sultan and the Roman Emperor. But these were the conquerors.

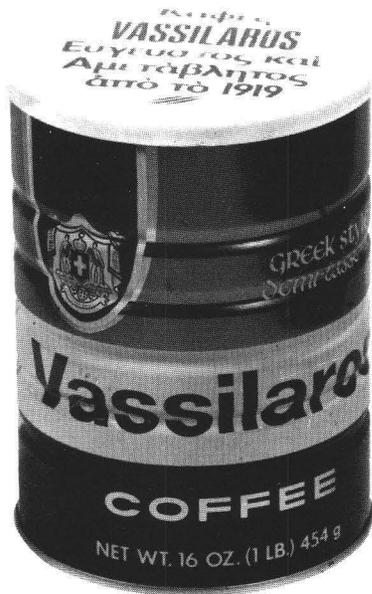
Follows the war of Independence of 1821. Greece in a small scale becomes a free nation again. In an agreement known in history as "The London protocol" in 1830, the three great powers, France, Great Britain and Russia, recognized Greece as a completely independent nation, and pledged to protect it.

In 1832, the protecting powers named the Bavarian prince Otto, King of Greece, which was, in my opinion the correct thing to do. He became King Othon I. He arrived in Greece Feb. 6, 1833 and his reign lasted till Oct. 24, 1862. At that time a revolutionary coup spread under General Theodoros Grivas, and forced King Othon to leave Greece with Queen Amalia. During Othon's reign the capital was moved from Nauplion to Athens (1834) and the foundation of the Athens University took place. The cause "Megali Idea" was developing. This was the idea of liberating all the Greek populations that were under Turkish or other foreign rule. During the Crimean war of 1853 (War between Russia and the Ottoman Empire) an attempt was made, supported by Othon to actualize the "Megali Idea". But Great Britain and France who were allies of the Turks landed in Athens and stopped the attempts.

Following Othon's departure, the big powers, in agreement with the Greek National Assembly accepted the nomination of George I of Denmark as king of the Hellenes. He acceded to the throne on Oct. 31, 1863. He reigned for 50 years and his governing motto was "Ischis mou i agapi tou laou mou" (My power is the love of my people). During his reign there has been a general improvement of the railroad system, the educational system and many other social services. Major accomplishments were the expansion of Greek territories, with the cession of the Ionian Islands (1864) Thessaly (1881) Epirus, Macedonia and Crete (1913). The good morale and stability lead into the two victorious Balkan wars of 1912-13. It also brought forth two great statesmen, Kharilaos Trikoupis and Eleutherios Venizelos. In my opinion the feats of the governments under those leaders, were due grossly to the support and existence of the Monarchy. On Oct. 27, 1867, King George I, married Duchess Olga of Russia. He was assassinated in the newly liberated city of Thessaloniki on March 18, 1913.

He was succeeded by his oldest son, Constantine XII who

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Physicians to Address Medical Ethics

At National Conference in Boston, Next Month

By PETER BISTOLARIDES, M.D.

The Tenth Orthodox Christian Association of Medicine, Psychology, and Religion (OCAMPR) Conference "Sickness or Sin? Diagnosis or Discernment" will be held on November 7-10, 1996 at Hellenic College/Holy Cross School of Theology, Brookline, Massachusetts. During the OCAMPR Conference participating physicians and health professionals will have the opportunity to participate in an "ethics clinic", which will take place during pre-conference workshops. Case presentations concerning ethical problems will be discussed within the framework of the Orthodox faith and teaching. Other topics that will be addressed by leaders in medicine, psychology, and religion will include: "Counseling, Confession, and Spiritual Growth: refining Professional Skills", "Toward Developing an Orthodox Psychology", "Heart Disease: Treatment and Recovery", and "Child Abuse: Identifying and Healing".

All of us in the healing professions have, at more than one point in our careers, faced situations which have caused turmoil to us both mentally and spiritually, due to their bringing us into direct conflict with our beliefs. The purpose of each case presentation and discussion is not to come up with the one "correct" answer, but to explore how each of us would deal with the issue at hand.

Rules and regulations governing issues such as the "living will", treatment consent forms, utilization review and management, and peer review challenge us ethically. Each issue was designed with a purpose, each addresses a specific legal or ethical concern, and occasionally, these rules and regulations take on a life of their own.

The need for such measures, and the reason we come into conflict, stems from the interests of various "stakeholders" coming

into play each time we deal with a patient - the patient's interests, their family's interest, the interests of insurance companies and other third party payers, the interests of other patients and at times of society as a whole - and yes, even our own interests. It is a process of both subtle and overt negotiation, trade-off, and satisfying at the end of which, we are led to believe, we are doing what is in the patient's best interest.

We raise various questions, but more often than not, we neglect one important one - "what is right in God's eyes?" It is this omission of the interests of God by society as a whole which has created the infrastructure of rules and regulations, which exist for the purpose of enforcing and sorting out what is right in the eyes of the stakeholders - in other words, what is right in the eyes of men.

St. Paul says in Corinthians that "all things may be lawful for me, but not all things are helpful". We have increasingly witnessed how things which were once very much unlawful have been ignored or even "normalized" by lawmakers and even by ordinary citizens. One can no longer accept (if one ever could) that what is lawful is right. Dr. Kevorkian is repeatedly acquitted by ju-

ries in Michigan and continues to bring bodies to the local emergency room unabated. Indeed, polls indicate that a majority of people in Michigan support some form of assisted suicide - flying contrary to what has been traditionally espoused.

Orthodox physicians, I believe, are on an inevitable collision course with the law and society as a whole. There are even changes in some other Christian denominations in terms of their moral and ethical thinking, ostensibly to "re-think" traditional Christian teaching to keep it in line with advances in technology - or to reflect a "new reality." The new reality, however, reflects expediency in one's life, rather than the hard road which one must travel if one is truly to follow our Lord.

The cases presented in at the "ethics clinic" will serve as a start for ongoing discussion of ethical issues by the participants and other interested parties. What will be needed is participation - both at the symposium, at the conference, and beyond - by all those interested in bringing our faith into action.

For more information on the conference, write to OCAMPR, P.O. Box 958, Cambridge, MA 02238 or call 617-868-6557.

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Leadership Conference Lobbies Top Administration Officials

WASHINGTON, D.C. - Many of the most prominent and politically active Greek-American leaders from across the country, as well as Hellenes from around the world, traveled to Washington, D.C. last month to meet with the United States top policy makers at the 12th annual Hellenic Leadership Conference.

President Bill Clinton's Director of the National Security Council, Tony Lake, and the President's Senior Advisor for Policy, George Stephanopoulos, spent a total of one hour with conference participants discussing issues of concern to the Greek-American community.

On Capitol Hill this group met with 33 of the most influential senators and members of Congress in the foreign policy process. Conference participants lobbied over half of the members of the crucial House Foreign Operations Appropriations Subcommittee during the week that the U.S. Congress is approving the final amount of aid the United States will send Turkey, Greece and Cyprus in 1997.

House International Relations Committee chairman Ben Gilman (R-NY) and ranking Democrat Lee Hamilton (D-IN) were honored at the conference banquet and introduced by Greek-American member of the Senate Foreign Relations Committee, Senator Paul Sarbanes (D-MD). Together Gilman, Hamilton and Sarbanes were responsible for, and were honored on this evening for, stopping the transfer of three modern U.S. warships, worth a total of \$150 million, from going to Turkey in reaction to Turkey's increased threats and provocative actions against Greece and Cyprus.

This group of close to 100 leaders included the presidents of the major national Greek-American organizations, as well as Hellenes from Australia, Belgium, England, and Canada, including members of parliament of Greek origin.

During the conference, Ambassador Dick Holbrooke former Assistant Secretary of State, was presented with the "Frizis



Honoree, House International Relations Committee Chairman Ben Gilman (R-NY) is presented award by Greek American Senator Paul Sarbanes.



From left to right: Athens, Australian Member of Parliament Demetri Dollis, former Assistant Secretary of State and possibly next Secretary of State Richard Holbrooke, Manatos and Christopher.

Award," named after Mordohai Frizis, the Jewish Greek hero who was the first high ranking Greek military officer to give his life in defense of freedom against the Axis

powers in 1940. This award is given to a member of the Jewish community who has greatly contributed to issues of concern to the Greek-American community and con-

tains soil from the countries of Israel, Greece and the U.S. Previous recipients of the Frizis Award include Chairman of the House International Relations Committee Ben Gilman (R-NY), the honorary president of the American Jewish Committee Maynard Wishner, and the National Security Council's Richard Schifter, known for his outstanding efforts to help free the OMONIA 5 in Albania.

Conference participants concluded the three day conference of intense meetings with America's top policy makers by adopting a resolution on issues of concern to the Greek American community. The text of this resolution is as follows:

"We strongly support national policies, for America and all nations, which:

(1) publicly oppose each Turkish threat and act of aggression, particularly those against allies;

(2) end the illegal occupation of Cyprus through demilitarization of the island and bring about a just and viable Cyprus solution which creates a state of Cyprus with a single sovereignty and international personality and a single citizenship;

(3) maintain a balance of power in the Aegean sea through the supply of aid and armaments to countries in this region;

(4) strongly encourage efforts to ensure the proper protection and continued livelihood of the Ecumenical Patriarchate in Istanbul, Turkey, including the reopening of the Halki Patriarchal School of Theology;

(5) respect and uphold international law, territorial integrity, sovereignty and human rights and hold its allies to these internationally accepted standards;

(6) support the human rights of the Greek minority in Albania as guaranteed by agreements that Albania has signed and which have been upheld by the International Court of Justice."

The co-hosts of this conference made the following statements today at the conclusion of these meetings:

"Our message to these top policy-makers in the President's administration and the U.S. Congress was very clear -- the United States cannot continue to support Turkey as Turkey turns further away from respect for international law, territorial integrity and human rights. We highlighted for these key people Turkey's movement toward Islamic fundamentalists, the abuse



From left to right: Congresswoman Carolyn Maloney (D-NY), Manatos, and Chairman of the House Foreign Operations Appropriation Subcommittee Sonny Callahan (R-AL).

of human rights and the threatening, taking or keeping of Greek and Cypriot sovereign territory," said Andrew A, Athens, president of the World Council of Hellenes Abroad (SAE) and national chairman of the United Hellenic American Congress (UHAC).

"These top policy-makers were stunned to see the videotape of the recent beatings and killings of unarmed Greek-Cypriots at the hands of Turkish troops and terrorists.

This footage served as a vivid visual representation of Turkey's horrendous abuse of human rights and continued illegal military occupation on Cyprus. This is something they will not soon forget," said Philip Christopher, president of the International Coordinating Committee -- Justice for Cyprus (PSEKA) and the Pancyprian Association of America.

"As a result of these meetings, America's top people in the foreign policy chain

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From left to right: President Clinton's director of the National Security Council Tony Lake, Manatos.



New Deputy Foreign Minister George Papandreou calls from Greece the day after his appointment to address conference participants. From left to right, background: Manatos, Christopher, Athens; From left to right, foreground: George Christophides, president of the World Federation of Overseas Cypriots (POMAK) the Mayor of Paralimni, Cyprus Nikos Vlitis and the Deputy Mayor of Paralimni.

better understand the need to move away from the United States' failed policy regarding Turkey. As we explained, our traditional Pentagon and State Department policy toward Turkey has been one of silently tolerating aggressive Turkish actions while imprudently arming Turkey maximally. For no country has America sacrificed more of its international moral standing than Turkey, as we routinely cover its actions which make it among the world's

worst violators of human rights and international law. Yet, there is a direct correlation between the application of this traditional policy and Turkey's movement away from U.S. objectives. America can no longer silently indulge, equip and inadvertently increase Turkey's reckless actions. A step away from such a policy can begin to improve Turkish conduct," said Andrew E. Manatos, president of the National Coordinated Effort.

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PAVLOUKOS TO RUN FOR NEW YORK STATE SENATE

Attorney Lee J. Pavloukos of Onondaga County, has been named Democratic Party candidate for New York State Senate. Mr. Pavloukos has enjoyed a successful career helping working families throughout New York State, and is best known in the legal community for saving homes across the state from foreclosure. Most of his clients include families that have been affected by adverse economic conditions. His efforts have made a difference for people who have suffered through the loss of a job or an illness. As a candidate for New York State Senate, Mr. Pavloukos plans to use his talent and abilities to address such issues.

Born in New York City, he is a 1981 graduate of Syracuse University, where he earned a BA in history. He graduated from Syracuse University College of Law in 1986. During his final year of law school, Mr. Pavloukos was selected as chairperson of the Government and Regulation Colloquium. He was admitted to the practice of law in New York State in 1989, and became a member of the New York State and American Bar Associations in the same year. A member of the Democratic Finance Committee, Mr. Pavloukos has over 11 years experience working for a wide variety of candidates for public office.

He is a champion of working families, and says "The family remains the most basic political unit in our society. A strong



family can only flourish if government does its part to provide for the appropriate setting within which the American Dream may be realized by all people." A strong believer that quality education for people of all ages will give us the skilled workers we need for tomorrow's work force, Mr. Pavloukos comments "An investment in education is an investment in our intellectual infrastructure." He also intends to address the important issue of quality health care for senior citizens. Mr. Pavloukos and his family are members of St. Sophia's Greek Orthodox Church in Syracuse.

DR. KANDILAKIS JOINS DIVERSEY MED. CENTER

Dr. Drew S. Kandilakis has recently joined the staff of Diversey Medical Center in Chicago, IL as a chiropractic physician specializing in non-surgical orthopedics. Dr. Kandilakis comes to Diversey Medical Center with extensive training in the diagnosis and treatment of neurological, muscular, and skeletal disorders such as sports injuries, bone, joint, and nerve disorders, spinal trauma and pathology, headache, and carpal tunnel syndromes, and arthritis.

Dr. Kandilakis offers therapies that are best suited to relieve muscle, joint, and tendonitis pain and inflammation, and restore lost motion and function for chronic or traumatic injuries and dysfunction. He is currently involved in discussions with the Greek Orthodox Archdiocese to introduce special first aid, CPR, and wellness programs to the Greek-American community. Dr. Kandilakis is developing programs to bring more natural health-care therapies into the hospital setting in both the United States and Greece.

COUFOUDAKIS, DEAN AT INDIANA-PURDUE U.

Professor Van Coufoudakis was recently named Dean of the School of Arts and Sciences at Indiana-Purdue University in Fort Wayne, IN following a national search. Professor Coufoudakis formerly served as associate chancellor for

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Professor Van Coufoudakis

academic affairs at the university. A professor of political science and a member of the graduate faculty of Indiana University, Professor Coufoudakis is a founder and chair of the Foundation for Hellenic Studies, which is affiliated with the American Hellenic Institute Foundation.

His research work focuses on post-World War II American foreign policy in western and southeastern Europe and the Middle East, as well as the politics and the foreign policies of Greece, Turkey, and Cyprus. He is the author of *Superpower Policies in the Eastern Mediterranean: The Foreign Policies of Greece, Turkey, and Saudi Arabia* (Greek), editor of *Essays on the Cyprus Conflict*, and the author of 64 book chapters and articles in professional journals published in the United States, Canada, England, Belgium, Italy, Greece, and Cyprus.

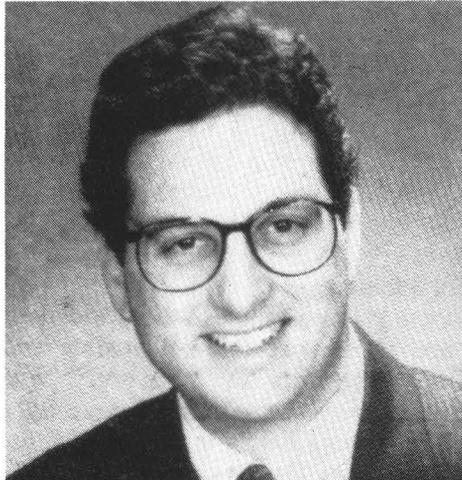
Professor Coufoudakis received his BA from the American University of Beirut, and his MPA and Ph.D. from the University of Michigan. He is currently Honorary Consul of Cyprus for the state of Indiana.

DR. PAITAKES TO TEACH AT SETON HALL

Dr. John M. Paitakes has recently been appointed to the faculty of Seton Hall University in South Orange, NJ. He will be teaching criminal justice and

human resource management in the graduate division at the university's Center for Public Service. Dr. Paitakes recently retired from the Somerset County Probation Department after 29 years. During his tenure, he rose through the ranks from probation officer, senior probation officer, principal probation officer II, principal probation officer I, to assistant chief.

He has been an adjunct professor at Raritan Valley Community College in Branchburg, NJ for 20 years teaching criminal justice and management. He has also been an adjunct professor at Kean College and Seton Hall University. Dr. Paitakes has been active in several criminal justice associations including: the American Correctional Association; Manuscript Review Committee of the American Probation & Parole Association; New Jersey Correc-



Charles Capetanakis

tional Association; Board of Directors (previously) and Editorial Newsletter Review Committee (presently) of the New Jersey Criminal Justice Educators Association; Treasurer and Executive Board

Member of the International Police Officers' Association; and National Organization for Victim Assistance (NOVA).

Dr. Paitakes holds a BS from Bryant College, an MA from Ryder University, and a Ph.D. from the Union Institute. He resides in Raritan, NJ with his wife Linda, and daughters Christina and Tanya. He is a member of the St. George Greek Orthodox Church in Piscataway and AHEPA Monroe Chapter # 75 in New Brunswick.

THE NEW PRESIDENT OF DAUGHTERS OF PENELOPE

Joanne V. Hologgitas, a 42-year member of Ares Chapter 49, Newport, R.I., was elected as Daughters of Penelope Grand President at the 74th Supreme Convention held in Houston, Texas. She has served on the national level as Grand Governor Zone I (2 terms); Grand Treasurer, Secretary and Vice President, when she was also chairman of the National Growth and Expansion Committee.

She has held most of her chapter's offices, including two terms as president; was selected as Chapter and District Penelope of the Year, and is a director of Ahepa 245 Apartments, Inc. of Newport, the local HUD elderly housing program of Ahepa.

Mrs. Hologgitas is a graduate of Brown University Pembroke College, received a master degree from Boston University and a Ph.D. from the University of Rhode Island.

Upon her retirement, she was director of Radioimmunoassay, Section of Clinical Chemistry, Dept. of Pathology of Rhode Island Hospital. She previously was

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Joanne V. Hologgitas

associate director of clinical chemistry; assistant biochemist and chief medical technologist and was certified as a medical technologist in 1955. She has been involved also with teaching at Rhode Island Hospital, and Salve Regina College, Newport; a member of the hospital affiliate staff; Patient Care Committee; and Ambulatory Patient Care Committee.

Mrs. Hologgitas is a member of the national and New England Clinical Ligand Assay Society; American Association for Advancement of Sciences; American Society of Clinical Pathologists; American Association of Clinical Chemistry and its Northeast Section.

She is married to Constantine Gus Hologgitas, a 52-year member of Ahepa, and past president of the Maud Howe Elliott Chapter 245, Newport. He is also a director of Ahepa 245 Apartments, Inc.

CAPETANAKIS REELECTED SCHOOL BOARDPRESIDENT

Attorney Charles Capetanakis has been reelected president of Brooklyn School Board # 20. A community activist, Mr. Capetanakis has served the school board as an executive member and treasurer before his first term as president. He will continue for another three-year term as head of the nine-member board which oversees a budget of \$105 million.

With a background as an attorney and certified public accountant, Mr. Capetanakis's professional experience includes CPA work for the firm of Arthur Anders-

en & Co., and a two year clerkship with a federal judge in Florida. He is now engaged in the private practice of law in Brooklyn, NY.

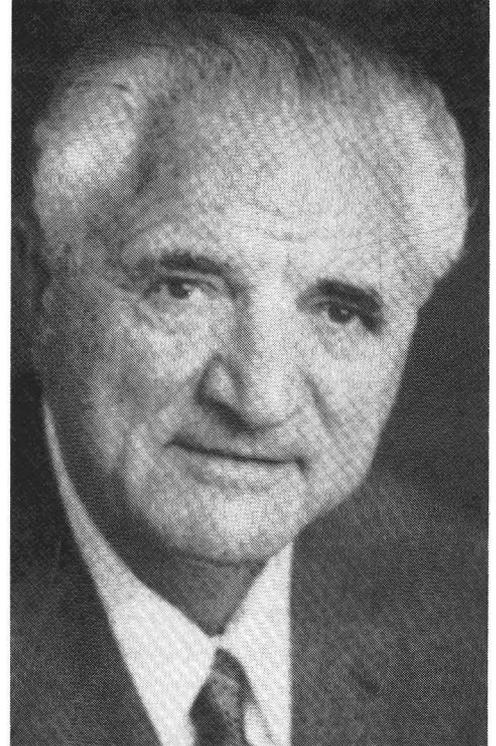
Mr. Capetanakis is a member of the Kimisis Tis Theotokou Greek Orthodox Church in Brooklyn, the Boy Scouts Troop #715 Committee of the Holy Cross Church, and AHEPA Chapter # 41. He also serves on the board of directors of the Pan-Hellenic Professional Network.

GOLDEN GATE UNIVERSITY HONORS GEORGE CHRISTOPHER

Golden Gate University has honored one of San Francisco's most-admired mayors by establishing the George Christopher Chair in Government Administration. Considered one of the highest distinctions in the academic world, a named, endowed chair provides funds to support the research, teaching, and scholarly activities of a distinguished faculty member. Dr. Leonard Kooperman, a respected teacher and prominent researcher in government administration and public policy, has been named the first Christopher Professor of Government Administration at the university.

Former mayor George Christopher was born in the village of St. Peter in Arcadia, Greece in 1907. His family emigrated to the United States when he was two years old and settled in San Francisco. He completed his high school education at night, and went on to Golden Gate University where he also studied at night. He earned a bachelor's degree in accounting in 1933, after nearly nine years of evening study. He soon started a dairy company in San Francisco, eventually building the enterprise into the very successful Christopher Dairies.

After serving ten years on the Board of Supervisors, Mr. Christopher was elected Mayor of San Francisco in 1955, and reelected four years later, by the largest majorities in the history of the city to date. During his administrations, San Francisco moved forward in many areas, including the expansion of its airport, the construction of Japan Town and Brooks Hall, the attraction of the Giants baseball franchise, the revitalization of the financial district,



and the creation of the highly successful Golden Gateway. After completing two terms as Mayor of San Francisco, Mr. Christopher continued to serve the United States, holding several national and international posts, including U. S. delegate to the United Nations.

JAMES NOUCAS JR. NAMED CITIZEN OF THE YEAR

James Nocas Jr., of Portsmouth, NH was recently named the town's "Citizen of the Year." Mr. Nocas, of the law firm Nocas and Keenan, was honored at the opening ceremonies of Market Square Day, an annual event in Portsmouth. He has been credited for his active role during the last few years in making the education of Portsmouth students a community effort.

Mr. Nocas has been involved with the Greater Piscataqua Education Partnership Council, an organization that recognizes outstanding teachers, individuals, and school programs in Portsmouth and the surrounding communities. This year, he helped develop a community service learning class at the local high school, that allows students to work at nonprofit organizations to learn about serving the community.

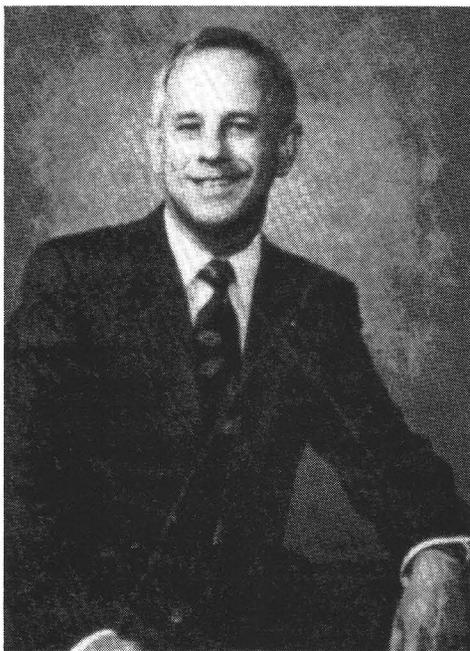
The son of James and Eva Nocas of

Laconia, NH, James G. Nocas Jr. was born and raised there, graduating from Laconia High School in 1969. He was class vice-president and co-valedictorian. He was a member of the Key Club and the National Honor Society, and was an outstanding athlete in three varsity sports. During the summer of his junior year, he attended St. Paul's Advanced Study Program, concentrating on mathematics.

Mr. Nocas graduated from Dartmouth College in 1974. After two years of travel, he entered Boston College Law School. He graduated with honors in 1979, and accepted a position with a law firm in Portsmouth. Mr. Nocas and his wife, the former Mary Gobbi, have three children, Maria, Anna, and Jimmy.

CHRISTOS PAPOUTSY GPCF DIRECTOR

Christos Papoutsy of Rye, NH was recently appointed a director of the Greater Piscataqua Community Foundation, a regional division of the New Hampshire Charitable Foundation. The Greater Piscataqua Community Foundation was es-



Christos Papoutsy

established in 1983 to improve the quality of life in the Seacoast area of New Hampshire by raising money to establish funds to make grants and loans to a variety of projects and causes. Total assets of the GPCF currently exceed \$16 million.

An ardent supporter of the arts, music,

education, religion, Greek culture, and human services, Mr. Papoutsy has played a significant role in the Greater Piscataqua Community Foundation's efforts through the establishment of, and continued endowments to the Papoutsy Charitable Fund, Art Ventures Fund, Fund for Women Entrepreneurs, Futures Fund, and the Christos Papoutsy New Hampshire College Endowment Fund. The Papoutsy funds exceed \$1 million in assets. These endowments have provided much needed funding to such causes and organizations as the Portsmouth Music Hall, Prescott Park Arts Festival, Seacoast Repertory Theater, and New Hampshire College.

Joining him in his efforts is his wife, Mary Papoutsy, who recently chaired the fall meeting of the Maine Classical Association held at the Cliff House Resort in Ogunquit, ME. An authority and teacher in Latin and Classical Greek, Ms. Papoutsy brought together a group of world-renowned authorities on the classical arts, history, and languages for the one-day event entitled "Sail on the Sea of Classics."

Ms. Papoutsy's own achievements in the field of classics include a recent presentation to the British Classical Association at the University of St. Andrew in Scotland. Her advanced studies have taken her to the Latin/Greek Institute at the City University of New York Graduate Center and Rutgers University. In addition to representing the Maine Classical Association at this



Mary Papoutsy

one day event, she is involved in the Classical Association of New England, the Women's Classical Caucus, the Foreign Language Association of Maine, and the American Association of University Women.

Christos and Mary Papoutsy are active in supporting their local St. Nicholas parish events, as well as those of the Boston Diocese and the Archdiocese. The couple most recently co-chaired The Tenth Annual Diocesan Awards Dinner, and they are presently co-chairing the Blue Ribbon Committee for the Diocesan Conference

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GEORGE P. CHRISTAKOS BRIGADIER GENERAL

George P. Christakos, Chief of Staff for the Maine Air National Guard, was recently promoted to the rank of Brigadier General. General Christakos was a



George P. Christakos

member of the 101st Air Refueling Wing of the Marine Air National Guard for over 25 years, serving in several command positions. His last assignment in the Wing was that of Commander of the 101st Support Group. This past April, he was assigned as the Chief of Staff for the Marine Air National Guard.

General Christakos was born in Bang-

or, ME in 1940. He attended Bangor High School and graduated from Husson College with a bachelor of science degree in 1963. In 1989, he received his MBA. His military education includes the Air Command and Staff Course, and the National Security Management Course. General Christakos and his wife Dianna have two children, Petër and Demitra.

UM-ST. LOUIS NAMES GREEK STUDIES PROFESSOR

Panayiotis Bosnakis, a professor and scholar in modern Greek literature, has been named the Hellenic Government-Karakas Family Foundation Professor in Greek Studies at the University of Missouri-St. Louis.

Bosnakis, who holds master's and doctoral degrees from Ohio State University, is a former Hannah Seeger Davis post-doctoral research fellow at Princeton University. His research and teaching interests focus on modern Greek literature. A native of Greece, Bosnakis spent the last year in Athens completing research on a book on Greek avant-garde literature.

His courses will focus on modern Greek language, literature, culture and the contributions of Hellenism to the modern world. Dr. Bosnakis will deliver his first public address on Wednesday, Oct. 16, at 7 p.m. at the Honors College, UM-St. Louis.

Several other Greek studies programs have been planned this year including a screening of Greek films and discussion with the directors as part of the St. Louis Film Festival Nov. 7 and 8. In addition, the university will sponsor a conference

in March of 1997, entitled "The Truman Doctrine and Greece—Fifty Years Later." The programs are open to the public.

The new Greek Studies professorship is one of 13 endowed or pledged at UM-St. Louis through the Missouri Professorship Program. The professorship in Greek Studies was as funded through \$550,000 in donations from the Greek government, the Karakas Family Foundation and the local Greek-American community. The remain-



der of the endowment comes from a \$550,000 match from the state and the faculty salary from the University of Missouri-St. Louis.

GREEK-AMERICANS FROM COAST TO COAST

George Hasiotis, a businessman and political consultant, with clients in Washington, DC and abroad, has been appointed as a commissioner of the Erie County Water Authority in New York State. He will complete the unexpired term of Joseph F. Crangle, who resigned in July. As a bipartisan political affairs consultant, Mr. Hasiotis has worked on campaigns for the

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U.S. Senate, state, and town races. He has also been a consultant to the Greek minority of Albania since 1992

Gregory A. Manousos, an attorney, has been appointed a permanent member of the legal staff of the Massachusetts Commission Against Discrimination and a special assistant to the Massachusetts Attorney General's Office.

George Hatsopoulos, founder and CEO of Thermo-Electron, will be honored with the 21st Golden Door Award, to be presented by the International Institute of Boston on October 18th at the Royal Sonesta Hotel in Cambridge, MA. Mr. Hatsopoulos is being honored for his economic and technological contributions to the international marketplace of ideas.

Peter A. Fasseas will be honored as "Hellene of the Year" by the Hellenic Bar Association at its 46th Annual Installation Dinner Dance and Scholarship Ball on October 12th at the Hotel Intercontinental in Chicago.

Sophia Altin of Fort Lee, NJ, and National Philoptochos UNICEF Chairperson, was the recipient of the "Volunteer Distinguished Service Award" given at the recent Congressional Awards Luncheon at the Dirksen Senate Office Building. Hugh Downs, co-host of ABC-TV's "20/20" pro-

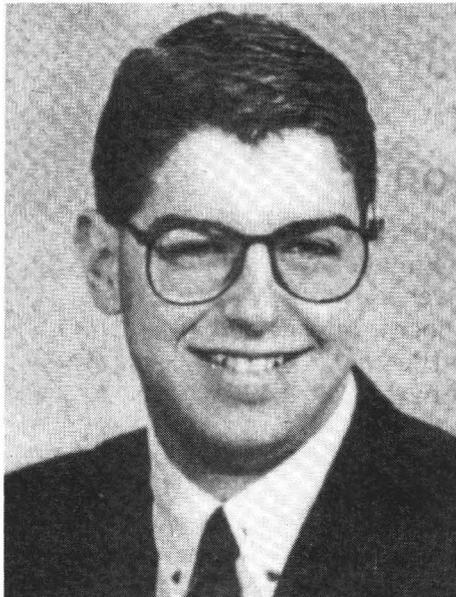


Mrs. Altin representative to the U.N. with Hugh Downs.

gram and chairman of the U.S. Committee for UNICEF presented the award to Ms. Altin's for her "extraordinary efforts and to acknowledge her 18 years of dedication

in fulfilling the specific goals for the welfare of the world's children." Ms. Altin is an active participant in the National Greek Orthodox UNICEF Working Group of the United Nations Convention on the Rights of the Child.

Markos D. Zygoris of Dracut, MA, has graduated from Austin Preparatory



School in Reading. A member of the National Honor Society, he is the son of Demetris and Bette (Neofotistos) Zygoris.

Jimmy Caras, considered one of the greatest billiard champions of all time, was recently inducted into the AHEPA Athletic Hellenic Hall of Fame at the 16th Annual AHEPA Convention Sports Awards Luncheon, held at the Westin Oak Galleria Hotel in Houston, TX. Also inducted into the Hall of Fame were: tour director for the Harlem Globetrotters, **Jimmy Poulos**, of Georgia Football Fame and All SEC running back, considered by many the best back at Georgia University since Heisman Trophy Winner Frank Sinkwich of 1942; **George Dales**, world famous track and field authority; and **Jim Psaltis**, football great from the University of Southern California, All American, who played for the Chicago Cardinals and Green Bay Packers.

Art Poly, AHEPA Eastern Zone Athletic Director, was honored recently by the AHEPA Department of Athletics for his dedication and service to the program for

the past 25 years. Dr. Monthe Kofos, National Athletic Director, made the award presentation.

Dr. Victor Kioulaphides, assistant concert manager of Trinity Church, Wall Street, New York City, was awarded one of the American Society of Composers, Authors and Publishers' (ASCAP) 1995 Special Awards for pieces composed during that calendar year. ASCAP Special Awards acknowledge outstanding compositions written for the "unlicensed media"--non-commercial venues such as churches and educational institutions. Dr. Kioulaphides was previously honored for pieces composed during 1993 and 1994.

Professor Dennis Skiotis, Harvard University history professor, is the editor of *Emphasis*, a new journal dealing with



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Greek issues. The first issue has been published and the lead article is by Greece's Defense Minister Gerasimos Arsenis.

Gregory Kondos, noted landscape artist, was the honored guest at the second annual Artists of Hellenic Ancestry Exhibit and Sale held by the Modern Greek Studies Foundation of San Francisco State University. More than 20 painters and sculptors were invited to participate in the show through the auspices of the Hellenic International Artists' Foundation.

Pam Masias of Lowell, MA, was the recipient of the Pan Laconian Leonidas & Sparta Chapter Award. Chapter President Mary (Goulakos) Kalogianis of Andover presented the award. The daughter of Maria (Frountza) Masias and the late Anastasios Masias, she is an active member of the Holy Trinity Church community, currently serving as president of GOYA. Ms. Masias is currently attending the University of Massachusetts at Lowell, majoring in psychology.

The Center for Greek Studies at the University of Florida has announced the following scholarship winners for 1996-1997: **Chris Kontaridis** received the Michael G. Cantonis Medal for Excellence in Greek Studies (\$300); **Alex Papangelou** won the Emmanuel Bilirakis PreMedical Scholarship for Students of Hellenic Descent (\$1000); **Litsa Sarantos** received the Nicholas A. Cassas Scholarship in Intermediate Greek (\$1000); **Effie Pappas** is the recipient of the Angelos Langadas Scholarship (\$500); **Peter Panagiotopoulos** is the winner of the Basilios Michopoulos Scholarship in Greek Studies (\$500); **Peter Dobbins** received the Angelo Podas Scholarship in Greek Studies (\$500); **Courtney D. Wood** won the Maria Marees Leadership Award (\$100); **Wes Harvin** is the recipient of the Peter Bill Stathakos Leadership Award (\$100); and **Nancy C. Birsch** received the Charles and Elsie Voelker Summer Study in Greece Award (\$700).

James G. Kallins, M.D. will be honored by the Hellenic American Medical and Dental Society of Southern California in 1997. The Society honors prominent physicians and dentists from Southern Cal-

ifornia at bi-annual tribute dinners that help raise money for the S. James Vamvas Scholarships awarded annually to deserving Greek American medical and dental students pursuing studies in California universities.

In Memoriam

Constantinos Lyrintzis, an associate professor of aerospace engineering and engineering mechanics at San Diego State University since 1987, was one of three professors shot and killed by a graduate student as they prepared to review his the-

Frederick Martin Davidson, was upset that his thesis was rejected previously, and was convinced the professors were biased against him.

Professor Lyrintzis, a native of Greece, had done extensive research for NASA. He worked on a NASA project while he was a research assistant at Columbia University and held degrees from Columbia University and the National Technical University of Athens. Professor Lyrintzis was 36 years old. He is survived by his wife of three years, Deanna, a linguistics professor at Southwestern College, and their re-

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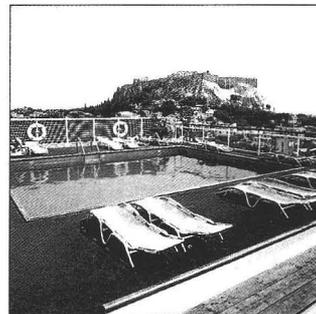
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