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Not Strangers Any Longer

Distinguished Americans Honor Archbishop Iakovos

NEW YORK — "We are here tonight to honor a really big man . . . his faith is big and his spirit is big," David Hartman stated as he got the proceedings underway at this year's Archbishop Iakovos Nameday Dinner. The host of ABC/TV's "Good Morning America," Hartman served as emcee at this annual event, which took on special significance this year as the 20th anniversary of his enthronement as spiritual leader of the Greek Orthodox Church in the Western Hemisphere.

Held at New York's famed Waldorf-Astoria, on Sunday evening, October 14, the distinguished guests on the four-tiered affair were introduced to the nearly 1,200 persons in attendance by Ernie Anastos, the popular anchorman on ABC/TV's evening news.

Offering remarks and greetings during the evening were: William Cardinal Baum, Roman Catholic Archbishop of Washington, DC; U.S. Senator Jacob K. Javits of New York; Governor Hugh L. Carey of New York; Mrs. Coretta Scott King, president of the Martin Luther King, Jr., Center for Social Change; Peter G. Peterson, chairman of Lehman Brothers; Vasilios Kontogiannopoulos, Greece's deputy minister of Education and Religious Affairs; and Nicholas Smyrnis, president of AHEPA.

In her remarks, Mrs. King, the widow of the Rev. Dr. Martin Luther King, Jr., indicated that Archbishop Iakovos was one of the few religious leaders who has measured up to the standards described in her husband's last book. She noted that the Archbishop was the highest ranking religious leader at the historic 1965 Selma March, even though the civil rights issue

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Photo by Mark Kiryluk

WASHINGTON, DC — Following the historic ecumenical services celebrated here at Trinity College on Sunday, October 7, Pope John Paul II exited to greet the throng waiting outside. Moving with him through the crowd is Archbishop Iakovos.

Synod of Bishops Convenes

NEW YORK — The Press Office of the Archdiocese released the following information on the first meeting of the Archdiocese Synod of Bishops, which convened here at the Archdiocese head-

quarters on October 11, with Archbishop Iakovos presiding. "The members of the Synod joined in praying a special prayer and then listened to an address by the Archbishop. Answering the Archbishop with a brief response of thanks was Bishop Silas of New Jersey, who ranks first among the bishops. The Synod then discussed and acted on the following agenda items:

- The Synodal Commissions were established;
- The Commission on Canonical Matters was asked to formulate regulations for the internal operation of the Synod and its secretariate;
- The Commission on Missions was asked to prepare a report on Foreign and Domestic mission work, as well as a study on the related issue of scholarships;
- Certain administrative details relating to the parish and diocese spheres were clarified;
- Ways to cooperate with and support the organizations and societies of the

(Continued on page 2)

Archdiocese Assumes Shrine Costs

Final Session for Present Council Membership

NEW YORK — On Friday, October 12, the Archdiocesan Council convened here for its last meeting as comprised at present. When it meets again on March 9, 1980, its membership will be based on the formula provided in the new Charter of the Archdiocese.

A special guest at the sessions was Metropolitan Barnabas of Kitrous and Katerini, a visiting hierarch from the Church of Greece.

Following an opening prayer and Bible study, the Council heard the report of Archbishop Iakovos on the enthronements of the bishops of the Archdiocese and on the first meeting of the new Synod of Bishops, which had met the previous day.

Next, Peter Kourides of New York and Andrew Athens of Chicago reported on the celebration of the 20th anniversary of

Archbishop Iakovos, and the various manifestations which have taken place as part of this year-long celebration.

Preparations for the 25th Clergy-Laity Congress, which will be held in Atlanta, Georgia, June 28 to July 5, were the next item on the agenda. The names of the persons chairing the various committees were announced and some basic guidelines for the work of the Congress were discussed.

Considerable time was devoted to discussion of the St. Photios Shrine in St. Augustine, Florida. It was emphasized that the completion and opening of the Shrine has been delayed repeatedly due to a lack of funds for this project. The Council decided that the Archdiocese would assume full responsibility for the \$165,000 bank loan taken out by the Shrine committee to complete construction of the buildings, plus up to \$50,000 to complete the interior displays, iconography, etc., so the Shrine can open soon.

Finally, the Archdiocese director of Economic Development, Chris Demetriades, gave a brief report on the economic needs of the Church and the efforts being made to meet these needs.

Before the session concluded, memorial prayers were offered for the repose of the soul of the late Archbishop Athenagoras of Thyateira and Great Britain, a beloved hierarch who had served the Church in America for many years, and two long-time members of the Council, George Juris and Pierre DeMets.

HAPPY NAMEDAY!

On behalf of all our readers, clergy and laity, we respectfully offer warmest wishes to His All Holiness, Ecumenical Patriarch Dimitrios, who will be celebrating his nameday on Friday, October 26, the feastday of the great martyr, St. Demetrios.

quarters on October 11, with Archbishop Iakovos presiding.

"The members of the Synod joined in praying a special prayer and then listened



Photo by C. Ruppman

NEW YORK — On Sunday, October 14, the members of the Archdiocese Synod of Bishops concelebrated the Divine Liturgy at the Cathedral of the Holy Trinity. Concelebrating, with Archbishop Iakovos presiding, were: Bishops Gennadios of Buenos Aires, Anthony of San Francisco, Timothy of Detroit, Iakovos of Chicago, Metropolitan Barnabas, a visiting hierarch

from the Church of Greece, and Bishops Silas of New Jersey, John of Charlotte, Sotirios of Toronto, and Maximos of Pittsburgh. Bishop Anthimos of Boston was not present. Also partially visible here are Auxiliary Bishop Philotheos of Meloa and Fr. Demetrios Frangos.

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NEWS BRIEFS

Memorial Service for Archbishop Athenagoras

NEW YORK — On Sunday, Oct. 14, at the Holy Trinity Cathedral, Archbishop Iakovos celebrated the 40-day Memorial Service for the repose of the soul of the late Archbishop Athenagoras of Thyateira and Great Britain. A Memorial Service was also celebrated in memory of all Constantinopolitans who have died in exile, having been forced to flee their native land.

Metropolitan Barnabas Touring North America

NEW YORK — Metropolitan Barnabas of Kitrous and Katerini is presently visiting the New York area, but will depart soon for stops at the Holy Cross School of Theology in Brookline, MA, as well as several Greek Orthodox parishes in Canada and the United States. This distinguished hierarch of the Church of Greece came to the U.S. to represent Archbishop Serafim at the Archbishop Iakovos Nameday Dinner. He also had the opportunity to attend the meeting of the Archdiocesan Council.

Patriarch Dimitrios Congratulates Archbishop

NEW YORK — His All Holiness, Ecumenical Patriarch Dimitrios, addressed hearty congratulations to Archbishop Iakovos upon learning that President Carter will bestow upon him the Presidential Medal of Freedom. The Patriarch indicated that the congratulations are offered on behalf of the entire Holy Synod, and that they are offered also for the many honors bestowed in recognition of his 20 years of blessed pastoral leadership in America. These manifestations, Patriarch Dimitrios states, "certainly reflect upon the Great Church of Christ, which fed you spiritually, and whose select and honored hierarch you are."

THE ARCHBISHOP'S SCHEDULE

- Oct. 24: On the occasion of the opening of the "Greek Art of the Aegean Islands" exhibit, Archbishop Iakovos will attend a luncheon hosted by the Chairman of the Board at the Metropolitan Museum of Art. That afternoon, there will be a reception given by the Trustees, and in the evening the Archbishop will attend a lecture by Dr. Constantine Generalis, sponsored by the New York Academy of Sciences.
- Oct. 25: The Archbishop will preside at Vespers at the St. Demetrios Church in Jamaica, NY.
- Oct. 26: He will officiate at the Divine Liturgy at the St. Demetrios Church in Astoria, NY.
- Oct. 27-28: Archbishop Iakovos will Consecrate the St. Demetrios Church in Weston, MA.
- Oct. 28: On Sunday evening he will visit the 75th anniversary celebration of the Nafpaktian Society, in NYC, and attend the Archdiocese Department of Education OXI DAY program.
- Oct. 31: On the eve of the feastday of Ss. Anargyroi, he will preside at Vespers at the Ss. Anargyroi Church in NY.
- Nov. 2-3: The Archbishop will go to Pittsburgh, PA, for a Roman Catholic-Orthodox Consultation.
- Nov. 3-4: He will participate in the 20th anniversary celebration sponsored by the Diocese of Pittsburgh, in Cleveland, OH.

OFFICIAL

Suspended

Very Rev. Eusebius A. Stephanou, for traveling to Kenya and Turkey without permission.

HOLY DAYS

October 25: Saint Tabitha

Saint Tabitha is the woman who according to the scriptural reference found in the Book of Acts, chapter nine, verses 36 to 43, was raised from the dead by St. Peter. She was a Christian and practiced ardently her Christian faith in the city of Joppa. She was renowned for her benevolent works of love prior to her death and miraculous resurrection. Following this miraculous event, she continued her works of Christian love and charity, until she died in peace in the Lord.



Photo by Odette Lupis

WASHINGTON, DC — Eight leading non-Roman Catholic American church leaders were invited to pray with Pope John Paul II on October 7, at an ecumenical service in the Notre Dame Chapel at Trinity College. Placed to the immediate right of the Pope was Archbishop Iakovos, a gesture indicated to be symbolic of the Pope's desire for union with the Orthodox Churches. The other leaders were: Bishop Paphen Varjabedian, Armenian Orthodox; Bishop John Burt, Episcopal; Dr. Paul Wee, Lutheran; Bishop James K. Mathews, United Methodist; Dr. James McCord, Reformed Churches; Dr. Paul Stauffer, Disciples of Christ; Dr. Harold Bennett, Southern Baptist. 600 worshippers were invited to participate in behalf of nearly 150 million church-going Americans. Visible here in the background are: Metropolitan Joseph, Bulgarian Orthodox; Archbishop Victorin, Romanian Orthodox; Bishop Mark, Albanian Orthodox; and Bishop Christopher, Serbian Orthodox.

God-inspired: Pope's Remarks on Ecumenism

NEW YORK — "Pope John Paul's remarks at the Ecumenical Prayer Service at Trinity College in Washington, DC, were indeed a God-inspired message," Archbishop Iakovos stated, "for they emphasize more than at any other time the real position of the Roman Catholic Church on ecumenism."

"The repetition of his previous statements, that the Bishop of Rome is bound by 'the preaching and testimonies of the martyr-

dom of Saints Peter and Paul' to take the initiative in resolving the divisions within Christianity, is of the utmost importance at this juncture of history."

"The fact that he mentioned the American dialogues with all branches of Protestantism, adds increasing importance to his previous statements, reiterated again during the Ecumenical Service, about his personal gratification over the progress of the dialogue with the Orthodox

Church.

"His concluding remarks that we should all demonstrate 'faithfulness to the Holy Spirit for interior conversion and fervent prayer,' re-echoes similar calls made by Patriarch Athenagoras and Pope Paul VI.

"My overall impression is that John Paul's homily shows an all-binding commitment to the cause of Christian Unity, which is now taking its place among the major priorities of his Papacy."

Pope John Paul II Addresses NGO's At UN

By Lila Prounis

"Your presence at the center of the United Nations' activities is a consequence of the growing awareness that the problems of today's world can only be solved when all forces are joined together and directed towards the same common aim."

These are the words Pope John Paul II addressed to the Non-Governmental Organizations in the Trusteeship Council Chamber of the United Nations on October 2, 1979. Present for the Greek Orthodox Archdiocese, which was granted NGO status this year, were Miss Terry Kokas and Mrs. Lila Prounis. The NGO

community is composed of church, educational, professional, social and scientific groups who lend their expertise to the U.N. and disseminate information about the U.N.

"It is then," Pope John Paul II continued, "the privileged task of the non-governmental organizations to help bring (global) concerns into the communities and the homes of the people and to bring back to the established agencies the priorities and aspirations of the people, so that all the solutions and projects which are envisaged be truly geared to the needs of

the human person."

In concluding, the Pope added, "I wish to express my best wishes to all of you here who work together to bring the benefits of concerted action . . . to create a world where every human person can live in dignity and loving harmony as a child of God."

All those present were touched by the magnetism of the Pope's vibrant sense of faith and love, and the electricity of his personality and warmth. It was a thrilling moment of history shared by all the NGO representatives.

AHEPA Pilgrimage to Ecumenical Patriarchate

NEW YORK — A group of more than 60 distinguished Ahepans, under the leadership of President Nick Smyrnis, will embark on a pilgrimage to the Ecumenical Patriarchate.

This was announced by Archbishop Iakovos on October 12, at the meeting of the Archdiocesan Council, when he introduced to the Council the new Supreme President of AHEPA, who has been a member of the Council for nearly ten years.

President Smyrnis thanked everyone for their warm congratulations and stated that when he had visited Archbishop Iakovos after his election, he had indicated his desire to visit the Phanar. After discussing this with the Archbishop, he decided not to go alone, but rather with as many Ahepans as possible. To date 60 members have agreed to accompany him.

Smyrnis also referred to the Boys Dormitory which AHEPA has agreed to erect at St. Basil's Academy in Garrison, NY. He stated that \$100,000 has already been collected within AHEPA circles, and that fundraising plans are underway for the

remaining funds.

In concluding, President Smyrnis spoke of the complete harmony and unity that characterizes the relations between the fraternal Order of AHEPA and the Greek Orthodox Church in the Americas.

Turkey Lifts Taxes on Institutions

ATHENS — "Ecclesiastical Alitheia," the newspaper of the Church of Greece, reports that it was informed by sources in Constantinople that officials of that city called a delegation from the Ecumenical Patriarchate to a meeting on August 30. There, the representative of the Turkish government, Mr. Eyiopoglou, announced that a decree had been issued which relieves the institutions of the Romaic (Byzan-

tine/Greek) minority from the Vakoufiou tax, whose imposition was intended to force the sale and removal from churches of sacred objects, icons and even telephones.

The Turkish official did not indicate if the new decree is retroactive, nor how many of the poor parishes will be freed from the imminent seizure of their belongings.

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Patriarch Dimitrios Welcomes Pope John Paul II At Airport

CONSTANTINOPLE — His All Holiness, Ecumenical Patriarch Dimitrios was able to greet Pope John Paul II in person as the Pope disembarked upon arrival at the airport here on Thursday, November 29. Their embrace was warm and moving. The presence of the Patriarch was a pleasant surprise for the Pope, who had not expected to meet with him till later.
(Editor's note: Because the Pope's arrival in Constantinople coincided with our deadline, the details of his activities and discussions there will be carried in our next issue.)

ANKARA

The first stop on the Pope's trip to Turkey was the capital city of Ankara, where he arrived directly from Rome on Wednesday, Nov. 28.

His Holiness was met at the airport by Turkish officials, headed by President Fahri Koroturk, and some 200 reporters. There were no cheering crowds to greet him, as on his recent trips to the United

States, Ireland, Poland and Mexico. Instead, there was an honor guard of Turkish soldiers and armed policemen in large numbers, in what Turkish journalists said was the largest security operation ever for a foreign visitor.

Thus, when the Pope came down from the plane, kissed the ground, and went to the microphone to speak, he said, in Turkish, "Merhaba, asker," or "Greetings, soldiers." The soldiers responded with "Sagol!" — "Long life!"

Following this rousing Turkish official welcoming ceremony at the airport, Pope John Paul II became the first Pope to visit Ankara, where he was received by the secular government of Turkey as the head of the Vatican state.

Throughout the day the Pope's movements in Ankara were discreet — no open cars, convoys, or public events. Turkish officials reported that several hundred young people had been rounded up earlier and arrested after staging demonstrations against the Pope in downtown Ankara.



United Press International

CONSTANTINOPLE — Upon his arrival here on Thursday, November 29, Pope John Paul II was embraced warmly by Ecumenical Patriarch Dimitrios as they exchanged the Christian kiss of peace. The two Christian leaders hope to proceed further toward the goal of Christian unity, as they continue the work begun by their predecessors, Pope Paul VI and Patriarch Athenagoras.

Synod Realigns Diocese Boundaries

NEW YORK — The Synod of Bishops of the Greek Orthodox Archdiocese, during its first session, held here on October 11, studied in detail the geographic boundaries of each diocese, as established previously. For practical reasons, the Synod indicated, various changes have now been introduced.

The Chief Secretary of the Synod, Bishop Philotheos of Meloa, in accord with a directive of the Synod, has sent to the dioceses an encyclical informing them officially about which parishes are now under the jurisdiction of each diocese. That encyclical includes the following information:

DIocese OF NEW JERSEY

Under the jurisdiction of the Diocese of New Jersey are all the Greek Orthodox parishes in the State of New Jersey, as well as all the parishes in the States of Delaware, Maryland and Virginia. Also the Pennsylvania parishes located in the Greater Philadelphia area: Broomall, Elkins Park, Elwyn, Philadelphia and Upper Darby. The Diocese of New Jersey is comprised of 44 parishes, with 12,837 Greek Orthodox families registered as members of these parishes.

DIocese OF CHICAGO

Under the jurisdiction of the Diocese of Chicago are all the parishes in the States of Illinois, Wisconsin, Iowa, Minnesota and Missouri (except the parish in Kansas City, MO). Also, the Indiana parishes located in East Chicago, Hammond, Merrillville and South Bend. The Diocese of Chicago is comprised of 55 parishes, with 17,597 families.

DIocese OF BOSTON

Under the jurisdiction of the Diocese of Boston are all the parishes in the States of Massachusetts, Maine, New Hampshire, Rhode Island and Vermont. Also four parishes in Connecticut: Danielson, Enfield, New London and Norwich. The Diocese of Boston is comprised of 61 parishes, with 13,944 families.

DIocese OF SAN FRANCISCO

Under the jurisdiction of the Diocese of San Francisco are all the parishes in the States of California, Alaska, Arizona, Hawaii, Nevada, Oregon and Washington. The Diocese of San Francisco is comprised of 38 parishes, with 9,282 families.

DIocese OF CHARLOTTE

Under the jurisdiction of the Diocese of Charlotte are all the parishes in the states of North Carolina, Alabama, Florida, Georgia, Mississippi and South Carolina. Also two parishes in Louisiana — New Orleans and Monroe — as well as the parish in Knoxville, Tennessee. The Diocese of Charlotte is comprised of 46 parishes, with 7,562 families.

DIocese OF PITTSBURGH

Under the jurisdiction of the Diocese of Pittsburgh are the parishes in the State of Pennsylvania (except those in Greater Philadelphia — see New Jersey Diocese) — all the parishes in West Virginia, and the parishes in Ohio (except those in Cincinnati, Dayton, Middletown, Springfield and Toledo — see Detroit Diocese). The Diocese of Pittsburgh is comprised of 49 parishes, with 12,177 families.

DIocese OF DETROIT

Under the jurisdiction of the Diocese of Detroit are all the parishes in the States of Michigan, Arkansas and Kentucky. Also two parishes in Indiana — Fort Wayne and Indianapolis; several parishes in New York State — Binghamton, Buffalo, Elmira-Corning, Gloversville, Ithaca, Jamestown, Rochester, Syracuse and Watertown; five parishes in Ohio — Cincinnati, Dayton, Middletown, Springfield and Toledo; and three parishes in Tennessee — Chattanooga, Memphis and Nashville. The Diocese of Detroit is comprised of 44 parishes, with 9,438 families.

DIocese OF DENVER

Under the jurisdiction of the Diocese of Denver are all the parishes in the States of

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Southern California Honors Archbishop

LOS ANGELES, CA — Southern California, and particularly greater Los Angeles, honored Greek Orthodoxy and Archbishop Iakovos on the occasion of his 20th anniversary as Greek Orthodox Archbishop of the Americas.

The festive expressions of tribute took place during a three-day period, Nov. 9-11, and included the conferral of an Honorary Doctorate of Humane Letters on Archbishop Iakovos by Loyola Marymount University of Los Angeles; a luncheon at City Hall and presentation of the Key to the City; a reception hosted by Les Dames de Los Angeles at the Huntington Art Gallery; an Ecumenical Doxology; and a Tribute Luncheon with faithful from all the parishes in Southern California.

Archbishop Iakovos and his entourage arrived in Los Angeles on Thursday, Nov. 8. Shortly thereafter the Archbishop was interviewed by "The Los Angeles Times."

The ceremony at Loyola Marymount took place on Friday evening, with over 1,000 persons in attendance. The impressive program included scriptural readings, religious music, an academic citation by the Rev. John Clark, S.J., academic vice president, the degree conferral by the Rev. Donald Merrifield, S.J., president, and benediction by Bishop Anthony of San Francisco.

On Saturday morning the Archbishop met with Fr. Soterios Gouvelis, president of the National Council of Presbyters, and members of the Council, which met in Los Angeles that same weekend.

At noon, Archbishop Iakovos was welcomed to the famous Getty House by Mayor Tom Bradley, who honored him with a luncheon and the Key to the City.

That evening, women of the City of Los Angeles who belong to the well-known

philanthropic organization, Les Dames de Los Angeles, hosted a banquet to honor the Archbishop and presented him a \$15,000 check for the Academy of St. Basil.

The Sunday morning Divine Liturgy at the Saint Sophia Cathedral was celebrated by Archbishop Iakovos and Bishop Anthony of San Francisco. Assisting were Fr. George Venetos, dean of the Cathedral, several priests from the area, as well as Fr. Alexander Karloutsos and Archdeacon Methodios Tournas, both of whom accompanied the Archbishop to California.

The Ecumenical Doxology followed immediately with the participation of persons from the Roman Catholic Archdiocese, the Episcopal Diocese, the United Methodist Church and the National Conference of Christians and Jews. Responses were chanted by the Saint Sophia Choir, under the direction of Dr. Frank Desby. During the Doxology, Mayor Tom Bradley read a Proclamation issued on the occasion by the City of Los Angeles to honor Archbishop Iakovos and Greek Orthodoxy. Following the services, a Tribute Luncheon was hosted in

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ORTHODOX OBSERVER

EDITORIAL

The Pope At The Fanar . . .

The trip of Pope John Paul II to Turkey is being interpreted in international Christian circles as a consequence of his desire to follow-up the exchange of visits undertaken by Pope Paul VI and Patriarch Athenagoras in 1967. From then till today, during these 12 years of increasing dialogue between Orthodoxy and Roman Catholicism, many small but firm steps have been taken. It is stressed by these same circles that this official visit to Turkey really has no purpose other than to provide an opportunity for the Pope to meet with the first among equals within worldwide Orthodoxy, the Ecumenical Patriarch.

On the other hand, the Turkish authorities are using the visit of the Pope as an endorsement of their generally moderate observance of Islam. They are attempting, that is, to create the impression that the Turkish people, though for the most part Moslems, are not fanatics like some Moslems in neighboring nations. Instead, right in the middle of a major religious holiday period, they receive in their nation, with great hospitality, the leader of the "infidels." Outside Turkey, however, no one suspects that the Turkish people don't even know about the Pope's trip, since there has been virtually no press commentary, with the exception of a bitter attack in the right-wing newspaper "Tercuman", which used this occasion to print one more blast against Orthodoxy, the Roman Catholic Church and the Pope.

Nevertheless, it is a fact that the Vatican considers this a significant trip not because it makes contact with government officials in Ankara possible, but because Pope John Paul will have met with Patriarch Dimitrios. Choosing as the date for the trip the feastday of St. Andrew, the patron saint and founder of the Ecumenical Throne, seems to indicate this. Furthermore, Pope John Paul II stressed on Sunday, November 25, while speaking to the nearly 40,000 faithful gathered in St. Peter's Square to receive his blessing, "I want you to be the first to hear the good news that I plan to visit Istanbul, where I will have the opportunity to promote our efforts for the unity of all Christians."

The Orthodox Churches and the Roman Catholic Church have been formally separated since the Great Schism in the year 1054. In 1964 this breach was healed when Patriarch Athenagoras and Pope Paul VI annulled the mutual excommunications which had been in force since 1054. Today, as the ORTHODOX OBSERVER goes to press, Pope John Paul II and Patriarch Dimitrios are exchanging the Christian kiss of peace in the Queen City, and initiating a new chapter in the dialogue.

At the same time, according to "The New York Times," the two leaders will discuss the most critical issue confronted by the churches in Turkey today: the drastic shrinking of the Christian community. The most recent studies indicate that the Christian population, which numbered around 4.5 million at the turn of the century, is now down to about 150,000, concentrated in Constantinople.

The "Times" states that the Armenian Orthodox, who numbered more than 1.5 million before World War I, are now down to 60,000 due to departures and massacres. The Greek Orthodox, before the Treaty of Lausanne was signed in 1923, numbered 1.2 million. Today there are about 7,000 left.

With such statistics before them, there is little left to discuss. What can be done? Can Turkey be persuaded to allow the return of the Greeks and the Armenians? Or will this simply offer the Turkish authorities another opportunity to proclaim that Christians in Turkey are not persecuted.

At any rate, we have seen and read that the visit of the Pope was warmly welcomed by the few Christians still in Turkey and his presence provided immense moral support for them. But we anticipate that Pope John Paul was not satisfied with mere acts of ceremonial pomp. We hope, for example, that he pressed the Ecumenical Patriarchate to name the Orthodox theologians who will serve on the official Commission for Dialogue with the Roman Catholic Church. Three years ago committees set up to establish a basis for theological dialogue completed their task. The next step, the appointment of the two official commissions composed of theologians from our respective churches, has been taken by the Roman Catholic Church. Having already proved himself a man of action and desirous of unity with the Orthodox, it seems certain that Pope John Paul will be anxious to have the Orthodox commission appointed soon.

In announcing his trip to Constantinople, the Pope stressed again that Christian unity "is something that is more urgent today than it has ever been in the past." He went on to affirm that "we are on the verge of initiating theological dialogue with the venerable Orthodox Churches with a view to overcoming the differences that still exist between us. By this forthcoming visit I wish to express the importance the church attaches to this dialogue. I wish to express my respect for and my deep fraternal charity towards all these churches and their patriarchs, but above all to the Ecumenical Patriarchate . . ."

on the real source of life, the source me and other people are hooked on, love, caring and the most important thing, Jesus Christ.

Meni Kotsines
Oakhurst, New Jersey

Editor:

Happiness, Joy, Love — these are the emotions we should feel as the holiday season approaches. Instead, we're dreading the Christmas season; dreading deciding which gifts to buy, dreading facing the hordes of shoppers. Something is wrong.

But then something as simple as a bumper sticker gave us an idea. The sticker read, "PUT CHRIST IN CHRISTMAS." Simple, but yet the real answer. The perfect solution for transforming a season of dread to a season of love.

The answer in our case was clear. This year, we will forego

what is expected and do the unexpected. Usually, we give a gift to one another, which is pleasant for the moment, but which is banished to the back of the closet or the bottom of the drawer rather quickly. This year we will give a gift to Christ instead. After all, it is his celebration, isn't it? Our gift will be our way of showing our love for God and all God has bestowed upon our family — health, happiness, prosperity, and most of all love.

Our decision was to send the enclosed check as our way of putting "Christ in Christmas." This donation can be used by our church in any manner deemed appropriate.

We won't be exchanging individual gifts this year, but by giving to our Lord we have received an inner fulfillment of happiness, joy and love.

Names withheld



Editor:

Time is a strange dimension, of which we know very little. It is the dimension where people's lives and experiences intertwine, and even though the intersects were experienced many years ago, in our own memories and heart they feel like they were experienced only yesterday. So it is with the recent passing of Father Sophocles M. Sophocles. Regardless of his accomplishments since he left our community many years ago, he has remained in my heart as the molder of my pathway to respecting my Hellenic heritage and of serving our Lord by serving our Orthodox Church.

I often look in my library, and there I see a book Father gave me when I was a boy. I cannot say that I really wanted that book for to me it was an awful thing, full of verbs, nouns, pronouns, etc. It is a Greek grammar book. Inside, Father had scrawled a message and signed his name, in the custom of the clergy, with the sign of the cross. To this day this book represents the Hellenic ideal engendered by Father, with the combination of bringing me closer to my faith and the faith of my father.

Nicholas S. Stamos
Ann Arbor, Michigan

Editor:

In response to M. Spiropoulos (8/15/79), each of us most assuredly knows in his or her heart when we know God's love for us and are believers in the Lord Jesus. What we can never know for sure is when others love God; that is for the Lord to judge.

The flaw in the "born-again phenomenon" lies not in the believing, but in the glorifying of our experience of conversion, a flaw which stems from the theological notion in the West that because of Adam's sin man is born debased and is "saved" at the moment of his believing. To a large extent, Protestant evangelizing is dependent upon the glorification of those conversion experiences.

Orthodoxy teaches that we are created good, that is, in God's image, but with a tendency to do evil because of Adam's sin. Salvation is viewed as a life-long process of growth in Christ toward sanctification, to be

worked out in "fear and trembling" (Phil 2:12). In no way does this lessen our joy and assurance in the Lord, or detract from the "blessings which are ours through the reading of God's precious word." We simply don't witness for the Lord by claiming to be "spirit-filled," not because we may not be spirit-filled but because, from the Orthodox understanding of Scripture, the minute we claim to be we cease to be. Such "sharing" cannot be justified by the precious words in our Lord's Sermon on the Mount.

True holiness needs no other expression than itself and must stand the humble test of time. That is why we look to the Saints departed as our models of victorious Christian living and pray at every liturgy for "a Christian ending to our lives." As Christians, we have an obligation to our Lord to be effective witnesses for Him not just through a conversion experience, but through the Holiness of a whole life.

Presbytera Sophronia N.
Tomaras
Tacoma, Washington

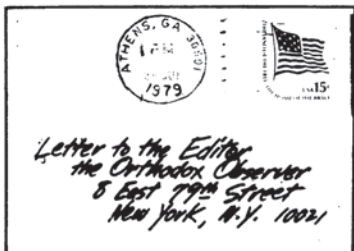
Editor:

In response to the letter from M. Pakenham (8-15-79), I believe there are several points to consider. First, in my experience, for children who are brought to Church every week and who receive Communion every week there is no problem about approaching the Chalice. In fact, by age two most look forward to the experience. Our children are taught at home what it means (to the best of our abilities and understanding) to receive the Lord within them.

Second, to assume that a child is able to "reason" at age 7 or 8 and understand and appreciate fully the sacred mystery at that particular time is to deny the ability of God to work in a child's life before that time. And I believe that even as adults we can never fully understand the sacred mystery.

Last, if we feel that all the physical needs (food, clothing, medical care) should be given to even our youngest children, should we then not be sure that their spiritual needs are also nurtured and fed if we want them to grow into adults who truly love Christ and follow him.

Cheryl Gillen
Pittsburgh, Pennsylvania



Editor:

Thanksgiving is a time to count our blessings. I'm thankful that I have people who love me, people who care about me and most of all people who brought me close to Jesus.

You know, I'm only 13 years old. Most kids my age are hooked on drugs, pot, and smoking. They probably don't even know Jesus.

Christians should pray to God and our Savior, Jesus Christ, for these people so they can be freed from sinful things and get hooked



Religious News Service Photo

CONSTANTINOPLE — During his historic visit here, Pope John Paul II, rear center, attended the Divine Liturgy celebrated by Ecumenical Patriarch Dimitrios, left foreground, and other members of the Holy Synod on the feastday of St. Andrew, in the Patriarchal Church of St. George. This visit marked the first time in many centuries that leaders of either Church had attended the other's worship.

Pope, Patriarch Pledge To Hasten Unity

(Continued from Page 1)
the hierarchs of the Ecumenical Throne who were present for this occasion, including the representative of the Greek Archdiocese in the Americas, Bishop Philotheos of Meloa.

Also present was the Ambassador of Greece to Turkey, George Papoulias as well as other diplomats, dignitaries and Archons of the Church.

Following addresses by both the Patriarch and Pope, the Doxology concluded with the chanting of "Many Years" for both, their exchange of the kiss of peace and their joint blessing of all the faithful. Then they processed out of the Church, as all those present applauded and shouted "Many Years," and the Pope departed.

Return Visit

That evening, Patriarch Dimitrios, accompanied by two Metropolitans, was invited to attend the Roman Catholic Mass

celebrated by Pope John Paul at the Roman Catholic Church of the Holy Spirit. As the Patriarch entered and was led to the church's throne, the entire congregation applauded and chanted a special hymn in his honor. At one point, the Pope came to the center of the solea and exchanged the kiss of peace with the Patriarch, while the faithful applauded once again.

Following the Mass, the Patriarch and Metropolitans met with the Pope and his entourage in the adjoining community center of the parish for their first conversation.

Feastday of St. Andrew

The next day, Friday, Nov. 30, the feastday of the great Apostle Andrew, the first-called, the patron saint of the Ecumenical Throne, the archierarchical Divine Liturgy was celebrated in the Patriarchal Church of St. George. Co-celebrating were Patriarch Dimitrios, several members of the Holy Synod, and Metropolitan Spyridon of Rhodes, representing all the Orthodox faithful outside Turkey who are under the jurisdiction of the Ecumenical Patriarchate. (Note: St. Andrew is the patron saint of the Ecumenical Throne because he is considered the founder of this ancient See. According to tradition, St. Andrew did missionary work in this area, which was at that time site of the city of Byzantium, renamed Constantinople in the fourth century by the Emperor Constantine.)

The Pope and his entire entourage were present at the

Divine Liturgy, with the Pope at the throne directly opposite that of the Patriarch. At the appropriate moment, the Patriarch and Pope exchanged the kiss of peace, and shortly thereafter Pope John Paul recited the Lord's Prayer in Latin.

At the conclusion of the Liturgy, standing before the Royal Doors, the Pope and Patriarch addressed each other and exchanged gifts. Pope John Paul presented a large reproduction of the famous icon of the Czesochowa Madona, considered the patron of his native land, Poland. Patriarch Dimitrios gave the Pope an ancient Omophorion (a liturgical vestment worn only by bishops), which he immediately donned.

The two religious leaders then exited from the Church, blessed the faithful from the top of the stairs of the Patriarchal administration building, and then prayed together briefly in the Chapel of St. Andrew. This was followed by a reception, introductions of all those present and the exchange of commemorative gifts.

Following these formalities and conversations, a Joint Statement of the Pope and Patriarch was released in Greek and French (see page 3).

Thus the official visit of Pope John Paul II ended. He was escorted out of the Patriarchate to the airport by Patriarch Dimitrios and Metropolitans Meliton and Chrysostom, where final farewells were exchanged.

Catholic, Orthodox Dialogue Commission Named

CONSTANTINOPLE — The historic Catholic-Orthodox Commission for theological dialogue announced here on Nov. 30 is the largest and highest-ranking ecumenical commission formed since the Catholic Church formally entered into the ecumenical movement nearly two decades ago.

It includes five cardinals on the Catholic side, seven metropolitans on the Orthodox side and at least 15 other Catholic or Orthodox bishops and

archbishops. The preliminary list of 31 Catholic members and 23 Orthodox members is not yet complete.

The National Catholic News Service reported that the decision to include so many ecclesiastical authorities on the commission was a conscious effort to give more authority to the dialogue.

Leading the Catholic list of members is the church's top ecumenical official, Cardinal Jan Willebrands, president of the

Vatican's Secretariat for Promoting Christian Unity. Also on the list is Cardinal William Baum of Washington, DC. Other North American Catholics on the commission are Father Frederick McManus, liturgical expert and professor of canon law of the Catholic University of America in Washington, and Father Jean M.R. Tillard of the Dominican Faculty of Theology of Ottawa.

The Orthodox members named thus far are:

- Ecumenical Patriarchate of Constantinople: Archbishop Stylianos of Australia and Prof. John Zizioulas;
- Alexandria Patriarchate: Metropolitan Parthenios of Carthage, Metropolitan Timotheos of Central Africa and Prof. Stylianos Papadopoulos;
- Antioch Patriarchate: Metropolitan Georges Khodr of Lebanon;
- Jerusalem Patriarchate: Metropolitan Germanos of Petra and Professors Georges Galitis and Vlassios Pheidias;
- Moscow Patriarchate: Archbishop Kyrill of Vyborg and Archpriest Livery Voronoff;
- Serbian Patriarchate: Bishop Savvas of Sumadija and Deacon Radomir Rakich;
- Romanian Patriarchate: Metropolitan Nicolas of Banat;
- Bulgarian Patriarchate: Bishop John of Dragovitch;
- Church of Cyprus: Metropolitan Chrysanthos of Morphou and Makarios Papachristoforou;
- Church of Greece: Metropolitan Chrysostomos of Peristeri and Professors John Karmiris and Megas Farantos;
- Church of Georgia: Archbishop Nikolai of Sukkumi and Abkhazia;
- Church of Finland: Father Matti Sidoroff and Hieromonk Ambrosios.

Delegations of the Albanian Patriarchate, the Church of Poland and the Church of Czechoslovakia have not been named. There are no Orthodox hierarchs or theologians from the Americas on any of the delegations named thus far.

THE ARCHBISHOP'S SCHEDULE

- Dec. 21: The Archbishop will celebrate the Divine Liturgy for children at the St. Demetrios and St. Catherine-St. George Churches in Astoria, NY, to receive Communion.
- Dec. 22: He will attend the Christmas Candlelight Concert at the Holy Trinity Cathedral in New York City.
- Dec. 24: He will celebrate the Divine Liturgy at the Holy Trinity Cathedral, in the evening, and ordain Archdeacon Methodios to the priesthood.
- Dec. 31: He will bless the Vasilopeta of the Metropolitan NY Clergy Association, in the Archdiocese Chapel.
- Jan. 6: He will officiate at the Epiphany celebration in Tarpon Springs.

OFFICIAL

Ordained to the Diaconate

John Kotsonis (now named Joachim), on December 9, 1979, at the Saint Sophia Cathedral in Washington, DC, by Bishop Silas of New Jersey.

Ordained to the Priesthood

Deacon Christopher Constantinides, on November 4, 1979, at the Holy Trinity Church in Dallas, Texas, by Bishop Iakovos of Chicago.

Deacon Spyridon Kehayes, on November 25, 1979, at the Holy Trinity Church in Bridgeport, CT, by Archbishop Iakovos.

HOLY DAYS

December 21: St. Juliana the Martyr

Born in Nicomedia, St. Juliana, the daughter of very wealthy parents, was betrothed to Senator Eleusios, a pagan idolator, who later became Governor of Nicomedia. Pressured by her parents to marry, she insisted that her fiance embrace Christianity. When her father heard her demand, he was grieved and demanded rather that she renounce Christ. This she refused to do and thus was condemned to the authorities by her own father. Eleusios the Governor ordered that she be hanged by the tresses of her hair. Then her skin was stripped from her head. Next she was thrown into a fire, and finally she was beheaded along with others who, because of Juliana's faith, confessed their belief in Jesus Christ.

Note: Translated from the *Hagiolgia* of Efstratiadou, by Fr. James Christon, pastor of the Assumption Church, Manchester, NH.

The Joint Statement

CONSTANTINOPLE — Published below is the National Catholic News Service translation of the French text of the joint statement issued on Nov. 30, by Pope John Paul II and Ecumenical Patriarch Dimitrios:

We, Pope John Paul II and Ecumenical Patriarch Dimitrios I, thank God who has granted that we meet to celebrate together the feast of the apostle Andrew, the first-called and the brother of the apostle Peter. "Praised be the God and Father of our Lord Jesus Christ, who has bestowed on us in Christ every spiritual blessing in the heavens" (Ephesians 1:3)

It is in seeking the sole glory of God through the accomplishment of his will that we affirm anew our firm will to do all that is possible to hasten the day when full communion between the Catholic Church and the Orthodox Church will be re-established and when we will finally be able to concelebrate the divine Eucharist.

We are grateful to our predecessors, Pope Paul VI and Patriarch Athenagoras I, for all they have done to reconcile our churches and to make them progress in unity.

The progress made in the preparatory stage permits us to announce that the theological dialogue is going to begin and to make public the list of members of the mixed Catholic-Orthodox commission which will be entrusted with it.

This theological dialogue has as its goal not only to progress toward the re-establishment of full communion between the Catholic and Orthodox sister churches, but further to contribute to the many dialogues which are going on in the Christian world in quest of its unity.

The dialogue of love (Cf. John 13:34; Ephesians 4: 1-7), rooted in a complete fidelity to the one Lord Jesus Christ and to his will for his church (Cf. John 17:21), has opened the way to a better understanding of mutual theological positions and, from there, to new approaches to theological work and to a new attitude toward the common past of our churches. This purification of the collective memory of our churches is an important fruit of the dialogue of love and an indispensable condition of future progress. This dialogue of love must continue and be intensified in the complex situation which we have inherited from the past and which constitutes the reality in which our effort must go on today.

We desire that progress in unity open new possibilities for dialogue and collaboration with believers of other religions and with all people of good will, so that love and brotherhood may win over hatred and opposition between them. We hope thus to contribute to the coming of a true peace in the world. We implore this gift from him who was, who is and who is to come, Christ our only Lord and our true peace.

Phanar, on the feast of St. Andrew, 1979.

ΚΑΛΑ ΧΡΙΣΤΟΥΓΕΝΝΑ ΚΑΙ ΕΥΤΥΧΕΣ ΤΟ 1980

ΕΜΦΑΝΤΙΚΑ ΔΙΑΚΗΡΥΧΘΗΚΕ Η ΠΡΟΘΕΣΙ ΟΡΘΟΔΟΞΩΝ ΚΑΙ ΚΑΘΟΛΙΚΩΝ ΝΑ ΕΡΓΑΣΤΟΥΝ ΓΙΑ ΤΗΝ ΕΝΟΤΗΤΑ

ΜΕ ΤΗ ΣΥΝΑΝΤΗΣΗ ΤΟΥ ΠΑΠΑ ΙΩΑΝΝΟΥ ΠΑΥΛΟΥ Β' ΚΑΙ ΤΟΥ ΟΙΚ. ΠΑΤΡΙΑΡΧΗ ΔΗΜΗΤΡΙΟΥ Α'

Περίληπτικό χρονικό της επίσκεψης του Ποντίφικα στο Φανάρι την 29ην και 30ην Νοεμβρίου 1979

ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΙΣ.— (SPECIAL SERVICE TO O. O.) 'Η συνάντησις του Πάπα 'Ιωάννη Παύλου Β' και του Οικουμενικού Πατριάρχου Δημητρίου Α' ό θερμός έναγκαλισμός των και ή ανταλλαγή αδελφικού έν Χριστώ άσπασμού μεταξύ των, έρμηνεύονται από τούς διεθνείς εκκλησιαστικούς κύκλους σαν έμφαντική διακήρυξις της προθέσεως των δύο 'Ιεραρχών νά έργασθουν έντατικώς διά τήν άποκατάστασιν της ένότητος των δύο μεγαλυτέρων Χριστιανικών 'Εκκλησιών.

'Η επίσκεψις του Πάπα 'Ιωάννου Παύλου, στο Φανάρι την 29ην και 30ην παρελθόντος Νοεμβρίου άνήκει πιά εις τήν ιστορίαν, άλλ' οί καρποί της θά φανούν εις τό μέλλον. 'Ηδη, αί δύο 'Εκκλησίαι και οί πιστοί Χριστιανοί των εύρίσκονται πλησιέστερα μεταξύ των, άφοι οί ήγέται των εύρίσκονται πλησιέστερα. 'Η κοινή δήλωσις του Ποντίφικου και του Οικουμενικού Πατριάρχου (Σημ. Συντάξεως: Δημοσιεύεται εις άλλην στήλη του φύλλου αυτού) μαρτυρεί τούτο. Καί ή έξαγγελία των μελών της Διορθόδοξου 'Επιτροπής του Διαλόγου με τούς Καθολικούς άποτελεί πραγματικόν ουσιαστικόν βήμα προς τήν ένότητα. Τό χρονικόν της ιστορικής

παπικής επίσκεψης εις Φανάρι, έχει ως έξής, περιληπτικώς:

'Η Α.Α. ό Πάπας 'Ιωάννης Παύλος Β' ήλθεν εις Κωνσταντινούπολιν, τήν μεσημβρίαν της 29ης Νοεμβρίου, προερχόμενος έξ 'Αγκύρας και συνοδευόμενος υπό του τούρκου ύπουργού 'Εξωτερικών κ. Χ. 'Ερκμέν. Εις τό αεροδρόμιον τόν Πάπαν υπεδέχθη ή Α.Θ.Π. ό Οικ. Πατριάρχης (Συνέχεια εις τήν 13ην Σελ.).

“ΧΑΡΑ
ΕΙΣ ΤΗΝ ΧΑΡΑΝ ΜΑΣ...”

‘Ο Οικ. Πατριάρχης
καλωσορίζει
τήν άμερικανικήν
άντιπροσωπειάν

ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΙΣ.— Με άγάπη και έγκαρδιότητα, ή Α.Θ.Π. ό Οικ. Πατριάρχης υπεδέχθη εις τό Φανάρι τόν Θεοφ. 'Επίσκοπον Μελόης και τά 30 μέλη της ΑΧΕΠΑ, υπό τόν ύπατον Πρόεδρον της μεγάλης αυτής οργανώσεως κ. Ν. Σμυρνήν, που άντιπροσώ- (Συνέχεια εις τήν 13ην Σελ.).

ΚΟΙΝΗ ΔΗΛΩΣΙΣ ΕΠΙ ΤΗ ΣΥΝΑΝΤΗΣΕΙ

'Εξεδόθη έπειτα από τας συνομιλίας εις Φανάρι

ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΙΣ.— Μετά τόν τέρματισμόν των συνομιλιών του Οικ. Πατριάρχου και του Πάπα, εις τό Φανάρι, τήν 30ην Νοεμβρίου 1979 έξεδόθη έλληνιστί και γαλλιστί ή κάτωθι Κοινή Δήλωσις των δύο θρησκευτικών ήγετών:

'Ημείς, ό Πάπας 'Ιωάννης Παύλος ό Β' και ό Οικουμενικός Πατριάρχης Δημήτριος ό Α', εύχαριστούμεν τώ Θεώ, “Οστις κατηξίωσεν ήμάς ίνα συναντηθώμεν προς συνεορτασμόν της μνήμης του 'Αποστόλου 'Ανδρέου, του Πρωτο-

κλήτου και αδελφού του 'Αποστόλου Πέτρου. «Εύλογητός ό Θεός και πατήρ του Κυρίου ήμών 'Ιησού Χριστού, ό εύλογήσας ήμάς έν πάση εύλογία πνευματική έν τοίς έπουρανίοις, έν Χριστώ» ('Εφεσ. 1, 3).

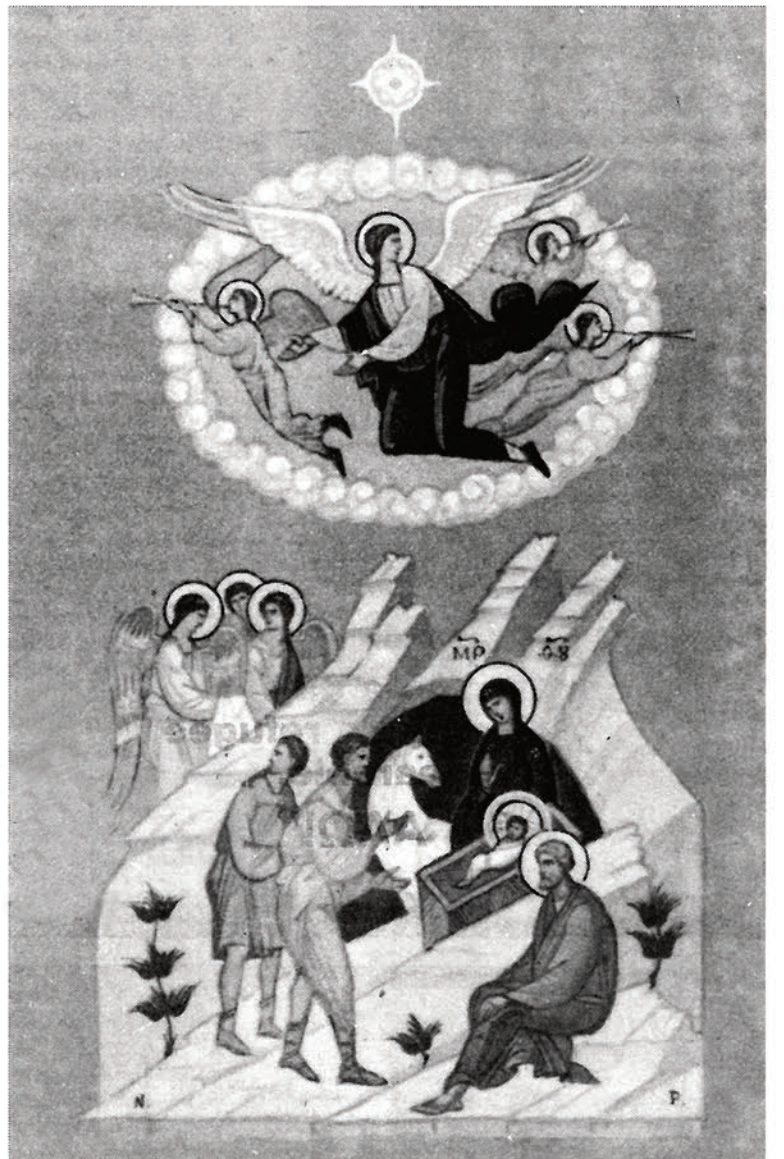
Μόνην τήν δόξαν του Θεού έπιζητούντες διά της έκπληρώσεως του βελήματος Αιούτου, διαδηλοϋμεν έκ νέου τήν σταθεράν ήμών θέλησιν όπως πράξωμεν πάν τό δυνατόν προς έπίσπευσιν της ήμέρας, έν ή θά άποκατασταθ ή πλήρης κοινωνία μεταξύ της Ρωμαιοκαθολικής 'Εκκλησίας και της 'Ορθόδοξου 'Εκκλησίας και θά δυνηθώμεν επί τέλους νά συνιερουργήσωμεν τήν θείαν εύχαριστίαν.

Είμεθα εύνώμονες προς τούς προκατόχους ήμών, τόν Πάπαν Παύλον τόν Στ' και τόν Πατριάρχην 'Αθηναγόραν τόν Α', διά πάν ό,τι έπραξαν προς καταλλαγήν των 'Εκκλησιών ήμών και πρόοδον αυτών έν τή ένότητι.

Αί πρόοδοι αί συντελεσθει- (Συνέχεια εις τήν 14ην Σελ.)

ΛΟΓΩ ΤΩΝ ΕΟΡΤΩΝ

‘Ο «'Ορθόδοξος Παρατηρητής» της 2ας 'Ιανουαρίου 1980 δέν θά κυκλοφορήσει. Οί άναγνώστες μας θά λάβουν, όπως συνηθως, δύο έκδόσεις του μήνους: στις 16 και στις 30 'Ιανουαρίου 1980.



ΔΟΞΑ ΕΝ ΥΨΙΣΤΟΙΣ ΘΕΩ...

ΤΟ ΒΡΕΦΟΣ ΤΗΣ ΒΗΘΛΕΕΜ ΜΑΣ ΕΠΙΒΑΛΛΕΙ
ΤΟ ΧΡΕΟΣ ΠΡΟΣ ΤΟ ΠΑΙΔΙ

'Εγκύκλιος της Α.Σ. του 'Αρχιεπισκόπου κ. 'Ιακώβου
για τις γιορτές των Χριστουγέννων

ΝΕΑ ΥΟΡΚΗ. — Προς τό παιδί, καθώς τό Διεθνές 'Ετος του Παιδιού έρχεται προς τό τέλος του, στρέφεται ή σκέψις του Σεβ. 'Αρχιεπισκόπου κ. 'Ιακώβου, όπως άπευθύνεται προς τό ποιμνιό του με θερμές εύχές και πατρική άγάπη για τά Χριστούγεννα.

Με τήν έόρτιο εγκύκλιό του, ό Προκαθήμενος της 'Ελληνικής 'Ορθοδοξίας στην 'Αμερική, στρέφει τό βλέμμα πίσω, στην πρώτη μέρα της Χριστιανικής Ιστορίας. Καί διαπιστώνει ότι «τό χρέος προς τό παιδί μας έπιβάλλει τό βρέφος της Βηθλεέμ, ό νηπιάσας Θεός...» Καταλήγει δε με έκκλησις προς όλους μας όπως, με λόγια, με έργα και με τό παράδειγμα μας βοηθήσουμε τό παιδί.

'Ολόκληρο τό κείμενο της εγκυκλίου της Α.Σ. του 'Αρχιεπισκόπου που θά διαβασθ ή στις έκκλησιές, τήν νύκτα των Χριστουγέννων, έχει ως έξής:

«Παιδίον έγεννήθη ήμίν,
νιός και έδόθη ήμίν».
('Ησ. 9, 6)

Ά γ α π η τ ο ί,

Σήμερα, έορτή των Χριστουγέννων, ή σκέψις μας γυρίζει δυό χιλιάδες χρόνια πίσω. Με τά μάτια της ψυχής μας βλέπουμε τό έξαίσιο θέαμα, όπως μας τό περιγράφει ό Ευαγγελιστής. Μία νύκτα στην παγερή νύχτα άκτινο-

λεί τό λαμπρό άστρο της Βηθλεέμ. Δόξα Κυρίου περιλάμπει τούς «άγραυλούντας ποιμένας». 'Αντηχεί παντού τό χαρμόσυνο άγγελικό μήνυμα: «'Ιδού εύαγγελίζομαι ύμίν χαράν μεγάλην...!» Πλήθος στρατιάς ούρανού ψάλλει: «Δόξα έν ύψιστοις Θεώ και επί γής ειρήνη έν ανθρώποις ευδοκία», και ήμείς (Συνέχεια εις τήν 10ην Σελ.)



'Από τήν ύποδοχή στο αεροδρόμιο Κωνσταντινουπόλεως: 'Η Α.Θ.Π. ό Οικουμενικός Πατριάρχης κ. Δημήτριος και ή Α.Α. ό Πάπας 'Ιωάννης Παύλος έναγκαλίζονται άλλήλους. 'Ασκητής, παράπλευρος, ό Σεβ. Μητροπολίτης Χαλκηδόνος κ. Μελίτων.