

Withdrawal/Redaction Sheet

Clinton Library

DOCUMENT NO. AND TYPE	SUBJECT/TITLE	DATE	RESTRICTION
001. schedule	re: Hillary Rodham Clinton Schedule [partial] (1 page)	02/17/1995	b(6)

COLLECTION:

Clinton Presidential Records
Speechwriting
Lissa Muscatine
OA/Box Number: 12091

FOLDER TITLE:

HRC - National Countil of Churces (Video)

2017-1164-S

rc2677

RESTRICTION CODES

Presidential Records Act - [44 U.S.C. 2204(a)]

- P1 National Security Classified Information [(a)(1) of the PRA]
- P2 Relating to the appointment to Federal office [(a)(2) of the PRA]
- P3 Release would violate a Federal statute [(a)(3) of the PRA]
- P4 Release would disclose trade secrets or confidential commercial or financial information [(a)(4) of the PRA]
- P5 Release would disclose confidential advice between the President and his advisors, or between such advisors [(a)(5) of the PRA]
- P6 Release would constitute a clearly unwarranted invasion of personal privacy [(a)(6) of the PRA]

C. Closed in accordance with restrictions contained in donor's deed of gift.

PRM. Personal record misfile defined in accordance with 44 U.S.C. 2201(3).

RR. Document will be reviewed upon request.

Freedom of Information Act - [5 U.S.C. 552(b)]

- b(1) National security classified information [(b)(1) of the FOIA]
- b(2) Release would disclose internal personnel rules and practices of an agency [(b)(2) of the FOIA]
- b(3) Release would violate a Federal statute [(b)(3) of the FOIA]
- b(4) Release would disclose trade secrets or confidential or financial information [(b)(4) of the FOIA]
- b(6) Release would constitute a clearly unwarranted invasion of personal privacy [(b)(6) of the FOIA]
- b(7) Release would disclose information compiled for law enforcement purposes [(b)(7) of the FOIA]
- b(8) Release would disclose information concerning the regulation of financial institutions [(b)(8) of the FOIA]
- b(9) Release would disclose geological or geophysical information concerning wells [(b)(9) of the FOIA]

CHURCH TAPE NOTES

We believe that insts of family, friendship networks
communities, volunteer groups are glue of civil
society

Should be no debate that fam. structure is under
instr's erodg

Debate should be abt how to create conditions that
enable children & families to flourish

And the debate should not be endless but should
resolve w/ actions & deeds

You did not commit yourselves to the service
of God to see you.

37,000 a yr. die of guns

Was the big war - the Cold War - but we can't win
the war at home

Motive magazine

For

nat'l relig. leader

lead; on coming - also taken cheer

Selma - next week

212
570 3500

National Council of the Churches of Christ in the U.S.A.

Office of the General Secretary
475 Riverside Drive, Room 880
New York, NY 10115
Phone: 212-870-2141
Fax: 212-870-2817

Facsimile Transmission

Date: 2/3/95

To: Melanne Verveer
Company: Office of the First Lady
Fax No.: 202/456-6244
From: Joan Brown Campbell
Subject: Talking Points for Iakovos Celebration video

Total Number of Pages (including cover page): 3

Special Note: _____

~~Updated copy of original sent to the First Lady.~~

If there is any problem with this transmission, please call the NCCC Office of the General Secretary immediately at 212-870-2141.

Memorandum

February 3, 1995

To: **Hillary Rodham Clinton**

From: **Joan Brown Campbell**

Re: **Ecumenical Celebration, Atlanta**

When: **Thursday, February 23, 1995**

6:30 p.m.: **Reception**

7:30 p.m.: **Dinner**

10:30 p.m.: **Adjournment**

Where: **Hyatt Regency Hotel, Atlanta**

Description:

This is an Ecumenical Celebration honoring the life and ministry of Archbishop Iakovos, Primate of the Greek Orthodox Church in North and South America. It recognizes the fortieth anniversary of two major events in the Archbishop's life: (1) his elevation to the episcopate and (2) his appointment as the representative of the Ecumenical Patriarch (Constantinople) to the World Council of Churches, Geneva. His Eminence is widely recognized as the dean of American church leaders.

His Eminence has been actively committed to the pursuit of Christian unity and to the securing of social justice for all people. Many recall his walking with Dr. Martin Luther King, Jr., at Selma. His inauguration prayers are still cherished. His ecumenical commitments have consistently underscored the need for Christian unity to be at the center of church life.

In his honor, a \$10 million endowment for the pursuit of Christian unity has been established. It will underwrite a portion of the Faith and Order programs of both the National and World Councils of Churches.

The 1,000 to 1,200 people gathering for the celebration in Atlanta will include the national heads of the 32 communions which are members of the National Council of Churches. Distinguished theologians, church, community and business leaders will attend. Three former United States Presidents – Mr. Ford, Mr. Carter and Mr. Reagan – serve as honorary co-chairs of the Archbishop Iakovos Endowment Campaign; they have been invited. Serious conversations with CNN and others about television coverage are under way.

Several entertainment figures will be a part of the evening, as well as Gospel choirs and a Greek dance group. The program will include a brief video recap of the Archbishop's ecumenical participation, tributes to him and a significant address. The Honorable Andrew Young is dinner chairman, with Michael Carlos, an Atlanta Greek-American businessman and philanthropist, as co-chair.

Purpose:

Several purposes converge in this Ecumenical Celebration:

- (1) The honoring of His Eminence Archbishop Iakovos.
- (2) A convening of the highest levels of church leadership in a festive, celebrative setting.
- (3) An affirmation of the endowment for Christian unity as a lasting tribute to the Archbishop.
- (4) A depiction of ecumenical Christianity as inclusive, cooperative and compassionate. This becomes an especially urgent purpose at a time when too many shrill, accusative and divisive voices, some of them religious, are being heard in our country. It is a coincidence, though a happy one, that the location is Atlanta.
- (5) A contribution to the strengthening of ecumenical Christian ministries in Atlanta and the Southeast.

Possible Themes:

Mrs. Clinton will have up to 30 minutes as a part of the evening's program. The purposes of the evening suggest some themes.

Additionally, this may provide the setting in which she can speak to several matters of special religious interest:

- (1) The spiritual uncertainty and hunger in our country.
- (2) The misuse of religion in both private and public arenas.
- (3) The character of her own spiritual journey to this point in her life.
- (4) Her vision for the future of our country, informed by her religious insights and commitments.
- (5) Her sense of the role of the churches and other religious institutions in our common life.

February 21, 1995

**VIDEO FOR ECUMENICAL CELEBRATION OF THE LIFE AND MINISTRY OF
HIS EMINENCE IAKOVOS**

DATE:	Wednesday, February 22
TIME:	12:15 pm
LOCATION:	459 OEOB
FROM:	Liz Bowyer and Sabrina Corlette

I. PURPOSE

To participate via videotape in the Ecumenical Celebration of the Life and Ministry of His Eminence Iakovos, Archbishop of the Greek Orthodox Archdiocese of North and South America.

II. BACKGROUND

On Thursday, February 23 in Atlanta, Georgia, the Ecumenical Development Initiative of the National and World Councils of the Churches of Christ (NCCC and WCCC) are sponsoring a celebration to commemorate the fortieth anniversary of His Eminence's elevation to the episcopate and his appointment as the representative of the Ecumenical Patriarch to the World Council of Churches in Geneva, Switzerland.

National Council of Churches of Christ in the USA

The National Council of Churches of Christ in the USA is a coalition of 32 church bodies representing 47-million Christians in the United States. Founded in 1950 in Cleveland, Ohio, the NCCC has committed itself to peacemaking efforts and the cause of struggling people throughout the world, even in the face of attacks from conservatives and members of the religious right. For instance, the Council has supported the efforts of Nelson Mandela and the ANC for thirty years; they have supported the Palestinian struggle, and stood by Yasser Arafat; and they have developed ties with religious groups in the former Soviet Union during the Cold War.

Celebration of the Life and Ministry of Archbishop Iakovos

His Eminence Iakovos has led the Greek Orthodox people of North and South America since 1959, and, at 83 years old, is widely recognized as a dean of American church leaders. Known as a crusader for Christian unity and a champion of civil and human rights, Iakovos joined Martin Luther King on his civil rights march from Selma, Alabama, and is impassioned about promoting religious partnership [NOTE: The thirtieth anniversary of the Selma March is March 9]. Iakovos has established dialogues with Roman Catholics,

Anglicans, Lutherans, Southern Baptists, black church leaders and the Jewish community. He was the first Greek Orthodox Bishop to visit a Pope in more than four centuries when Pope John XXIII received him at the Vatican in 1959. In 1980, President Jimmy Carter gave Archbishop Iakovos the Presidential Medal of Freedom. In his honor, a \$10 million endowment for the pursuit of Christian unity has been established.

[NOTE: On March 17, 1994, two close friends of Archbishop Iakovos were killed in a car accident. The Reverend Dimitrios Frangos, 81, was a close friend of Archbishop Iakovos from junior high school, and served as his chief secretary. The Reverend Germanos Stavropoulos, 51, was the archdiocese chancellor of the Greek Orthodox Church. A personal loss and a test of faith for His Eminence, he said at the funeral, "I lost my left hand and my right hand." President Clinton's note expressing his condolences was read to His Eminence by George Stephanopoulos, whose father, Reverend Robert G. Stephanopoulos, is the dean of Holy Trinity Cathedral, the archdiocese headquarters.]

Politics

During the Reagan and Bush presidencies, mainline church members were virtually frozen out of the White House, as leaders of the religious right such as Pat Robertson and Jerry Falwell gained access. Today, the NCCC believes they have an excellent working relationship with the White House, and has supported Presidential initiatives such as the 1993 economic package. They were also strongly supportive of the Administration's actions in Bosnia and Haiti.

III. PARTICIPANTS

HRC

IV. SEQUENCE OF EVENTS

- Tributes to Archbishop Iakovos from the Reverend Father Georges Tssetsis (Representative of the Ecumenical Patriarchate, World Council of Churches), Coretta Scott King, and the Reverend Father Theodore M. Hesburgh (President Emeritus, University of Notre Dame), and Cardinal Bernard Law, delivering a message from the Pope.
- HRC delivers remarks in a 10 minute video presentation
- Church members talk about challenges facing the nation, and His Eminence, Archbishop Iakovos, delivers remarks.

V. PRESS

Open

VI. REMARKS

Prepared by Lissa Muscatine.

BIOGRAPHICAL SUMMARY

**ARCHBISHOP IAKOVOS**

Primate of the Greek Orthodox Church
of North and South America
Exarch of the Ecumenical Patriarchate
in the Western Hemisphere

His Eminence Archbishop Iakovos, since 1959 the spiritual leader of Greek Orthodox Christians in the Western Hemisphere, and dean of all religious leaders in the United States, has distinguished himself by his leadership in furthering religious unity, revitalizing Christian worship and championing civil and human rights.

Known throughout the United States as a crusader in the modern ecumenical movement for Christian unity, the Archbishop served as president of the World Council of Churches for nine years.

He established Orthodox dialogues with Roman Catholics, Anglicans, Lutherans, Southern Baptists and African American church leaders. The Archbishop also initiated Orthodox dialogue with Judaism and was the first Greek Orthodox bishop to visit a Roman Catholic pontiff in more than four centuries when Pope John XXIII received him at the Vatican in 1959.

In a successful effort to promote closer ties among the several Orthodox jurisdictions in the United States and to improve relations between them and other denominations, His Eminence founded the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA) in 1960.

"Ecumenism," His Eminence has said, "is the hope for international understanding for humanitarian allegiance, for true peace based on justice and dignity, and for God's continued presence and involvement in modern history."

Archbishop Iakovos is the recipient of the Presidential Medal of Freedom, the nation's highest civilian honor, bestowed by President Jimmy Carter on June 9, 1980. In 1986, he was awarded the Ellis Island Medal of Honor and has been cited by the Academy of Athens (1985), the National Conference of Christians and Jews, and the Appeal of Conscience.

Greece has bestowed many honors upon Archbishop Iakovos, among them the Grand Crosses of Phoenix and of Honor. Cyprus has awarded him the Grand Crosses of Makarios III and of St. Barnabas and he has received grand crosses from Venezuela and Panama.

The Patriarchate of Jerusalem has honored the Archbishop with two Grand Crosses of the Holy Sepulchre.

His Eminence also is the recipient of honorary degrees from more than 40 colleges and universities and, in 1979, was cited by both Houses of Congress and paid official tribute in the Congressional Record.

Born Demetrios Coucouzis on the Aegean island of Imvros (Turkey) on July 29, 1911, he enrolled at age 15 in the Ecumenical Patriarchal Theological School at Halki.

After graduating with high honors, he was ordained a deacon in 1934, taking the ecclesiastical name Iakovos.

Five years after his ordination, Deacon Iakovos received an invitation to serve as Archdeacon to the late Archbishop Athenagoras, then Primate of the Greek Orthodox Archdiocese of North and South America (1931-48) and who later became Ecumenical Patriarch of Constantinople (1948-72).

Ordained a priest in 1940 in Lowell, Mass., he served at St. George Church in Hartford, Conn., while teaching and serving as assistant dean of Holy Cross Greek Orthodox School of Theology, then at Pomfret, Conn., and now in Brookline, Mass.

In 1941, he was named preacher of Holy Trinity Cathedral in New York City and, in the summer of 1942, served as temporary dean of St. Nicholas Church in St. Louis.

He was appointed dean of Annunciation Greek Orthodox Cathedral in Boston later in 1942 and served there until 1954. He earned a master's degree in Sacred Theology from Harvard University in 1945.

In 1955, he was ordained Bishop of Melita by his spiritual father and mentor, Metropolitan Iakovos of Derkon. He served Ecumenical Patriarch Athenagoras I four years as his personal representative to the World Council of Churches in Geneva, Switzerland. While there, he was elevated to the rank of Metropolitan in April 1956.

On February 14, 1959, the Holy Synod of the Ecumenical Patriarchate elected Metropolitan Iakovos to succeed Archbishop Michael, who died July 14, 1958, as Primate of the Greek Orthodox Church in the Americas. He was enthroned April 1, 1959, at Holy Trinity Cathedral in New York.

Since assuming this responsibility, the Church in the Western Hemisphere under Archbishop Iakovos' leadership has grown from about 300 parishes to more than 550.

A citizen of the United States since 1950, Archbishop Iakovos has been an admirable role model for American Greek Orthodox Christians. He is thoroughly committed to the vital democracy of his adopted country while at the same time maintaining the ageless values of Greek culture and ties to Greek Orthodoxy's spiritual and ecclesiastical roots in the Church of Constantinople.

The Archbishop has improved parish organizations, upgraded the roles of the Archdiocesan Council, the Biennial Clergy-Laity Congress, the Ladies Philoptochos Society and the Orthodox Observer.

He introduced new Archdiocesan departments, including Church and Society, Youth Ministry and Communications, encouraged the expansion of St. Michael's Home for the Aged and St. Basil Academy and established "Leadership 100," a major gifts program of the Archdiocese's National Endowment.

As a former faculty member and dean of Holy Cross, His Eminence has a special appreciation for the education of Greek Orthodox youth and seminarians, both within the family and parish, and also in pursuit of higher education.

The Archbishop guided the reorganization of Holy Cross into an institution fully accredited by the Association of Theological Schools in the United States and Canada. He conceived and brought to fruition Hellenic College, the undergraduate school affiliated with Holy Cross.

Commenting on Orthodoxy in America, the Archbishop has said: "Our Church, without ceasing to be ethnically rooted in Greece and religiously in the Ecumenical Patriarchate, must believe that America is the place where God intended it to grow, and that it has an obligation, without compromising matters of faith, to adapt itself to existing conditions."

DRAFT

AN ECUMENICAL CELEBRATION
of
The Life and Ministry of
His Eminence
IAKOVOS
Archbishop of the Greek Orthodox Archdiocese
of
North and South America

PRESIDING:

The Reverend Doctor Joan Brown Campbell
General Secretary, National Council of the Churches of Christ in the USA

INTRODUCTION OF SPECIAL GUESTS

PRESENTATION OF THE COLORS

United States Marines and Greek Honor Guard

United States National Anthem
The Reverend Doctor Harold Moore, soloist
Greek National Anthem
The Byzantine Choir of Chanters

INVOCATION

His Grace, Philip
Bishop of Atlanta, Greek Orthodox Diocese of Atlanta

GREETINGS

Mr. Michael Carlos and the Honorable Andrew Young
Co-Chairs, *An Ecumenical Celebration*

WELCOME AND PRESENTATIONS

The Honorable William Campbell
Mayor, City of Atlanta

PRESENTATION OF THE BIBLES

The Reverend Doctor Gordon L. Sommers
President, National Council of the Churches of Christ in the USA and
President, Moravian Church in America (Northern Province)

Gift of Thomas Nelson, Publishers

DINNER

THE INTERDENOMINATIONAL THEOLOGICAL CENTER CHORUS
Dr. Melva Costen, Director

THE BYZANTINE CHOIR OF CHANTERS
_____, Director

Cardinal Law

TRIBUTES

"A CALL TO FAITHFULNESS"

Video Presentation Honoring the Life and Ecumenical Leadership of His Eminence, Archbishop Iakovos

The Grand Protopresbyter, The Reverend Father Georges Tssetsis
Permanent Representative of The Ecumenical Patriarchate, World Council of Churches

Coretta Scott King
President Emeritus, The Dr. Martin Luther King, Jr., Center for Non-Violent Social Change

The Reverend Father Theodore M. Hesburgh
President Emeritus, University of Notre Dame

COMMENDATION AND CHALLENGE (Video Presentation)

Hillary Rodham Clinton

RESPONSE

Bishop Vinton R. Anderson
President, World Council of Churches and
Prelate, Fifth Episcopal District, African Methodist Episcopal Church

Dean Melanie A. May
Chair, Faith and Order, National Council of the Churches of Christ in the USA and
Dean of Gender Studies, Colgate Rochester Divinity School

The Reverend Doctor Konrad Raiser
General Secretary, World Council of Churches

PRESENTATION OF HIS EMINENCE

Bishop James K. Mathews
Campaign Chair, Archbishop Iakovos Endowment for Faith and Order and
Senior Bishop, United Methodist Church, Washington, D.C.

REMARKS

His Eminence, Archbishop Iakovos

WORDS OF APPRECIATION

The Reverend Doctor Albert M. Pennybacker
President, Ecumenical Development Initiative

PRESENTATIONS

The Archbishop Iakovos Endowment for Faith and Order

PRAYER OF THANKSGIVING

The Reverend Doctor Susan L. Newman
Senior Minister, First Congregational Church, United Church of Christ, Atlanta

BLESSING

His Eminence, Archbishop Iakovos

RECESSIONAL

RECEPTION, DESSERT BUFFET AND COFFEE

Withdrawal/Redaction Marker

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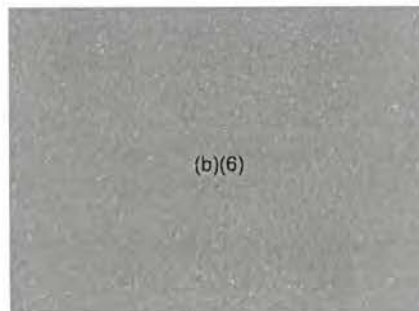
**SCHEDULE FOR HILLARY RODHAM CLINTON
WEDNESDAY, FEBRUARY 22, 1995
DRAFT #3**

Lead Advance: Kirk Hanlin
XXXXXX

Scheduling Desk: Esther Watkins
202-456-5315 office
202-456-2317 fax
202-483-6050 home
1-800-528-7823 WHCA #4188

PREV RON The White House

8:30 am



- Bio of Blanchard
- Chretien
- LeBlanc

[001]

9:30 am **DEPART** White House
EN ROUTE Walter Reed Hospital
[Drive Time: 25 minutes]

MOTORCADE MANIFEST

LIMO: HRC

STAFF VAN: MARSHALL, CAPUTO, VERVEER, WH PHOTO

9:55 am **ARRIVE** Walter Reed Hospital
xxxxxx Street
CLOSED PRESS ARRIVAL

Curbside Greeters: ??????

xxxxxx am **PROCEED TO HOLD**

NOTE: HRC will put on lav at this point. ???????

10:00 am-
10:45 am **DISCUSSION WITH PATIENTS**
Walter Reed Hospital
HRC's Hold:
Staff Hold:

SCHEDULE FOR HILLARY RODHAM CLINTON
FRIDAY, FEBRUARY 17, 1995
PAGE 2

Phone:
Fax:
Attire: Business
OPEN PRESS

PARTICIPANTS:
-HRC
-Asst. Sec. John Deutch
-??Gulf War Veterans

FORMAT:

Staff Contact: Diana Zuckerman 456-6266
Contact: Lynn Kline, DOD
703-695-6352

10:50 am-
11:10 am

PRIVATE MEETING W/ Health Care Professionals
Walter Reed Hospital
CLOSED PRESS

PARTICIPANTS:
-HRC

FORMAT: Informal Meeting and Discussion

11:10 am-
11:30 am

DROP BY INTERAGENCY GROUP MEETING
Walter Reed Hospital
CLOSED PRESS

- Talking points

PARTICIPANTS: Approx. ???? people to attend.
[See briefing for more information]

FORMAT:

Staff Contact: Diana Zuckerman 456-6266
Contact: Lynn Kline, DOD
703-695-6352

11:30 am

DEPART Walter Reed Hospital
EN ROUTE White House
[Drive Time:]

SCHEDULE FOR HILLARY RODHAM CLINTON
FRIDAY, FEBRUARY 17, 1995
PAGE 3

MOTORCADE MANIFEST

LIMO: HRC

STAFF VAN: MARSHALL, CAPUTO, VERVEER, WH PHOTO

xxxxx am **ARRIVE White House**
PROCEED

12:15 pm-
12:30 pm **TAPE MESSAGE for National Council of Churches**
 459 OEOB
 PRESS ????

Staff Contact: Dave Anderson 6-5663

1:00 pm-
1:15 pm **PRIVATE MEETING**
 HRC's Office
 CLOSED PRESS

PARTICIPANTS:
-HRC
-Melanne Verveer
-Carol Rasco

Staff Contact: Melanne Verveer 456-2538

1:15 pm-
2:00 pm **LUNCH**

RON The White House

WEATHER FORECAST FOR WASHINGTON, DC:

????? OVERNIGHT GUESTS

WASHINGTON, DC EVENTS:

KENNEDY CENTER:

- Shear Madness
- How to Succeed in Business Without Really Trying
- Listening with Insight

SCHEDULE FOR HILLARY RODHAM CLINTON
FRIDAY, FEBRUARY 17, 1995
PAGE 4

ARENA STAGE:
-Hedda Gabler

FORD'S THEATER:
-A Raisin in the Sun

3RD STORY of Level 1 printed in FULL format.

Copyright 1994 Associated Press
AP Worldstream

March 31, 1994, Thursday 15:14 Eastern Time

SECTION: International news

LENGTH: 694 words

HEADLINE: Archbishop's First Question After Aides' Deaths: Why? With AP Photo

BYLINE: RICHARD PYLE

DATELINE: NEW YORK

BODY:

For Archbishop Iakovos, patriarch of the Greek Orthodox Church in the Western Hemisphere for 35 years, the deaths of two close associates in a car crash has been a test of faith.

Two weeks after a joint funeral, the 83-year-old patriarch of 1.5 million faithful says, "I am still asking myself, why?"

"But I think of what is said in the Bible, about Moses turning the bitter water to sweet," the white-bearded archbishop said in an interview. "Sweetness comes many times from bitter herbs."

Aides say Iakovos was devastated by the deaths on March 17 of the Rev. Dimitrios Frangos, 81, and the Rev. Germanos Stavropoulos, 51, who were killed when a woman allegedly high on "angel dust" plowed into their car at a Queens intersection.

"He screamed, he yelled, he cried," said the archbishop's administrative assistant, Paulette Poulos.

The loss could hardly have been more personal for Iakovos, who said at the funeral, "I have lost my right hand and my left hand."

Frangos, a close friend of Iakovos since junior high school in their native island of Imbros, now part of Turkey, was his chief secretary, responsible for official correspondence and the nitty-gritty of church affairs.

"He was a man of high integrity, honesty and confidentiality," Iakovos said of his friend. "I could trust him with anything."

Stavropoulos was the archdiocese chancellor, standing in for Iakovos in his absence and supervising the clergy, scholarship programs and other matters.

Both were Iakovos' allies in trying to bring modern technology to the church's operations an idea the archbishop was being resisted by others.

At the time of the accident, Iakovos' plate already was full with plans: for a meeting of diocesan leaders; his ceremonial role in a March 28 parade marking the 173rd anniversary of Greek independence; Friday's observance of his own 35th year as primate; and Easter, which the Orthodox church celebrates May 1.

At his townhouse, Iakovos said he won't name successors for 40 days. "We're in pain, but we're not limping," he said.

Letters of condolence came from all over.

"I know how hard it is to lose a trusted collaborator," wrote President Clinton. The letter was hand-delivered by White House adviser George Stephanopoulos whose father, Rev. Robert G. Stephanopoulos, is the dean of Holy Trinity cathedral, the archdiocese headquarters.

Iakovos, who as a bishop in 1959 was the first Greek Orthodox emissary in more than 400 years to meet with a Roman Catholic pope, John XXIII, said he was especially heartened by messages from Pope John Paul II, several American cardinals and American Jewish leaders.

"I don't think this could happen 15 or 20 years ago. The ecumenical spirit is very present, tangible and visible," said Iakovos.

The two priests were buried March 22 after a funeral at which Mayor Rudolph Giuliani told 1,000 mourners that the accident was "another mindless tragedy" caused by drugs.

A grand jury last week indicted Lisa Bongiorno, 28, on murder and other charges. Bongiorno, who police say admitted smoking the hallucinogenic drug while driving, faces a possible life sentence if convicted. She has a 7-year-old daughter.

LANGUAGE: ENGLISH

LOAD-DATE-MDC: March 31, 1994

156TH STORY of Level 1 printed in FULL format.

Copyright 1984 The New York Times Company
The New York Times

November 9, 1984, Friday, Late City Final Edition

SECTION: Section D; Page 27, Column 1; National Desk

LENGTH: 658 words

HEADLINE: CHURCH COUNCIL CHOOSES LEADERR WHO SUPPORTS ITS SOCIAL ACTIVISM

BYLINE: By ARI L. GOLDMAN

DATELINE: NEW BRUNSWICK, N.J., Nov. 8

BODY:

The National Council of Churches, which has come under attack for some of its programs of social activism, got a new leader today who endorses those programs but says they must be firmly rooted in Christian belief.

"This mandate to stand against injustice is given in Christ and so is the strength," said the Rev. Arie Brouwer, who was elected to a three-year term as the council's general secretary. "Our work and our worship are therefore inseparable."

Critics have said the council has focused too much on such things as creating links with churches in the Soviet Union and providing aid to social programs in Latin America.

In his acceptance speech and at a news conference that followed, the 49-year-old minister of the Reformed Church in America also tried to seize some of the ground claimed in recent years by evangelical Christians and Roman Catholics.

"The vision and the dream for America does not belong to the religious right," Dr. Brouwer said.

Overshadowed in Public Eye

The selection of Dr. Brouwer comes at a time when the council, the nation's largest ecumenical body, has been overshadowed in the public eye by the evangelical Christians, many of whom worked for the re-election of President Reagan, and by the Roman Catholic Bishops, who are set to issue a statement on capitalism this weekend.

The council is made up of 31 Protestant and Orthodox church groups with a combined membership of 40 million. Another matter under consideration at the meeting of the 260-member governing body here is a proposal to reshape the organization in response to criticism that it had become too isolated from the views of its member churches.

In his address, Dr. Brouwer said that since the council was founded in 1950, it has been committed to a vision of America "in which justice shall

cover the land.''

'But justice knows no boundaries,' he added. 'Our struggle is not for our nation alone.'

Christians' Responsibility

Christians also have a responsibility for the 'mother in Nicaragua weeping beside the grave of her daughter' and for 'the starving millions in 27 African countries,' he said.

There are times, he said, when Christians are 'required to stand against public opinion and government authority and financial pressure in the struggle to resist oppression and injustice.'

'But this is not a stand against America,' he said, 'this is a stand for America.'

'We would be against America if we remained silent, or worse still if we supported unjust policies,' he continued.

However, he said, the activities of the organization must be based in Christianity. 'The quality of all our work and of all our life together in the ecumenical movement depends first, last and always on our relationship to God in Christ and to one another in Christ. In today's world, spirituality and solidarity are inseparable. Work and worship are one.'

To Take Office Jan. 1

Dr. Brouwer, who will take office on Jan. 1, has been deputy general secretary of the World Council of Churches in Geneva for the last 18 months. Before that, he served as a pastor of churches in Michigan and New Jersey and as an official of the Reformed Church of America.

In the Council of Churches job, he will succeed Clare Randall, the general secretary since 1973.

In another action today, the council's governing board, meeting here at the Hyatt Regency Hotel, re-elected its president, Bishop Philip Cousin of the African Methodist Episcopal Zion Church, to a full three-year term.

The president of the council serves on a part-time, nonsalaried basis, while the general secretary is the full-time, salaried director of the organization.

The governing board also approved a \$35.6 million budget for 1985. Of the total, 78 percent is to be spent by the Division of Overseas Ministries, which includes Church World Service, the council's relief and development arm.

LANGUAGE: ENGLISH

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July 30, 1985 Tuesday, SPORTS FINAL EDITION

SECTION: TEMPO; Pg. 1; ZONE: C

LENGTH: 1288 words

HEADLINE: LONG BEFORE LIVE AID, CHURCHES QUIETLY TOILED FOR AFRICA

BYLINE: By Mike Capuzzo, Knight-Ridder Newspapers.

BODY:

When Paul McCartney, Mick Jagger and Bob Dylan were summoned to London and Philadelphia with the kings of rock 'n' roll and the princes of nations to raise money for Africa, 2 billion people worldwide joined in. Live Aid, they called it, "The Concert of the Century."

When T.J. Bowen, Hurey Goodale and Robert Hill were summoned to Nigeria in 1850 to help the impoverished in North Africa, the Southern Baptist missionaries traveled alone. The Nigeria Mission, they called it, "The White Man's Grave."

In a month, Goodale was dead. Hill fled. Bowen's wife came and kept a 250-day diary of misery, with 77 entries on yellow fever, malaria, "one disease after another." The Bowens' daughter was the first missionary child to die in Nigeria.

The Bowens were driven from the hostile continent, but more than a century later their Southern Baptist Convention remains, a record of continuous service interrupted only by the Civil War.

While Live Aid was cheered around the globe during its 16-hour lifespan, Baptist missionaries and members of every flock in America have quietly built roads, dug wells, planted crops and fed the hungry in more than a century of bringing the word of God and the goods of modern life to Africa.

As McCartney and Jagger sang in an effort that raised \$70 million, more than \$200 million raised by U.S. religious groups this year alone was at work in Africa.

"In a very quiet way, long before this became an international cause, the churches have been raising money, but no one mentioned it," said Chuck Eastman, director of the United Protestant Appeal of Dade County, Fla. Eastman said the United Church of Christ alone has raised millions for more than a decade fighting the agricultural problems that became the African crisis.

"There are a lot of unsung heroes," said Pastor Bob Cottingham, who heads Lutheran World Relief's African effort.

An international effort led by three giant church relief organizations -- Catholic Relief Services, the Protestant-backed Church World Service and Lutheran World Relief--work with other volunteer agencies, African churches and the U.S. government to mount an effort year after year that dwarfs Live Aid.

-- With an army of 212 paid Americans and Africans in Ethiopia alone and 400 others in 30 countries across Africa, gargantuan Catholic Relief Services, the overseas aid arm of 50 million U.S. Catholics, leads the way. It spent \$220 million in 1984 on African famine relief and development and will spend \$200 million this year in Ethiopia alone.

Catholic workers teach women in Gambia to grow sunflowers, whose seeds

Chicago Tribune, July 30, 1985

are pressed for oil that is sold or used in cooking. They teach Ethiopians to raise farm animals and make tools for the future. Each month they feed 1.6 million Ethiopians. A typical case would be a father of five who picks up a 100-pound sack of wheat, a gallon of oil, corn soya milk, grits--a month's ration.

"If there's a strong local group in the Senegal in West Africa that has good ideas for increasing the potable water in the village, but they have questions about how to do it, we'll manage the project, help design wells and raise the money, train their people to train other people, and the actual digging will be left to locals," said Beth Griffin, a spokesman for Catholic Relief Service in New York.

-- Church World Service, the service arm of 40 million Methodists, Presbyterians and others joined in the National Council of Churches of Christ, the largest Protestant ecumenical body in the United States, has provided development and relief to Ethiopia and 29 other African countries for 20 years. The agency spent \$5 million last year, said Maghan Kieta, associate director of the council's African office.

A doctor, five nurses and a dozen other Church World Service staffers, assisted by dozens of Africans and native Protestant churches across Africa, help Africans in Ethiopia, Sudan and Somalia to irrigate and grow crops, breed fish for food, set up clinics and orphanages, reforest the land. Church workers designed "an improved cooking stove that uses less wood, reducing the workday of women, who must find the wood," Kieta said.

-- For 40 years the four major Lutheran congregations in America have toiled in 22 African countries through Lutheran World Relief. The Lutherans have shipped more than \$14 million in aid to Africa in the last year, from 87 million pounds of food to Ethiopia to soap, blankets, trucks.

Eighteen staffers lead a massive project of village renewal in Mauretania, West Africa.

"You go into a village that's in trouble," said Cottingham. "It's way behind in food production, where infant mortality is 50 percent and women are walking 13 kilometers one-way for water. You go in and make sure there is underground water and you teach them to dig a series of wells, reinforced with concrete and steel, and you teach them to plant small, hand-irrigated gardens."

-- The Southern Baptist Convention, backed by 14 million Baptists primarily in the Southeast, invests more than \$4 million and 900 missionaries in Africa. Missionaries show the way of technology and the word of God in the same breath, but help is provided, spokesman say, regardless of religious belief.

Missionaries are posted at a remote feeding station in Ravel in the mountains north of Ethiopia's capital. Agriculturists, engineers, veterinarians in Senegal and Burkina Faso in West Africa teach the drilling of wells, the care of animals and crops. Georgia housewives in Liberia, Louisiana well drillers in South Africa and North Carolina carpenters in West Africa form a volunteer army several hundred strong.

-- More than 35,000 Christian Evangelical U.S. churches, in denominations ranging from the Assemblies of God to the Presbyterian Church of America, have spent more than \$7 million for feeding and development in Africa through World Relief, a program based in Wheaton, said spokesman Marlene Rapp.

-- The 600,000 Seventh Day Adventists in the U.S. have poured more than \$14 million and 220 missionaries and volunteers into Africa, from a feeding program in Ghana to "Seed for Life," a project to plant more than 100,000 family vegetable gardens in Ethiopia, to a mother-child health care program in the Sudan to reduce infant mortality rates, says Aleen Sox, a spokesman in the

Chicago Tribune, July 30, 1985

Adventists' Washington, D.C., world headquarters.

-- American Jewish communities have donated more than \$4 million to Ethiopian food programs, said a spokesman for the American Jewish Joint Distribution Committee in New York.

The problem defies solution. Catholic Relief Service, the largest private relief agency in the world, is already planning for the next 20 years of aid to Africa.

"We don't have any delusions we are going to single-handedly change the face of Africa," said Griffin. "We think our greatest contribution is through small-scale projects, helping communities and families instead of regions or countries."

"The U.S. government has already spent on Ethiopia close to \$800 million," Cottingham said. "When I hear these people at Live Aid say we can solve the problems in Africa today with \$70 million, I wonder if they know what they're talking about. It will probably take 400 to 500 times that much. It's a start, though. It sensitizes people to Africa."

"As soon as the villages become self-sufficient, we'll back off and go away. When? In the next century, I hope."

GRAPHIC: PHOTO

PHOTO: Tina Turner and Mick Jagger at the Live Aid concert in Philadelphia. AP Laserphoto.

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St. Petersburg Times

May 25, 1991, Saturday, City Edition

SECTION: RELIGION; COVER STORY; Pg. 4E

LENGTH: 2422 words

HEADLINE: DIVISION IN THE CHURCH

BYLINE: THOMAS J. BILLITTERI

DATELINE: TAMPA

BODY:

When it comes to homosexuality, the Rev. Glen Holmes leaves no room for doubt about where he stands.

"As a church we are concerned about the homosexual," says the pastor of the Assembly of Free Worship, a non-denominational church in Riverview, south of Brandon. "But we cannot condone their lifestyle because it is forbidden by the Bible."

Holmes has strong opinions on a related subject, too: a proposal in Hillsborough County that would ban discrimination against gays and lesbians.

"It would be a detriment to society as a whole for this amendment to be passed," Holmes says. "It would be a detriment to our whole life quality."

Ordinances in Tampa and Hillsborough County now ban discrimination in employment, housing and public accommodations on the basis of sex, race, color, age, religion, marital status, national origin and handicap and, in the city's case, familial status. Gay rights advocates want the ban extended to include sexual orientation.

The proposal has been deadlocked in the Hillsborough Board of County Commissioners. But four of the seven Tampa City Council members have said they would vote for the measure. A joint city-county hearing is set for 5:30 p.m. Tuesday at the Tampa Bay Performing Arts Center.

Many in the religious community share Holmes' view that the gay rights proposal ought to be defeated.

A phalanx of ministers is fighting the proposal, as is the conservative American Family Association.

Churches in Hillsborough County including some Catholic churches in Tampa are mounting a petition drive seeking a public referendum on the gay rights measure.

And last week, Bishop John C. Favalora, the spiritual leader of 300,000 Catholics in the Tampa Bay area, weighed in with his opinion, saying such an amendment would "ultimately destroy the common good."

St. Petersburg Times, May 25, 1991

But organized religion is not of a single mind on the anti-discrimination issue.

Bishop Lavern Franzen of the Tampa-based Florida Synod of the Evangelical Lutheran Church in America, said, "The position of the church is that homosexual practice is contrary to the lifestyle God expects of his people. That's a moral issue for the church. And certainly the person who is involved homosexually needs all the love and care the church can express."

But, Franzen continued, "The matter of the antidiscrimination ordinance is a legal issue, and I do not feel it is appropriate that the church attempt to circumscribe the legal rights of individuals, provided those rights are not expressed in a manner which threatens the community."

Rabbi Arthur I. Baseman of Temple B'nai Israel in Clearwater said that while he has not studied the proposal in detail, he supports its basic direction.

"I'm definitely in favor of any elimination of discrimination," he said. "I think sexual discrimination still occurs in the marketplace, and the inclusion of gays and lesbians is very much in keeping with the goals of society of treating everyone equally."

National denominational offices for years have warned against discrimination on the basis of sexual orientation.

"Resolved," declares a statement adopted by the governing body of the Episcopal Church in 1976, "that this General Convention expresses its conviction that homosexual persons are entitled to equal protection of the laws with all other citizens and calls upon our society to see that such protection is provided in actuality."

Likewise, the National Council of the Church of Christ in the USA a coalition of 32 church bodies representing 42-million Christians adopted a policy in 1975 saying it is "morally wrong" to discriminate on the basis of race, class, sex, creed, place of national origin or "affectional" or sexual preference.

Even the Catholic Church, traditionally among the most conservative on sexual matters, has called for justice in matters involving homosexuality.

"Some persons find themselves through no fault of their own to have a homosexual orientation," Pope Paul VI said in 1976. While saying homosexual activity, as distinguished from homosexual orientation, is "morally wrong," the Pope said, "Homosexuals, like everyone else, should not suffer from prejudice against their basic human rights. They have a right to respect, friendship and justice."

Despite such admonishments, many in the religious arena remain staunchly opposed to a gay rights amendment.

"Government has no business approving or sanctioning a sexual behavior that is both illegal and immoral," said David Caton, the Tampa-based state director of the American Family Association. That group's main purpose, he said, is to "restore a biblically based ethic of decency to the marketplace."

St. Petersburg Times, May 25, 1991

In a press release dated May 16, the association said it and about 250 churches and businesses "are preparing to raise 12,310 petition signatures to place a repeal referendum on the ballot" in connection with the gay-rights proposal.

The association, Caton said, has received \$ 5,000 to \$ 6,000 in financial support from churches, earmarked mainly for anti-ordinance advertising and post cards.

And, he said, the association's law center in the group's home base of Tupelo, Miss., has been "reviewing the content of the ordinance," positioning the group "for any possible legal challenge."

Why are some churches fighting the rights proposal with such vigor? The arguments touch on a range of points, from the U.S. Constitution to biblical Scripture.

Bishop Favalora, who declined a request for an interview, said in his written statement that "the Catholic Church is deeply concerned about the rights of all people, and although the Church is bound to follow the teaching of revelation which disapproves of homosexual acts, the Church is also bound to promote compassion and justice for those persons with a homosexual orientation."

He said Florida bishops supported recent "hate crimes" legislation in Tallahassee "because we are opposed to any and all actions toward any human individual which are based on hatred and prejudice." And, he said, his position against the gay rights proposal "is not associated with any animosity towards homosexuals or any other individuals."

But, Favalora went on, "basic human rights will not be strengthened" by the measure.

"What this amendment does," Favalora said, "is impose certain propositions which are given the name 'rights' by the proponents of the measure. These propositions are not supported by the United States Constitution, the Florida State Constitution or in the will of the People.

"Enactment of this amendment would promote a particular lifestyle at the expense of family values which are shared by the majority of the citizens of Tampa and Hillsborough County and which have been part of the Judeo-Christian moral tradition for millenia.

"Our God-given rights are protected under the Constitution, but when individuals or groups devise propositions which violate the common good, the common good must take precedence, even when these proponents label them as 'rights.' This amendment will clearly erode and ultimately destroy the common good and should not be adopted."

Through Joe Mannion, the Diocese's director of communications, Favalora said that "present law ought to be able to cover outright acts of discrimination."

"He wants to emphasize that his opposition to the ordinance does not mean that he favors discrimination," Mannion said.

St. Petersburg Times, May 25, 1991

Mannion added, "His concern in this whole matter is heightened by the realization that it is a common perception of the public that whatever is declared legal, by that very fact becomes morally right."

The Rev. Charles W. Courtoy, the Tampa district superintendent of the United Methodist Church, said the denomination has not made an official statement on the amendment, nor is he authorized to speak for the church as a whole. But upon hearing Favalora's written statement, Courtoy said he concurs with the Catholic bishop, based on the Methodist denomination's policy regarding homosexuality.

"The Methodist congregation would not reject a person just because he was an avowed homosexual," Courtoy said. "But they would not condone the practice of homosexuality and do not see it as consistent with the Christian lifestyle."

Passage of the amendment, he said, "would be interpreted as condoning the practice of homosexuality, so the church is very conservative on that point."

In explaining his opposition, Holmes, the Riverview minister, said, "I do not believe it is a civil rights issue because this (homosexuality) is a choice, not something they can't help. . . . Therefore, we do not feel they deserve or need special rights or special protection under the rights act."

Current laws are sufficient, Holmes said.

Holmes also said, "We feel this (proposal) would . . . be giving a promotion to that lifestyle. It would be like giving an okay from the government (that) we think this lifestyle is okay and must be protected. Therefore it would send the wrong message to all of our children."

And, he said, ". . . there is no protection, (for) churches or otherwise. If you refuse to hire someone on that basis, or if one of your employees turned to that lifestyle and you fired them, you're open to a lawsuit."

Passing the amendment, he said, would "simply be a fiasco."

(Both the Tampa and Hillsborough County human rights ordinances say churches may give preference in hiring to members of their own faith. Additionally, the Tampa version of the proposed amendment explicitly exempts religious organizations from the sexual orientation provision.) Many clergy who oppose a gay-rights ordinance ground their argument in Scripture.

Holmes pointed to passages in Romans 1 and this one in Leviticus: "Thou shalt not lie with mankind, as with womankind: it is an abomination."

Holmes said Scripture bears out his belief that homosexuals choose their sexual orientation. "(God) would not condemn somebody for something they couldn't help," he said. "Since God has condemned it in the Scriptures, he would not possibly create a person with a problem like this that would send them to hell by his own words."

Some local clergy take issue with a literalist view of Scripture.

"I do not consider the Bible to be a literal repetition of God's dictation to Moses," Baseman said. "I believe the revelation of God comes through humanity

rather than to humanity."

A passage such as Leviticus "is a time-and-place text," Baseman said. "In those days, their understanding of homosexuality and lesbianism prompted this kind of an edict."

Scripture also calls for stoning of a rebellious child and public humiliation of an unfaithful wife, Baseman pointed out. "It is absurd. The key to our understanding today is what prompted the wife to seek love outside the relationship of her husband."

And some clergy see matters such as gay rights as predominantly a civil issue.

"The country is run by the Constitution, not the Bible," said the Rev. Walter W. Peters, pastor of Tims Memorial Presbyterian Church in Lutz.

"I think the issue is not whether the Christian faith says one thing or the Moslem tradition says something or the Jewish tradition or for God's sake the Scientologists or the Hari Krishnas, for that matter. The issue is, is this a way in which we can make clearer what our Constitution intends?"

"Whether we're talking about the federal Constitution, the state Constitution or the city charter, it makes no difference this is a civil issue."

In the secular arena, clergy opposition to the gay-rights proposal has drawn heavy criticism from proponents of the measure.

"It remains a mystery how a simple ordinance protecting a person's right to housing and a job can have all these dire consequences," Keith Roberts, director of the Bay Area Human Rights Coalition, said in a statement after reading Favalora's comments. "The bishop's statement contains not a shred of logic to support his conclusions."

"History clearly teaches us that blind intolerance, including centuries of oppression by the Church itself, is far more destructive of human livelihood than this measure could ever be. Recognizing other people's essential dignity and right to participate fully in life most certainly does promote 'the common good.'"

"The bishop's reasoning," continued Roberts, a Tampa lawyer, "seems to be: Continue making gay peoples' lives as miserable as possible, and maybe this whole business of homosexuality will just go away. Such thinking is hardly 'compassionate' and certainly has no place in the debate on the proposed ordinance."

Roberts also disputed the notion that homosexuality is a chosen behavior. "People continue to insist on clinging to that discredited belief about the nature of sexual orientation despite the overwhelming opinion of psychologists and others with real knowledge of the issue," he said.

Whether a gay-rights ordinance will become law in Tampa or Hillsborough County remains an open question. But one thing seems clear: Clergy will continue to be a major part of the debate over issues involving homosexuality.

St. Petersburg Times, May 25, 1991

In other locales around the country, churches have been deeply involved in the gay-rights debate on both sides of the issue.

In the Catholic Diocese of Honolulu, which covers all of Hawaii, a diocesan official, with the support of the bishop, testified in favor of a proposed law prohibiting employment discrimination on the basis of sexual orientation, according to diocesan spokesman Patrick Downes. The measure became law last month, Downes said.

The official, he said, "tried to make it clear this was in no way an endorsement of homosexual activity, but it was an endorsement of the right to work."

GRAPHIC: COLOR DRAWING, ROSSIE NEWSON; COLOR PHOTO, Times file, (2); Illustration of a church torn in two, (also ran on cover); David Caton; Bishop John C. Favalora

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October 6, 1991, A Edition

SECTION: CONNECTICUT; Pg. C1

LENGTH: 694 words

HEADLINE: Twenty years of activism recalled;
Ex-church leaders recall 20 years of activism

BYLINE: GERALD RENNER ; Courant Religion Writer

BODY:

"War stories," retired United Methodist Bishop James K. Mathews called them.

And some of them were just that, related by a gathering of 20 former chief executive officers of major Protestant denominations and organizations at the Hartford Seminary Friday evening.

The Rev. Fred C. Lofton of the Progressive National Baptist Convention told about the failed peace mission he and other clergy members made to Iraq a month before hostilities began on Jan. 16, 1991.

The Rev. Arie Brouwer, former general secretary of the National Council of Churches of Christ, talked about the frustration he and his colleagues felt because "the people of El Salvador were being crucified" in a proxy war in which the United States and the Soviet Union supported opposing factions.

The Rev. Avery Post, former president of the United Church of Christ, spoke of the solidarity among the Protestant leaders arrested in protests against apartheid in South Africa and U.S. funding of the contras in Nicaragua.

Doris Anne Younger, former president of Church Women United, related how 20,000 women stitched together "the longest piece of folk art in history" -- a 15-mile-long banner that they used to encircle the Pentagon in August 1985. She said it was "a symbol of peace wrapped around a symbol of war" to commemorate the atomic bombing of Hiroshima 40 years before. Mathews recounted episodes from the civil rights era, in which white church people rallied behind the Rev. Martin Luther King Jr. and other advocates for racial justice.

"All of us have our war stories," Mathews said, but the underlying lesson to be taken from them is that the churches must continue to stand behind issues related "to peace, justice and human dignity." Today, he said, those issues revolve around education and "the economic welfare of all people." About 100 people attended the seminar on "lessons from 20 years of Protestant church activism." The session was the first public meeting of what the seminary calls "the senior executives seminar," in which 22 former church leaders are taking part. Three previous meetings had been held, and another is scheduled for February.

"These are the people who presided over the final days of the Protestant establishment in America and the first days of the post-establishment era," said the Rev. William McKinney, the seminary's dean.

1991 The Hartford Courant, October 6, 1991

He said the seminary felt it was important to cull from them lessons of their experiences.

A sociologist, McKinney has tracked the decline in influence and numbers of mainline Protestantism in America over the past generation in many books and articles. He says that leaders of the historic Protestant traditions in America -- Episcopalians, Congregationalists, Methodists, Presbyterians, Lutherans and others -- had once wielded great influence in setting the "cultural agenda" in America. That influence has waned since the 1960s, amounting to what he calls a new disestablishment of those churches.

Many of the speakers echoed McKinney's thesis, tracking how the open door they had to the White House was closed beginning with the Nixon administration and was locked tight by President Reagan. However, it was acknowledged that President Bush has met on occasion with Episcopal Presiding Bishop Edmond Browning, although they disagree on many foreign and domestic issues.

Claire Randall, who preceded Brouwer as general secretary of the National Council of Churches, left no doubt about how out of harmony the Protestant establishment was with the country's elected leaders -- and with the people in the pews.

The council, Protestantism's major ecumenical organization, issued a six-page position paper in 1981 called "Remaking America" that challenged Reagan's agenda in every way, Randall said. It accused the administration of using the nation's resources for "private booty," backing away from a commitment to human rights abroad and transferring the nation's wealth to the rich.

"It turned out to have been fairly on target," she said. "Money and power won the day in many ways, and we still don't know as a church how to deal with that except to be faithful and keep trying."

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Los Angeles Times

June 27, 1992, Saturday, Home Edition

SECTION: Metro; Part B; Page 4; Column 5; Metro Desk

LENGTH: 826 words

HEADLINE: WORLD CHURCHES TO FOCUS ON L.A. UNREST;
FORUM: COUNCIL WILL BRING RELIGIOUS LEADERS TOGETHER AT PUBLIC HEARINGS IN THE
SOUTHLAND TO DEVELOP URBAN STRATEGY. IT IS THE FIRST SUCH EFFORT IN THE UNITED
STATES.

BYLINE: By LARRY B. STAMMER, TIMES STAFF WRITER

BODY:

World church leaders from Europe, Africa and Asia will hold two days of public hearings in Southern California beginning Sunday to develop an urban strategy in the wake of last April's civil unrest in Los Angeles.

The hearings by the Geneva-based World Council of Churches will mark the first time that international church leaders have undertaken such action in the United States. Similar hearings have previously occurred only in South Africa and South Korea after racial unrest and political repression there.

"The circumstances are different, but I think it's clear that the World Council of Churches is responding in part to requests from its members to look at the situation in the United States," said Martin Bailey, spokesman for the National Council of Churches, cosponsor of the hearings with the Southern California Ecumenical Council.

Bailey said the need for low-income housing, jobs, education and ways to alleviate racial strife will be addressed. Both Korean shopkeepers, many of whom suffered major losses in the looting and arson, and gang members have been invited to testify.

Findings from the hearing will be used to measure the effectiveness of a proposed urban strategy plan that has been developed over the last several months by the National Council of Churches, which represents 32 Protestant and Orthodox denominations, Bailey said. He added that the findings would be presented to presidential candidates this fall.

Asked how the churches' approach to urban decay differed from efforts already mounted by community leaders and government, Bailey said church leaders will have no political or personal agenda other than to mobilize church members to address the urban crisis across the nation.

"There are thousands of church people, millions perhaps, who are deeply concerned about what's happening in this country, and it will be an effort to mobilize the Christian forces of our nation to raise to a position of high visibility in a political year the concerns for the nation's cities," Bailey said in a telephone interview from New York.

It is hoped that the Roman Catholic Church, which is not a member of the National Council of Churches, will join the effort, along with the Jewish community, Bailey said. The Roman Catholic Archdiocese of Los Angeles, Jewish congregations and Protestant churches have already launched major efforts to aid in rebuilding the city.

The Rev. Bruce MacPherson, canon to Los Angeles Episcopal Bishop Frederick H. Borsch and president of the Southern California Ecumenical Council, added: "The primary function is to enable the World Council of Churches and National Council of Churches to really hear what has taken place here and use the data gathered as a part of their own planning in addressing a strategy for urban ministry here in the United States and around the world."

In addition, there will be two processions through downtown Los Angeles on Monday, re-enacting the Stations of the Cross. The first begins at 9:15 a.m. at 300 N. Los Angeles St. and the second begins at 11 a.m. at the Angelica Lutheran Church, 1340 Bonnie Brae St. A worship service to conclude the three-day program is scheduled for 7:30 p.m. Tuesday at the First African Methodist Episcopal Church, 2270 S. Harvard Blvd., Los Angeles.

Among international church leaders scheduled to attend is the Rev. Emilio Castro, general secretary of the World Council of Churches in Geneva, who will preach at the Tuesday night service. Others attending will be the Rev. Frank Chikane, general secretary of the South African Council of Churches, and the Rev. Kwon Ho-Kyung, general secretary of the National Council of Churches in Korea.

Also participating will be the Rev. Joan Campbell, general secretary of the National Council of the Churches of Christ.

Public hearings, or so-called "listening posts," will be held at the following times and locations:

Sunday, 3 p.m. to 5 p.m.: United University Church, 817 W. 34th St., Los Angeles; St. Francis Episcopal Church, 280 Royal Ave., Simi Valley, and Covenant Presbyterian Church, 607 E. 3rd St., Long Beach.

Sunday, 8 p.m. to 10 p.m.: Church Women United, Mt. St. Mary's College, 12001 Chalon Rd., Los Angeles.

Monday, 1 p.m.: (with gang members) Marchan Junior High School, 103rd Street and Compton Avenue, Compton.

Monday, 3 p.m. to 5 p.m.: Peace and Justice Center, 8124 W. 3rd St., Los Angeles; All Culture Friendship Center, 4754 W. 120th St., Hawthorne; East Rancho Dominguez Community Service Center, 4513 E. Compton Blvd., Compton; Dolores Mission, 171 S. Gless St., Boyle Heights, and in Koreatown at 929 S. Westlake Ave.

Monday, 7 p.m. to 9 p.m.: Westminster Presbyterian Church, 2230 W. Jefferson Blvd., Los Angeles; Deliverance Tabernacle Church of God in Christ, 1299 Sunset Ave., Pasadena; Gospel Memorial Church of God in Christ, 1480 Atlantic Ave., Long Beach, and Christian Fellowship Church, 2085 S. Hobart Blvd., Los Angeles.

Los Angeles Times, June 27, 1992

PAGE 10

LANGUAGE: ENGLISH

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THE PHOENIX GAZETTE

March 27, 1993 Saturday, Final

SECTION: RELIGION; Pg. D6

LENGTH: 660 words

HEADLINE: MAINLINE CHURCHES END EXILE ;
LEADERS PLEDGE TO SUPPORT CLINTON

BYLINE: By David E. Anderson, Religious News Service

DATELINE: Washington

BODY:

Ending 12 years of political exile, leaders of the nation's mainline Protestant and Orthodox churches held a 45-minute closed-door session Thursday with President Clinton at the White House.

The Rev. Joan Brown Campbell, general secretary of the National Council of Churches, said Clinton told the group, "I've been so criticized by the Religious Right community, it's good to have religious people who understand what I'm trying to do."

In return, the 38 religious leaders, representing the 32 denominations in the council and, by extension, their 47 million members, pledged to support the president, especially in his fight to win passage of his economic reform package.

Campbell said the delegation included a host of heads of churches denominations, along with ecumenical officials and young people new to the national religious scene.

Describing the meeting as cordial and instructive, she said, "We told him, 'Yes, Mr. President, we will walk with you on this journey.' "

Clinton also promised the leaders that the session was only the first in a series of meetings between the Clinton administration and mainline religious leaders.

"This is a new day," the Rev. Syngman Rhee, council president, said after the meeting.

During the Reagan and Bush administrations, mainline Protestants were virtually frozen out of the White House, with access going to leaders of the Religious Right - the Moral Majority's Jerry Falwell and Republican activist Pat Robertson, for example.

In fact, council officials said Thursday's meeting was the largest gathering of top mainline church officials with a president since the Lyndon Johnson administration. Although the council and its member churches often worked with the Carter administration on issues, there was never a meeting like Thursday's when leaders of so many different denominations were involved.

In the session, church officials raised a host of issues, most connected to the council's work in rebuilding the cities and aiding the poor and the jobless -issues on which the church leaders and Clinton generally agree.

"The president sees us a resource," Campbell said.

Presiding Bishop Edmond Browning of the Episcopal Church pressed Clinton on the Middle East issue, telling Clinton "the Palestinians have been marginalized" in the Middle East peace process.

Browning said he "asked the president to consider appointment of an 'eminent persons' group" to visit the Israeli-occupied territories of the West Bank and Gaza to report on conditions there.

"He was responsive and said he would raise it up with his advisers," Browning said.

In addition, the delegation delivered Clinton a private letter from the patriarch of the Russian Orthodox Church asking the president to consider visiting the church if the April summit meeting between Clinton and Russian President Boris Yeltsin is switched to Moscow.

Officials said Clinton told them that "if he goes, he would be happy to accept," and that he would not want "to visit a church that is a museum" but would want to worship, as well.

Some topics were avoided. They included issues on which the churches disagree among themselves, such as abortion and the role of gays in the military. Also avoided, Campbell said, were issues on which the churches and Clinton disagree, such as his recent appointment of Boston Mayor Raymond Flynn to be the U.S. envoy to the Vatican. Some U.S. church leaders consider official ties between the U.S. government and the Vatican to be inappropriate.

The council also refrained from discussing candidates for Supreme Court justice.

"It would not be appropriate for us as a body" to consult with the president on specific names, Campbell said.

Bishop Melvin Talbert, secretary of the Council of Bishops of the United Methodist Church, called the meeting "marvelous" and said Clinton was "a man of great integrity and spiritual strength."

GRAPHIC: Photo by The Associated Press; President Clinton meets with Joan Campbell (left) and Syngman Rhee of the National Council of Churches of Christ, and Archbishop Lakouos (right) of the Greek Orthodox Church.

LANGUAGE: ENGLISH

LOAD-DATE-MDC: May 13, 1993

12TH STORY of Level 1 printed in FULL format.

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August 20, 1994, Saturday, Final Edition

SECTION: METRO; PAGE D9; RELIGION

LENGTH: 1399 words

HEADLINE: WHERE DOES GOD BELONG? An Interfaith Group Takes Its Answer to the White House and Takes On the Religious Right

SERIES: Occasional

BYLINE: Bill Broadway, Washington Post Staff Writer

BODY:

Elbows out, moderate religious leaders stepped forward this summer to challenge the religious right on its own turf: politics.

In an effort to slow the right's political momentum, 93 Protestant and Jewish leaders presented a manifesto to the White House in July declaring what they believe to be the proper role of religion in the public arena.

The manifesto says religion must "maintain a healthy distance from the government" and condemns any portrayal of the United States as a "Christian or Judeo-Christian nation." It opposes government funding of parochial schools and the teaching of creationism in public schools. Political candidates, it says, should be discouraged from "invoking divine authority for their policies and platforms."

At the same time, "A Shared Vision: Religious Liberty in the 21st Century" acknowledges -- and rejects -- a strident liberal position that would remove religion from public life. That point of view, it says, "regards religious arguments as naive and seeks to embarrass any who profess religious motivation for their public positions and political issues. This view denies our country the powerful moral guidance of our religious heritage."

Mostly, however, the manifesto seeks to regain what its signatories see as lost political ground.

"Those of us not part of the religious right realize that we've conceded the field to them rhetorically and programmatically," said Rabbi A. James Rudin, national interreligious affairs director for the American Jewish Committee and one of the document's drafters. "This is an attempt to reclaim and present another view, to offer another voice."

But Diane L. Knippers, president of the Institute on Religion and Democracy, a conservative think tank, called the manifesto "a shared vision of the religious left, a subtle attempt to portray the religious right as dangerous by implying there's an equal threat from the religious right and the secularists."

Knippers said the manifesto "would muzzle a Martin Luther King Jr. It would argue that it is inappropriate to invoke divine authority or judgment on different positions [as] abolitionists, even pacifists have done... . It may

be ineffective to say a political opponent's position is ungodly, but it's not illegitimate."

Leading religious conservatives Jerry Falwell and Ralph Reed, executive director of Pat Robertson's Christian Coalition, did not return telephone calls asking for a response to the manifesto.

The day the manifesto was delivered to the White House, a separate news conference was held in Washington to announce the formation of the Interfaith Alliance, a group of religious leaders who pledged to counter what they called the right's "claim to be the sole religious voice in American life" and its "efforts to impose political litmus tests on people of faith."

Alliance Chairman Herbert Valentine, a Presbyterian minister in Baltimore, said its members -- who include Catholics, Protestants and Jews -- have spoken out individually "for years. But we've only reached small audiences. We have realized the need to do much more in response to [the right's] well-organized and well-funded effort to impose one narrow set of religious beliefs on everyone."

The church-state issue continues to be joined on many fronts. In La Vista, Calif., where religious conservatives gained a majority on the school board two years ago, parents and board members are arguing over the teaching of creationism and family values. In Northern Virginia, conservative activists have gained influence and seats on some school boards, where they continue efforts to limit sex education and return prayer to the classroom.

Conservative religious activists experienced a setback in June when the Supreme Court ruled that it was unconstitutional for the state of New York to create a separate public school district encompassing the village of Kiryas Joel, a community composed entirely of Hasidic Jews.

In July, however, conservatives celebrated a Senate vote to drop religion from a list of proposed Equal Employment Opportunity Commission guidelines on workplace harassment. They had feared that anti-harassment guidelines also would prohibit workers from sharing their faith in the workplace or wearing religious symbols. The House has asked for a rewrite of the guidelines to protect those forms of expression.

Conflicts such as those led representatives from the American Jewish Committee, the Baptist Joint Committee, the National Council of Churches of Christ (NCC) and other groups to write "A Shared Vision." Intended as a guide to church-state legislation and political campaigning, the four-page statement examines the relationship of religion to politics, public education and government.

"It's an effort among Jews, Baptists and other mainline Protestants to carry us into the next century in the right fashion," said Oliver Thomas, one of the primary drafters and special counsel for religious and civil liberties for the NCC. "The current culture wars are of great concern to all Americans. These principles can help us through that war."

On one side are those who say the United States is a Christian nation whose religious values should be promoted by the government; on the other, those who advocate complete separation of church and state, with religion playing little

or no role in public institutions.

The disputants "either cram religion down throats like Jerry Falwell or say, like [atheist] Madalyn Murray O'Hair, that no religion is good," Thomas said, adding that the document "falls in the sensible center."

Knippers disagreed, saying it "lacks balance" on such issues as government support for religious institutions. "It defends government aid to institutions that NCC churches run, like hospitals or social services, but denounces even indirect aid to institutions like private schools."

The National Conference of Catholic Bishops was not asked to sign the document. The bishops' general counsel, Mark Chopko, said the statement generally takes a middle ground "that will strike a sympathy among Catholics and others." But he said its blanket opposition to government funds for parochial schools is "bad public policy" and "unconstitutional."

Today's Catholic schools emphasize "the whole child rather than the inculcation of religious values," he said. Publicly funded programs such as those for economically and educationally deprived children should be available to private school students as well as public, he said.

The Rev. Robert F. Drinan, a professor of legal ethics at Georgetown University and a former congressman from Massachusetts, said he supports the principles in the document, which he was not asked to sign. It contains little the signatory groups haven't said before, he said, but repeats "their own Ten Commandments, so to speak."

What is different, Drinan said, is the formal presentation of a document to the White House at a time when religious conservatives are "assaulting the integrity of the president." In recent months, conservatives have questioned President Clinton's character on talk shows, on religious broadcasts, through the mail and on videotapes.

"A Shared Vision" was presented to Vice President Gore at the White House on July 14 by Thomas, Rudin and James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs. A spokeswoman for Gore -- who, like Clinton, is a Southern Baptist -- said the administration "agrees with the basic principles" in it.

Many of the religious and civil liberties leaders who came to the White House, including Thomas, helped guide last November's passage of the Religious Freedom Restoration Act. The act makes it more difficult to restrict specific religions, even those with unusual practices such as the sacramental use of peyote.

Thomas said the weakness of the "shared vision" effort is that it "didn't reach out far enough for others to participate." There are no Muslim, Buddhist, Roman Catholic, Baha'i or American Indian signers.

The manifesto was reprinted in the July 26 newsletter of the Baptist Joint Committee, whose mailing list includes every member of Congress.

Such a document "does influence," Drinan said. "It creates a climate of opinion where people who are inclined to say, 'Be kind to the [religious

right], ' now hear mainline churches saying the right has gone too far."

GRAPHIC: ILLUSTRATION, WHAT THE STATEMENT SAYS, RANDY MAYS FOR TWP

LANGUAGE: ENGLISH

LOAD-DATE-MDC: August 20, 1994

4TH STORY of Level 1 printed in FULL format.

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The Tampa Tribune

January 8, 1995, Sunday, METRO EDITION

SECTION: FLORIDA/METRO, Pg. 1

LENGTH: 803 words

HEADLINE: Crusade continues for archbishop;
Greek Orthodox leader promotes religious partnership

BYLINE: MICHELLE BEARDEN; Tribune Staff Writer

DATELINE: TAMPA

BODY:

It has been a journey that has taken him on civil rights marches with Martin Luther King Jr., into the White House to receive the Presidential Medal of Freedom from Jimmy Carter, to the Vatican as the first Greek bishop to meet with a pope in four centuries, and to the head of the table for nine years with the World Council of Churches.

For 35 years, Archbishop Iakovos has led the Greek Orthodox people of North and South America, and has used his influence as dean of all religious leaders in the United States to affect people of all faiths.

But now the pace has been slowed considerably as the aging process takes its toll. He's 83, and while the mind remains sharp, the body just doesn't have the endurance it once had.

"Only one person can retire me, and that's God," says the archbishop, in the Tampa Bay area this week to lead Epiphany festivities. "At this age, I must expect to get tired. Faith in God is what keeps me going."

There were no signs of fatigue Saturday when Iakovos presided over a two-hour service at St. John's Greek Orthodox Church in Tampa, sat for an interview, then attended a luncheon in his honor at the nearby Athena Restaurant.

What he did appear was relaxed and in good humor. Those who work closely with him say the archbishop draws his energy from the people he serves.

"I'm always fascinated by watching him in action with people," says Archdeacon Gerry Michaleas, who has assisted Iakovos for nine years. "This is a man who truly loves people, and they love him back."

"What he hates worse than anything is being stuck in his office."

There is one hobby Iakovos has cultivated to ease the demands of his position and the rigors of the travels.

At his summer home in Martha's Vineyard, he is known as an expert gardener with both flowers and vegetables.

The Tampa Tribune, January 8, 1995

"He has that golden touch. He does a little bit of work in the morning, and by evening, everything has multiplied," Michaleas says.

The same could be said for his efforts to ensure his denomination will continue to have meaning for its members, as well as be counted as a player in American religions.

Known as a crusader in the modern ecumenical movement for Christian unity, Iakovos is impassioned about promoting religious partnership. Since taking over as spiritual leader of Greek Orthodox Christians in the Western Hemisphere in 1959, Iakovos has established dialogues with Roman Catholics, Anglicans, Lutherans, Southern Baptists, black church leaders and the Jewish community.

What he has accomplished within his own denomination is a movement that could have significant impact for America's 6 million Orthodox Christians, who include people of Greek, Russian, Serbian and Ukrainian heritage. At a historic conference in Pennsylvania in early December, 29 bishops representing the 10 canonical Orthodox churches agreed to set a new course for the church by forming a single administrative body.

The decision reflects the reality that the Orthodox faith in America is no longer an amalgamation of immigrant groups, but an indigenous American church that must be true to its creed and speak with a unified voice.

"Many people out of ignorance, or just bad faith, thought this move was a way to separate from our mother churches. That's simply not true," Iakovos says. "What it does mean is that we are saying we are Christian first, and ethnic second. We are not asking people to give up their culture. They can still retain it in their liturgy and their music.

"But we are asking that the emphasis is placed on the common traits that bond us."

By having a unified Orthodox Christian voice, the archbishop says, the church will be able to address social, human and political issues with more clout.

The human rights movement remains a top priority to Iakovos, who founded the International Orthodox Christian Charities. That group channels the efforts of all Orthodox churches for humanitarian needs both at home and abroad, particularly in war-torn Bosnia.

Iakovos still has dreams yet unfulfilled. He would like radical changes in religious education, with the consolidation of all Orthodox seminaries, and one Orthodox office to direct missions. Presently, duplication of services "only dilutes our efforts, not strengthens us."

One area that particularly disappoints him is race relations in America. Iakovos walked alongside Martin Luther King Jr. in support of civil rights in the 1960s, but laments that the preacher for peace would be sorely disappointed if he saw the direction the cause has taken.

"I think if Martin was alive today, he would say, 'I had a dream and it was betrayed.' " Iakovos says. "We turned race relations into a political issue and we've ruined it. We need to humanize it once again, with both sides committed to working together."

The Tampa Tribune, January 8, 1995

GRAPHIC: PHOTO (C),

(C) Archbishop Iakovos, leader of Greek Orthodox Christians in North and South America, is known as a crusader in the modern ecumenical movement for Christian unity. Iakovos believes a unified Orthodox Christian voice helps the church address social issues with more clout. He was in the area this week to lead Epiphany festivities. CLIFF McBRIDE, Tribune photo

TYPE: PROFILE

LOAD-DATE-MDC: January 10, 1995

31ST STORY of Level 1 printed in FULL format.

Copyright 1994 Newsday, Inc.
Newsday

December 9, 1994, Friday, CITY EDITION

SECTION: NEWS; Pg. A38

LENGTH: 360 words

HEADLINE: Orthodox Units Move to Link Up

BYLINE: By Joseph A. Gambardello. STAFF WRITER

BODY:

Paving the way for a unified church, 10 Eastern Orthodox churches in North America have agreed to join together under a single administrative body.

In setting the stage for bringing 6 million Christians together, bishops from the different denominations designated Archbishop Iakovos of the Greek Orthodox Archdiocese of North and South America as their spokesman.

Orthodox churches, while unified in beliefs and rituals and acknowledging the symbolic leadership of an ecumenical patriarch, developed under separate national sees, or bishop jurisdictions, and use different languages in their services.

The move by the bishops representing Canonical Orthodox Christians in the United States and Canada underscored the shift of the churches from ones that appealed mostly to immigrants to ones whose members are born in North America and unified by the common language of English.

"It's a matter of demographics," Iakovos said yesterday at a news conference. He said the churches' younger members strongly supported unification.

The plans are expected to get a chilly reception from some of the churches' mother churches on the other side of the Atlantic who depend on the financial support of their North American branches.

But Metropolitan Philip of the Antiochian Orthodox Christian Archdiocese of North America said, "Spiritually speaking, we will always be rooted . . . in these great centers of Orthodoxy."

Philip, a longtime supporter of unification, said the mother churches would benefit from the unified strength in numbers of Orthodox Christians here as well as the savings that would be realized by ending duplicative efforts by the North American branches.

But while speaking of ties to their mother churches, the bishops hint at the possibility of North America becoming a separate see.

In a statement adopted during a meeting last week at an Antiochian retreat in Pennsylvania, the bishops said, "We cannot accept the term 'diaspora' as used to describe the church in North America."

Newsday, December 9, 1994

The bishops also asked for a meeting with the ecumenical patriarch and heads of the mother churches "to discuss the North American reality."

GRAPHIC: File Photo- Archbishop Iakovos

LANGUAGE: ENGLISH

LOAD-DATE-MDC: December 10, 1994

39TH STORY of Level 1 printed in FULL format.

Copyright 1994 The Houston Post
The Houston Post

October 5, 1994, WEDNESDAY, FINAL EDITION

SECTION: LOCAL, Pg. A2

LENGTH: 48 words

HEADLINE: QUOTE OF THE DAY

BODY:

''It became very clear there is a new sheriff in town.''

- U.S. Embassy spokesman Stanley Schrager, of Michel Francois fleeing Haiti

INSPIRATION

''Be renewed in the spirit of your minds, and put on the new nature, created after the likeness of God.''

- Archbishop Iakovos

GRAPHIC: PHOTO Associated Press, SOUTH AFRICAN President Nelson Mandela received a hero's welcome at the White House, with President Clinton praising his rise to power as ''proof that the human spirit can never be crushed.'' Mandela's message to the United States was to ask for badly needed investment funds to help fight poverty, disease and illiteracy. A-1., COMMISSIONERS COURT OK'd a \$ 647 million operating budget based on a 1-cent-per-\$ 100 valuation tax hike. The catch: The 8.5 percent tax hike won't actually be decided until next Tuesday, when Jim Fonteno, above, will fly back specifically from his vacation so he can vote. A-31.

LOAD-DATE-MDC: October 6, 1994

212
370
0596

3RD STORY of Level 1 printed in FULL format.

Copyright 1994 Chicago Sun-Times, Inc.
Chicago Sun-Times

July 5, 1994, TUESDAY, Late Sports Final Edition

SECTION: NEWS; Pg. 19

LENGTH: 440 words

HEADLINE: Orthodox Archbishop Singles Out Selfishness

SOURCE: BRIAN JACKSON

BYLINE: By Andrew Herrmann

BODY:

The spiritual leader of American Greek Orthodox on Monday decried the "numbness" of a modern society driven by selfishness.

Speaking at the Greek Orthodox Archdiocese of North and South America's biennial Clergy-Laity Congress being held here, Archbishop Iakovos urged a renewal of Christian values and a resistance to modern influences such as blind ambition and individualism.

"People have always been ambitious but there was always a certain sensitivity to the general welfare that tended to temper them," Iakovos said. "We have lost not only our tolerance but our humanity as well."

Iakovos urged delegates to the congress and all Greek Orthodox to "repel the despoiling influence of today's mindless philosophy and empty deceit."

He said Greek immigrants came to the Western Hemisphere "to find freedom, to rediscover our true self."

"We did not come to be subject to some new, more pitiless slavery such as utilitarianism, or hedonism, or nihilism," Iakovos said. Now, he said, "is the moment we must rise in rebellion (to) recover our self-respect."

This renewal, Iakovos said, "must echo like a thunderbolt, shake us out of our present numbness into which our Christian identity has lapsed through disuse."

"The evils that exist today have always existed. But once our response was resistance, not submission," Iakovos said.

The congress and related events have attracted 2,000 delegates to the Chicago Hilton and Towers, 720 S. Michigan.

One topic under discussion is the increasing number of mixed marriages between Greek Orthodox and people of other faiths.

Some Greek Orthodox are worried that the faith is losing its tradition as it tries to accommodate convert spouses. Other reform-minded followers say not

enough is being done to welcome these spouses and get them involved in the life of the church.

Iakovos recognized this concern but seemed to indicate that he found marriage dissolutions and divorces more troubling.

The Ecumenical Patriarch of Constantinople, the leader of the world's Orthodox church, sent a message to the congress warning against the abandonment of tradition. Some American Greek Orthodox are pushing for an English version of the liturgy, or main body of prayers, which is now said in Greek.

Greek Orthodox officials estimate 1 million members in the United States, about 300,000 of them in the Chicago area.

Monday's congress also featured a celebration of America, with delegates hearing praise for the United States and the freedom it offers. Delegates sang patriotic songs such as "God Bless America," the "Star-Spangled Banner" and the "Battle Hymn of the Republic."

GRAPHIC: Greek Orthodox Archbishop Iakovos speaks Monday at the faith's 32nd Biennial Clergy-Laity Congress, held at the Chicago Hilton and Towers.

LANGUAGE: English

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LOAD-DATE-MDC: July 12, 1994