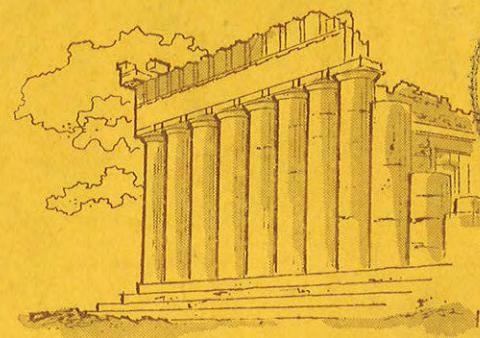


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# ΝΕΟΤΗΣ ΚΑΙ ΟΡΘΟΔΟΞΙΑ



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# YOUTH AND ORTHODOXY

(In GREEK and ENGLISH)

ΠΙΤΣΜΠΟΥΡΓΚ, ΠΑ., (Η. Π.)

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## Περιεχόμενα

1. Εισαγωγικά.
2. Νέε: Σὺ καὶ ἡ Ἐκκλησία Σου.
3. Νέε: Σὺ καὶ ἡ Ἑλληνικὴ Γλῶσσα.
4. Νέε: Σὺ καὶ ἡ Ἑλληνικὴ Ὁρθόδοξος Οἰκογένεια.
5. Νέε: Σὺ καὶ ἡ Ὁμογένεια.
6. Νέε: Σὺ καὶ τὸ Μέλλον.

ΤΟ ΠΑΡΟΝ ΕΚΔΙΔΕΤΑΙ ΔΑΠΑΝΑΙΣ ΤΗΣ ΟΜΟΣΠΟΝΔΙΑΣ ΤΩΝ ΦΙΛΟΠΤΩΧΩΝ ΑΔΕΛΦΟΤΗΤΩΝ ΤΗΣ ΣΤ'. ΕΠΙΣΚΟΠΙΚΗΣ ΠΕΡΙΦΕΡΕΙΑΣ ΠΡΟΣ ΟΦΕΛΟΣ ΤΟΥ ΓΗΡΟΚΟΜΕΙΟΥ, ΠΑΙΔΙΚΩΝ ΘΕΡΙΝΩΝ ΚΑΤΑΣΚΗΝΩΣΕΩΝ, ΟΙΚΟΥ ΠΝΕΥΜΑΤΙΚΗΣ ΠΕΡΙΣΥΛΛΟΓΗΣ ΚΑΙ ΠΑΙΔΙΚΟΥ ΣΤΑΘΜΟΥ ΤΗΣ ΣΤ'. ΕΠΙΣΚΟΠΙΚΗΣ ΠΕΡΙΦΕΡΕΙΑΣ.

## ΑΦΙΕΡΟΥΤΑΙ

ΣΤΗΝ ΑΓΑΠΗΤΗ ΜΟΥ ΜΗΤΕΡΑ ΕΛΙΣΑΒΕΤ Σ. ΦΙΝΦΙΝΗ ΠΟΥ ΠΕΡΙΜΕΝΕ ΥΣΤΕΡΑ ΑΠΟ ΧΡΟΝΙΑ ΣΤΗΝ ΞΕΝΗΤΕΙΑ ΜΟΥ ΝΑ ΜΕ Δῆ ΚΑΙ ΔΕΝ ΠΡΟΦΘΑΣΕ ΓΙΑΤΙ ΟΤΑΝ ΠΗΓΑΙΝΑ ΕΓΩ ΚΟΝΤΑ ΤΗΣ ΕΚΕΙΝΗ ΑΚΟΥΟΝΤΑΣ ΣΤΗΝ ΦΩΝΗ ΤΟΥ ΠΛΑΣΤΟΥ ΤΗΣ ΑΡΧΙΣΕ ΤΟ ΤΑΞΙΔΙ ΤΗΣ ΣΤΗΝ ΑΙΩΝΙΟΤΗΤΑ.

## Εἰσαγωγικὰ

Στις διαρκεῖς ἐπισκέψεις μου εἰς τὰς ἀγαπητὰς Κοινοτήτας μας μοῦ τίθενται διαρκῶς πολλὰ ἐρωτήματα γύρω ἀπ' τὰ ἑλληνικὰ γράμματα, τὴν Ὁμογένεια καὶ τὸ μέλλον μας ἐδῶ, ὡς ὀρθοδόξων χριστιανῶν. Πολλοὶ ρωτοῦν γιὰ τὴν γίνῃ ἀπλῶς μιὰ συζήτησις καὶ τὴν ἱκανοποιήσουν περιέργειες ἐπιφανειακῆς. Ἄλλοι γιὰ τὴν δοῦν πῶς σκέπτομαι ἐπάνω σὲ ζητήματα, πὸν ἔγιναν ἐπίμαχα πειὰ, καὶ οἱ λοιποὶ γιὰ τὴν πάρον ἴσως ἐπιχειρήματα σὶν καλὸν ἀγῶνα πὸν διεξάγουν.

Τὸ βέβαιον εἶναι πῶς παρατηρεῖ κανεὶς μιὰ ἀνησυχία. Πόσο δίκαιο ἔχουν αὐτοὶ πὸν ἀνησυχοῦν εἶναι καὶ ζήτημα πὸν ἐξαριτᾶται ἀπ' τὰς ἀντιλήψεις πὸν ἐπικρατοῦν σὶν κῆλους μας, σὶν κατενδύσεις πὸν παίρνουν αὐτὲς καὶ σὶν ἔργο πὸν ἐπιτελοῦμε ὄχι μονάχα ὡς ὁμὰς ἀλλὰ καὶ ὡς ἄτομα.

Φυσικὰ καὶ πολλοὶ ἄλλοι παράγοντες εἶναι συνδεδεμένοι μὲ τὰ ζητήματα αὐτὰ. Στις λίγες σελίδες τοῦ βιβλιαρίου πὸν κρατᾶτε τὴν ὥρα αὐτὴ ἐσημείωσα μερικὲς γνώμης μου. Δὲν εἶναι ὅλες καινούργιες. Πολλὲς θὰ τὲς συναντήσετε κί' ἄλλοῦ. Πιθανὸν μὲ ἄλλη ἀμφίεσι. Παρουσιάζουν ὅμως μ' ὅσα λένε καὶ νέα στοιχεῖα. Στὰ κεφάλαια πὸν θὰ διαβάσετε μποροῦσε τὴν γίνῃ πειὸ καλὴ δουλειά, τὴν ἀναλυθῶν περισσότερες λεπτομέρειες καὶ πειὸ συστηματικὰ τὴν τοποθετηθῶν μέσα σὶν συλλογισμὸ καὶ τὴν πείρα. Δυστυχῶς ὅμως δὲν ὑπῆρχε ὁ χρόνος. Ὅλα τὰ κεφάλαια ἔπρεπε τὴν γραφιοῦν σὲ μιὰ μέρα μονάχα. Ἡ ἄλλη μέρα ἔχει τὲς δικὲς τῆς ἀξιῶσεις. Ἡ ὅλη προσπάθεια ἀποβλέπει σὶν τὴν κωδικοποιηθῶν πράγματα, σπονδαῖα γιὰ τὴν ὑπόθεσί μας, καὶ τὴν ἀποτελέσουν ἀφορμὴ γιὰ μεγαλειότερη ἀνάλυσι καὶ μελέτη. Ἀπεφάσισα δὲ τὴν μεταφράσω σὶ' ἀγγλικὰ τὴν μικρὴ αὐτὴ ἐργασία, ὥστε τὴν δοθῇ εὐκαιρία καὶ σὶν νέους μας τὴν ἀντιληφθῶν πόσο σοβαρὰ εἶναι μερικὰ πράγματα, σὶν ὅποια ἐπιμένουμε καὶ μὲ πόση φροντίδα καὶ προσοχὴ πρέπει τὴν ἀσχολούμεθα μ' αὐτὰ.

Στὴν μετάφρασι μὲ βοήθησε πολὺ καὶ ὁ λαμπρὸς νέος κ. Ἀθανάσιος Παπαθανασίου, κί' ἔτσι μοῦ ἔδωσε τὸν καιρὸ ν' ἀσχοληθῶ πειὸ εὐρύχωρα σὶν ἄλλα καθήκοντά μου. Ἄν ἡ μελέτη τῶν ὅσων ἔγραψα βοηθήσῃ, ἔστω καὶ λίγο, σὶν ἐκτίμησι αὐτῶν πὸν ἀντιμετωπίζουμε, τί ἄλλο μπορῶ τὴν ζήτησῶ καὶ τὴν εὐχηθῶ; Εἶναι τόσο πολύτιμη ἡ κληρονομία πὸν πρέπει τὴν μεταβιβάσουμε σὶν ἐπερχομένους, ὥστε τὴν δικαιολογῆται κάθε θυσία.

Ἐν πάσῃ περιπτώσει εἶναι σὶν χέρια σας τὸ βιβλιᾶριον. Ἰδίως οἱ ἀγαπητοὶ μας νέοι ἄς ρίξουν μιὰ ματιὰ. Θὰ τοὺς χρεωσῶ εὐγνωμοσύνη γι' αὐτό, ἂν τὸ κάμουν. Θὰ μὲ ὠφελήσουν καὶ μένα ὡς κληρικὸ. Θὰ ἐνισχύσουν καὶ τὴν Ἐκκλησίαν μας. Θὰ βοηθήσουν κάπως καὶ τὸν ἑαυτὸν τους.

# ΝΕΟΤΗΣ ΚΑΙ ΟΡΘΟΔΟΞΙΑ

## ΚΕΦΑΛΑΙΟΝ Α΄.

Νέε: Σὺ καὶ ἡ Ἐκκλησία Σου

Εἶμαι κι' ἐγὼ πολὺ κοντὰ σου καὶ σ' ἀκούω . . . Μοῦ εἶναι γνώριμοι οἱ παλμοὶ σου . . . Τὲς δυσκολίες καὶ τὰ προβλήματά σου τὰ βλέπω πολὺ ζωντανὰ μπροστὰ μου κάθε μέρα.

Μὲ χαρὰ κι' ὑπερηφάνεια ἀκούω τὲς ἀπορίες, τὰ λόγια καὶ τὰς κρίσεις σου, ποὺ δείχνουν ὅλα ὅτι ἄρχισες νὰ κάνης τὰ πρῶτα ἐλπιδοφόρα περουργίσματα τοῦ ἐνδιαφέροντος, γιὰ νὰ γνωρίσης συνειδητὰ τὸ τί εἶναι ἡ Ἐκκλησία σου.

Ἡ Ὁρθόδοξος Ἑλληνικὴ Ἐκκλησία . . . Τί μεγάλη ὑπόθεσις καὶ πόση μεγάλη ὠραιότητα ἔχει. Εἶναι ἡ ἱστορία τῆς γεμάτης ἀπὸ αὐταπάρνησι ἀγάπης. Ἔχει μεγάλα κεφάλαια πόνου, νέε μου, ἡ Ἐκκλησία σου. Μέσα στὲς σελίδες τῆς εἶναι σφραγισμένο τὸ θεῖο δρᾶμα. Τὸ ἔργο τῆς τὸ ὠδήγησε πάντα ὁ πόνος καὶ ἡ λυτρωτικὴ θυσία τοῦ Θεοῦ μας. Μὲ τραυματισμένα καὶ ματωμένα τὰ στήθη στάθηκε ἐπιβλητικὴ καὶ μεγαλειώδης κοντὰ στὸν τυραννισμένο ἄνθρωπο, γιὰ νὰ θερμάνη μὲ τὴν γλυκεῖα πνοή τῆς τὰ ἰδανικά καὶ τὴν ἐλευθερία του. Χωρὶς αὐτὰ τί μένει ἀπὸ τὸν ἄνθρωπο; Ποῦ καταλήγει ἡ ἀξιοπρέπειά του; Σὰν διαβάσετε λοιπὸν προσεκτικὰ κι' ἀνεπηρέαστα ἀπὸ ἐπιτόλαια κοσμικὰ κριτήρια τὸ ἔργο τῆς, θὰ δῆτε τὰ μάτια σας νὰ γεμίζουν δάκρυα. Γιατὶ ἀλήθεια τέτοια ἄδολη στοργή, ποὺ νὰ γίνεται καὶ ὀλοκαύτωμα ἀκόμα, γιὰ τὴν δική σας σωτηρία, πουθενὰ ἄλλοῦ δὲν θὰ ξανασυναντήσετε.

Πολλὲς φορὲς ἐξαντλημένη ἀπὸ ἱστορικὲς ἀτυχίες κι' ἀντιξοότητες, ποὺ σὰν τρικυμίες ἔπεσαν μέσ' στὴν ζωὴ τῆς, δὲν θέλησε νὰ φροντίσῃ γιὰ τὸν ἑαυτὸν τῆς, μὰ ὅλη τὴν προσοχή τῆς τὴν ἔστρεψε στὲς μαραμμένες ἐλπίδες καὶ τὲς πονεμένες λαχτάρεις τῶν παιδιῶν τῆς. Ἦταν ἡ μεγάλη Μάννα ποὺ παραμελεῖ τὸν ἑαυτὸ τῆς καὶ τρέχει μπροστὰ στὸν φοβερὸ κίνδυνο τῶν παιδιῶν τῆς, ἕτοιμη νὰ δώσῃ τὴν μεγάλη μάχη γιὰ νὰ προφυλαχθοῦν ἐκεῖνα. Τέτοιος ἦταν πάντα ὁ ἀλτροῦσμός τῆς! Αὐτὴ ποὺ τόσο τὴν ἔδειρε τὸ πάθος καὶ ἡ μισαλλοδοξία ξένων κυριάρχων καὶ ἰσχυρῶν ὀργανισμῶν, ποὺ κάποτε τῆς κουρέλιαζαν ἀξιοπρέπεια καὶ δικαιο-

ώματα και τίτλους τιμής, αδιάφορη μπροστά στον μεγάλο σκοπό που έπωμίσθηκε, άτρώμητη στές φοβέρες και τές άπειλές, κάτω άπ' τόν μισοσκόταδο του φεγγαριού και τών άγώνων, εύρισκε όλη την καρτερία και την ψυχική δύναμη να βάζει τά θεμέλια της εύτυχίας και της διασώσεώς των. Τά ματωμένα ράσα είναι τά λάβαρα της. Ό Σταυρός, ή θυσία, ή έλπίδα και ή νίκη. Πάρτε την εύτυχία και την σωτηρία μ' όλες τές στενές ή τές πλατειές έννοιές των και θέσατέ τες μέσα στο έξοχο άνθρωπιστικό έργο της Όρθοδοξίας. Τότε θα έχετε μια άποκαλυπτική πτυχή της Έκκλησίας σας. Θα καταλάβετε την προσφορά της Έκκλησίας σας προς την ανθρωπότητα.

Θέλετε να γνωρίσετε όλη την γοητεία μιας εικόνας ζωντανής, που ανάμεσα σε σύννεφα κι' άγγέλους κατεβαίνει ό Θεός, την ώρα άς πούμε που έτυχε να υποφέρετε στα χέρια ενός άληθινού ή συμβολικού δημίου, για να σας έλευθερώσει;

Θέλετε να λυτρωθήτε από μια κατάσταση που δημιουργεί ή πολιτισμένη σας ψυχή και ό άγνός λογισμός σας, όταν ζητάτε να αναπνεύσετε έλεύθερα και χριστιανικά μέσα σε μια άτμόσφαιρα άφόρητης βίας και άδικίας και ρωτάτε με άγωνίαν γιατί δεν σας αφήνουν;

Θέλετε να συλλάβετε και την πειό άγνή άπόχρωσι της αγάπης;

Θέλετε να προσδιορίσετε τόν κέντρο της αλήθειας μέσα στην σύγχυσι της ζωής και την πάλη ιδεών, θεωριών και πορισμάτων;

Θέλετε να βρήτε που χωρίζει ή δικαιοσύνη άπ' την άδικία, ό έγωϊσμός άπ' την ήθική άξιοπρέπεια, ή φιλαυτία άπ' την ταπεινοφροσύνη, ή διαστροφή άπ' την άκεραιότητα, την απλότητα, και ή ένοχη από την άθωότητα; Διαβάσετε καλά και με κατανόηση, με άνοικτό νού και με ψυχολόγησι τών καταστάσεων, την ιστορία της Όρθοδοξίας. Θα παρελάση μπροστά σας με τις άψίδες του θριάμβου της σ' όλα αυτά και θάναι πολύτιμος όδηγός σας!

Μη κυττάζετε τώρα πού, κουρασμένοι κι' άηδιασμένοι οί άνθρωποι από τές περιπέτειες του μίσους τόσων αιώνων μεταξύ τών λαών, βρήκαν πομπώδεις λέξεις και φράσεις για να δηλώσουν μια ρωμαντική προσέγγισι στην έννοια της αγάπης, στής οποίας την ουσία άκόμη δυστυχώς δεν μπόρεσαν να εισέλθουν ή δεν θέλησαν να πειθαρχήσουν, λόγω της προτάξεως τών συμφερόντων και του έγωϊσμού. "Αν δεν συνέβαινε αλήθεια αυτό δεν θα είχαμε τόσες διαιρέσεις, διαφωνίες και προετοιμασίες τών όπλων της καταστροφής και του όλεθρου. Η Έκκλησία σας πολύ άπλά, πριν από πολλούς αιώνες, τότε άκόμη που και την φωνή

της, μέσα σε βέβηλες πιέσεις την άφηναν μόλις να άκούεται, μέσα από κλειδωμένα και ραπισμένα χείλη, άρχισε τά μεγάλα πνευματικά και ήθικά κινήματά της, με τέτοια αυτοθυσία και τόσο μεγάλο άλλτρούιστικό όργανό, ώστε να μη μπορή κανείς παρά με δικαιολογημένο θαυμασμό και εύλαθικά να στέκεται μπροστά στην διορατικότητα, την εύγένεια και την χριστιανική της μέριμνα. "Έχει τόσους μάρτυρας που με τά όνόματά τους μόνάχα να κάνη κανείς μια κλίμακα για ν' άνεβή στους ούρανούς και την σφαίρα της αγιότητας. "Έτσι άνοιγονται αί πύλες της αγάπης. "Έτσι ή αγάπη γίνεται εισήγησις της ζωής και τοποθετείται ως πυρήν διαπλάσεως τών ανθρώπων.

Καμιά φορά, νέε μου, όταν άπ' την προσευχή σου έμπνέσαι και εισέρχεσαι στα ανώτερα επίπεδα αισθημάτων και ιδεών ρωτάς: «Τόσο γλυκά κι' άθωα ό Θεός πλησίασε τόν άνθρωπον. Άφού όμως έτσι ό Θεός κατέβηκε έως αυτόν, γιατί τώρα στον κόσμο ή καλωσύνη και ή πίστις να παίρνουν τόσο δύσκολες μορφές;» Λέγοντας όμως αυτό χωρίς να τόν καταλάβης συνθέτεις ένα ύμνο στην Έκκλησία σου. Ό Θεός την ίδρυσε και πάντα είναι ένωμένος μαζί της. "Όταν ό Θεός είναι ένωμένος με την Έκκλησία Του τότε όλα γίνονται εύκολα και γλυκά κι' άθωα. Κι' όπως ό Θεός έκανε ώραία κι' απλή την καλωσύνη έτσι και ή Όρθοδοξία απλώνει τόν έργο της μπροστά μας. "Απλό, γλυκό, άθωο, γεμάτο άπ' την εύωδία της λατρείας της. «Κατευθυνθήτω ή προσευχή μου ως θυμίαμα ένώπιόν Σου...». Μάλιστα, ή Έκκλησία σου μιλά για τά απλά, που με την πίστι γίνονται μεγάλα. Κι' όσο τά μεγάλα είναι μέσα στα όρια του άπλου τόσο κι' ό Θεός πειό καθαρά φθάνει στές καρδιές μας.

Την είδες την Έκκλησία μας; "Αν και τόσες αυτοκρατορίες και τρανά βασιλεία έζησαν μαζί της, που είχαν δόξα και δύναμη, δεν δέχτηκε ποτέ να πάρη ούτε ίχνος άπ' τά δώρα και τά προνόμιά τους. "Ενώ άλλες (γιατί να τές όνομάσω;) δελεάστηκαν και παρασύρθηκαν άπ' τόν κοσμικό παράγοντα, την ιδιοτέλειαν, την φιλαυτία και έξεμεταλλεύθηκαν την εύκαιρία για ν' αποκτήσουν κοσμική δύναμη ή και να άσχημονήσουν ή και να τονώσουν τόν προσηλυτισμό τους. Δεν έγινε αυτό σε μας, γιατί ό άληθινός χριστιανισμός έχει σεμνότητα και βάθος άξιοπρεπείας. Και τόν βάθος μαζί με την σεμνότητα είναι ένας μεγάλος προθάλαμος, για να εισέλθη κανείς στο δρώμα του Σταυρού και την αλήθεια του Γολγοθά. Και έπειδή ή πίστις και ή αγάπη είναι τόσο πλατεια όσο και οί ούρανοί, ή άληθινή Έκκλησία ξεχνά όλους τούς κοσμικούς ύπολογισμούς και μετρά τές καταστάσεις της ζωής με τόν μέτρο τών ούρανών. Γι' αυτό οί κληρικοί μας

στάθηκαν φρουροί έτοιμοι να θυσιασθούν στα ώραία πνευματικά φρούρια, πού οί πύργοι τους άγγιζαν τούς ουρανούς.

Κυττάξατε τούς διωγμούς και θα δήτε τó μεγαλειó πού έζησε ή Έκκλησία μας. Τó μεγαλειó του μαρτυρίου τής αγάπης και τής ανδρείας τής θυσίας.

Σας φαίνονται δύσκολα αυτά πού λέγω; Δεν είναι. Είναι άπλά. "Ό,τι είναι άληθινό ποτέ δεν είναι δύσκολο. Δύσκολο γίνεται όταν δεν είμαστε προετοιμασμένοι, όταν ή αγάπη μας έχη ακόμα γνωρίσματα καχεκτικότητας.

Η Έκκλησία μας λοιπόν ζητά τον άνθρωπο. "Όπου κι' αν είναι τον θέλει κοντά της. Αυτή την έντολή πήρε απ' Έκείνον πού έλαβε μορφή ανθρώπου για να μάς λυτρώση. Αυτή ή έντολή την οδηγεί στην αναζήτησί του. Ζητά τον άνθρωπο, για να τον οδηγήση στον Θεό. Και οδηγώντας τον εκεί να μεταβάλη την ζωή του σε πραγματικότητα του Θεού. Τον θέλει όχι μονάχα με την δύναμη και την έξουσία του. Μά και με την στέρησι και με την φτώχεια και με την περιφρονημένη του χαρά, την θλίψη και την όδύνη του. "Όλους, τούς κατατρεγμένους και τούς ανθρώπους πού τούς μαστίγωσε ή πίκρα και ή οποιαδήποτε δυστυχία, τούς θέλει κοντά της, μέσ' στην θερμή άγκαλιά της, για να τούς γλυκάνη τές μέρες. "Ό πόνος είναι τó μεγάλο κεφάλαιο τής φροντίδος της. Αυτός άροτριά τές ψυχές και καίει με την φλόγα του πολλές άμφιβολίες φέρνοντας την αγάπη πειό κοντά στην άποκάλυψη τής Θεότητας.

Μπορεί σε πολλούς να κάμνουν έντύπωση αί έπάρκειες, πού τόσο έπιδεικτικά κροταλίζουν στες έμφανίσεις του πλούτου και τής άφθονίας των ανθρώπων. Έκείνη όμως ξεύρει, πώς ό μισθός είναι πολός στους ουρανούς, όταν κυρίως άθόρυθα, ταπεινά και σιωπηλά, αλλά με έντατική άφοσίωση στον μεγάλο και ιερό σκοπό, πλησιάζη την περίπτωσι τής Δημιουργίας πού λέγεται άνθρωπος (με την τόση πολυμέτωση πάλη) κι' εκεί κτίζη την Βασιλεία του Θεού. Οί μεγάλοι θόρυβοι ζητούν να καλύψουν γυμνότητες κι' αδυναμίες. Η σιωπή συμβαδίζει με την ταπεινοφροσύνη κι' είναι συχνά πειό συνεπής στην χριστιανική σκοπιμότητα. Έδώ μέσα θα βρής και την Έκκλησία σου.

Αυτή λοιπόν ή ευγενής και σωστική Έκκλησία σιγά-σιγά περνά στα χέρια σας. Τί προνόμιο μεγάλο κι' έξαιρετικό! . . . Τα παιδιά πολλές φορές χαλνούν τα παιγνίδιά τους. Παιγνίδι για έναν άνευθνο άνθρωπο μπορούν να είναι και τα πειό σοβαρά πράγματα. Είναι κι' αυτό κάτι πού ύπάρχει στην έννοια του παιδιού και του άνευθνου ανθρώπου. "Όταν έχης την τάσι να κατα-

στρέφησθαι δέν θα σταθής πουθενά. Ούτε στην Έκκλησία, ούτε στον Θεό.

Σείς όμως πειά είσθε μεγάλοι. Είσθε οί νέοι μας. Τό λέμε αυτό με χαρά και ύπερηφάνεια. Είσθε μεγάλοι πειά. Γιατί έχετε και δυνατά αισθήματα και πίστι και πρό πάντων, γιατί αρχίσατε να παίρνετε ευθύνη στα έκκλησιαστικά και θρησκευτικά μας ζητήματα. Ευθύνη θετική. Είναι μεγάλος όποιος καταλαβαίνει την θέσι του μέσα στο θρησκευτικό συναίσθημα. Μεγάλος γιατί άφομοιώνει τές ήθικές και πνευματικές ευθύνες μέσα στον χαρακτήρα του. Αυτό έχει σχέση και με τó αίμα πού χύθηκε απ' τούς αγίους μας, με τές τίμιες έλπίδες και τές προσπάθειες όλοκληρών γενεών, στο θεμελίωμα του πολιτισμού τής άρετής. Και άφου είσθε νέοι, μεγάλοι πειά, έπειδή μπήκατε στον δρόμο τής μεγαλωσύνης, τής άρετής και τής σωτηρίας, σκεφθήτε καλά προτού καταπιαστήτε με τα προβλήματα τής Όρθοδοξίας. Ίδίως στην Άμερική. Κάθε γνώμη σας αυλακώνει τó ξδαφος του τί θέλουμε να είναι ή Έκκλησία μας. Ένώνεται μ' άλλες γνώμες ή και άνατρέπει ουσιαστικές επιδιώξεις. "Όλες μαζί αί γνώμες σχηματίζουν ρυάκια. Τα ρυάκια κάμνουν τούς ποταμούς με τα δυνατά ρεύματα και τούς καταρράκτας. Κι' όλα αυτά μαζί μπορούν να παρασύρουν πόλεις με φρούρια και φράγματα. Διασπούν ένότητες ή κινητοποιούν τεραστίους μηχανισμούς. Καταλαβαίνετε τί θέλω να πώ; . . . "Ό Θεός άς καθοδηγή τές σκέψεις σας για την αγαπημένη μας Έκκλησία.

Στην έποχή αυτή του ρασιοναλισμού ό άνθρωπος σκέπτεται όχι πώς αυτός θα συμμορφωθή με κάτι, αλλά πώς αυτό τό κάτι, όσο τό δυνατόν πειό άνώδυνα γι' αυτόν, θα προσαρμοσθή προς τές θελήσεις και τές ιδιοτροπίες του. Είναι ένας άθρομητισμός αυτός πολύ επικίνδυνος, πού παντού έκανε την εμφάνισί του. "Ετσι όμως ό κίνδυνος γίνεται τρομερά μεγάλος, γιατί έκφυλίζει τές αξίες τής ζωής. Αυτό δε τό κάτι, προκειμένου περι Έκκλησίας, είναι πολύ έπισηφαλές και γίνεται ακόμα πειό σοβαρό. Κι' όταν τό σοβαρό αυτό και μεγάλο τό χειρισθούμε με τον ίδιο τρόπο πού είπα μπορούμε να ξεριζώσουμε προϋποθέσεις και θεμέλια επάνω στα όποια στηρίζεται όλη ή ευτυχία μας. Η ευτυχία και ό σίγουρος ρυθμός και ή έμπιστοσύνη μεγάλων ομάδων, πού στον κατήφορό τους άσφαλώς θα παρασύρουν πολλά πλήθη. Θα είναι τόσο τραγικό αυτό. . . .

Χρειάζεται λοιπόν μεγάλη προσοχή. Προσοχή κι' ευλάβεια, όταν μιλούμε, για ό,τι άφορά την θρησκεία μας, πού τόση ευλογία έφερε στο γένος μας και μάς διεφύλαξε μέσα σε τόσες ιστορικές περιπέτειες και κοινωνικές κοσμογονίες. Πρόκειται για

τὲς Πλάκες τῆς Διαθήκης ποὺ φυλάσσονται μέσα στὰ “Ἁγία τῶν Ἁγίων μας. Κανείς μὲ βέβηλο πνεῦμα ἄς μὴ πλησιάσῃ.

Εἰς τὸν κυκεῶνα τῶν παρεξηγήσεων ἀνήκει καὶ ἡ παρεξήγησις γύρω στὸ ζήτημα τῆς ἐλευθερίας. Πολλοὶ ἐσφαλμένα ἐποθέτησαν τὲς κρίσεις των στὸ ζήτημα αὐτό. Καὶ παρεξήγησαν τὴν ἐλευθερία, γιατί δὲν μπόρεσαν νὰ συλλάβουν τὸ νόημά της, ἀλλὰ καὶ γιατί ἡ ἐλευθερία εἶναι κάποτε σχετικὴ μὲ τὴν διανοητικὴ ἢ ψυχικὴ μας κατάστασι. Ἡ ἀληθινὴ ὅμως ἐλευθερία δὲν ἐξαρτᾶται ἀπὸ τὴν ἐγωϊστικὴ μας σκοπιμότητα. Μὲ ἄλλους λόγους δὲν εἶναι προέκτασις, ποὺ τὴν προβάλλουν αὐτὲς ἢ αἱ ἄλλες γνώσεις καὶ ἐπιθυμίαι, ποὺ ζητοῦν νὰ ἰκανοποιήσουν κάτι πλεονεκτικὸ μέσα μας. Σὲ πολλοὺς ἡ ἐλευθερία εἶναι σκλαβιά. Σ’ ἄλλους ἔφερε καταστροφή, διάλυσι κι’ ἀνατροπὴ τῆς ψυχικῆς ἢ ἠθικῆς ἰσορροπίας. Ἡ ἐλευθερία συχνὰ ὀδηγεῖ καὶ εἰς τὴν ἀναρχίαν . . . Ἀλλὰ ὅλες αὐτὲς δὲν ἔχουν καμμιά σχέσι βασικὴ μὲ τὴν σημασίαν τῆς ἐλευθερίας, ὅπως μᾶς τὴν ἐρμηνεύῃ ἡ Ὁρθόδοξία. Ἡ ἐλευθερία μας ἔχει πρὸ παντὸς ὡς σκοπὸν νὰ μᾶς δώσῃ τὰ χαρακτηριστικὰ τῆς ἀποστολῆς μας εἰς τὸν κόσμον αὐτὸν καὶ τὴν κατεύθυνσι τὴν ὁποίαν πρέπει νὰ πάρουμε στὸν δρόμον μας πρὸς τὸν Θεὸν καὶ τὴν αἰωνιότητα.

Ἔτσι ἡ ἐλευθερία μας δὲν εἶναι ἀνεξέλεγκτος χεῖμαρρος, ποὺ τὰ πάντα παρασύρει πρὸς τὸ χάος καὶ περιφρονεῖ νόμους καὶ διατάξεις, ἀλλ’ ἔχει σεβασμὸ πρὸς τοὺς ἠθικοὺς φράκτας, ἐμπιστοσύνην πρὸς τὴν Πρόνοιαν τοῦ Θεοῦ, ἐκτίμησιν τῶν δικαιωμάτων τοῦ ἄλλου καὶ πειθαρχίαν εἰς τὰς ἀρνήσεις τοῦ ἐκκλησιαστικοῦ καὶ χριστιανικοῦ νόμου. Ὅλοι ὅμως αὐτοὶ οἱ περιορισμοὶ ἔχουν ὡς κύριον σκοπὸν νὰ ἀσφαλίσουν τὴν ἐλευθερίαν μας καὶ νὰ τῆς δώσουν τὸν κανονικὸ δρόμον. Τὸ ἴδιον ἀκριβῶς, ὅπως συμβαίνει εἰς τοὺς σιδηροδρόμους. Περνοῦν κάτω ἀπ’ τὰ βουνά, ἐπάνω ἀπὸ γέφυρες καὶ στέκονται σὲ σταθμούς. Ἡ ἐλευθερία μας λοιπὸν στὲς σχέσεις μας μὲ τὴν θρησκείαν καὶ τὴν Ἐκκλησίαν δὲν εἶναι μόνον σχετικὴ μὲ τοὺς κανόνες καὶ τὲς διατάξεις, ποὺ μὲ τὴν στήριγμένην στὴν πίστι τους σοφὴ πείρα μᾶς ἔδωκαν οἱ “Ἁγιοὶ Πατέρες, ἀλλὰ ἐξετάζεται πρὸ παντὸς κάτω ἀπ’ τὸ φῶς τῆς διδασκαλίας τοῦ Εὐαγγελίου καὶ προσέχει πολὺ νὰ συμβαδίζῃ μὲ τὴν παρακολούθησιν καὶ παρατηρητικότητά τῆς Διοικούσης Ἐκκλησίας, ἡ ὁποία μελετᾷ, ὑπολογίζει καὶ σκέπτεται τὲς συνθήκας τῶν περιστάσεων, τὴν καταλληλότητα τοῦ χρόνου καὶ τὲς συνέπειαι ποὺ θὰ ἐπακολουθήσουν σὲ μιὰ μεγάλη ἀκτίνα λειτουργίας, ἐνδιαφέροντος καὶ σπουδαιότητος. Βλέπετε πόσον λεπτὰ καὶ περίπλοκα γίνονται τὰ θέματα ὅταν ὑπάρχῃ εὐθύνη; . . .

Ἀκούσατε λοιπὸν, νέοι, ὅτι ἡ Ἐκκλησία μας στὴν ἔννοια τῆς ἐλευθερίας, ὡς πρῶτον γνώρισμα ὑψώνει τὴν εὐεργεσία, τὴν τρυ-

φερὴ ἀγάπη μαζὺ μὲ τὴν μέριμνά της, γιὰ τὴν κοινωνικὴ, ἠθικὴ καὶ τὴν χριστολογικὴ σας στερέωσι. Ὅλα γιὰ νὰ σᾶς οἰκοδομήσῃ εἰς Χριστόν. Δὲν κινεῖται ἀπὸ ἐγωκεντρικὰς ἀφορμὰς. Μὲ τὸν πειὸ λεπτὸ καὶ διακριτικὸ τρόπο ἀναβιώνει διαρκῶς τὴν προσπάθειαν τοῦ πνευματικοῦ φωτισμοῦ σας μὲ ὀδηγὸν τὸν Χριστὸν καὶ τοὺς Ἁγίους Του. Ποτέ της δὲν ἀφῆκε νὰ σκανδαλισθῇ ἀπ’ τὲς προκλητικὰς ὑποσχέσεις καὶ τὲς θωπιεῖς ποὺ δίνει ὁ σφετερισμὸς δυνάμεως καὶ ἡ μέθη τῆς ἐξουσίας. Κι’ ὅλα αὐτὰ γιατί; Διότι μᾶς τὸ εἶπε καθαρὰ ὁ Θεὸς μας. Ὅτι ὅλοι μαζὺ, μὲ ἐπὶ κεφαλῆς Ἐκείνον, ἀποτελοῦμε τὴν Ἐκκλησίαν. Μιὰ Ἐκκλησία, ποὺ «πύλαι ἄδου οὐ κατισχύσουσιν αὐτῆς . . .». Ἐδῶ ὑπάρχει ξεχείλισμα δυνάμεως. Ὅσο δὲ πειὸ πολὺ κανεῖς τὸ αἰσθάνεται αὐτό, δηλ. ὅτι κι’ αὐτὸς μετέχει τῆς Ἐκκλησίας, τόσο καὶ πειὸ λογικὸς καὶ πειὸ μετρημένος εἶναι στὴν διοίκησιν τῆς χριστιανικῆς τοῦ ἐλευθερίας. Τόσο κι’ ἀποφεύγει σὰν ἐκδήλωσι ἀμαρτίας τὸν σφετερισμὸν κάθε ἄλλης δυνάμεως, ποὺ εἶναι ξένη στὴν καθαρὴ ἔννοια τῆς Ἐκκλησίας καὶ τοῦ χριστιανισμοῦ. Προσέχει τί λέγει, τί κρίνει, γιατί κρίνει καὶ πῶς κρίνει. Πουθενὰ ἄλλοῦ δὲν θὰ βρῇ κανεῖς τόσο μέτρο, τόση ἐμπιστοσύνη, τόση πνευματικὴ ἐγκράτεια, τόση ὀλιγάρκεια καὶ ἰσορροπία ἀληθείας, δικαιοσύνης, ἐλευθερίας καὶ πειθοῦς. Θὰ νόμιζε κανεῖς, πῶς ὅταν κινῆται καὶ μιλᾷ ἡ Ἐκκλησία μας, στὲς ἀνώτερες ἐκδηλώσεις της, σὰν ν’ ἀνοίγουν τὰ βᾶθη τοῦ ἀπείρου καὶ μὲ τὸ πατρικὸν Του μειδίημα καὶ τὴν θαλπερὴ ἀγάπην Του ὁ Οὐράνιος Πατὴρ μας ἔρχεται κατανοκτικὰ καὶ μυστηριωδῶς νὰ ὀδηγήσῃ τὰ βήματά μας μέσα στὴν ἔκπαγλη ἀποκάλυψιν τῆς ἀληθείας Του.

Αὐτὰ ὅλα πρέπει συχνὰ νὰ τὰ φέρνουμε στὴν μνήμη μας. Κι’ ὅταν περιπατοῦμε, κι’ ὅταν σοβαρολογοῦμε, κι’ ὅταν μελετοῦμε, κι’ ὅταν μπαίνουμε στοὺς ναοὺς μας γιὰ νὰ προσευχηθοῦμε καὶ νὰ μιλήσουμε μὲ τὸν Ὑπεράγαθον Πλάστην μας. Τὸ νὰ θυμᾶται κανεῖς τί εἶπεν ὁ Θεὸς καὶ ἡ Ἐκκλησία Του εἶναι ἡ ἀληθινὴ ποιησις τῆς ζωῆς καὶ πότισμα τῆς ψυχῆς μὲ τὴν δρόσον τοῦ Παραδείσου. Μέσα σὲ τέτοια πλαίσια ὁ νοῦς εὐρίσκει γαλήνη καὶ ὁ χαρᾶκτῆρ λαξεύεται μὲ τὴν καλλιτεχνίαν τῆς πίστεως.

Θαρρεῖ κανεῖς πῶς αἱ “Ἁγίες Εἰκόνες, τὸ Θυσιαστήριον, οἱ θόλοι, τὰ ἡμιθόλια, ἡ ἀκοίμητη λυχνία, αἱ μετόπαι, οἱ πολυέλαιοι κι’ ὅλα τὰ ἄλλα παίρνουν βάθος ἐξαιρετικὰ γοητευτικὸν κι’ ὀμιλοῦν μὲ ἐπουρανίους ἀντιλάλους, γι’ αὐτὸν ποὺ εὐλαβικὰ προσκυνᾷ τὸν Θεόν, σέβεται τὴν Ἐκκλησίαν Του κι’ ἀκούει μὲ φόβον Θεοῦ τό: «Σήμερον μετ’ ἐμοῦ ἔση ἐν τῷ Παραδείσῳ» ἢ τό: «Ἐν ἀρχῇ ἐποίησεν ὁ Θεὸς τὸν οὐρανὸν καὶ τὴν γῆν . . .». Τόση ὠραιότης, τόση ἐλπίς, τόση ἀποκάλυψις, τόση μυστικοπάθεια καὶ μυ-

στηριώδης τρυφερότης αναδίδονται, όταν τὰ σιγοψιθυρίζοντα χείλη τῆς λατρείας, τῶν εἰκόνων, τῶν βωμῶν τῆς σωστικῆς θρησκείας μας κινούνται. Νομίζεις, νέε, ὅτι πρέπει νὰ πῶ κι' ἄλλα; Ἄν ὅλα αὐτὰ ποὺ εἶπα δὲν εἶναι ἀρκετὰ γιὰ νὰ ξεχειλίση μιὰ σταθερὴ ἐκτίμησις κι' ἀκόμα ἕνας ἀκλόνητος θαυμασμός κι' ἐμπιστοσύνη ἄνευ ὄρων στὴν ψυχὴ σου, γιὰ τὸ τί εἶναι, ἦταν καὶ θὰ εἶναι ἡ Ὁρθοδοξία ἢ ἑλληνική, τότε ὅσα κι' ἂν γράψω παραπάνω δὲν θὰ συμβάλουν σὲ τίποτε μεγαλείτερο καὶ περισσότερο.

Εἶθε, παιδί μου ὁ καλὸς οὐράνιος Προστάτης μας ποτὲ νὰ μὴ σ' ἀφήσῃ μόνο κι' ἀκαθοδήγητο στὲς σκέψεις σου. Ζήτησέ Τον ὅμως καὶ σὺ στὲς συζητήσεις μὲ τὴν συνείδησί σου καὶ τὴν μελέτη τῆς Ἐκκλησίας σου.

## Νέε: Σὺ καὶ ἡ Ἑλληνικὴ Γλῶσσα

Ἔχεις πιστεῦω ἀκούσει, ἀγαπητέ μου νέε, τὴν φράσιν τῆς Ἁγίας Γραφῆς: «Εἶπεν ἄφρων ἐν τῇ καρδίᾳ αὐτοῦ οὐκ ἔστι Θεός». Ἐννοεῖς πόσο σοβαρὸ εἶναι αὐτό. Ἡ ἑλληνικὴ γλῶσσα βεβαίως εἶναι ἕνα ἀνθρώπινο μόνο μέσο ἐκφράσεως καὶ ποτέ, ποτὲ δὲν πρέπει νὰ κάνουμε παραλληλισμούς αὐτῆς μὲ τὸν Θεὸ ποὺ ἐδημιούργησε τὸ πᾶν κι' εἶναι παντοδύναμος καὶ πάνσοφος. Νομίζω ὅμως ὅτι δὲν εἶναι κακὸ νὰ μεταχειρισθοῦμε τὸ ὕφος μόνο τῆς φράσεως, γιὰ νὰ τονίσουμε τὴν σπουδαιότητα τῆς ἑλληνικῆς γλώσσης στὸ θρησκευτικὸ μας πρόβλημα. Καὶ νὰ τί θὰ μπορούσε κανεὶς νὰ πῆ στὸ ζήτημα αὐτό: «Εἶπεν ἄφρων στὴν καρδιά του, ὅτι δὲν εἶναι καλὴ καὶ χρήσιμη στὴν λατρεία μας ἡ ἑλληνικὴ γλῶσσα». Ὅχι μονάχα πολύτιμη εἶναι ἀλλὰ καὶ ἀναντικατάστατη. Τὴν χρειαζόμαστε, γιὰτι χωρὶς αὐτὴν τόσοι κίνδυνοι δημιουργοῦνται στὸ συναισθηματικόν, τὸ θεολογικόν, τὸ διανοητικόν καὶ τὸ λειτουργικόν μέρος τῆς Ἐκκλησίας μας. Τὴν χρειαζόμαστε, γιὰτι μᾶς συντρόφεισε τόσοις αἰῶνες. Τὴν χρειαζόμαστε, γιὰτι κι' ὁ τόπος στὸν ὁποῖο ζοῦμε τὴν χρειάζεται. Τὴν χρειάζεται εἶπατε ὁ τόπος στὸν ὁποῖο ζοῦμε; Μάλιστα. Κάπου θὰ τὸ ἀναλύσω κι' αὐτὸ στὲς γραμμές μου αὐτὲς ποὺ σημειῶνω στὸ χαρτί αὐτό.

Τί ὠραία ποὺ ἀνακαλύπτονται κάθε μέρα τόσα καινούργια φάρμακα. Φάρμακα ποὺ ἀνακουφίζουν τὸν πόνο μας στὴν Ἀμερικὴ καὶ σ' ὅλον τὸν κόσμον. Καινούργια φάρμακα. Ρωτῶ νὰ μάθω. Καὶ τί ἀκούω. Τὲς πειὸ πολλές φορές δίνουν σ' αὐτὰ ἑλληνικὰ ὀνόματα. Ἐξ ὀλοκλήρου ἢ ἐν μέρει. Ἴσως ἀπὸ εὐγνωμοσύνη, γιὰτι στὴν ἀρχαία Ἑλλάδα ἀναπτύχθηκε ἡ φαρμακευτικὴ, ἡ ἰατρικὴ καὶ ἡ βοτανικὴ. Κι' αὐτὸς μπορεῖ νὰ εἶναι ἕνας λόγος... Κυρίως ὅμως γιὰτι μὲ τὴν ἑλληνικὴ ἀκριβολογεῖ κανεὶς καλλίτερα. Ἀποδίδουμε καλλίτερα μ' αὐτὴν. Αὐτὸ μονάχα; Ὅχι. Καὶ στὰ οἰκονομικὰ καὶ νομισματικὰ συνέδρια χρησιμοποιοῦνται ἑλληνικοὶ ὄροι. Στὴν ἐπιστήμη, τὴν γεωγραφία, τὴν ἀστρονομία, τὰ φυσικομαθηματικὰ, τὰ ἱστορικὰ καὶ φιλοσοφικὰ θέματα, βλέπει κι' ἀκούει κανεὶς διαρκῶς σὲ παρέλασι ἑλληνικὰς λέξεις, ἑλληνικὰ ἀποσπάσματα, ἑλληνικὰ ὀνόματα. Θὰ νόμιζες πὼς μέσα στὲς ἀρτηρίες τῆς μαθήσεως δὲν ρέει αἷμα ποὺ νὰ μὴ ἔχη ἄφθονα ἑλληνικὰ αἱμοσφαίρια. Γιὰτι αὐτὸ τὸ τόσο κο-

λακευτικό φαινόμενο; Ἀπλούστατα γιατί ἡ ἑλληνικὴ γλῶσσα εἶναι πλουσία, πολὺ πλουσία. Ἀπὸ τὸν πλούτον ὅλοι θέλουν νὰ παίρνουν. Καὶ ὁ καλὸς πλούτος πάντα δίδει γιὰ νὰ βοηθᾷ. Εὐστοχοῦμε στὴν ἀπόδοσι μιᾶς ἐννοίας μὲ τὴν χρησιμοποίησι τῶν καταλλήλων λέξεων. Γιὰ ὅλες τὲς ἐκφράσεις δὲν ἔχουν τὲς ἀπαραίτητες λέξεις ὅλες αἱ γλῶσσες. Ἡ ἑλληνικὴ εἶναι πλουσία. Ὅταν ἄλλα ἔθνη δὲν ὑπῆρχαν ἐκείνη ἐφιλοσόφησε, ἔψαλε, ἐτραγουδῆσε, ἐξιστόρησε, ἀνέλυσε, ἐγεωγράφησε, ἐπροφήτευσε, ἐρητόρευσε, ἀρχαιολόγησε, ἐδίδασκε καὶ ἐπεστημόνησε. Τὰ βαθειὰ νοήματα βρίσκουν τὸν πειὸ πολῦτιμο συνεργάτη στὴν γλῶσσα αὐτὴ γιὰ τὴν διατύπωσι τῆς οὐσίας των. Αὐτὴ, ποὺ τὴν μεταχειρίστηκαν οἱ πρόγονοί μας γιὰ νὰ γράψουν τὴν τραγωδίαν καὶ τὴν ποίησίν των, γιὰ νὰ διδάξουν στὴν Στοὰ καὶ τὴν Ἀκαδημία καὶ νὰ ποῦν τοὺς μύθους των, ἦλθεν ἐποχὴ ποὺ τὸ θεωροῦσαν ἰδιαιτέρα τιμὴ νὰ τὴν ἔχουν ἐπίσημη γλῶσσά τους ἔθνη μεγάλα καὶ ἰσχυρά. Ρίψατε μιὰ ματιὰ στοὺς ἑλληνιστὰς Ἰουδαίους τῆς Ἀλεξανδρείας καὶ στὴν δοξασμένη καὶ παντοκράτειρα Ῥωμαϊκὴν Αὐτοκρατορίαν. Αὐτὴ ἡ ἀθάνατη γλῶσσα, μὲ τὲς ἰδέες τὲς ἐκπολιτιστικῆς ποὺ διετύπωνε, νίκησε στὴν ἀρχαιότητα πνευματικὰ ἐκείνους ποὺ νίκησαν τὴν Ἑλλάδα μὲ τὰ πολεμικὰ τους στρατηγήματα καὶ τὸν ὄγκον τῶν δυνάμεών τους.

Θὰ ἦταν ὁ Μέγας Ἀλέξανδρος ὅτι ἐπέτυχε νὰ γίνῃ, ἂν δὲν ἀνεπτύσσετο μέσα στὰ ἑλληνικὰ πνευματικὰ ἀναρριχήματα; Θὰ εἶχαμε σήμερα τὴν τόση ἐξέλιξι καὶ πρόοδον ἂν δὲν προϋπῆρχε ὁ χρυσοῦς ἑλληνικὸς αἰὼν καὶ δὲν ἐχρησίμευε ὡς βᾶσις ἡ ἀποκάλυψις τοῦ ἑλληνικοῦ πνεύματος; Ὁμολόγησαν πολλοὶ ἀπ' τοὺς μεγάλους τῆς ἐποχῆς μας, ὅτι τὲς νήξεις γιὰ τὲς μεγάλες ἀνακαλύψεις των τὲς βρῆκαν στὰ ἑλληνικὰ κλασσικὰ κείμενα. Εἶναι τάχα χωρὶς σκοπὸ, ὅτι καὶ ὁ Ἰδρυτὴς τῆς θρησκείας μας ἐχρησιμοποίησε τὴν γλῶσσα αὐτὴ στὴν μετάδοσι τῶν ἀληθειῶν τῆς διδασκαλίας Του; Διότι μιλοῦσε ὁ Ἰησοῦς τὴν ἑλληνικὴν. Ἔχουμε πολλὰς μαρτυρίας κ' ἐπιχειρήματα γι' αὐτὸ, ποὺ ἀπορρέουν μέσα ἀπ' τὸ Εὐαγγέλιον. Ὁ Πιλάτος δὲν ἤξευρε τὴν ἑβραϊκὴν. Πῶς τότε ἀνέκρινε τὸν Κύριον; Εἰς τὴν ἑλληνικὴν. Τὸν καταλαβαίνει ὁ Ἰησοῦς καὶ ἀπαντᾷ εἰς τὴν ἰδίαν γλῶσσαν. Καταλαβαίνει ὁ Ἰησοῦς τοὺς στρατιῶτες ἐπάνω στὸν Σταυρὸ, γιατί μιλοῦν ἑλληνικά. Κ' ἐκεῖνοι τὸν ἐννοοῦν, γιατί κ' Ἐκεῖνος τοὺς ὁμιλεῖ στὴν ἑλληνικὴν. Ζητᾷ νὰ δροσίση τὰ πονεμένα καὶ διψασμένα χεῖλη Του μ' ἓνα ἑλληνικώτατο: «Διψῶ». Τὴν μιλοῦσαν κ' οἱ Ἀπόστολοι. Τοῦλάχιστον οἱ περισσότεροι. Τὴν γνώριζε καλὰ κ' ὁ Παῦλος. Τὴν ἔμαθε ἴσως στὴν Ταρσοῦ ἢ ἀπὸ τὸν ἑλληνομαθῆ διδάσκαλό του Γαμαλιήλ. Τὴν ἐχρησιμοποίησε ὅταν μίλησε στοὺς Ἀθηναίους στὸν Ἄρειον Πάγῳ. Σπουδαία λοιπὸν γλῶσσα. Τὴν

δίδαξαν στὰ μεγαλῆτερα Πανεπιστήμια τοῦ κόσμου πάντα. Μ' αὐτὴν ἔγιναν μεγάλοι ξένοι ποιηταὶ καὶ καλλιτέχναι. Στὴν Γερμανία καὶ τὴν Ἀγγλίαν κάποτε δὲν μποροῦσε κανεὶς νὰ θεωρηθῆ μορφωμένος, ἂν δὲν ἤξευρε τὴν γλῶσσα αὐτὴ τὴν γεμάτη ἄρμονία, ποὺ χρησιμεύει ὡς ἡ γέφυρα γιὰ νὰ περάσῃ στὰ ἀνώτερα νοήματα, ἰδανικὰ καὶ φιλοσοφήματα τῆς ζωῆς. Μάλιστα βρέθηκαν, νέε μου, διανοούμενοι μεγάλης ὀλκῆς, ποὺ ὑπεστήριξαν ὅτι ἡ Εὐρώπη σώθηκε χάρις στὰ ἑλληνικὰ γράμματα, χωρὶς τὰ ὁποῖα θὰ ἔπεφτε ἡ ἀνθρωπότης σὲ μιὰ κατασκότεινη νύκτα. Γι' αὐτὸ καὶ οἱ μεγάλοι ἀναμορφωταὶ, εἴτε ποιηταὶ, εἴτε φιλόσοφοι, εἴτε πολιτικοὶ ἄνδρες ἦσαν, ἔλεγαν στοὺς δικούς των: «Ἀκολουθήσατε τὸν δρόμο, ποὺ ἠκολούθησαν οἱ ἀρχαῖοι Ἕλληνες». Κ' ὁ δρόμος αὐτὸς ἦταν ἐκεῖνος, ποὺ ὡς ἐκφραστικὸ μέσο διετύπωνε ἡ γλῶσσα αὐτὴ, γιὰ τὴν ὁποία μιλοῦμε.

Θέλετε ἀκόμη κάτι πειὸ τολμηρὸ; Ἀκούσατέ το χωρὶς νὰ σᾶς φανῆ ὑπερβολικόν. Ἄν ἔχανε ἡ Ἑλλάδα τὴν γλῶσσά της θὰ χανόταν κ' αὐτὴ. Ἴσως κάποιος νὰ βρισκόταν ποὺ ἀχάριστα θὰ ἔλεγε: Καὶ τί σημασία θὰ εἶχε ἂν συνέβαινε αὐτό; Μήπως δὲν ἔσθυσαν μέσα στὴν ἱστορίαν καὶ τόσα ἄλλα σπουδαῖα ἔθνη; Μὰ ἐδῶ εἶναι ἐκεῖνο ποὺ θὰ ἔπρεπε νὰ προσέξουμε. Ἄν χανόταν ἡ Ἑλλάς θὰ ὀπισθοχωροῦσε ἡ κοινωνία στὰ πρωτόγονα ἄντρα της. Ἄν χανόταν κάθε ἑλληνικὸ δὲν θὰ εἶχαμε τὴν ὄθησι στὰ γράμματα καὶ τὲς ἐπιστήμες, ποὺ ἔφεραν οἱ περίφημοι Ἑγκυκλοπαιδισταὶ πρὶν δυὸ περίπου αἰῶνες. Αὐτοὶ, ὅπως ξεύρετε, ἐνεπνεύσθηκαν ἀπ' τὴν Ἑλλάδα καὶ τοὺς συγγραφεῖς της. Δὲν θὰ εἶχαμε τὴν Ἀναγέννησι τῆς Εὐρώπης, ποὺ κ' αὐτῆς τὰ πρωταρχικὰ ὀρμητήρια βρίσκονται στὸν ἑλληνικὸ πολιτισμὸ, στὸν ὁποῖον πνευματικὰ βαπτίσθηκαν οἱ πρωτοδημιουργοὶ της. Ἴσως καὶ ἡ Γαλλικὴ Ἐπανάστασις δὲν θὰ γινόταν, γιατί τὰ αἰσθήματα δὲν θὰ ἀνέβαιναν ἕως τὸ ἐπίπεδο τῆς νοσταλγίας τῆς ἐλευθερίας τοῦ ἀνθρώπου καὶ τοῦ δημοκρατισμοῦ. Καὶ τότε θὰ ὑπῆρχαν τὰ φέουδα καὶ οἱ σκλαβωμένοι ἄνθρωποι, ἐπὶ τῆς ζωῆς τῶν ὁποίων θὰ εἶχε σχεδὸν ἀπόλυτα δικαιώματα ὁ κάποτε ἀνάληγτος φεουδάρχης.

Βλέπετε λοιπόν, παιδί μου; Ὅφειλουμε τόσα στὸ ἑλληνικὸ πνεῦμα καὶ τὴν ἑλληνικὴ γλῶσσα. Αὐτὴ ἡ τελευταία εἶναι φορεὺς πολιτισμοῦ, ἐλευθερίας, αὐτοδιαθέσεως, ἀγάπης γιὰ τὰ ἱερά κ' εὐγενῆ, πηγὴ ἐμπνεύσεως καὶ κλίμαξ ἀνόδου ψυχικῆς. Μαζὺ μὲ τὴν προοδευτικότητά, ποὺ διακρίνει τὴν φυλὴν μας, μᾶς διεφύλαξε στὸν δρόμο τῆς χρυσοῦς κληρονομίας.

Εἶναι τάχα κομπορρημοσύνη, ἂν ταπεινὰ πῆ κανεὶς, πῶς θὰ σβύναμε ἕως τώρα μέσα στὲς φορτοῦνες τῶν ἐπιδρομῶν καὶ τῶν

συνεχῶν ἀφανισμῶν δίχως αὐτήν; Τὸ ἑλληνικὸ ἔθνος πολλὰ τέτοια μπορεῖ νὰ ἀποδείξῃ. Ὁ Πορθητὴς γιατί ἐζήτησε νὰ μὴ σφαγοῦν ὄλοι οἱ Ἕλληνες στὸ Βυζάντιο; Τί τὸν συνεκράτησε; Τὰ κανόνια καὶ οἱ στρατιῶτές του λίγους ἐθέρισαν; Μετὰ τὴν πτώσι τῆς Πόλης ἢ τριήμερος σφαγὴ λίγα κορμιὰ ξπνιξε μέσα στὸ αἷμά τους; Γιατί λοιπὸν σταμάτησε τὴν τραγωδία; Ἐνας σκοπὸς ὑπῆρχε . . . Πίσω ἀπὸ κάθε πρᾶγμα ὑπάρχει κάποιος σκοπός. Χρειαζόταν ὁ Πορθητὴς τὴν ἑλληνικὴ παιδεία. Μ' αὐτὴν θὰ καλλιτέρευε καὶ θὰ ἐκπολίτιζε τὸν λαό του, θὰ παρουσίαζε βιώσιμο τὸ κράτος καὶ τὸν θρίαμβό του καὶ θὰ κέρδιζε τὴν συμπάθεια τῶν ἄλλων Δυνάμεων. Ἀκόμη καὶ τότε τέτοιες ἦσαν αἱ συνθήκες. Δὲν θὰ μπορούσε νὰ ἐπαναπαυθῆ στὲς δάφνες του μὲ δίχως καλλιεργημένα πολιτικὰ στελέχη, πού νὰ μεταδίδουν μὲ τὴν διπλωματικὴ τους ἱκανότητα τὴν θέλησί του νὰ ἀναπτυχθῆ σὲ μεγάλη Δύναμι καὶ νὰ δίδουν σοβαρότητα καὶ κύρος στὴν κρατικὴ μηχανή.

Ἡ γλῶσσά μας λοιπὸν μαζὺ πειὸ γενικὰ μὲ τὸν χαρακτήρα καὶ τὴν παιδεία μας ἔγινε ἓνα μέσο, ἓνα ἀπ' τὰ μέσα, πού δὲν πνίγηκε ἢ Ἐκκλησία κι' ἢ Γενηὰ μας, μέσα στὴν μισαλλοδοξία στὴν ὁποία βρέθηκε πολλές φορές, χωρὶς νὰ τὸ ἐπιζητήσῃ. Εἶναι λίγο αὐτὸ γιὰ νὰ τὴν ἀγαπήσουμε; Κάνουμε πολέμους, γιὰ νὰ σώσουμε τὰ χαρακτηριστικὰ τοῦ πολιτισμοῦ μας, κι' ὅταν κάτι ἔξω ἀπ' τοὺς πολέμους κι' ἔξω ἀπ' τὲς καταστροφές, ἔχη τὴν δύναμι νὰ τὰ προφυλάσῃ, δὲν πρέπει γι' αὐτὸ νὰ τὸ ἀγαποῦμε αὐτὸ τὸ κάτι, γιὰ τὲς ὑψιστες αὐτὲς ὑπηρεσίες του;

Ἄκουσε ἐπάνω στὸ ζήτημα αὐτὸ τί λέγει ὁ καθηγητὴς τῆς Λιέγης Marcel de Corte σ' ἓνα ἄρθρο του στὴν ἐφημερίδα *La Libre Belgique*. Παραθέτω τὰ λόγια του ἐδῶ, γιὰ νὰ δῆς ὅτι δὲν εἶμαστε μόνον ἐμεῖς πού σκεπτόμαστε ἔτσι γιὰ τὴν ἑλληνικὴ γλῶσσα, ἀλλὰ καὶ ξένοι, πού θεωροῦνται σοφοί. Νὰ λοιπὸν τί λέγει: «Θὰ ἦταν ἔγκλημα ἢ κατάργησις τῶν ἑλληνικῶν, περιοριζομένων μόνον στοὺς ὀλίγους εἰδικούς γλωσσολόγους. . . Μιὰ μορφωτικὴ ζωὴ χιλιετῆς θὰ σταματήσῃ. Ὁ πνευματικὸς ἄνθρωπος θὰ ὑποχωρήσῃ πρὸ τοῦ μηχανικοῦ καὶ μοντέρνου. Ὅποτε ἐμπρὸς στὸ διανοιγόμενον κενὸν θὰ ριφθῆ στὸν ὑλιστικὸν μαρξισμόν. Καὶ τότε θὰ βρεθοῦμε πρὸ ἑνὸς φοβεροῦ διλήμματος. Καταργουμένης τῆς ἑλληνικῆς, πού εἶναι τὸ κλειδί τῆς κλασσικῆς παιδείας, παραθεωρουμένου τοῦ συντηρητικοῦ οὐμανισμοῦ, πού τρέφει σήμερα ὄλους τοὺς κλάδους τῆς παιδείας, θὰ πρέπει νὰ ἀναζητήσουμε μιὰ ἄλλη βᾶσι μορφώσεως. Στὴν θέσι τῆς κλασσικῆς συνθέσεως θὰ σπεύσῃ ἢ μαρξιστικὴ κοσμοθεωρία, πού δίδει τὸ προβάδισμα στὸν μηχανικὸν καταρτισμόν. Μάλιστα. Ἐξω ἀπ' τὴν

πνευματικότητα τῆς Ἑλληνικῆς φιλοσοφίας ὑπάρχει τὸ χάος τοῦ ἐπιστημονικοῦ ὕλισμοῦ. Ἀπογυμνούμενοι τῆς κλασσικῆς παιδείας οἱ νέοι μας θὰ στραφοῦν πρὸς τὸν τελευταῖον, ὅπως ἡ πεταλούδα πού τρέχει στὴν φλόγα, ἢ ὁποῖα γρήγορα θὰ τὴν κάψῃ. Τὸ ἀκόμα χειρότερο. Μαζὺ μὲ τὴν ἑλληνικὴν σοφίαν οἱ μαθηταὶ μας θὰ χάσουν καὶ τὴν χριστιανικὴν κληρονομίαν. Διότι εἶναι ἀδύνατος ἢ κατανόησις τῆς χριστιανικῆς διδασκαλίας καὶ τοῦ βάθους τῆς ἀν δὲν προστρέχουμε συνεχῶς στὴν ἀρχαίαν σοφίαν. Τὸ ὑπέδαφος τοῦ ἀρχαίου οὐμανισμοῦ ἔθρεψε μὲ τὰ πλούσια συστατικά του πειὸ πολὺ ἀφ' ὅ,τι φανταζόμεσθε ἴσως τοὺς χριστιανικοὺς λαοὺς τῆς Εὐρώπης. Ἡ φιλολογία καὶ αἱ Εὐρωπαϊκὲς τέχνες διακηρύσσουν εὐγλωττα τὴν συμμαχίαν αὐτὴν τῶν Ἀθηνῶν μὲ τὴν Ἱερουσαλήμ.

«Τὸ ἐκπαιδευτικὸ πείραμα μετὰ τὴν Γαλλικὴ Ἐπανάστασι εἶναι ἐμπρὸς μας ἀκόμη. Ἡ κατάργησις τῶν κλασσικῶν σπουδῶν, σὲ τίποτε ἄλλο δὲν ἀπέβλεπε παρὰ στὴν ζύμωσι τοῦ μεταπολεμικοῦ κόσμου μὲ τὸ δηλητήριον τοῦ ἀθέου σοσιαλισμοῦ. Θὰ ἀρχίσῃ ὕστερα ἢ ἀρνήσις πρὸς τὴν παράδοσιν. Θὰ ἀρχίσῃς νὰ πιστεύῃς, ὅτι ὁ ἄνθρωπος εἶναι προῖον . . . τοῦ ἀνθρώπου. Ὅτι δὲν ἐξαρτᾶται οὔτε ἀπὸ τὴν οἰκογένειαν, οὔτε ἀπ' τὴν πατρίδα, οὔτε ἀπ' τὸν «Πατέρα τὸν ἐν οὐρανοῖς». Καὶ ἔτσι θὰ βρεθοῦμε μπροστὰ στὸ πειὸ μεγάλο ἔγκλημα τοῦ συγχρόνου βαρβάρου σοσιαλισμοῦ κατὰ τοῦ πολιτισμοῦ μας».

Βλέπετε λοιπὸν πῶς μιλοῦν οἱ σοφοὶ τῆς ἐποχῆς μας;

Καὶ γιὰ μᾶς ὁμως πού ζοῦμε στὴν Ἀμερικὴ καὶ τὴν ἀγαποῦμε τόσο, ἔχει ἰδιαιτέρη σπουδαιότητα ἢ ἑλληνικὴ γλῶσσα καὶ τὸ ἑλληνικὸ πνεῦμα. Ἄφησε, νέε μου, νὰ σ' ἐρωτήσω. Ὅταν βλέπῃς τὸν ἑλληνικὸ ρυθμό, τὲς ἑλληνικὲς μετόπες καὶ ἐπιγραφές, πού κυριαρχοῦν στὰ ἐπίσημα κτίρια ὅταν μελετᾷς τὲς βάσεις ἐπάνω στὲς ὁποῖες στηρίχθηκε ἢ Ἀμερικανικὴ Ἀνεξαρτησία ὅταν παρακολουθῆς τὸν τρόπον μὲ τὸν ὁποῖον μίλησαν οἱ ἀρχηγοὶ μας, γιὰ τὴν ἐλευθερίαν ἢ τὴν εἰρήνευσιν τῶν λαῶν κι' ὄλο τὸ πολιτικὸ καὶ πνευματικὸ περιεχόμενον ἐπὶ τοῦ ὁποῖου διευτυπώθη τὸ σοβαρὸ ἐκεῖνο ἔγγραφο, πού λέγεται Δήλωσις Ἀνεξαρτησίας, μὲ τοὺς ἰδεαλικούς ὄραματισμούς του, δὲν διακρίνεις πόσο δανείστηκε σκέψι κι' ἀρχές κι' ὠμορφιά ἀπ' τὸν Ἑλληνισμό ἢ Ἀμερικὴ; Ἡ Ἀμερικὴ . . . Τί ἦταν ἐκεῖνο τὸ ἀκατανίκητο συναίσθημα πού ἔκανε ἀμερικανούς νὰ ἀγωνισθοῦν γιὰ τὴν Ἑλληνικὴ Παλιγγενεσία; Τὸ νὰ ἀποφασίσῃς νὰ διακινδυνεύσῃς τὴν ζωὴ σου, γιὰ ἓνα μικρὸ κι' ἄγονο τόπο, πού βρίσκεται χιλιάδες μίλια μακριὰ, δὲν εἶναι ὑπόθεσις πρόχειρος. Πρέπει ὁ τόπος αὐτὸς νὰ συναρπάξῃ ὄλην σου τὴν φαντασία, ὄλην σου τὴν ψυχὴ, ὄλην σου

τήν ὑπαρξί. "Αν δὲν θαυμάσης τὸν τόπον αὐτὸν καὶ δὲν εὕρης, πῶς κᾶτι βαθὺ σὲ συνδέει μ' αὐτόν, δὲν βρίσκεις τὴν ἐσωτερικὴν παρόρμησι γιὰ τέτοια τολμήματα.

Κοντὰ σ' αὐτοὺς στέκονται κι' ἄλλοι ἄπειροι, ποὺ ἔδειξαν τὴν ἀγάπη τους, γιὰ τὴν διατήρησι καὶ διαφύλαξι τῆς Ἑλλάδος. Σκέψου τα καλὰ αὐτά, παιδί μου, γιατί θὰ σὲ βοηθήσουν στὴν στερέωσι καὶ τὴν ὀλοκλήρωσι τῶν ἐπιχειρημάτων σου πρὸς τὴν ψυχὴ σου. Τὸ εἶπαν πολλοὶ σπουδαῖοι ἀμερικανοί, ὅτι ὀφείλουν αἰωνία εὐγνωμοσύνη στὴν Ἑλλάδα. Δηλαδή στὰ γράμματά της, στὸν πολιτισμὸ καὶ τὴν σκέψι της. "Αν καὶ σὺ εἶσαι ἀληθινὸς ἀμερικανὸς θὰ ἔχῃς καὶ σὺ τὴν ἴδια εὐγνωμοσύνη. Καὶ μάλιστα λίγο περισσότερη, γιατί βγήκες μέσ' ἀπ' τὰ σπλάγχνα τῆς ἑλληνικῆς φυλῆς καὶ μπορεῖς νὰ ἀπολαμβάνῃς αὐτῆς τῆς ξεχωριστῆς τιμῆς. Τί ἄλλο ὅμως εἶναι ἡ εὐγνωμοσύνη παρὰ ἀναγνώρισις ὑπηρεσιῶν καὶ ἀγάπης; Καὶ τί θὰ πῆ ἀγάπη στὴν περίπτωσι αὐτῆ; Θὰ πῆ νὰ διαφυλάξῃς τὴν γλῶσσα τὴν ἑλληνικὴ ὡς μεγάλο καὶ χρήσιμο θησαυρό, γιατί, ὅπως φαίνεται ἀπὸ ὅσα εἶπα, εἶναι δύνამις εὐεργετικὴ, γεμάτη λογικὴ, συναίσθημα καὶ παράδοσι.

Εἶναι λοιπὸν ζήτημα λογικῆς κι' εὐγνωμοσύνης ἡ διαφύλαξις ἐδῶ καὶ παντοῦ τῆς ἑλληνικῆς γλώσσης. "Ὅ,τι εἶναι καλὰ τοποθετημένο μέσα στὴν λογικὴ καὶ τὴν εὐγνωμοσύνη εἶναι καὶ συμφέρον. Συμφέρον ὅμως στὴν ἐξευγενισμένη του μορφή. Θὰ βρῆ βεβαίως κανεὶς καὶ πολλῶν ἄλλων εἰδῶν συμφέροντα, ποὺ νὰ δικαιώνουν τὴν ὠραίαν αὐτὴν προσπάθειαν. Καὶ τότε πειὸ ἰσχυρὸ θὰ φανῆ τὸ καθήκόν μας. "Ὅσον ἀφορᾷ τὰ μέσα τῆς ἐπιτυχίας, ἤδη πολλὰ ὑπάρχουν ἐν χρήσει. "Αλλὰ εὐρίσκονται στὸ στάδιο τῆς μελέτης. "Ὅλα ὅμως εἶναι ἀνάλογα μὲ τὸν τρόπον μὲ τὸν ὁποῖον ἐνεργεῖ ἡ συνείδησις καὶ ἡ φιλοτιμία μας καὶ μὲ τὴν ἐντατικότητα μὲ τὴν ὁποῖαν ἐκφράζονται.

Εἶπαμε τοὺς λόγους ποὺ προβάλλουν μπροστὰ μας μὲ ἀξιῶσεις ἀναφορικῶς πρὸς τὴν ἑλληνικὴ γλῶσσα. Ὑπάρχουν καὶ ἄλλοι. "Αν θέλετε τοὺς βάζουμε στὴν κατηγορίαν τῆς ψυχολογίας. Ἐχετε παρατηρήσει, ὅτι ἀνάλογα μὲ τὴν γλῶσσα καὶ τὸν χαρακτήρα συμβαδίζουν καὶ διάφορα θρησκευτικά; Εἶχα διαβάσει σὲ κάποιον ἐπιστημονικὸ βιβλίον, ὅτι ἂν ὁ ἄνθρωπος δὲν μιλοῦσε, ποτὲ δὲν θὰ μποροῦσε ν' ἀναπτύξῃ τὴν πνευματικότητά του ἢ τὸν πολιτισμὸ του, ἀσχέτως μὲ τὸ πόσο μέγας κι' ἂν ἦταν ὁ ἐγκέφαλός του. Ἄμερικανὸς ἦταν αὐτὸς ποὺ τὸ ἔγραψε. Ἐπιτρέψατέ μου ὅμως κι' ἐγὼ νὰ προσθέσω κᾶτι ἀκόμα. Καὶ ἡ γλῶσσα ἐνὸς λαοῦ ἔχει σχέσι μὲ τὴν νοοτροπία καὶ τὸν πολιτισμὸ του. "Ὅσο καλλιεργεῖται τὸ πνεῦμα ἐνὸς λαοῦ τόσο διαμορφώνεται κι' ἡ γλῶσσά του. Ὁ χαρακτήρ μας ἐκφράζεται μὲ νοήματα ποὺ τὰ

συνθέτουν αἱ λέξεις. "Ὅλα αὐτὰ πάλιν ἐκ τῶν ὑστέρων ἢ καὶ οὐσιαστικῶς ὁμιλοῦν μὲ τὴν ψυχοσύνησι μας. Γιὰ μᾶς πολλοὶ λαοὶ ἐκφράζουν θρησκευτικὰ νοήματα ἢ ἄλλα μ' ἓνα τρόπο καὶ μιὰ ροπή καὶ τάσι, ποὺ μᾶς φαίνονται ὄχι καλοβαλμένα. Ἐδῶ ἔπαιξαν ρόλο καὶ ὁ χαρακτήρ καὶ ἡ γλῶσσα. Κι' αὐτὰ ποὺ σὲ ἄλλους λαοὺς τὰ θεωροῦμε ἄστοχα, αἰρετικὰ καὶ μυθώδη, συμβαίνει νὰ εἶναι ἔτσι, γιατί ἔχουν κᾶποια δυνατὴ συνοχὴ καὶ συσχέτισι μὲ τὴν παράδοσί μας καὶ τὸ παρελθόν μας, ποὺ μὲ τὴν σειρά τους δείχνουν τὴν τροχιά τοῦ πνεύματος, τοῦ χαρακτήρός μας καὶ μᾶς προετοιμάζουν μὲ τὴν ἐπίδρασί τους στὸν τρόπο τῆς νοήσεώς μας. Ἴσως κᾶποτε καὶ χωρὶς νὰ τὸ ἐπιζητᾶτε νὰ τὸ βλέπετε. Δηλαδή, τὸ ὅτι ἐνῶ συμφωνεῖτε σὲ πολλὰ ζητήματα μὲ φίλους ἄλλης προελεύσεως ἔρχονται ὅμως μερικὰ πράγματα ἀπλᾶ, ποὺ δὲν τὰ προσέξατε πρὶν, κι' ὅμως ξεχειλίζουν μέσα ἀπὸ ψυχικὰ βάθη, καὶ σᾶς κάμνουν νὰ διακρίνετε ὅτι χωρίζονται οἱ δρόμοι σας μὲ τοὺς φίλους σας αὐτούς. Εἶναι ἡ φλέβα τῆς γενηᾶς σας. Χρειαζέται παρατηρητικότης γιὰ νὰ τὸ ἐπισημάνῃ κανεὶς αὐτό. Ἀπὸ τὰ περασμένα φθάνουν διὰ μέσου τῆς ἀνατροφῆς σας καὶ τοῦ ψυχολογικοῦ σας καταρτισμοῦ μέσα στὸ σπίτι φλέβες τῶν χαρακτηριστικῶν τῶν προγόνων σας. "Αν τὰ χαρακτηριστικὰ αὐτὰ δὲν λάβετε ὑπ' ὄψιν νὰ τὰ ἱκανοποιήσετε θὰ ὑποφέρετε, ὅπως θὰ ταλαιπωρηθῆτε ἀπὸ τὴν καταπίεσι καὶ τὴν περιφρόνησι ὁποῖωνδῆποτε συναισθημάτων, ποὺ ἀναπηδοῦν ἀπὸ τὸ ὑποσυνείδητό σας. "Ὅπως θὰ ὑποφέρετε ἂν δὲν ἱκανοποιήσετε τὸ στομάχι σας ποὺ πεινᾷ καὶ τὰ χεῖλη σας ποὺ διψοῦν.

Πάλιν ὅταν τὸ ζήτημα τῆς γλώσσης συνδυασθῇ μὲ τὴν Ἐκκλησία μας ξανανοίγῃ ἓνα πολὺ σοβαρὸ πρόβλημα. Σύμφωνα μὲ τὴν ἐπιστήμη τῆς ψυχολογίας τῆς γλώσσης, ὁ τρόπος μὲ τὸν ὁποῖον ἀκούονται καὶ προφέρονται τὰ φωνήεντα ἢ τὰ σύμφωνα παίζει μὲγα μέρος στὴν δημιουργία τῶν συναισθημάτων μας. Αὐτὸ δὲν εἶναι ὑπερβολή, διότι καὶ στὴν μουσικὴ οἱ φθόγγοι καὶ αἱ μελωδίαις ἐνεργοῦν κατὰ παρόμοιον τρόπον. Μεταφέρετε τὲς ἀκολουθίαις ἢ τὲς ἔννοιαις τῶν κειμένων μας εἰς τὴν ἀγγλικὴν μέσα στοὺς ναοὺς καὶ τότε θὰ παρατηρήσετε μεγάλη παραλλαγή στὰ θρησκευτικὰ συναισθήματα ποὺ προκύπτουν. Αὐτὸ γίνεται πειὸ φανερό, ὅταν στὸν νοῦν μας δὲν μεταφράζουμε ἀπ' τὴν γλῶσσα αὐτὴν στὴν ἑλληνικὴ κι' ἀφήνομε ἄμεσο τὴν ἐπίδρασι. Τὸ ζήτημα τῆς προσλήψεως βρίσκεται πολὺ κοντὰ σ' ἐκεῖνο ποὺ θὰ προκύψῃ ἀπ' τὸ συναίσθημα. Ἡ πρόσληψις πάλιν εἶναι σχετικὴ καὶ μὲ τὴν ὑφισταμένη διάπλασι τοῦ χαρακτήρός μου. "Ὅταν ὁ κινέζος προσλαμβάνῃ τὴν ἔννοια τοῦ Θεοῦ ἀφήνει ἀπ' τὸν ψυχικό του πῆδακα νὰ ἀναθλύσουν εἰδικὰ συναισθήματα, ποὺ διαφέρουν ἐκείνων τοῦ μωαμεθανοῦ ἢ τοῦ νορμανδοῦ. Καθένας συνέλαβε

τήν ἔννοια σύμφωνα με τές παραστάσεις μέσα στές ὁποῖες ἐσχηματίσθη. Ἄς μὴ χαρακτηρισθῆ αὐτὴ ἢ γνώμη ἐπαναστατικὴ γιατί κάλλιστα ἐρμηνεύεται ἀπ' τὸ «πεπερασμένο» τοῦ ἀνθρώπου. Τολμῶ δὲ νὰ πῶ, ὅτι ὁ χριστιανισμὸς, ἂν ἔμενε μέσα στὸν ἰουδαϊσμὸ καὶ δὲν χρησιμοποιοῦσε τὴν ἑλληνικὴ γλῶσσα ἀλλὰ τὴν ἰουδαϊκὴ, δὲν θὰ ἔφθανε στὴν σημερινὴ πληρότητα ἐκφράσεώς του, διότι αὐτὴ δὲν ἔχει τὸν πλοῦτον καὶ τές λεπτεπίλεπτες περιγραφικὲς ἰκανότητες τῆς πρώτης.

Ἄς ἔλθουμε ὅμως σὲ σὰς καὶ πάλιν, ἀγαπητοὶ νέοι. Γιὰ σὰς, ποὺ εἶπαμε ὅτι ἡ θρησκευτικὴ ψυχρὸσύνθεσί σας ἀνεπτύχθηκε μέσα σὲ εἰδικὰ πλαίσια, ἢ ζημία θὰ εἶναι τρομερὴ κι' ἀκόμα πειδὸ μεγάλη γιὰ τὴν Ἐκκλησίαν, ἂν ἀλλάξῃ ἢ γλῶσσα. Ὡστε τὸ ζήτημα εἶναι ὄχι πῶς θὰ ἰκανοποιήσω μιὰ ἰδιοτροπία ἢ ἓνα «πιστεύω», ποὺ ἀνεπήδησαν μέσα ἀπ' τὴν ἐπιθυμία μου νὰ τὰ ἔχω ὅλα εὐκόλα καὶ ἔτοιμα, ὅπως τὰ θέλω, τὰ ἀντιλαμβάνομαι ἢ θέλω νὰ τὰ μετατρέψω ἐγώ, ἀλλὰ τί εἶναι συμφέρον γενικῶς γιὰ τὴν Ἐκκλησίαν μου καὶ μερικῶς γιὰ μένα, σύμφωνα με τὴν ἱστορίαν, τὴν συντηρητικότητά, τές ἀνάγκες τῆς Ἑλληνικῆς Ὀρθοδόξου Ἐκκλησίας μας ἐν Ἀμερικῇ. Τές ἀνάγκες ποὺ ἄλλες εἶναι φανερὲς κι' ἄλλες δὲν προσπίπτουν στὴν ἀντίληψί μου, γιατί δὲν ἔχω τὴν εἰδικότητα, τὸν χρόνον ἢ τὴν εὐκαιρίαν νὰ τές γνωρίσω. Πρέπει δὲ νὰ σταθῶ μέσα στὸν ἄμεσο κύκλο μου, γιατί ἂν θελήσω νὰ πλατύνω τὸν κύκλο καὶ τὴν κρίσι μου στὸ ἐκκλησιαστικὸ μου ζήτημα, θὰ πρέπει νὰ τὸ κάνω καὶ σ' ἄλλα θέματα καὶ τότε θὰ σπάσω πολλὰς γραμμὰς ὁρίων, ποὺ θὰ μὲ φέρουν ὡς τὸν κοσμοπολιτισμὸ καὶ δὲν ξεύρω πόσες ἄλλες ἀρνήσεις καὶ ὑπερακοντίσεις τραγικῆς. Ὅταν ἔτσι ἐκτιμῶ τὰ πράγματα τότε ὄχι μόνον θὰ ἐκτιμῶ τές σκοπιμότητες τῆς ἑλληνικῆς γλώσσης εἰς τὴν θείαν λατρείαν, ἀλλὰ καὶ θὰ προσπαθῶ νὰ τὴν μάθω, ἀφοῦ τόσες ὑπηρεσίαι προσέφερε, προσφέρει καὶ θὰ προσφέρει.

Πρὸ ἡμερῶν ἑφημερίς τῆς Ἀμερικῆς, παίρνοντας ἀφορμὴν ἀπὸ προσλαλιά ποὺ ἔγινε σὲ ἐπίσημο Συνέδριον μετὰ τὴν συμμετοχὴν καὶ Εὐρωπαίων, ἔκανε πολὺ δυνατὰς συστάσεις γιὰ τὴν ἀναβίωσιν τῶν ἑλληνικῶν κλασσικῶν σπουδῶν εἰς τὰ Πανεπιστήμια. Ἡ προσλαλιά ἔγινε στὴν ἀγγλικὴν μετὰ λέξεις ποὺ ἔχει στρατολογήσει ἢ τελευταία ἀπ' τὴν ἑλληνικὴν. Καὶ ἡ ἑφημερίς μετὰ κάποιαν λεπτὴν ζηλοτυπία θυμίζει στοὺς ἀναγνώστὰς τῆς τὴν ἰκανότητα ποὺ ἔχουν ἄλλοι λαοὶ νὰ διατυπώνουν μετὰ ἀνώτερον λεξιλόγιον καὶ ἀκρίβειαν σκέψεις καὶ νοήματα. Ἐννοοῦσε τὸν ἑλληνικὸν λαὸν μαζὺ μετὰ τοὺς ἄλλους. Αὐτὰ εἶναι μαθήματα γιὰ ὅλους μας.

Βέβαια ἡ Ἐκκλησία μας χρησιμοποιεῖ τὴν ἀγγλικὴν ἐκεῖ ποὺ εἶναι ἀπαραίτητη γιὰ τοὺς γνωστοὺς λόγους. Ἐκεῖ ποὺ ἀληθινὰ

ἐξυπηρετεῖ τές ἀνάγκες τῆς Ὀρθοδοξίας καὶ τῆς θρησκευτικῆς διαπαιδαγωγήσεώς μας, ὄχι ὅμως νευροσπαστικά, ἀλλὰ συγκρατημένα. Τὸ κήρυγμα στοὺς πειδὸ πολλοὺς τῶν ναῶν μας γίνεται καὶ στὴν ἀγγλικὴν. Διαλέξεις κι' ἐκπομπὲς τηλεοράσεως καὶ ραδιοφώνου καὶ κείμενα καὶ βοηθητικὰ βιβλιάρια κι' ἐγκύκλιοι κι' ἀλληλογραφία καὶ διδασκαλία εἰς τὰ κατηχητικά, γίνονται καὶ εἰς τὴν ἀγγλικὴν. Τόσο ὅμως.

Τὸ ξεύρετε ὅτι ἀκόμη ἡ ἀγγλικὴ δὲν ἔχει λέξεις γιὰ νὰ ἀντικαταστήσῃ ὄρους καὶ ἔννοιαι τῆς Θεολογίας μας; Τὸ ξεύρετε ὅτι σὲ πολλὰ ἀγγλικά θρησκευτικὰ κείμενα χρησιμοποιοῦνται αὐτούσιαι αἱ ἑλληνικὲς λέξεις, γιὰ νὰ ἀποδοθῇ αὐτὸ ποὺ ὁ συγγραφεὺς θέλει νὰ πῇ, ἢ νὰ μεταφέρῃ ἀπὸ πατερικὸ κείμενον καὶ τὴν φιλοσοφίαν; Ποιὸς ὁ λόγος ὅμως νὰ μακρυγορήσω περισσότερον στὸ ζήτημα αὐτό;

Θὰ κλείσω τές γραμμὰς αὐτὰς μετὰ κάτι ποὺ συνέβη σὲ κάποιαν πόλιν μὲν πρὸ ὀλίγου καιροῦ. Ὁ κυβερνήτης τῆς Πολιτείας ἦλθε προσκεκλημένος σ' ἓνα ἐπίσημον τραπέζιν μιᾶς Κοινότητος. Ἄρχισε τὸν λόγον του μετὰ δυὸ φράσεις ἑλληνικῆς, ποὺ τίς εἶχε γραμμέναι σ' ἓνα χαρτί. Μόλις τὸν ἄκουσαν οἱ ὁμογενεῖς ξέσπασαν σὲ χειροκροτήματα. Ποιοὶ ὅμως νομίζετε ἔχειροκρότησαν περισσότερον; Οἱ νέοι . . . Πιστέψατέ το. Οἱ νέοι. Ἦταν κάτι αὐθόρμητον. Ἦσαν πολλοὶ νέοι σ' ἐκεῖνον τὸ συμπόσιον. Μετὰ ῥωτᾶτε τί θὰ πῇ αὐτό; . . . Θὰ πῇ ὅτι οἱ νέοι ἀγαποῦν τὴν ἑλληνικὴν γλῶσσαν. Ἄλλ' ἢ νεότης χρειάζεται πολλὴν ὑπομονήν, ἐπιμονήν καὶ κατανόησιν. Καὶ κάτι ἄλλο. Σύστημα. Χρειάζεται καὶ διαρκὴν προσπάθειαν καὶ ἀνοιγμα τῆς καρδιᾶς τῆς μετὰ τὴν ἀγάπην. Πόσοι νέοι στὴν Ἑλλάδα δὲν θέλουν νὰ μάθουν γράμματα . . . Ἔτσι κι' ἐδῶ θὰ βρεθοῦν πολλοὶ ποὺ δὲν ἀγαποῦν τὰ ἑλληνικά. Εἶπα . . . Μιλήσατε καὶ σεις. Λατρεύουμε ὅλοι τὴν ἀγγλικὴν. Λατρεύουμε ὅμως ὅλοι καὶ τὴν ἑλληνικὴν. Μοῦ εἶπαν ἑλληνόπουλα ποὺ ἔγιναν ἰατροὶ καὶ δικηγόροι: Τὸ μεγαλεῖτερον ἐμπόδιον ποὺ βρῆκα, ὅταν πρωτάρχισα στὸ στάδιόν μου ἦταν ἡ ἀγνοία τῆς ἑλληνικῆς. Μὴ ζητᾶτε τοὺς λόγους, ἀλλὰ πιστέψατέ με. Τί θὰ ὠφελήσῃ παραπάνω νὰ σὰς δώσω λεπτομέρειαι; Τώρα τὴν ἔμαθα. Καυχῶμαι γι' αὐτό. Αἰσθάνομαι νὰ ἔχω τέσσαρες φτεροῦγες. Εἶμαι εὐτυχής. Τὴν χρησιμοποιῶ μάλιστα καὶ ὅταν μιλῶ σὲ Σωματεία μας. Τοὺς λέγω καὶ τὴν ἱστορίαν μου καὶ τὰ πλεονεκτήματα ποὺ ἀπέκτησα μετὰ τὸ νὰ τὴν μάθω. Αὐτό, παιδιὰ μου, συνέβη γιατί τὸ ζήτημα τῆς γλώσσης τὸ εἶδαν οἱ νέοι αὐτοὶ καὶ ὡς ἀνάγκην, καὶ ὡς προϋπόθεσιν πολλῶν ἐπιτυχιῶν καὶ χαρᾶς μαζὺ μετὰ τὴν ἄλλη του σοβαρὰ πλευρά. Ἄλλοι νέοι μοῦ εἶπαν, πῶς ντράπηκαν φοβερά, ὅταν οἱ καθηγηταὶ τοὺς στὰ Πανεπιστήμια

τούς ρωτούσαν για την έννοια ελληνικῶν λέξεων καὶ δὲν τὴν ἤξευραν. Στὸ τέλος τὴν ἐρμηνεῖα τὴν ἔδιναν οἱ καθηγηταί. Τὴν ταπεινώσιν τὴν δοκίμαζες, σὺ νέε.

Νέε! Πολλοὶ πρὶν ἀπὸ σένα ὄχι μόνον ἔμαθαν ἑλληνικά, ἀλλὰ καὶ βοήθησαν νὰ εἰσαχθῇ ἡ γλῶσσα στὰ Πανεπιστήμια καὶ τὰ γυμνάσια τῆς Ἀμερικῆς. Τὸ ἔκαμαν ἀπὸ ἀγάπη στὴν χώρα τῆς γεννήσεώς των. Ἡ Ἐκκλησία σου εὐχεται νὰ κάνης καὶ σὺ τὸ ἴδιο. Ἄν δὲν μπορέσης νὰ ἐπιτύχης αὐτό, τότε βοήθησε νὰ γίνῃ ἡμερήσιο ἑλληνικὸ σχολεῖο στὲς Κοινότητές μας, νὰ γίνουν θερινές κατασκηνώσεις ποὺ νὰ διδάσκουν τὴν γλῶσσα αὐτῆ τοῦ Ὀμήρου καὶ τοῦ Αἰσχύλου. Ἄν καὶ σ' αὐτὸ ὑστερήσης, τότε βοήθησε τὸ ἀπογευματινὸ σχολεῖο. Ἐπὶ τέλους μάθε σὺ νὰ μιλάς ἑλληνικά. Πολὺς τότε φωτισμὸς θὰ ἀπλωθῇ μπροστά σου, στὴν ψυχὴ σου, στὸν νοῦ σου, στὸν κύκλο σου, στὴν οἰκογένειά σου, ποὺ ἔχεις ἢ θὰ κάνης. Ξεύρεις δυὸ γλῶσσες; Ἐχεις διπλᾶ ἐνισχυμένη τὴν προσωπικότητά σου. Εἶναι ἢ μιὰ ἀπ' αὐτὲς ἑλληνική; Τότε ἔχεις τὸ μέσο νὰ ἐπικοινωνῆς μὲ τὴν σοφία τῶν αἰώνων. Τί λέεις; Ὁ ἀρχίσης τὴν δοκιμή;

## Νέε: Σὺ καὶ ἡ Ἑλληνικὴ Ὁρθόδοξος Οἰκογένεια

Ἄν πάρουμε ἓνα ἀμερικανόπουλο καὶ τὸ στείλουμε νὰ ζήσει μέσα σὲ μιὰ οἰκογένεια Λαπῶνων θὰ δοῦμε ὅτι δὲν θὰ εἶναι εὐτυχισμένο, γιατί οἱ Λάπωνες ἔχουν δικό τους τρόπο ζωῆς, ποὺ δὲν συμφωνεῖ μ' ἐκεῖνον μέσα στὸν ὁποῖον ἔζησε καὶ ἀνεπτύχθη τὸ ἀμερικανόπουλο. Ἄν πάρουμε ἓνα ἑλληνόπουλο καὶ τὸ βάλουμε μέσα σὲ μιὰ ἰρλανδικὴ οἰκογένεια ἢ γερμανικὴ, θὰ ἀντιληφθῇ ἀμέσως τὴν διαφορὰ τοῦ περιβάλλοντος καὶ θάλλθῃ ἢ στιγμὴ ποὺ θὰ στενοχωρηθῇ. Γιατὶ κάθε φυλὴ ἔχει τὰ ἴθι καὶ τὰ ἔθιμά της. Ὁ θεσμὸς τῆς οἰκογενείας φυσικὰ εἶναι ἱερὸς καὶ θεωρεῖται ὡς ἡ βάσις τῆς καλῆς κοινωνίας. Καθὼς δηλαδὴ στὸ φυτῶριο μέσα στὸ ὁποῖο ἀναπτύσσεται τὸ φυτό. Ἡ καλὴ οἰκογένεια εἶναι ἡ ἐγγύησις γιὰ τὴν καλὴν κοινωνία. Αὐτὸ ὅμως δὲν ἐμποδίζει τὴν μιὰ οἰκογένεια νὰ διαφέρῃ ἀπ' τὴν ἄλλη σ' εὐάριθμα σημεία, ἡθῶν, ἐθίμων καὶ νοοτροπίας. Ὅλοι δὲν πλησιάζουν μὲ τὸν ἴδιο τρόπο τὸ σημεῖο αὐτὸ ἢ τὸ ἄλλο. Αἱ παραλλαγές εἶναι τὸ πειὸ σύνηθες φαινόμενο στὴ ζωῆ. Εἶναι λοιπὸν φυσικὸ νὰ μὴ βρίσκω εὐρυχωρίαν κινήσεων κι' εὐχάριστον προσαρμογὴν σ' ὅλες τὲς οἰκογένειες ἐξ ἴσου.

Μπορεῖ ὅλοι νὰ εἴμαστε ἀγαπημένοι στὴν Ἀμερικὴ. Κάθε ὅμως οἰκογένεια διατηρεῖ μερικὰ ἢ πολλὰ γνωρίσματα τοῦ τόπου τῆς καταγωγῆς της. Κι' ἀντίστροφα. Κάθε οἰκογένεια δὲν ἔχει ἀπαραιτήτως καὶ κάτι ἀπ' τὸν τόπο ἀπ' ὅπου προῆλθε, ὅμως μπορεῖ νὰ διαφέρῃ ἀπ' τὴν ἄλλη. Ἀκόμα κι' ἂν ἓνας γιὰγκης ἀπ' τὴν Νέα Ὑόρκη πάγῃ νὰ κατοικήσῃ μαζὺ μὲ μιὰ οἰκογένεια τοῦ Τέξας ἢ τῆς Ὀκλαχόμας θὰ στενοχωρηθῇ ἀπ' τὴν νοοτροπία ἢ τὰ ἔθιμα ποὺ θὰ συναντήσῃ. Κι' αὐτὸ πάλιν θὰ ἐξαρτηθῇ κι' ἀπὸ τὸν χαρακτήρα. Κάθε τι λοιπὸν ποὺ εἶναι διάφορο ἀπ' ἐκεῖνο ποὺ συνηθίσσαμε φέρνει κάποιον εἶδος στενοχωρίας, προξενεῖ θλίψη καὶ μερικὲς φορὲς καὶ δυστυχία. Τὸ ἄκουσα καὶ τὸ εἶδα αὐτὸ σὲ μεγάλο ἀριθμὸ περιπτώσεων. Τὸ συμπέρασμα λοιπὸν ποὺ βγαίνει εἶναι ὅτι πρέπει νὰ κρατηθοῦμε μέσα στὴν ὁμοιογένεια τῆς ἑλληνικῆς οἰκογενείας, ποὺ δίνει τὴν μεγαλείτερη πιθανὴ εὐτυχία. «Παποῦτσι ἀπὸ τὸν τόπο σου κι' ἄς εἶν' καὶ μπαλωμένο». Τὸ εἶπαν κι' οἱ δικοὶ μας ἀρχαῖοι μ' ἄλλον τρόπον: «Ἡ ἔξις δευτέρα φύσις».

Δὲν ἐπιθυμῶ ν' ἀνοιχθῶ πολὺ στὸ θέμα αὐτό, γιατί τότε θὰ ἀναγκασθῶ ν' ἀναφερθῶ σὲ μερικὰ βιβλία ποὺ μιλοῦν γιὰ μικτοὺς γάμους καὶ τὴν ἀποτυχία μεγάλου ποσοστοῦ των, λόγω τῆς ἀνομοιότητος μεταξὺ συνηθειῶν, νοοτροπίας, ἐθίμων τῶν οἰκογενειῶν, ἀπ' τὲς ὁποῖες προήλθαν «οἱ συναφθέντες εἰς γάμου κοινωνίαν». Εἶναι ὀξὺ τὸ θέμα αὐτὸ καὶ πρέπει νὰ ἐξετασθῇ σὲ χωριστὴ μονογραφία ὠριμα καὶ πολὺ διεξοδικά. Μᾶς φθάνει τόσο τώρα γιὰ νὰ φανῇ ὅτι μὲ πολλὴ σοβαρότητα πρέπει νὰ δεχώμαστε τὲς ὑποδείξεις τῆς πείρας, ποὺ ρίχνει μέσα στὰ προβλήματα μᾶς αὐτὴ ἢ διαφορὰ προελεύσεως, καταγωγῆς καὶ συνηθειῶν. Τί ὅμως πόρισμα θὰ μπορούσε νὰ βγάλῃ ἕνας ἐρευνητὴς κι' ἀπ' τὴν σφοδρὴ ἀντίθεσι σὲ μερικὲς περιοχὲς μεταξὺ μαύρων καὶ λευκῶν; Εἶναι τοῦ δέρματος μόνον τὸ χρῶμα ποὺ προκαλεῖ τὴν φανατικὴ ἀντίδρασι ἢ εἶναι καὶ ἡ ἀνατροπὴ καὶ τῆς οἰκογενείας ὅλη ἢ ἠθικὴ, κοινωνικὴ καὶ παραδοσιακὴ εἰκόνα, μέσα στὴν σκηνὴ τῶν ὀξυτάτων αὐτῶν ἀντιθέσεων, ποὺ χωρίζουν τοὺς ἀνθρώπους σὲ τέτοιες ἐμφατικὲς παρατάξεις; Ἀσφαλῶς καὶ τὰ δύο. Πειὸ πολὺ ὅμως τὸ δεύτερο. Σ' αὐτὸ ὁ χωρισμὸς παίρνει τὸ βάθος του. Κι' ἐκεῖ κυρίως πρέπει νὰ καθαρισθοῦν χριστιανικὰ τὰ ζητήματα. Γίνεται πολὺ φανερὸ ὅμως, ὅτι ὑπάρχει τὸ ζήτημα κυρίως, γιατί ὑπάρχουν αἱ διαφορὲς ποὺ ἐτόνισα. Καὶ τὲς ἐτόνισα γιατί ἤθελα ν' ἀποδείξω τὴν θέσι ποὺ πῆρα στὲς διαφορὲς τῶν οἰκογενειῶν.

Ἀπὸ τὴν αὐγὴ τῆς ἀνθρωπίνης ἱστορίας σπουδαῖος παράγων ὑπῆρξε αὐτὴ ἡ κληρονομία τῶν παραδόσεων τῆς οἰκογενείας. Θυμηθῆτε τὴν παλιὰ Σκωτία, τὴν Ἀγγλία, τὴν Γαλλία, τὴν Ἰταλία καὶ τόσα ἄλλα κράτη. Ἀκόμα καὶ μέσα σ' ἕνα ὁμοίομορφο κράτος ὁ τρόπος τοῦ σκέπτεσθαι, τὸ οἰκογενειακὸ ὄνομα, τὰ ὑποτιθέμενα προνόμια, ἡ κληρονομία τῶν οἰκογενειακῶν παραδόσεων ἀποτελοῦσαν *modus vivendi*. Προκαλοῦσαν ἀνταγωνισμοὺς σκληροὺς καὶ πεισματῶδεις, συγκρούσεις, ἐπαναστάσεις καὶ ταραλαιπωρίες, γιὰ τοὺς βασιλικοὺς οἴκους καὶ τὰ ἔθνη. Τόσος δυνατὸς παράγων εἶναι ἡ οἰκογένεια. Βέβαια ἡ συνήθεια ἔχει μεγάλη ἀπορροφητικὴ ἰκανότητα στὸ νὰ σβύσῃ τὲς μεγάλες ἀντιθέσεις καὶ ἀντινομίες. Ὅχι ὅμως τόσο ὅσο νὰ ἐξαλείψῃ ριζικὰ τὰ ἴχνη ἑνὸς κληρονομικοῦ γνωρίσματος. Μπορεῖ νὰ τὸ κοιμίσῃ. Ἀλλὰ θὰ βρεθοῦν πολλὲς ἀφορμὲς ποὺ μπορεῖ νὰ τὸ ξυπνήσουν αὐτὸ ποὺ κοιμήθηκε. Τὸ λέγει ἄλλωστε καὶ ἡ Παιδαγωγικὴ. Ἐπειδὴ δὲ αἱ ἀφορμὲς αὐτὲς εἶναι μέρος τοῦ καθημερινοῦ περιεχομένου τῆς ζωῆς μπορεῖτε νὰ ἀντιληφθῆτε τοὺς κινδύνους καὶ τὲς ἀντιδράσεις τῆς ψυχῆς καὶ τῆς ζωῆς, ποὺ δοκιμάζομεν διαρκῶς ἐξ αἰτίας των.

“Ὅσο λοιπὸν κι' ἂν ὑπάρξουν μερικοὶ ποὺ δὲν θὰ προσέξουν τὴν ἐλληνικὴ οἰκογένεια, σεῖς δὲν θὰ τοὺς ἀκολουθήσετε στὴν σφαλερὴ τους αὐτὴ πορεία. Γιατί αὐτὸ ποὺ κάνουν δὲν εἶναι οὔτε ἔξυπνο, οὔτε εὐγενικό. Σεῖς, παιδιὰ μου, εἰσθε ἔξυπνοι γιατί εἰσθε καὶ εὐγνώμονες. Εἰσθε εἰλικρινεῖς καὶ πρὸς τὸν ἑαυτὸν σας καὶ πρὸς τὸ παρεθὸν σας. Δὲν ὑπάρχει τελειότερο πρᾶγμα ἀπ' τὴν εὐγνωμοσύνη καὶ τὴν εἰλικρίνεια, γιατί ἀπορρέουν ἀπ' τὴν ἀγάπη καὶ τὴν πίστι στὸν Θεό. Εἶναι ἀρετὲς αὐτὲς ποὺ κάνουν τοὺς δυνατοὺς ἀνθρώπους. Εἰσθε δὲ εἰλικρινεῖς, γιατί θέλετε ν' ἀσφαλίσετε ἔτσι καὶ τὸν ἑαυτὸ σας.

Οἱ λαοὶ δὲν ἀλλάσσουν εὐκόλα. Κι' ὅταν ἐπιμένουν νὰ ἐμφανίζονται πῶς εἶναι ἄλλοι ζημιώνουν τὴν θέσι τους, προκαλοῦν τὴν θυμηδία καὶ περιγελοῦν τὴν νοημοσύνην τους. Οἱ λαοὶ ἐξελλίσσονται μονάχα. Ἐξέλιξις ὅμως δὲν σημαίνει ὅτι ἐξαφανίστηκαν τὰ βασικὰ χαρακτηριστικά. Ἔτσι καὶ σεῖς κᾶτι μικρὸ ἢ μεγάλο ἔχετε ἀπ' τὴν φυλὴ καὶ πρὸ παντὸς ἀπὸ τὴν οἰκογένειά σας, ποὺ ἐπὶ χιλιετηρίδας μεταβιβάζει διαδοχικὰ τὰ ὠραῖα ἰδανικὰ τοῦ ἀνθρώπου καὶ τῆς σεμνότητος.

“Ὅσο βλέπω τὰ παιδιὰ μᾶς τόσο βλέπω σὰν σὲ καθρέφτη τοὺς γονεῖς των. Αἱ ὁμοιότητες εἶναι πολὺ μεγάλες. Κι' αὐτὸ ἀποτελεῖ τίτλο τιμῆς. Ἄν οἱ νέοι ἐπέτυχαν ἴσως ν' ἀπαλλαγοῦν ἀπὸ τυχὸν ἐλαττώματα τῶν γονέων τους αὐτὸ εἶναι ἀκόμη πειὸ μεγάλη τιμὴ καὶ ἔνδειξις τῶν μεγάλων ἀξιών ποὺ ἔχει ἡ ἐλληνικὴ οἰκογένεια. Δὲν σημαίνει ὅμως καὶ ὅτι ἠλλαξαν ὀλότελα. Συνεχίζουν τὰ χαρακτηριστικά τῆς φυλῆς των, ποὺ πάντα ἐπεδίωκε τὸ ἀνώτερο, τὴν πληρότητα τοῦ ἀγαθοῦ. Αὐτὸ μπορεῖ νὰ τὸ βεβαιώσῃ κι' ἡ ἀνθρωπολογία, ἀλλὰ καὶ ὀλίγη παρατηρητικότης. Ἐπειδὴ δὲ ἡ Ἀμερικὴ δὲν θέλει ν' ἀλλάξουμε, ἀλλ' ἀπλῶς ν' ἀναπτυχθοῦμε στὸν ὕψιστο καὶ πειὸ τελειοποιημένο βαθμὸ τῶν παραδόσεών μας, ὥστε κάποτε νὰ πάρῃ ἀπ' αὐτὲς τὸ ἀπόσταγμα καὶ ἐνώνοντάς το μὲ τὸ ἀπόσταγμα τῶν τελειοποιημένων συνηθειῶν τῶν ἄλλων ἐθνικοτήτων, νὰ παρουσιάσῃ τὸν πειὸ φωτεινὸ πολιτισμὸ ὅλων τῶν αἰώνων, ἀντιλαμβάνεσθε ὅτι ἡ ἀγάπη πρὸς τὴν ἐλληνικὴν ὀρθόδοξον οἰκογένειαν εἶναι ὑποχρέωσις καὶ καθήκον πρὸς τὴν Ἀμερικὴν.

Γυρίζω τὴν σκέψι μου στὰ μαῦρα χρόνια τῆς σκλαβιάς τῆς Ἑλλάδος. Ἡ Ἐκκλησία τότε, ὅπως καὶ τώρα, ἦταν ἀκοίμητος φρουρός. Ἄλλ' ἡ οἰκογένεια παρ' ὅλα τὰ δεινοπαθήματά της στάθηκε γεμάτη ἀγιότητα, ἡρωϊσμὸ κι' ἀξιοπρέπεια, ἡ μεγάλη μονὰς ἀντιδράσεως εἰς τὴν ἀφομοίωσιν. Συνειργάσθη μὲ τὴν Ἐκκλησίαν, τὸ μεγάλο στήριγμά της, μὲ τὴν συντηρητικότητά καὶ τὴν παράδοσι, στὸ ἀνοιγμα τῶν ἠθικῶν χαρακωμάτων, ποὺ δὲν

θά ἄφηναν τὴν ἐχθρική καὶ καταστροφική ἐπίδρασι, νὰ περάσῃ καὶ νὰ διαλύσῃ. Εἶχε δυνατὴ πίστι. Ποιά; Νὰ αὐτὴ ἡ οἰκογένεια γιὰ τὴν ὁποία μιλοῦμε. Ἡ οἰκογένεια ποὺ γέννησε ὄλα τὰ ἔπη τῆς ἱστορίας μας. Τὸ θρησκευτικὸ συναίσθημα εἶναι πολὺ βαθειὰ τοποθετημένο μέσα στὴν οἰκογένεια αὐτὴ. Μὲ τέτοια πολύτιμα στοιχεῖα πῶς καὶ γιατί νὰ χαθῆ; Θὰ εἶναι σὰν μιὰ ἀποφράδα ἄλωσις καινούργια γιὰ τὴν βασιλεύουσα τιμὴ τῆς φυλῆς μας. Τὴν χτύπησαν πολλὲς θλίψεις καὶ πένθιμα ρεύματα αἰσθημάτων. Τὰ δράματά της ὁ πειὸ μέγας τραγωδὸς δὲν μπορεῖ νὰ τὰ περιγράψῃ. Ἦταν ὅμως τὸ ἔνδοξο, τὸ γεμᾶτο δύναμι καὶ θυσία καὶ ἐποποιῖα παρελθόν ποὺ τὴν συνῴδευε καὶ τῆς ἔδιδε τὰ ἐπιχειρήματα, γιὰ νὰ στηρίξῃ τοὺς κλονισμούς της. Κι' ἔδωσε παιδιὰ ποὺ μὲ τὴν γενναιοφροσύνη τους, τὸν ἡρωϊσμό καὶ τὴν κοσμιότητά τους κατέπληξαν τὸν κόσμον. Μέσα στὴν σκλαβιά μπορεῖ νὰ βγῆ τίποτε μεγάλο; Μάλιστα. Ὅταν πρὸ παντὸς ἡ σκλαβιά καταυγάζεται ἀπὸ τέτοιο παρελθόν. Ὅταν μέσα στὴν οἰκογένεια ὑπάρχουν τέτοια εὐλογημένα αἰσθήματα καὶ βασιλεύῃ τέτοια ἀρετὴ, σὰν τὴν ἑλληνική. Τότε πάντοτε στήνονται ἀψίδες κι' ὑπάρχει κοινωνικὴ υἰεία. Τὰ λέγουν αὐτὰ οἱ παποῦδες στὰ ἐγγόνια καὶ τὰ ἐγγόνια ὅταν γίνουν παποῦδες. Καὶ δὲν εἶναι πειὰ τότε παραμύθια αὐτὰ. Εἶναι ἀλήθειες ποὺ ἀνασταίνουν συνειδήσεις ἔθνῶν καὶ δίνουν ἐλπίδες γλυκὲς στὸν κόσμον.

Σὰς δόθηκε καὶ σὰς πολλὲς φορὲς ἡ ἀφορμὴ νὰ θαυμάσετε τὴν Ἑλλάδα. Ἡ δυνατὴ οἰκογένεια εἶναι ποὺ κάμνει μέγαρα κι' ἀκατάλυτα τὰ ἔθνη καὶ τὰ σώζει, ὅπως ἐκείνην . . . Τὸ ἀντίθετο ἐκφυλίζει, ὅσο κι' ἂν εἶναι ἀφθονος ὁ γύρω πλοῦτος. Μὲ χωρὶς δυνατὴ οἰκογένεια ἴσως νὰ ὑπάρχη πολιτισμός, ἀλλὰ δὲν ὑπάρχει καλλιεργημένη κοινωνία.

Ἡ οἰκογένειά σας λοιπὸν εἶναι δυνατὴ. Ἄκουσα γερουσιастὰς καὶ δικαστὰς νὰ τὸ λένε. Εἶδα νὰ ἐκδηλώνουν τὴν ἐκτίμησίν τους, ἀλλὰ καὶ τὴν ἱκανοποίησίν τους, γιατί ἐμεῖς ἐδῶ ἔχουμε τὸ πειὸ ἐλάχιστο ποσοστὸ ἐγκληματικότητος. Αὐτὸ εἶναι ἕνας ὕμνος γιὰ τὴν ἑλληνικὴ ὀρθόδοξη οἰκογένεια. Γιατὶ πρὸ παντὸς ὀφείλεται στὴν ἀρετὴ της αὐτό. Στὰ καθαρὰ καὶ τίμια αἰσθήματά της. Ἡ οἰκογένεια αὐτὴ εἶναι ἡ ἀδαμαντοστόλιστη κυψέλη, ποὺ φυλάττει τὸ μέλι τῆς ἀγάπης, τῆς τιμῆς, τῆς εὐπρεπειᾶς καὶ τῆς ἀξιοπρεπειᾶς. Καὶ ἀφοῦ ἔδωσε ἡρώας, προφύλαξε τὰ ἦθη, κι' ἔσωσε τὴν φυλὴ μας εἶναι δυνατὸν νὰ μὴ τὴν κρατοῦμε πάντα μπροστὰ μας, στὸν στοργικὸ μας λογισμό, γιὰ νὰ τὴν προφυλάσσουμε ἀπ' τὰ ἀγκάθια καὶ τοὺς τριβόλους, ποὺ θὰ συναντήσῃ μέσα στὸ δρόμο της τὸν τραχὺ; Ἐχουμε τόση περηφάνεια γι' αὐτὴν. Εἶναι ἡ βᾶσις, τὸ παλάτι καὶ τὸ φρούριό μας. Ὅσο ἀπο-

μακρυνόμαστε ἀπ' τὰς βᾶσεις μας κι' ὅσο ἀφήνουμε ἀκάλυπτο τὸ φρούριό μας αὐτό, τόσο κι' ὁ κίνδυνος μεγαλώνει νὰ μᾶς ἀρπάξουν αἱ γεμᾶτες ἀπὸ φλόγες γλώσσες τοῦ ἐκφυλισμοῦ, νὰ διαλυθοῦμε, νὰ πονέσουμε. Ἀπ' αὐτὴ τὴν οἰκογένεια βγῆκες καὶ σύ, νέε, καὶ μαζὺ κι' ὄλες αἱ ἱκανότητες κι' αἱ δόξεις σου.

Θυμᾶμαι μιὰ νέα κόρη. Ἔλεγε κάποτε στὰς φίλες της. Ὅταν ἐγὼ κάνω οἰκογένεια δὲν θὰ μεγαλώσω τὰ παιδιὰ μου ἔτσι ὅπως μὲ μεγάλωσαν ἐμένα οἱ γονεῖς μου. Μεγάλια λόγια ποὺ δὲν θὰ πρεπε νὰ καταλογισθοῦν. Ὡρες κι' ὠρες ἔχει ὁ ἄνθρωπος. Σὲ λίγο καιρὸ παντρεύθηκε ἡ κόρη κι' ἔφερε στὸν κόσμον τὸ πρῶτό της παιδί. Στὸ σπίτι, στὸν περίπατο ἢ στὴν Ἐκκλησίᾳ, ὅταν μιλοῦσε στὸ παιδί της, θαρρεῖ κανεὶς πῶς σὲ ὕφος, προφορὰ καὶ μορφοσμο μιμῶταν τὴν μητέρα της. Τόση ὁμοιότης καὶ τόση ἀντιγραφὴ. Μιλοῦσε μὲ τὸν ἴδιο τρόπο, ποὺ τῆς μιλοῦσαν οἱ γονεῖς της, ὅταν αὐτὴ ἦταν μικρὴ. Ὅλα ἴδια. Ἡ μόνη διαφορὰ ποὺ θάβλεπε ἦσαν αἱ πειὸ κανονικὲς ὠρες ποὺ ἔβαζε τὸ παιδί νὰ κοιμηθῆ, ἢ διαίτά του καὶ ἡ ἀνάγνωσις τῶν παραμυθιῶν μέσα ἀπὸ καλλιτεχνημένα ψιλὰ βιβλιάρια, ποὺ ἀντικατέστησαν τὰ παραμύθια τῆς μητέρας ἢ τῆς γιαγιάς. Καὶ τί, ἦταν τὸ πρῶτο παιδί. Στὰ ἄλλα ἴσως θὰ ἔφευγαν κι' αἱ πολυτέλειες. Ἡ κόρη ἤθελε νὰ γίνῃ διάφορη ἀπ' τὴν μητέρα της κι' ἦταν τόσο ὁμοια στὸ τέλος! Τί διακρίνουμε σ' αὐτό; Ὅτι ὅταν εἴμαστε μακρὰ ἀπ' τὴν εὐθὺνὴν λέμε πολλὰ. Ὅταν ὅμως γίνουμε ὑπεύθυνοι τότε βλέπουμε τὰς καταστάσεις πολὺ διάφορα. Τὸ νὰ μὴν ἀγαπᾶ κανεὶς τὴν ἑλληνικὴ οἰκογένεια καὶ νὰ μὴ τὴν θαυμάζῃ εἶναι κάτι ἀνεύθυνο. Τὸ νὰ τὴν ἀγαπᾶ καὶ νὰ τὴν σέβεται εἶναι ἀσφάλεια, ἔμπνευσ· καὶ χαρὰ.

Γιὰ δέστε πόσες Ἐκκλησίαι, σχολεῖα καὶ ἰδρύματα μᾶς ἔδωσε ἢ εὐσέβεια τῆς οἰκογενείας αὐτῆς στὴν Ἀμερικὴ. Τί θὰ ἤμασταν τώρα δίχως αὐτὰ ὄλα; Γιὰ δέστε πόσους ὑπερόχους ἄνδρας ἔθεσε στὴν ὑπηρεσίᾳ τῆς Ἀμερικῆς καὶ στὴν προστασία τῶν ἀγαθῶν καὶ τῆς ἐλευθερίας μας. Πόσοι διδάσκαλοι καὶ διδασκάλισσες διδάσκουν τὰ βλαστάρια μας στὰ ἀμερικανικὰ σχολεῖα. Πόσοι ἀπὸ σᾶς, παιδιὰ μου, ὀφείλετε τὰς σπουδὰς σας στὴν φιλοτιμία, τὴν αὐτοθυσία καὶ τὴν εὐγένεια τῆς ἑλληνικῆς ὀρθοδόξου οἰκογενείας. Ἐμειναν νησιτικοὶ κι' ἀπλοντυμένοι κι' ἔστερημένοι οἱ γονεῖς γιὰ νὰ μορφωθοῦν τὰ παιδιὰ τους. Σὰν τὸν πελεκάνο τὰ ἔθρεψαν, τὰ φρόντισαν μὲ τὴν καρδιά τους. Συμφωνῶ. Ὑπάρχουν καὶ τὰ κακὰ παραδείγματα. Ὑπάρχουν καὶ αἱ ἐλλείψεις. Μήπως ὅμως κι' ὁ ἥλιος δὲν ἔχει κηλίδες; Μήπως καὶ στὸν γαλάζιο οὐρανὸ δὲν ἔρχονται καὶ σύννεφα; Τὴν λαμπρότητα λοιπὸν καὶ τὴν μεγαλειότητα τῆς ἑλληνικῆς οἰκογενείας μὴ τὴν ἀφήσετε

νά σκιασθῆ, νά φύγη. Μεταδώσατέ την και στές άλλες γενεές που θάλλθουν. Αὐτή εἶναι μιὰ φιλοδοξία, που ὄχι μόνον κάθε νέος πρέπει νά ἔχη, ἀλλά εἶναι και μέρος τοῦ χριστιανικοῦ σας καθήκοντος. Εἶναι σάν μιὰ λαμπάδα που τήν κρατᾶτε ἀναμμένη μέσα στόν ναό τῆς ἀρετῆς και τοῦ καθήκοντος. Γίνετε λαμπαδοφόροι. "Αν δέν σκέπτεσθε ἔτσι τότε ὁ θάνατος ἦλθε στήν συνείδησί σας και δέν ἔφυγε, ἀλλά ἔμεινε ἐκεῖ μέσα για νά σᾶς κρατᾶ στό σκοτάδι τῆς ἀγνωμοσύνης και νά πνίγη τήν πνοή τοῦ καλοῦ, που κάθε καρδιά αἰσθάνεται νά ζῆ μαζύ του και τότε μονάχα ὑπάρχει. Ἡ εὐθύνη σας θά καταλογισθῆ μέσα στήν ἱστορία.

Κανέννας δέν εἶναι τόσο σπουδαῖος που νά μπορέση νά ζήσει ἀνεξάρτητα ἀπό ὑποχρεώσεις και καθήκοντα. "Όταν τήν σπουδαιότητά μας τήν βγάζουμε μέσα ἀπ' τήν ἄρνησι και τήν ἀπραξία, τότε αὐτό δέν εἶναι σπουδαιότης, ἀλλά ἀνατροπή τῶν φυσικῶν και ἀνθρωπίνων νόμων. Ἡ εὐθύνη σας γράφεται, εἶπα, μέσα στήν ἱστορία που σημειώνει τούς λογαριασμούς τῶν ὑποχρεώσεων, τῶν ἠθικῶν πιστώσεων και τῶν χρεωκοπιῶν. "Αν λοιπόν περιφρονήσετε τήν φωνήν της θά ἔρχωνται διαρκῶς μπροστά σας αἱ σκιές τῶν νεκρῶν πειά μεταναστῶν, που ἔσπειραν τά γεμάτα ἀπό κάματο κόκκαλά των, ἀπ' τὸ ἕνα ἄκρο τῆς Ἀμερικῆς στό ἄλλο, για νά δώσουν πειό ὠραῖο κι' εὐκολο μέλλον σέ σᾶς, και μέ πικραμένα τά χεῖλη και δακρυσμένα τά μάτια θά σᾶς λέγουν στόν ὕπνο, τήν δουλειά και τόν περίπατό σας, τὸ θλιβερό παράπονό τους; "Ὡστε, ὅ,τι κάναμε πῆγε χαμένο; Τόση ἀφέλεια σέ μᾶς;

Πρέπει, νέοι μου, αὐτή τήν οἰκογένεια νά τήν προστατεύσουμε ἀπ' τές τόσες καταχνιές κι' ἐπιδράσεις τῆς ἁμαρτίας που κυκλοφορεῖ στήν σημερινή ζωή. Μᾶς ἔδωσε πάντα τόση τιμὴ και τόση ὑπηρεσία. Θά τὸ αἰσθάνεσαι και σὺ αὐτό. Ἑλληνικὴ ὀρθόδοξος οἰκογένεια θά πῆ ἐγγυημένη ἀντιμετώπισις τῶν προβλημάτων σου, θά πῆ τρυφερότης κι' ὁμαλή προσογείωσις στές προϋποθέσεις τῆς εὐτυχίας. Αὐτὴν τήν οἰκογένειαν πρέπει νά τήν δικαιωνίσης μέ τὸν σεβασμὸ και μέ ἀνόθευτη ἀφοσίωσι. Εἶναι δική σου. Κτῆμά σου. Τίτλος τῆς εὐγενείας και τῆς μεγαλειότητός σου. Νά τήν φρουρήσης, γιατί πραγματικά ἀξίζει.

## ΚΕΦΑΛΑΙΟΝ Δ'.

## Νέε: Σὺ και ἡ Ὅμογένεια

Μιὰ ἑλληνικὴ παροιμία λέγει: «Τὸ αἷμα νερὸ δέν γίνεται». Ποιὰ εἶναι ἡ ἔννοια τῆς παροιμίας αὐτῆς; Ἡ ἀκόλουθη. Εἶναι πολὺ φυσικὸ νά θέλῃς νά βοηθᾶς αὐτούς, που ἔχουν τήν ἴδια καταγωγή και συγγένεια μέ σένα. Εἶναι μέ ἄλλους λόγους πολὺ φυσικὸ νά τοὺς ἀγαπᾶς. "Εχουμε πολλοὺς ἀπ' τές τάξεις τῶν παιδιῶν μας που γεννήθηκαν ἐδῶ, που ἀνεδείχθηκαν κι' ὄλο ἐξακολουθοῦν ν' ἀνεβαίνουν.

Νέε μου, θά τοὺς ἀγαπήσης ὄλους αὐτούς. Θά τοὺς ὑποστηρίξης. Θά τοὺς βοηθήσης ν' ἀνεβούν ἀκόμα πειό πολὺ. Εἶναι ὠραῖο νά βοηθᾶς ἕνα δικό σου. Νά βοηθᾶς ἕναν που πολεμᾷ μέ ἠθικά και τίμια μέσα νά ἐπιτύχη κάτι καλὸ για τὸν ἑαυτὸ του στήν κοινωνία. Κι' ἂν γενικά βοηθᾶς παντοῦ, ὅπου βλέπεις τήν εὐγενὴ φιλοδοξία, δέν ὑπάρχει κάτι που νά σέ ὑπαγορεύη, ὅτι ὀφείλεις νά χαίρεσαι και νά βοηθᾶς κάπως περισσότερο ἕναν, που εἶναι μέσα ἀπ' τήν ἴδια γενεαλογικὴ, θρησκευτικὴ, πνευματικὴ και οἰκογενειακὴ γραμμὴ μέ σένα; Θά βοηθήσης και κάθε ἄλλο ἄνθρωπο ὁποιασδήποτε προελεύσεως φυλῆς και θρησκευματος, ὥστε στές νευρολογικὲς θέσεις νά ὑπάρχουν πάντα ἄνθρωποι ἄξιοι, που θά διοικήσουν και θά ὑπηρετήσουν τήν Ἀμερικὴ μας μέ χριστιανικά ἰδανικά. Χρειαζόμεθα τοὺς καλοὺς κι' ἀκεραίους ἄνθρώπους, γιατί μ' αὐτούς ὁ εὐλογημένος αὐτὸς τόπος θά φωτισθῆ ἀκόμα πειό πολὺ και μέ τήν ἀκτινοβολία και τήν πνευματικὴ ἰσχύ του θά εἶναι σέ θέσι πάντα νά περιφρουρῆ τὸν πολιτισμὸ και τήν ἀνεξαρτησία ὄλου τοῦ κόσμου.

Εἶπαμε ὅμως ὅτι θά βοηθήσης κι' αὐτούς που βγῆκαν μέσα ἀπ' τὰ σπλάγχνα τῆς ὁμογενείας. Κανείς δέν θά σέ παρεξηγήση γι' αὐτό. Εἶναι νόμος που τὸν ἐφαρμόζουν ὄλοι. Καὶ δέν θά τὸ κἀνης αὐτὸ ἀπὸ τυφλὸ σωθινισμό. Οἱ ἄνθρωποι αὐτοὶ βοηθοῦν ἄμεσα τὰ ἰδρύματα και τήν Ἐκκλησία μας. "Όσο καλλίτερα ἐπιτύχουν τόσο μεγαλείτερη θά εἶναι και ἡ ἐνίσχυσίς τους στές ἀρτηρίες τῆς δράσεώς μας. Βλέπεις ὑπάρχει κι' ἐδῶ κάποιο εἶδος ἐγωῖσμοῦ, ἀλλὰ αὐτὸς ὁ ἐγωῖσμός εἶναι εὐγενῆς κι' ἐνάρετος, που δείχνει πὼς κανείς δέν φεύγει ἀπ' τοὺς ἰδιαιτέρους δεσμούς τῆς ἀδελφοσύνης. Δέν θά σταματήσης ὅμως ἕως ἐδῶ ἢ μόνον ἐδῶ. Θά προσπαθήσης νά κἀνης κι' αὐτὸν που ἀγάπησες κι' ἐβοήθησες νά μὴ ξεχασθῆ μέσα στήν ἐπιτυχία του. Ξεχνοῦν

δυστυχῶς κάποτε εὐκολα αὐτοὶ ποὺ ἐπιτυγχάνουν. Εἶναι κι' αὐτὸ μιὰ ψυχικὴ μέθη. Στὴν μέθη δὲν ὑπάρχει διαρκὴς ἰσορροπία. Θὰ τὸν πείσῃ λοιπὸν νὰ θυμηθῇ καὶ νὰ θυμᾶται ἐκείνους ποὺ τὸν βοήθησαν. Κι' ἂν δὲν τὸν βοήθησαν ἀκόμη ἄς θυμηθῇ πῶς οἱ ἀληθινὰ καλλιεργημένοι πάντα ἐνισχύουν καὶ δίνουν χαρὰ σ' αὐτοὺς ἅπ' τὲς τάξεις τῶν ὁποίων ξεκίνησαν.

Μιὰ χρυσὴ ἀλυσίδα συναισθημάτων πρέπει νὰ ὑπάρχη πάντα μεταξύ μας. Ἔτσι δυναμώνουμε τὴν Ὁρθοδοξία. Κυρίως ἡ ἀλυσίδα αὐτὴ πρέπει νὰ ὑπάρχη στοὺς νέους, ποὺ βρίσκονται στὲς πύλες ἐνὸς κόσμου ποὺ ἀλλάσσει καταπληκτικὰ καὶ παίρνει τόσες νέες μορφές, στὲς ὁποῖες γιὰ νὰ προσαρμοσθοῦν μὲ δίχως ζημιές πρέπει νᾶναι σὲ ψυχικὴ ἄρμονία πολὺ ἐνωμένοι μὲ τοὺς πλησίον τους. Αἱ ὀρμητικὲς καὶ ἀκατάπαυστες ἐμφανίσεις τῶν νέων δεδομένων δὲν ἐπιτρέπουν χλιαρὲς σχέσεις μὲ τοὺς ἀδελφούς μας. Εἶναι ἀπαραίτητη ἡ ἐνότης μετώπου, ποὺ θὰ μᾶς ἐξασφάλισι πειὸ δυνατὴ στάσι καὶ γαλήνη στὴν ἀντιμετώπισι τῶν χασμάτων. Καὶ θὰ εἴμαστε κοντὰ στὲς Κοινότητές μας, κοντὰ στὰ σχολεῖα καὶ τὰ ἰδρύματά μας, κοντὰ στὲς ὀργανώσεις τὲς μεγάλες καὶ τὲς μικρές, κοντὰ στὴν Ἀρχιεπισκοπὴ καὶ τὸ Πατριαρχεῖό μας, ποὺ ἔχουν πολὺ ψηλὰ τὰ τηλεοπτικὰ παρατηρητήριά τους. Ὅλα αὐτὰ μαζὺ ἀποτελοῦν τὴν σπονδυλικὴ στήλη, γύρω στὴν ὁποία σαρκώνεται ἡ εἰδικὴ μας ὑπόστασις καὶ αἱ εὐγενεῖς μας ἀναζητήσεις. Τὸ βάρος δὲν πρέπει νὰ πέφτῃ μονάχα σὲ λίγες πλάτες. Ὅλοι μαζὺ θὰ κινήσουμε τοὺς τροχοὺς τῆς ζωῆς. Ὅλοι μαζὺ θὰ ἀσφαλίσουμε τὴν διαθήκη τοῦ ἀξιοποιημένου παρελθόντος καὶ τῆς ἐντολῆς τοῦ Χριστοῦ.

Σεῖς πρὸ παντὸς οἱ νέοι δὲν δοκιμάσατε ἀκόμη τὴν κόπωση κι' ἔχετε πολὺ ἀκμαῖες δυνάμεις γιὰ νὰ συμβάλλετε στὴν δημιουργία τῆς ἐποποιΐας τῆς Ὁμογενείας. Ἔχουμε σὲ πολλὰς γωνιὰς μικροὺς καὶ μεγάλους ποὺ ἔχασαν τὸν δρόμο τῆς ἐλπίδος. Θέλουν καθοδήγησι, ἐνθουσιασμό, λίγη ἀγάπη, κάποιον φῶς. Εἶναι κι' αὐτοὶ παιδιὰ δικά μας, μέλη τῆς μεγάλης οἰκογενείας μας, ποὺ δυστυχῶς τρίφθηκε τὸ ἔνδυμα τοῦ γάμου των καὶ δὲν μποροῦν νὰ παρευρεθοῦν στὸ συμπόσιο τῆς ἐπιτυχίας καὶ τῆς χαρᾶς μας. Πλησιάσατέ τους, μιλήσατέ τους, στηρίξατέ τους, μὲ τὴν θερμὴ χριστιανικὴ νεότητά σας, ποὺ ξεύρει ὅταν θέλῃ νὰ λυώνῃ τοὺς πάγους τῆς ἀπελπισίας καὶ ν' ἀνασταίνῃ κυρτωμένα σώματα. Τί δὲν μπορεῖ νὰ ἐπιτύχῃ μιὰ συναρπαστικὴ ἀλλὰ σταθερὴ ἐξόρμησι δική σας, ποὺ νὰ τὴν φλογίζῃ μονάχα ἡ ἀγάπη! . . . Τὸ πλησίασμα τῶν ἀνθρώπων καὶ τῶν προβλημάτων μας θέλει πολλὴ καλωσύνη, ἄλλη τόση ἐπιεικεία καὶ κατανόησι καὶ πρὸ παντὸς ὄχι ἐπιδεικτικίαι. Μονάχα ὅταν ἡ συνειδησίς σας τὸ πῆ,

τότε μονάχα μπορεῖτε νὰ χρησιμοποιήσετε τὴν ἐπιβολὴ καὶ τὴν αὐστηρότητα. Κι' αὐτὰ μὲ τέτοιο τρόπο ὥστε νὰ ὠφελήσουν. Χρειαζόμαστε, βλέπετε, κι' αὐτὰ προκειμένου ν' ἀνοίξουμε τὸν δρόμο καὶ νὰ μὴν ἀφήσουμε τὲς καλὲς εὐκαιρίες νὰ χαθοῦν, δίχως κάποιον κέρδος ν' ἀποδώσουν. Πρὸ παντὸς ὅμως κρατηθῆτε ἐπάνω ἅπ' τοὺς φατριασμοὺς καὶ τὲς προσωπικὲς ἀντεγκλήσεις, ποὺ τόσες ζημιές φέρνουν. Ἀφοῦ στέλεχος τῆς Ὁμογενείας εἶσαι καὶ σὺ ἔχεις ὅλα τὰ δικαιώματα νὰ πῆς τὲς γνώμες καὶ τὲς σκέψεις σου, γιὰ ὅ,τι ἀφορᾷ τὴν πρόοδο καὶ τὴν κατοχύρωσι τοῦ ἔργου μας.

Στοὺς διανοητικούς μας θόλους πολλὰς σκέψεις στριφογυρίζουν. Ὅλες ὅμως δὲν τὲς ἐξωτερικεύουμε. Ὑπάρχει μέσα μας ἕνας ὀδηγὸς τροχαίας κινήσεως, ποὺ λέγεται κρίσις, καὶ σταματᾷ πολλὰς ἅπ' αὐτές. Οἱ πρόγονοί μας τὴν σιωπὴν τὴν ὠνόμασαν καὶ χρυσόν, γιὰτὶ ἀλήθεια εἶναι τόσο ἀνεκτίμητος. Ζυγίζουμε λοιπὸν ἐκεῖνο ποὺ πρόκειται νὰ ποῦμε, τὸ ἐλέγχουμε, τὸ λαξεύουμε, γιὰ νὰ εἶναι πειὸ κομψό, πειὸ εὐπρεπές, κι' ὅταν δοῦμε πῶς εἶναι κατάλληλο γιὰ τὴν ὠφέλειά μας καὶ χρήσιμο καὶ ἀσφαλές γιὰ μᾶς, ἀλλὰ καὶ γιὰ τοὺς ἄλλους, τότε τὸ διατυπώνουμε, γιὰ νὰ φέρῃ τοὺς καρπούς του. Λόγια πῶχουν θράσος καὶ ἀφροσύνη μπορεῖ νὰ μᾶς ρίξουν πολὺ πίσω, νὰ μᾶς διαιρέσουν, νὰ προκαλέσουν μίση καὶ πάθη στὲς τάξεις μας, νὰ ἀκροτηριάσουν τὰ πλεονεκτήματα ποὺ κερδίσαμε ἕως τώρα. Θύματα πάντα εἴχαμε καὶ ζημιές ἀπὸ τέτοιες ἀφορμές. Τὸ φρόνιμο εἶναι νὰ μὴ τὰ ξαναέχουμε. Σὺ λοιπὸν ποὺ τὸ ξεύρεις αὐτὸ θὰ ἔχῃς ὑπομονή, θὰ μελετήσῃς μεγαλόκαρδα αὐτὰ ποὺ διαθάζεις, αὐτὰ ποὺ θὰ σκεφθῆς μὲ ὠφελιμιστικὴ διάθεσι, αὐτὰ ποὺ θὰ πῆς καὶ σ' ὅλα θάχῃς ὡς σκοπὸ νὰ φανῆς ἀντάξιος τῆς Ὁμογενείας, τῆς λαμπρᾶς ἱστορίας τοῦ Γένους μας, τῆς Πατρίδος Ἀμερικῆς καὶ τῆς Γενετείρας.

Ἄν, ἐνῶ δὲν ξεκινήσαμε ὅλοι μαζὺ κι' εἴχαμε κάποτε μερικὰ χάσματα, ὅμως σ' ἕνα τόσο ἐπίζηλο σημεῖο φθάσαμε, φαντασθῆτε τί μπορούμε νὰ ἐπιτύχουμε μ' ἕνα νέο ξεκίνημα ἐγκαρδίου ἐνότητος, ποὺ θὰ πλαισιώνεται ἀπὸ τὴν πείραν τῶν μεγάλων καὶ τὴν ὀρμητικότητα μιᾶς ἀγνῆς νεότητος.

Ἡ Ὁμογενεία μας ἤδη ἄρχισε νὰ βλέπῃ πειὸ καθαρὰ πόσο εὐεργετικὸ θὰ εἶναι καὶ γι' αὐτὴν ἀλλὰ ἀκόμα καὶ γιὰ τὴν Ἀμερικὴν ν' ἀναλάβουν μεγάλα Πανεπιστήμια τὴν ἀναβίωσιν τοῦ ἐλληνικοῦ πολιτισμοῦ καὶ τῶν ἐλληνικῶν γραμμάτων. Θέλουμε τὰ γηροκομεῖά μας, τοὺς παιδικούς μας σταθμούς, τοὺς οἴκους τῶν τυφλῶν μας, τὰ ὀρφανοτροφεῖά μας, τὰ μουσεῖα τοῦ ἀποδήμου, τοὺς ἐκδοτικούς μας οἴκους, τὰ καλλιτεχνικά μας ἐπιμελητήρια,

τὴν κατοχύρωσι τῶν ἤδη ὑπαρχόντων ἰδρυμάτων μας, τὰ κέντρα πληροφορίας γι' αὐτοὺς ποὺ ἐνδιαφέρονται γιὰ τὴν Ὁρθοδοξία καὶ τὴν φυλὴ μας. Θέλουμε ἀκόμη τὰ νέα ἡμερήσια σχολεῖά μας, τὰ ἀθλητικά μας κέντρα, τὲς αἰθουσες συνεδρίων καὶ μεγάλων ἐορτασμῶν, τὲς βιβλιοθηκὲς μας, ὅπου νᾶναι ἀποθησαυρισμένα ὅλα τὰ σχετικὰ μὲ τὴν Ὁρθοδοξία καὶ τὴν καταγωγὴ καὶ τὴν ἐξέλιξι μας, ποὺ ὅλα μαζί μμποροῦν νὰ δικαιολογηθοῦν καὶ νὰ θεωρηθοῦν ἀπαραίτητα γιὰ τὸν κύκλο ἐπιτυχίας τοῦ ἔργου τῆς Ἐκκλησίας μας καὶ ν' ἀναπτύξουν τὴν συνειδησίμ μας καὶ νὰ κάνουν τὴν Ἀμερικὴ νὰ ἐκτιμῆσῃ πειὸ πολὺ τὴν συμβολὴ μας! . . . Μέσα σ' ὅλα αὐτὰ ἔχεις μεγάλη θέσι, νέε μου. "Ἀρχισε λοιπὸν τὰ μεγάλα πτερυγίσματά σου. Εἶναι τόσο μεγαλειώδης ἡ πορεία πρὸς τὰ μεγάλα! . . . Τὰ ψυχία ἔχουν ἀνιαρότητα καὶ σπατάλην κόπου, ὅταν διαρκῶς κανεῖς μ' αὐτὰ ἀσχολῆται. Ὡς ἀπαρχὴ ἔχουν τὴν θέσι τους τὰ ψυχία. Ἀλλὰ ἡ ἐμμονὴ σ' αὐτὰ δὲν προ-άγει τὰ μεγάλα ἔργα. Γῆν καὶ ἔδαφος ἔχουμε ἀπέραντα καὶ ἄφθονα. Ἀπέραντη εἶναι ἡ ἔκτασις ποὺ ἀπλώνεται μπροστά μας. Οἱ κτίστες εἶναι ἀπαραίτητοι καὶ ἀναγκαῖοι. Κανένα ἔργο δὲν γίνεται μόνο του. Θέλουμε πολλοὺς κτίστας. Κι' ὅπως τὰ μεγάλα δένδρα τὰ ποτίζουν οἱ οὐρανοὶ ἔτσι καὶ τοὺς μεγάλους κτίστας θὰ τοὺς δυναμώσῃ ἡ Θεῖα Πρόνοια. Κι' ὅταν κουρασθοῦν θάλλθουν οἱ ἄγγελοι νὰ τοὺς ξεκουράσουν. "Ὅταν κτίζοντας γιὰ τὴν Ἐκκλησίαν καὶ τὴν ἀνθρωπότητα νοιώσουν κάποιαν κόπωσι.

Οἱ ἄγγελοι λοιπὸν, νέοι μου, εἶναι οἱ βοηθοὶ σας. "Ὅταν ἐκεῖνοι εἶναι μαζί σας εἶναι κι' ὁ Θεὸς μαζί σας. Ἡ Ἐκκλησία Του εἶναι μαζί σας, γιὰτι καὶ σεῖς εἴσθε μέσα στὴν Ἐκκλησίαν καὶ τὴν ἀγάπῃ τῆς. Κι' ὅταν ὁ Θεὸς εἶναι μαζί σας, τί πρᾶγμα μμπορεῖ νὰ μείνη πίσω, νὰ χαθῆ, νὰ χαλάσῃ, νὰ ἀποτύχῃ;

Ἡ Ὁμογένεια καὶ τὸ ἔργο τῆς εἶναι ὁ κύκλος χωρὶς τὸν ὁποῖο θὰ νοιώσετε ἐγκατάλειψι καὶ μόνωσι. Γι' αὐτὸ μείνατε μέσα στὰ ἱερά τῆς τάγματα, στοὺς παλμούς τῆς, στὰ πνευματικά τῆς βιώματα. Δουλέψατε μαζί τῆς, σὰν τὸ μουσουργὸ μὲ τοὺς καλλιτέχνας του, γιὰ νὰ παρουσιάσῃ ἄρτια τὴν συναυλία του. Τραγουδήσατε μαζί τῆς τὴν χαρὰ τῆς ἐργασίας, τῆς δημιουργίας. Χορέψατε μαζί τῆς τὸν χορὸ τῆς ἄδολης χαρᾶς. Κλάψατε μαζί τῆς καὶ δραματισθῆτε τὲς ἀνθρωπιστικὲς συλλήψεις τῆς. Ἐκεῖ τὸ περιεχόμενον τῆς ψυχῆς σας θὰ συναντηθῆ μὲ συγκινήσεις φυσικὲς.

Τί ἄλλο νὰ σᾶς πῶ; Ἐξαρτᾶται ὄχι ἀπὸ τὸ τί θέλετε, ἀλλὰ ἀπὸ τὸ τί πρέπει νὰ θέλετε. Κανένας νόμος δὲν θὰ σᾶς τιμωρήσῃ γιὰ τὴν στοργὴν σας σ' αὐτὸ ποὺ θεωρεῖται δικὴ σας οἰκογένεια. Ἡ στοργὴ δὲμως αὐτὴ εἶναι κίνησι τῆς ψυχῆς ἀπὸ τὰ ἔξω πρὸς τὰ μέσα κι' ἀπὸ τὰ μέσα πρὸς τὰ ἔξω. Μὲ ἄλλους λόγους, πρέπει

νᾶχη ἀμοιβαιότητα. Θέλει σκέψεις, θέλει αἰσθήματα, ποὺ νὰ ἐρμηνεύωνται μὲ ἔργα, μὲ πίστι, μὲ ἀγαθωσύνη, μὲ ἀλληλοσυμβολή.

Γιὰ τὴν Ὁμογένειάν μας ἀκούστηκαν διθύραμβοι. Γιὰ τὴν νομοτάγιάν τῆς, τὴν ἀφοσίωσί τῆς στὰ τίμια καὶ τὰ ἱπποτικά, εἶπαν δοξολογίες. Μαζὺ σου, νέε, ἡ Ὁμογένεια θὰ γράψῃ νέα ἔπη. Μπορεῖ νὰ γράψῃ . . .

## Νέε: Σὺ καὶ τὸ Μέλλον

Πολλὰ ἀπ' ἐκεῖνα ποὺ ἀνέφερα προηγουμένως ἔχουν τὴν θέσι τους κί' ἐδῶ. "Ἄς προχωρήσω ὅμως σ' αὐτὸ ποὺ πρόκειται νὰ ἀναλύσω.

"Ἡ γνῶσις εἶναι καλὴ ἀλλ' ἡ σοφία ἔχει μεγαλειότερη ἀξία, γιατί δὲν εἶναι μονάχα γνῶσις ἀλλὰ καὶ κρίσις κί' ἀρετή. Ἡ σοφία δὲν λειτουργεῖ ἀνεξάρτητα ἀπ' τὰ αἰσθήματα. Καὶ τὰ τελευταῖα μὲ τὴν σειρά τους ἔχουν ἀξιωματικὴ θέσι μέσα στο μέλλον μας στὴν Ἀμερικὴ. Εἶναι φρόνιμο νὰ τὸ ἀντιληφθοῦμε αὐτό, γιατί τότε μὲ πειὸ βέβαιον βῆμα προχωροῦμε μέσα στὰ πεπρωμένα μας.

"Ἄς συνεχίσω ὅμως. Γιατί τὸ μέλλον μας ἐδῶ νὰ τὸ ἐξετάζουμε μὲ ὑπολογισμοὺς καὶ συμπεράσματα πρόωρα, ποὺ δὲν εἶναι πάντα ἀσφαλῆ; Ἡ προδίκασις τοῦ μέλλοντος μόνον περιωρισμένη βεβαιότητα μπορεῖ νάχη. Τὸ διακρίνουμε αὐτὸ σὲ τόσα παραδείγματα. Πρὶν τριάντα χρόνια οἱ προφητεῦντες γιὰ τὴν ἐξέλιξι μας ἔλεγον, ὅτι τὸ διάστημα ποὺ θὰ διέρρεε, ἀπ' τὲς ἡμέρες τους ὡς τὲς δικές μας, θὰ ἦταν ἡ ζώνη τῆς ἐξαφανίσεως μας μέσα στὴν χοάνη τῆς ἀφομοιώσεως. Τὸ χρονικὸ διάστημα παρήλθε καὶ μεῖς μὲ ἐλπίδα καὶ σταθερότητα θέτομε τὲς βάσεις τῶν νέων ἐξορμήσεών μας. Δείχνουμε δὲ μιὰ τέτοια ζωτικότητα στὸν θρησκευτικὸ καὶ τοὺς ἄλλους τομεῖς, ὥστε νὰ πείθεται σχεδὸν κανεὶς ὅτι ἔχουμε τὴν πίστι μέσα μας, ὅτι ἀπ' τὴν ἔλλειψι ἐνδιαφέροντος καὶ τὴν παραμέλησιν τῶν καθηκόντων μας μόνον μπορεῖ ἡ ἀφομοίωσις νὰ γίνῃ λεηλατικὴ. Γιατί τότε λοιπὸν νὰ ἐξετάσουμε ἂν θὰ ἀφανισθῇ ἡ γλῶσσα, ἂν θὰ ἀδυνατίσῃ ἡ Ὁρθοδοξία, ἂν θὰ ἀτονίσῃ ἡ ὀργάνωσίς μας; Μιὰ τέτοια στάσις προδίδει καὶ φόβον κί' ὁ φόβος δὲν ἀφήνει καθαρὸ κί' ἀνεπηρέαστον νοῦ.

"Ὅταν ἔγινε ἡ ἄλωσις τῆς Κωνσταντινουπόλεως ἀπὸ τοὺς Τούρκους ἢ τοὺς Λατίνους θὰ ἦτο δυνατὸν νὰ παρασυρθῇ κανεὶς ἀπ' τὲς ἐπικρατούσας συνθήκες καὶ νὰ πῇ, ὅτι καὶ ἡ γλῶσσα μὲ τόσα ἄλλα θὰ χανόταν. Δὲν ἔγινε ὅμως αὐτό. Καὶ δὲν ἔγινε, γιατί αὐτὸ ποὺ λέμε «ἐνθουσιαστικὸ στοιχεῖον» ἀμέσως ἐξεδηλώθη στὴν ψυχὴ τοῦ Ἔθνους. Τί κρύβουμε μέσα μας, ποῖα εἶναι τὰ αἰσθηματὰ μας, αἱ ἐσωτερικὲς μας ἀντιδράσεις, αὐτὰ ἀποτελοῦν τεράστιες δυνάμεις, ποὺ πρέπει νὰ τὲς προσέχουμε, νὰ τὲς

ὑπολογίζουμε καὶ νὰ τὲς καλλιεργοῦμε, γιατί παίρνουν μεγάλη θέσι σὲ τέτοιου εἶδους ζητήματα καὶ πρωταγωνιστοῦν στὴν διαμόρφωσι τῶν καταστάσεων. Ἀκόμη ἂς προσέξουμε καὶ τὸ ἄλλο σημεῖον. Ὑπάρχουν ἀπρόοπτα στὴν ἱστορία καὶ στροφὲς πολιτισμῶν. Ἐκεῖ μέσα βλέπουμε κάποτε πράγματα καὶ θεσμοὺς ποὺ πῆραν μειονεκτικὴ θέσι προηγουμένως ἀπὸ διάφορες αἰτίες νὰ ξανακερδίσουν σὲ ἔμφασι καὶ πρωταγωνισμό. Καὶ στὴν ἐποχὴ τοῦ Παύλου ὑπῆρχαν, κατὰ τὸν Τούνμπη, ὄλες αἱ πιθανότητες νὰ ἐπικρατήσῃ τοῦλάχιστον στὸν μισὸ ἀπὸ τὸν τότε γνωστὸ κόσμον ἡ ἑλληνικὴ καὶ νὰ συνεχισθῇ, καὶ ὅμως δὲν ἔγινε αὐτό. Γι' αὐτὸ καὶ μεῖς δὲν πρέπει νὰ προδικάζουμε τὸ μέλλον, ἀφοῦ τὰ κριτήριά μας εἶναι τόσο ἐπισφαλῆ. Δὲν πρέπει νὰ τὸ βλέπουμε μὲ ἀπογοήτευσιν καὶ ἀπαισιοδοξίαν, ποὺ εἶναι τόσο καταστρεπτικὰ συναισθήματα. Δὲν εἶναι δίκαιον νὰ κρίνουμε τὴν ζωὴ τοῦ πνευματικοῦ καὶ κοινωνικοῦ μας θησαυροῦ μὲ εἰκασίαις κί' ἐφήμερα δεδομένα, ποὺ σήμερον ἔτσι ρητορεύουν κί' αὔριον ἐξαφανίζονται ὀλότελα μὲ δίχως προειδοποίησιν καὶ εὐθύνη. Καὶ στὴν ἀρχαιότητα ἡ ἑλληνικὴ γλῶσσα εἶχε τὲς δύσκολες ἡμέρας τῆς. Ἡ Ἀλεξανδρινὴ ὅμως ἐποχὴ ἦ καὶ κατόπιν ἡ περίοδος τῶν ἐλλήνων Πατέρων ἐδημιούργησαν νέον ρεῦμα δικό τους. Καὶ ἐν γένει κάθε τι ποὺ σχετίζεται μὲ τὸν ἑλληνικὸν πολιτισμὸν, τὸν παλαιὸν καὶ τὸν νέον, εἶχε κί' ἔχει τὲς ζῶνες ἀνόδου καὶ καθόδου. Ὁ ἐξαφάνισμός ὅμως ποτε δὲν ἦλθε. Πρέπει λοιπὸν στὰ συμπεράσματά μας ποτε νὰ μὴν ὑπολογίζουμε, ὅπως εἶπαμε, μὲ τὴν πιθανότητα τοῦ ἀφανισμοῦ. Ἔτσι ἀποφεύγονται αἱ νευρικότητες καὶ αἱ ὑπερβολὲς καὶ ψυχολογικὰ εὐσταθοῦμε. Ἐχουμε κάτι πολῦτιμον; Εἶτε αὐτὸ λέγεται γλῶσσα, εἶτε λέγεται Ὁρθοδοξία, εἶτε Ὁμογένεια καὶ ἑλληνικὴ οἰκογένεια; Τὸ πολῦτιμον αὐτὸ θὰ τὸ ἀγαπῶ, θὰ τὸ θερμαίνω, θὰ τὸ προφυλάσσω, θὰ τὸ προστατεύω, θὰ τὸ ἀναπτύσσω μ' ὄλες μου τὲς δυνάμεις καὶ τὲς ἐμπνεύσεις μου. Ὅταν τὸ κάμνω αὐτό, τότε τὸ ἀσφαλίζω στὸ ἐνεστὸς καὶ στὸ ἀπρόοπτον τῆς αὔριον. Καὶ τότε μειώνεται ὁ φόβος νὰ χαθῇ ἢ καὶ παύει νὰ ὑπάρχῃ ἡ ἀπειλὴ τοῦ φόβου. Θὰ χαθῇ μόνον ἀπὸ μένα. Μόνον δηλαδὴ ἂν δὲν δείξω ἀκεραιότητα καὶ φανῶ δειλὸς καὶ ἀνειλικρινής.

"Ὅταν λοιπὸν λέμε, ὅτι θὰ χαθῇ αὐτὸ ἢ ἐκεῖνο, προσθέτομε δυνάμεις καταστροφῆς στὴν φθορὰ ποὺ ἤδη ὑπάρχει καὶ δὲν κάνουμε τίποτε ἄλλο παρὰ νὰ προδίδουμε τὴν ὀλιγοψυχίαν καὶ τοὺς κακοεσεβεῖς πόθους μας, ποὺ ἄορατοι καὶ ὑποῦλα κυκλοφοροῦν μέσα στοὺς φόβους τοῦ ὑποσυνειδήτου μας καὶ τσακίζουν τὴν ἀντοχὴν μας. Ἀκόμα αὐτὸ σημαίνει ἔλλειψιν ἰκανότητος στὴν ἐκτίμησιν τῶν καταστάσεων, νωχέλεια προσπαθείας γιὰ τὴν διαμόρφωσίν των, σύμφωνα μὲ τὰ ὑψιστὰ συμφέ-

ροντά μας κι' άνικανότητα νά σταθοῦμε μέσα στὰ όρμητήριά μας. Ἡ μητέρα, όταν περιποιῆται τὰ παιδιά της δέν ἔχει στὸν νοῦ της τὸν πιθανὸ θάνατό τους. Δέν πηγαίνει ἔως ἐκεῖ. Τῆς φθάνει νά τὰ ἀγαπᾷ καὶ νά τὰ περιποιῆται. Αὐτὸ τῆς δίνει ἱκανοποίησι καὶ εὐτυχία. Ὅσο περισσότερο τὸ κάνει αὐτὸ τόσο καὶ τὰ παιδιά της ἀποκτοῦν ὑγείαν, προοδεύουν καὶ δυναμώνουν.

Ὅχι σπάνια μεγάλοι θεσμοὶ καταστρέφονται κυρίως γιατί αὐτοὶ ποὺ τοὺς διευθύνουν ἔχουν μέσα τους τὴν θνησιγενῆ προδιάθεσιν καὶ λυγίζουν ἀπὸ ἀστάθεια καὶ δειλία. Ὅταν στὸν νοῦ σου καρφώσης τὴν ἔμμονο ἰδέα, πῶς αὐτὸ ποὺ διευθύνεις θὰ χαλάσῃ, θὰ καταστραφῇ, τότε τὴν μισὴ καταστροφὴ ἤδη τὴν ἔχεις ἀπεργασθῆ μέσα στὴν ψυχὴ σου. Ὁ χριστιανισμὸς δέν ἦταν δυνατόν νά δεχθῆ ὡς λύσιν τὸν θάνατον. Γι' αὐτὸ ὑψωσε μέσα στὴν ζωὴ καὶ τὸν θάνατον τὴν ἀνάστασι. Ἀπὸ τὴν ἀνάστασι καταυγάζονται ὅλες αἱ ἀφετηρίες καὶ τὰ τέρματα τῆς ζωῆς. Τὸ ἴδιο ἄς θελήσουμε νά συμβῆ καὶ στὰ προβλήματα μας. Ἄς προσανατολισθοῦμε σ' αὐτὰ μὲ τὸ πνεῦμα τῆς ἀναστάσεως ποὺ ἀγκαλιάζει τὴν ἀθανασία καὶ τὴν ἀκατάπαυστη ἐλπίδα.

Τὸ μέλλον λοιπὸν ἐγὼ τὸ βλέπω ἀπ' τὴν πλευρὰ τοῦ ποιῆς εἶναι αἱ πεποιθήσεις μας τώρα. Ἄν αἱ πεποιθήσεις δέν ἔχουν ζωὴ καὶ αἰσιοδοξία μέσα τους, πῶς θὰ ἀντισταθοῦν στὸ βάρος τοῦ ἀγῶνος; Τὸ βλέπω ἀπὸ τὴν θέλησι ποὺ θὰ ἀναπτύξῃ ὁ νέος σήμερα. Αὐτὸ μάλιστα ἀκόμα περισσότερο, γιατί στὴν νεότητά ἀγκυλώνεται ἡ αὔριον.

Τὴν ἡμέρα ποὺ ὁ πρῶτος τεχνητὸς δορυφόρος ἐξαπολύθηκε στὴν τροπόσφαιρα ἤκουσα κάποιον νά λέγῃ μὲ θλιμμένο ὕφος: «Τώρα πειὰ ὅλα χάθηκαν. Εἶμαστε πολὺ κοντὰ στὴν καταστροφή. Θὰ τὸν μεταχειρισθοῦν γιὰ νά ἐξαπολύσουν τὸν ὄλεθρο». Κάποιος ἄλλος ὅμως πολὺ διάφορα ἀφῆκε τὸν λογισμό του νά λειτουργήσῃ. Εἶπε: «Τώρα πειὰ ἀνοίγεται πειὸ πλατὺς ὁ ἐπιστημονικὸς ὀρίζων γιὰ νά φωτισθῆ καλλίτερα ὁ ἄνθρωπος». Τί τεραστία διαφορά! . . . Ἐξαρτᾶται πῶς βλέπεις. Ἐκεῖνο ποὺ ὁ ἕνας τὸ βλέπει θάνατον, ὁ ἄλλος τὸ βλέπει ζωὴ, γιατί ἔχει τὴν ζωὴ μέσα του. Γιατί καὶ μεις νά μὴ πάρουμε τὴν πνοὴ τῆς ζωῆς στὲς κρίσεις καὶ τὸ ἔργο μας;

Γιὰ τὰ ἀπρόοπτα μίλησα παραπάνω. Λίγοι ἀλιεῖς μὲ ἐπὶ κεφαλῆς τὸν Θεάνθρωπο ἄλλαξαν τὲς τύχες τοῦ κόσμου. Λίγοι ἱεραπόστολοι τῶν ἰδανικῶν μας, ποὺ νά εἶναι ἀκλόνητοι, πειστικοὶ καὶ ἐνθουσιώδεις, θὰ μπορέσουν νά μᾶς δώσουν τὸ μέλλον ποὺ θέλουμε νά ἐξασφαλίσουμε. Ὁ νέος δορυφόρος μπορεῖ νά προκαλέσῃ μιὰ εὐγενῆ ἀμιλλα μεταξὺ τῶν ἐθνῶν καὶ τῶν λαῶν, γιὰ νά φθάσουμε σὲ μεγαλύτερο σεβασμὸ πρὸς τὸν Θεό, νά εἰρηνεύ-

σομε καὶ νά ἀγαπηθοῦμε. Ἐχει γίνεῖ κι' ἄλλοτε τὸ ἴδιο, όταν οἱ ἄνθρωποι εἶδαν τὸν τρόπο καὶ τὴν καταστροφὴ μπροστά τους, νά ἀναδύονται μέσα ἀπ' τὰ ἀποτελέσματα τῆς αὐτοπεποιθήσεώς των. Μπορεῖ λοιπὸν τὰ νέα μηχανικὰ μέσα τοῦ θανάτου νά διώξουν τὴν ἄρνησι καὶ νά δυναμώνουν τὸν ρόλο τῆς Ἐκκλησίας μέσα στὴν κοινωνία. Μπορεῖ νά μᾶς κρατήσουν μὲ τὴν ἀπειλή τους πειὸ δυνατὰ μέσα στὸ συντηρητικὸ πνεῦμα, σ' αὐτὸ ποὺ τὸ δεχθήκαμε στὸ παρελθὸν σὰν εὐλογία, καὶ σ' αὐτὰ ποὺ ἀπετέλεσαν ἄλλοτε τὴν πραγματικὴ περιουσία μας. Τότε αὐτόματα φεύγουν καὶ αἱ ἀνησυχία μας.

Ἄν κανεῖς μᾶς ἔλεγε, ὅτι οἱ ἄποικοι ἐκεῖνοι θὰ ἀπέβαιναν ἢ θεμελιώδης ἀπαρχὴ τῆς σημερινῆς μεγάλης καὶ δοξασιμένης Ἄμερικῆς, θὰ κινούσαμε τὸ κεφάλι συλλογισμένα. Θὰ τὸ πιστεύαμε; Κι' ὅμως αὐτὸ ἔγινε. Ἐτσι λοιπὸν καὶ μὲ τὴν γλῶσσα καὶ μὲ τὲς παραδόσεις μας καὶ μὲ τὴν ἑλληνικὴ οἰκογένεια καὶ τὴν πίστι. Κάποιος σημαίνων κληρικὸς ξένου δόγματος εἶπε, ὅτι ἡ Ὁρθοδοξία εἶναι ἡ θρησκεία τοῦ μέλλοντος στὴν Ἄμερικῆ. Ἴσως νά τὸ διαβάσατε, ἴσως νά τὸ ἀκούσατε καὶ σεῖς. Πάντως τίθεται κι' αὐτὸ ἐδῶ, γιὰ νά ἀντιληφθῆτε πῶς κρίνουν καὶ οἱ ἄλλοι. Μποροῦμε λοιπὸν ὄχι πειὰ ἐκ τῶν προτέρων μὰ καὶ ἐκ τῶν ὑστέρων ξεκινῶντας νά ποῦμε πῶς θὰ θριαμβεύσῃ καὶ θὰ ἐπιβιώσῃ ἡ κληρονομία μας. Ὅ,τι ἔγινε ἔως τώρα, μπορεῖ νά γίνῃ καὶ κατόπιν. Ἄρκει, νέε μου, νά ἐνθουσιασθῆς, νά ἐργασθῆς μαζύ μας, νά ἀγαπήσῃς αὐτὰ ποὺ σοῦ παραδίδονται ὡς τιμαλφῆ ἀπὸ τὰ χέρια τῆς ἱστορίας. Ὅση χαρὰ θὰ νοιώσῃς ἀπ' τὴν συνεχῆ φροντίδα σου γιὰ κείνα τίποτε ἄλλο δέν θὰ μπορέσῃ νά σοῦ τὴν δώσῃ.

Λέγοντας αὐτὰ βρίσκω πῶς οἱ νέοι μας δέν κωφεύουν στὴν πρόσκλησι αὐτῆ. Τοὺς ἀκούω μὲ συνέδρια, μὲ τὴν συμβολὴ τους στὲς Κοινότητες, μὲ τὴν μελωδία τῆς χορωδιακῆς ψαλμωδίας των στὲς Ἐκκλησίες μας, μὲ τὰ ἄρθρα τους καὶ τὰ περιοδικὰ τους, νά ἐπαναλαμβάνουν μὲ θριαμβευτικὴν φωνὴν τό: «Ἄγιος, Ἄγιος, Ἄγιος Κύριος Σαβθαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης Σου . . .». Κι' αὐτὸ ἔρχεται σὰν μιὰ ἀπάντησις. Εἶθε . . .

Θὰ ζήσουμε λοιπὸν, γιατί ὅλα θέλουν νά ζήσουμε. Ὅλα λέγουν πῶς θὰ ζήσουμε. Ὑψηλὰ τὰ μέτωπα. Δέν χάνεται ὅ,τι ἔζησε τόσους αἰῶνες. Σταθῆτε εὐλαβικά. Ὅμιλοῦν οἱ Μετανάσται Ἕλληνες καὶ τὰ παιδιά τους. Μιλᾶτε σεῖς, νέοι. Κάνετε τὸ ἔργο σας ἀντίλαλο εὐγνωμοσύνης . . . Ἡ αἰωνιότης κάνει τὴν παρέλασί της μπροστά σας. . . .

Τ Ε Λ Ο Σ

YOUTH  
AND  
ORTHODOXY

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ENGLISH SECTION

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THE PUBLICATION OF THIS BOOKLET WAS MADE POSSIBLE BY THE GENEROSITY OF THE FEDERATION OF THE GREEK LADIES SOCIETY OF THE SIXTH DIOCESAN DISTRICT. THE PROCEEDS OF THIS BOOKLET SHALL BE DIRECTED TOWARD ESTABLISHING A HOME FOR THE AGED, UNDERPRIVILEGED CHILDREN, SUMMER CAMP, AND RETREAT CENTER.

## Introduction

*In my continuous visits to our beloved communities, many questions had been asked of me which were centered around the Greek letters, the Omogeneia and the outlook of our future as Orthodox Christians. Many ask questions simply because they want to start a conversation in order to satisfy their curiosities. Others have asked, in order to see my thoughts on these matters, which have become controversial, and the rest perhaps, in order to receive better arguments for the good struggle of life which they carry out.*

*The one certain factor is that a disturbance is observable. The justification of those who are disturbed depends on the views that are predominant in our circles, on the direction these views take, and on the work we perform not only as a group, but also as individuals.*

*Naturally, many other factors are associated with these matters. In these few pages before you, I have jotted down a few of my thoughts. They are not all new. You shall meet many of them elsewhere; perhaps, they shall be dressed differently. However, with what they say, they present also some new elements. A more detailed work could have been done on these chapters which you shall read. Many particular details could have been more systematically analyzed, within the framework of reason and experience. Unfortunately, the time was not available. The whole work was written in one day. Tomorrow has its new duties. The entire attempt here has been to codify certain things which are important to our situation so as to give reason for greater analysis and study. I decided to translate this small work in English, hopeful that by doing so our youth would be able to perceive how serious some of the matters are upon which we insist and how much care and attention should be given to their examination.*

*I was assisted in the translation by Mr. Athanasios M. Pappas. This afforded me the opportunity to occupy myself with other matters of importance. If what I have written has helped to evaluate the matters with which we are confronted, then could I ask or hope for more? The heritage that we pass on to those who will follow, is so precious that any sacrifice is justified.*

*Nonetheless, this booklet is in your hands. The young people especially should glance at it. I shall owe them gratitude for doing so. They shall assist me as a clergyman. They shall strengthen the church. In some way, they might even help themselves.*

# YOUTH AND ORTHODOXY

## CHAPTER I

### Young Man: Your Church and You

I am near you and I hear you . . . Your sensitive heart beats are known to me. I see before me every day very vividly your problems and your difficulties.

It is with joy and pride that I hear your indecisions, your words and your judgments which indicate the first hopeful hoverings of your concern, in order to meet consciously what your church is.

The Greek Orthodox Church . . . What a tremendous subject it is, what great beauty it possesses. It is the story of love filled with self-sacrifice. Young man, your church has many chapters of pain. In its pages the divine drama is sealed. Its work was always led by the passion and the redeeming sacrifice of our God. With blood-stained and wounded breasts it stood urgently and majestically near tormented man to warm with its sweet breath his ideals and his freedom. What is there left for man, without these? Where does his integrity stand? You shall see your eyes filled with tears as you read with care and without influence from superficial worldly criteria, its deeds. For truly such pure affection, which would become for your own salvation, a holocaust, you shall never meet elsewhere.

Exhausted many times from historical misfortunes and hazards, which like a tempest fell into its life, the Church disregarded itself in order to turn all its attention to the faded hopes and painful longing of its children. It was the great mother who neglected her own self and ran before the terrible danger confronting her children prepared to make the great struggle, so as to safeguard them. Its altruism was always such. This church, that has been struck with so much animosity and intolerance from foreign dominators and other strong organizations, which at times insulted her integrity, privileges, and titles of honor, indifferent to all this because of the great purpose it was defending, fearless toward threats and menaces, it found under the twilight of its struggles, the courage and spiritual strength to establish for her children the foundations of their happiness and survival. The blood-stained robes are its banner. The cross its sacrifice, its hope, and

its victory. Take happiness and salvation with all their narrow and broad meanings and place them into the humane work of Orthodoxy, then you shall have a revealing aspect of your church. Then you shall understand the contribution of your church to humanity.

Do you want to become acquainted with all the enchantment of a vivid image, wherein amidst the heavens and angels, God descends, let us say on the hour in which you happen to be suffering at the hands of a real or symbolic executioner, in order to save you?

Do you want to be redeemed from a situation which is created by your civilized soul and pure thought, when you seek to breath freely and christianly inside of an atmosphere of unbearable bias and injustice, and you ask with agony why you are not allowed?

Do you want to catch the purest nuance of love? Do you want to determine the center of truth inside the confusion of life and the struggle of ideas, theories and conclusions?

Do you want to find out where righteousness parts from injustice; egoism from moral integrity; selfishness from humbleness; pervasion from completeness and simplicity; guilt from innocence? Read well, with an understanding, with an open mind and with a psychological approach to the situations, the history of Orthodoxy. Orthodoxy will parade in front of you with arches of triumph and it shall be a valuable guide for you.

You look at men who presently are tired and disgusted from the prevailing vicissitudes of hatred among the masses for so many centuries and found pompous words and phrases to manifest a romantic approach to the meaning of love. Unfortunately, they have not as yet succeeded in penetrating into the essence of love, or they have not decided to obey its commands, for they have projected in their life the importance of egotism and materialistic gain. If they had truly succeeded in penetrating into the real essence of love, we would not have so many divisions, disagreements, and preparations of arms of destruction and ruin. Many centuries ago at a time when under profane pressures and locked lips, its voice was barely allowed to be heard, your church quite simply started its great spiritual and moral movements with such self-sacrifice and altruism that one could not help but stand before its sagacity, its nobility, and its christian concern, without justifiable admiration and respect. It has so many martyrs, that we may with their names make a ladder to climb to the heavens and to the sphere of Holiness. Only in such a way are the gates of love opened. In this way only does love become an introduction to life and is placed as a nucleus in the cultivation of man.

Sometime, my dear young man, when inspired by your prayer you enter into the higher levels of sentiment and thought and you ask, "God approached man so sweetly and innocently. If God descended to man in such a way, why is it that now goodness and faith take on such difficult forms?" As you say this, you are composing without knowing it, a hymn to your church. God created your church and He is always united with it. When God is united with it then everything becomes sweet innocence. As God made goodness so beautiful and simple, so does Orthodoxy unfold its work before us simply, sweetly, innocently, filled of the fragrance of its worship. "Let my prayer be directed as incense before you . . ." Yes, your church speaks for the simple things, that with faith become great. And as the great things are within the boundaries of simplicity, so God more purely reaches our hearts.

Have you seen our church? It never permitted itself to take even a trace from the riches and prerogatives of the many empires and outstanding kingdoms which had glory and power and lived with it. Others (why should they be mentioned?) lured and induced by the worldly element, self-interest, selfishness, exploited the occasion to gain worldly power, to act indecently and to strengthen their proselytizing. This did not happen to us for true Christianity has modesty and depth of integrity. Depth and modesty are the lobby to the entrance of the drama, the cross and the truth of Golgotha. Because faith and love are so broad as heaven the true church forgets all worldly intentions and measures the condition of life with the measurement of heaven. For this reason our clergy stood as sentries ready to be sacrificed on the beautiful spiritual castles whose towers touch the heavens.

Look at the persecutions and you shall see the grandeur that our church lived.

Does what I say appear difficult to you? It is not. It is simple. Whatever is true is not difficult. The grandeur of martyrdom, of love, and the bravery of sacrifice is not difficult. It is difficult only when we are not prepared, when our love has sickly characteristics.

Our church seeks to find man wherever he is, it wants him beside it. This command she received from Him, who took on a human form in order to save us. This command guides it in the search for man. It seeks out man, in order to lead him to God. By guiding him there it hopes he will change his life to the reality of God. It does not want him only with his strength and authority, but with his need, his poverty, his "despised" joy, his grief and his pain. It wants all those who have been whipped with persecution and any other misfortune; it wants them near it, within its warm embrace so as to sweeten their days. The big chapter of its concern is pain. Pain cultivates souls and

burns away doubts by bringing love closer to the revelation of the Divine.

Many may be impressed with plenitude, which so ostentatiously clatters in the appearances of wealth and the plentifulness of man. Your church knows that the price of heaven is great, when calmly, humbly and silently, but with continuous devotion to the great and sacred goal, approaches the case of Creation, which is called man (with the multi-front struggle) and there it builds the kingdom of God. Great uproars seek to cover nakedness and weakness. Silence walks with humbleness and this often is more consistent with the Christian purpose. In here you shall find your church.

This noble and salvatory church gradually passes on to your hands. What a great privilege . . . Many times children destroy their toys. Toys for an irresponsible man can become the most serious things. This is something that is included in the makeup of the child and the irresponsible man. When you have the tendency to destroy there is no limit. Not even the church, nor God are excluded.

You, however, are grown-up. You are our youth. We say this with joy and pride. You are now grown-up, because you have strong feelings and faith and above all, because you have started to accept your responsibility in our religion and ecclesiastical matters. It is a positive responsibility. Whoever understands his position in religious sentiment, is great. Great, because he absorbs into his character the moral and spiritual responsibilities. This is related to the blood that was shed by our saints, to the honest hopes and endeavours of whole generations, for the establishment of the civilization of virtue. Because you are young, but big, because you have entered into the path of the greatness of virtue and salvation, think well before you grapple with the problems of Orthodoxy, particularly so in America. Your ideas pave the ground to what we want our church to be. They are united with other thoughts, or they upset essential pursuits. All the thoughts together make the creek. The creeks make the river with its strong current and falls. All these together are able to carry away cities with castles and fortifications. They can break units or move huge mechanisms. Do you understand now what I want to say? . . . May God guide your thoughts toward our beloved church.

In this day of rationalism man does not think how he himself is going to abide by something, but rather how this something will be suited to his will and his peculiarities, with minimal suffering. This is an instinct that is quite dangerous, and has appeared everywhere. In this way the danger becomes terribly great, because it degenerates the value of life. This "something" in matters pertaining to the church is

very precarious and becomes even more serious and if this serious thing is used in the same way as we have mentioned above, it will uproot the presuppositions and foundations upon which all our happiness is based.

In this destroyed happiness, the multitudes will certainly be drawn along. This would be so tragic.

There is a need for great care. Care and piety are needed when we speak of matters concerning our religion which has brought so much blessing to our race and preserved us from so many adventures and social cosmogonies. The matter is as serious as the plaques of the Testament that are kept in the "Sancta Sanctorum." Anyone with a profane spirit should not come near.

In the confusion of misunderstanding there belongs also the misunderstanding of the subject of freedom. Many have mistakenly laid their reasoning around this subject. They have misunderstood freedom because they couldn't catch its meaning and also because on occasions freedom is relative to our intellectual and spiritual conditions. Real freedom, however, does not depend on our egotistical expediency. In other words, it is not an extension, which is projected from this or from any other forms of knowledge and desires, that seek to satisfy something advantageous in us. For many, freedom became slavery. To others it brought catastrophe, dissolution and it overthrows the spiritual and moral balance. Freedom oftentimes leads to anarchy. However, none of these have any basic relationship to freedom as interpreted by Orthodoxy. Our freedom has as its main purpose the giving to us the characteristics of our mission in this world and the direction that we should take on the way towards God and eternity.

In this way our freedom is not an unchecked torrent that carries everything into chaos and has contempt for laws and commands, but rather it has respect for moral dams, confidence in Holy Providence, reverence for the rights of others, and discipline toward the authority of the ecclesiastical and christian law. All of these restrictions have as their main purpose the insurance of our freedom and the proper guidance of the same. Trains undergo a similar pattern. They pass under mountains, near bridges and stop at stations. Thus our freedom in its relation toward religion and the church is not only relative to the canons and commandments, which were given by the faithful and wisely experienced Fathers, but it is also examined under the light of the teachings of the Gospel. It watches carefully to see that it walks with the supervision and observance of the governing church that studies, surmises and thinks about the conditions of the circumstances, the aptness of time and the results that may follow from a broad ray of functions, concern and importance. Do you see how delicate and

complicated matters may become, when there is a sense of responsibility?

Do you see then, my young man, when our church in its meaning of freedom, raises as the first distinctive mark, benevolence and tender love, together with its concern of your social, ethical and christological stability? All this, in order to build you in Christ. It is not moved by egocentric reasons. In the most delicate and graceful manner, it revises continuously the endeavor of your spiritual illuminations of having as a guide Christ and His Saints. It has never allowed itself to be scandalized by the given provocative promises and fondling which is the defalcation of power and drunkenness of authority. Why all this? Simply because our God has stated it clearly, that all of us together, with Him as head, make up the church. Our church, which "the gates of Hell shall not prevail over . . ." There is an overflow of strength here. The more one feels this, in other words, that he has a share in the church, the more logical and more responsible is he in the management of his Christian freedom. He abstains as a manifestation of sin, from the usurpation of any other power, that is foreign to the clear meaning of the church. He watches what he says, what he judges; is careful in what and how he criticizes it. Nowhere else will he find such an equilibrium, so much confidence, so much spiritual temperance, moderation and a balance of truth, righteousness, freedom and persuasion.

One would imagine that when our church moves and speaks in its highest manifestations, that the depths of infinity open and with His fatherly countenance and compassionate love, our Heavenly Father comes mysteriously and compunctiously to lead our steps into the wondrous revelation of His Truth.

We should often remind ourselves of all this, as we walk, when we discuss seriously, when we study and when we enter into the temples to pray to our most kind Creator. For one to remember what God and the church have said, this is the true poetry of life and the watering of the soul with the dew of Paradise. Within such a framework the mind finds calmness and one's character is sculptured with the art of faith.

Some shall think that the Holy Icons, the Holy Table, the domes, the semi-domes, the ever-burning candelabras, the chandeliers, the candles and everything else take on depth extremely enchanting and then speak with heavenly echoes, for the one who with piety worships God, respects His church and listens with fear of God to the "Today you will be with me in Paradise," or the "In the beginning God created heaven and earth." Such beauty, so much hope, such a revelation, such

a mysticism and mysterious tenderness are evolved when the murmuring lips of worship move, the icons, the altars, of our salvatory religion appear in front of us. Do you think that I must say more, my young man? If all that I have said is not enough to make your heart overflow with a constant respect and an unbounded admiration and confidence in your soul, for what your Greek Orthodox Church is, was and shall be, then whatever more I write will not contribute further to your understanding. May our Heavenly Protector, my child, never leave you unguided in your thoughts toward the church. Seek Him yourself in your conversation, with your conscience and in the study of your church.

## Young Man: The Greek Language and You

Young man, I believe you have heard the phrase in the Scriptures, "A fool said in his heart God does not exist." Are you able to understand how serious this is? The Greek language, of course, is merely a man-made means of expression and we should never compare it with God, Who created everything and is Omnipotent and All-Wise. I do not think it at all bad, to use the mechanism of this phrase in order to accentuate the importance of the Greek language in our religious problems. This is what could be said about the subject: "A fool said in his heart that the Greek language is not good and useful in our worship." It is not only valuable, but also irreplaceable. We need it; for without it many dangers are created in the sentimental, theological, intellectual and liturgical parts of our church. We need it because it accompanied us through so many centuries. We need it because even the country we live in needs it. Did you say the country we live in needs it? Yes. Somewhere in the lines that shall follow, I shall analyze it.

It is such a beautiful thing that everyday new drugs are discovered. Drugs that relieve our pain here in America and all over the world. New drugs. I ask about them. What do I hear about them but that Greek names are given to them, either fully or partially. Perhaps this is so out of gratitude for ancient Greece, where medicine, pharmaceuticals, and botany were highly developed. Perhaps this is one reason. Principally though, because with the Greek language one may be more accurate. With it we may be more descriptive. Is this so only here? No. At the economical and numismatic conventions Greek terminology is used. In science, geography, astronomy, physics, mathematics, history and in philosophical subjects, one sees and hears continuously parading before us, Greek words, Greek names, and Greek extracts. One would think that in the arteries of knowledge no blood flows that does not have Greek blood cells. Why this so flattering phenomenon? Simply, because the Greek language is rich, very rich. Everyone wants to take some share of the wealth. Positive wealth always gives in order to help. We can be more exact in the application of a meaning by the use of the proper words. All languages do not have the necessary words for all expressions. The Greek language philosophized, sang, chanted, historized, analyzed, prophesized, taught, showed eloquence,

dealt with archaeology, geography and science. The deepest thoughts of man find their most valuable collaborators in expressing their essence, in this language. This language that was used by our ancestors in order that they may write their tragedies and poetry, in order that they may teach at the Stoa and the Academy and to express their fables. There came a time when great and powerful nations considered it an extreme honor to have it as their official language. Look at the ancient Jews in Alexandria and the vast and glorious Roman Empire. This immortal language with the civilized ideas that it expressed conquered spiritually in ancient times those who had conquered Greece with their polemic stratagems and size of their strength.

Would Alexander the Great have succeeded as well as he did, had he not been developed in the Greek spirit? Would we today have such an evolution and progress, if the Golden Greek century had not existed before and had not been used as a basis for the revelation of the Greek spirit? Many great men of our time have agreed that the most motivating force in their discoveries has been found in the Greek classical texts. Is it without reason then that the Founder of our faith used this language in order to transmit the truths of His doctrine? Because, as you know, Jesus spoke Greek. There is much evidence and many arguments for this, which emanate from the Gospel. Pilate did not have any knowledge of the Judaic dialect. How then could he examine the Lord? He did so in Greek. Jesus understood the soldiers on the Cross, because they spoke in Greek. The soldiers understood Him because He spoke in Greek, too. He seeks to refresh His sorrowful and thirsted lips with the Greekish «δψω» (I thirst). The Apostles spoke Greek, also. Paul knew it well. He learned it in Tarsus or perhaps from Gamaliel, who was learned in Greek. Paul used it when he spoke to the Athenians at the Supreme Court. It is an important language. It has been taught in the greatest universities of the world. Many poets and artists have become great as a result of it. At one time in Germany and in England, one could not be considered learned if he did not know this full of harmony language, which stands as a bridge, in order for you to pass into higher thoughts, ideas, and philosophies of life. As a matter of fact, my young man, intellectual men of high calibre appeared, who supported the notion, that Europe was saved because of the Greek letters, without which humanity would witness a very dark night. That is why the great revivers, no matter if they were poets, philosophers or political personalities, advised their own people to "follow the road that the ancient Greeks followed." This was the road which, as an expressive means, was established by this language.

Do you want something even more daring? Listen to it without considering it an exaggeration. If Greece would have lost its language,

it would have been lost also. Perhaps someone would ungratefully say, "And of what importance would that be if it had happened? Haven't other nations faded away in the history of mankind?" But here is what we should be careful about. If Greece would have been lost, society would have been driven back into its primitive caves. If everything Greek had been lost, we would not have the great surge into knowledge and science that the famous encyclopedists ushered in almost two centuries ago. These people, as you well know, were inspired by ancient Greece and its authors. We would not have the renaissance of Europe, whose initial beginnings are to be found in Greek civilization, and whose first creators were spiritually baptized in the same. Perhaps the French Revolution would not have taken place for sentiment would not have risen to the nostalgic level for freedom of man and of democracy. If this were the case, then the fief and enslaved man would exist, from whose life the insensate feudalists would have absolute rights.

Do you see then, my son, that we owe so much to the Greek spirit and Greek language? The latter is the bearer of civilization, freedom, self-disposition, love for the sacred and noble, the source of inspiration and the ladder of elevation. With this progressiveness that characterizes our race, the language has preserved and kept us on the road of the Golden Heritage.

Will it be considered a boast if we humbly proclaim we would have been lost by now in the storms of aggression and continuous annihilation without the Greek language? The Greek nation offers much evidence for this. Why did the conqueror decide not to slaughter the Greeks in Byzantium? What held him back? Haven't his cannons and his soldiers executed many? After the seizure and the three-day massacre in Constantinople, were the corpses few that were drowned in their own blood? Why then did the tragedy stop? There was a purpose . . . Behind all things there is a purpose. He needed the Greek culture. With it he could enhance and civilize his nation; he could present a way of life to the nation; he could show his triumphs; he could have won the sympathy of the other powers. Even at that time the prevailing conditions were such. He could not rest on his laurels, without cultivated political personalities that could transmit with their diplomatic ability his will, so as to develop into a great power and to give seriousness and validity to the governmental mechanism.

Our language then, together in a general aspect with our character and culture, became one of the means by which our race and church have not drowned but instead have survived from the intolerance in which they found themselves many times. Is all this not enough for us to love it? We undertake wars to save the character of our civiliza-

tion; if something outside of war and catastrophe has the power to protect them isn't that a reason for us to cherish it for the sublime services that it renders?

Listen to what Professor Marcel de Carte of Liege says on the subject, in his article to the newspaper *La Libre Belgique*. I place here his words so that you may see that we are not the only ones who think about the Greek language, but also others, who are considered wise. Here is what he says: "The elimination of the Greek language would be a crime if it were intrusted to the linguists only . . . An educational life of a thousand years will stop. The spiritual man will give in to the mechanical and modern spirit. In this way, because of the opening chaos man will be absorbed by materialistic marxism. Then again we shall find ourselves before a fearsome dilemma. If Greek, which is the key to the classical education is eliminated and we neglect the conservative humanism that nurses today all the branches of education, then we should seek another basis of education. As a consequence then, the classical synthesis will be substituted for by the marxistic cosmotheory that gives the priority to the mechanical discipline.

"Yes! Outside of the spirituality of Greek philosophy there exists the scientific chaos of materialism. When our youth are stripped of the classical education, they will turn their attention to the latter, in the same way as the butterfly runs to the flame which will so quickly burn it.

"What is worse is this. Together with Greek wisdom, our students will lose their Christian heritage, since the understanding of the depth of Christian teaching is impossible if we do not go continuously to our ancient wisdom. The substratum of ancient humanism nourished with its great content the Christian people of Europe perhaps more than we can imagine. Philology and the European arts declare fluently this alliance between Athens and Jerusalem.

"The educational experiment after the French Revolution is still before us. The elimination of the classical studies, intended to kneed the post-war world with the passion of atheistic socialism. As a consequence the negation of tradition will begin. What will you do then? You will start believing that man is a product . . . of man. That he is not dependent neither on the family and the motherland nor from the 'Father' who is in heaven. Thus we will find ourselves in the greatest crime of contemporary and barbaric socialism against our civilization."

Do you see then how the wise of our time speak?

For those of us who live in America and love her, there is a separate importance for which we think so much of the Greek language and

Greek spirit. Let me ask you, young man, when you see the rhythm, the Greek metopes and scriptures that appear predominantly on official buildings; when you study the foundation on which the American Independence is based; when you follow the manner in which our leaders spoke for the liberty and peace of people; when you note all the political and spiritual content by which that important document, "The Declaration of Independence," with its idealistic vision, can't you perceive how many principles and beauty America borrowed from Hellenism? America . . .

What was that unconquerable sentiment that made the Americans fight for Greek Independence? It is not common to endanger your life for a small country which is located so many thousands of miles away. To do this, the country and what it represents in civilization, must captivate all your imagination, your entire soul, your whole existence. If you do not admit it and you do not find something deep that connects you with it, then you do not have the inner drive for such a daring deed.

Close to the aforementioned there are innumerable others who have shown their interests for the conservation of this country. Think of all these things my son, because they will help you in the endurance and completeness of your reasoning with your soul. It has been said by many great Americans that all of us owe eternal gratitude to Greece. In other words to its letters, civilization, and its thought. If you are a true American you would have the same gratitude. Even more so because you are a product of the Greek race and entitled to such a distinguished honor. What else can gratitude mean but the recognition of service rendered and love. And what is the meaning of love in this case? It means to secure the Greek language as a great treasure, because, as we have mentioned earlier, it is full of logic, sentiment and rich tradition.

Here and everywhere the preservation of the Greek language is a matter of logic and gratitude. Anything that is well placed in logic and gratitude is of interest to us. It is an interest of a higher form. Other reasons can be found that appear stronger. As far as the means of success are concerned, many are in use. Others are in the stage of study. But all are relative to the way in which our conscience is functioning and to the intensity by which its expresses itself.

We have already mentioned the reasons why the Greek language is proposed before you, with various claims. There are many other reasons. These may be placed in the category of psychology. Have you observed that some religions are equal to the language and character of the people where they originated? Not long ago I read in a scientific book according to which if man didn't know how to speak he

could never be able to augment his spirituality, his civilization no matter to what capacity his brain might reach. An American wrote these words. Allow me to add something more. The language of a people has a relationship to the thought and civilization of the same. The more the spirit of a people is cultivated the more his language is developed. Our character is expressed with the meanings that are composed by words. All this again either *a posteriori* or in essence speaks about our psychosynthesis. To us many people express religious or other thoughts in a manner and tendency that does not appear suitable for us. It is here where character and language have their important role. Those things of other nations which we consider to be faulty, heretical, mythological, are so because we have such a strong affinity with our tradition and past which in their turn reveal the orbit of their spirit and character and prepare us through their influence for our way of thinking. Often times without looking for this, you may by chance be aware of it. In other words, though you may agree with your friends of other extractions in certain matters there arise other things unnoticed by you previously but which are full of psychological meaning and which make you distinguish the separate ways of you and your friends. This is the vein of your race. In order to point this out, much observation is needed. The characteristic veins of your ancestors came to you from the past by way of your upbringing and psychological influence. If you do not take these characteristics into consideration you will suffer in the same way as you would suffer if you would suppress with negligence and sentimentality what emerges from your subconscious; as you would suffer if you would not satisfy your hungry stomach or your lips parched with thirst.

When the element of language is correlated with the church it opens a very serious problem. In accordance with the science of the psychology of language the manner in which the vowels and consonants are heard play a great role toward the creation of our sentiments. This is not an exaggeration because even musical sounds and melodies function similarly. Now transmit the services of our church and the meanings of our religious texts into English and you will observe a great difference in the religious sentiments that will appear to you. This becomes even more apparent when in our minds we do not attempt to re-translate back into the Greek, but rather allow the sound of the English to hit us spontaneously. The state of the conception in which we are engaged is very near to the result of our sentiment. Again this engagement is correlated to the existing structure of our character. When a Chinaman comes to the conception of the meaning of God he releases from his spiritual geyser certain sentiments that are different from those of a Mohammedan or a Norman. Each one of them

grasped the meaning according to the representations under which he was formulated. Do not characterize this thought as revolutionary because it is well explained in the limitations of man. I even dare to say that if Christianity remained in Judaism and did not make use of the Greek language, it would not have reached the fullness of expression which it did, because the latter does not have the wealth and delicate descriptive abilities of the former.

Let us come back to you, my young man. As we have said before, your religious psychosynthesis was formulated within certain frames; if the language were to be changed, the damage to you would be tremendous and greater yet for the church. Thus the whole situation reduces down to not how I am going to satisfy a peculiarity or a "creed" that has come out from the derise to have everything easy and prepared, as I want them, as I understand them, or as I want to change them, but rather what is the general gain of my church and particularly for me, in accordance with the history, the conservatism and the necessities of our Greek Orthodox Church in America. Some of the necessities are apparent, others are not available to my senses, because I do not have the specialization, the time or the opportunity to meet them. I am compelled then to stay within my immediate environment, because if I would want to broaden the circle of my judgment regarding my problems I should do the same with regards to other subjects, as then I would break many a boundary of belief, which will bring me to a cosmopolitanism and I don't know to how many negations and super-criticisms. If I judge things in this way, then not only would I respect the expediences of the Greek language in divine worship, but I would also try to learn it because it has rendered so many services, is rendering them now, and shall continue to do so.

A few days ago, an American newspaper, in referring to a speech that was made at an official convention where European delegates participated, made many strong comments for the revival of Greek classical studies in the universities. The speech was made in English with words that had been adopted from the Greek. The newspaper with polite envy reminded its readers of the ability other people have in expressing their thoughts and meanings with a higher vocabulary and greater accuracy. It meant the Greek people together with others. These are lessons for us all.

Certainly, our church uses English where it is necessary for reasons that are well known. It is used where it really serves the needs of Orthodoxy and our religious training, not spasmodically but with proper control. The sermon in most of our churches is conducted in English. Lectures, television appearances, radio broadcasts, texts,

auxiliary booklets, encyclicals, correspondence, teaching in the Sunday schools, etc., are also conducted bilingually.

Do you know that the English language does not yet have words to substitute for some of the definitions of our theology? Do you know that in many English religious books the exact Greek words are used in order for the author to convey his message, or to convey what the patristic texts and philosophies are saying? Is there a need for me to elaborate further on this subject?

I will close these lines with a study of what happened in a city only some short time ago. The governor of the state was invited to a community banquet. He started his speech with two Greek phrases that were written on a piece of paper. As soon as the people heard them, they applauded. Who do you think applauded most? The youth! Believe this. The young man. It was something spontaneous. There were many young men at that banquet. Are you asking me what this means? This means that our young men like the Greek language. But youth needs patience, insistence, and understanding on our part. They also need something else. They need a system. They also need our continuous effort and the opening of their hearts with love. How many are the young men in Greece who do not want to learn! Similarly, some will be found here, who do not like the Greek language. I have spoken. Now you should speak! We love the English language. We also love the Greek language. Greek boys that have become doctors and lawyers have said to me: "The biggest hazard that I was confronted with when I first started out in my profession was my ignorance of the Greek language. Don't ask for the reasons, but believe me. Of what value will it be if I give more details? Now I have learned it. I am proud of it. Now I feel that I have four wings. I am happy. I use it even when I speak in our Greek-American organizations. I tell them my story and the advantages I have gained because I learned it." This, my children, happened because these young men accepted this subject of language as a necessity and as a presupposition of great successes and many joys along with its more serious values. Other young men have told me that they are greatly embarrassed when their professors ask them about the meaning of certain Greek words which they did not know. In the end, the meaning was given by the professor. The embarrassment was felt by you, my young man.

Young man, many before you not only have learned the Greek language but also introduced it into the secondary schools and universities of America. They understood this responsibility out of a love for their land of birth. Your church wishes you to do the same thing. If you do not succeed in this, then you may help our communities to

establish daily parochial Greek schools, summer camps where the language of Homer and Aeschylus will be taught. If you should fall short in this, then you may help the daily evening Greek school. At least make the attempt to learn Greek for yourself. In this way, much enlightenment will be spread before you, in your soul, in your mind, in your circle, in the family that you have or that you shall have. Do you know two languages? If so, then you strengthen your personality twofold. Is one of them the Greek language? Then you have the means to communicate with the wisdom of the centuries and the gods. What do you say? Are you going to give it a try?

## Young Man: You and the Greek Orthodox Family

If we take an American boy and send him to live with a family of Laplanders, we shall note that he will not be happy, because the Laplanders have their own way of living, which does not agree with the one in which the American lived and grew up. If we take a Greek boy and place him in an Irish or German family, he will understand immediately the difference of environment and the time will come when he shall become uncomfortable, because every race has its customs and habits. Naturally, the institution of the family is considered sacred and the basis of the good society, in the same way as plants grow in the nursery. The good family is the assurance of the good society. This, however, does not hinder one family to differ from another in many points of morals, traditions, and mentalities. We do not all approach the same point in the same way. Variations are the most common things in life. It is then natural not to find equal movement and satisfactory fitness in all the families.

We may all have mutual love for each other here in America, even though every family preserves some or many elements of their place of origin. The opposite is also true. Every family does not necessarily have something from its place of origin though it may differ from the others. Even if a Yankee from New York goes to live with a family from Texas or Oklahoma, he will be dissatisfied with the mentalities and customs he shall be confronted with. This again will be determined by his character. Everything then that is different from what we are accustomed to brings a certain kind of worry, creates grief and sometimes misery. I have heard this in a great number of cases. The conclusion to all this is that we must keep ourselves in the homogeneity of the Greek family which gives us the greatest possible happiness. As the proverb goes, "a shoe from your own place is better than a shoe from another place." Our ancient ancestors said it in a different manner, "Habit is a second nature."

I don't want to carry the discussion too far for then I shall be obliged to refer to books that speak about mixed marriages and the failure of a great quantity of them because of the heterogeneity between habits, mentalities, and families from which they came those who were united in matrimony. The subject is very sharp and should be examined

in a separate thesis with maturity and detailed work. Now suffice it so in order to view with great seriousness the suggestions of experience that this difference of origin, geneology and habits throws in one's problem. But what results could an explorer of the powerful antithesis in some regions between colored and white bring out. Is it only the skin's color that invites the fanatical resistance, or the training and the family's whole moral and traditional picture inside of the strong antithesis that divides people in such emphatic parties? Certainly, both. The second, more so. Into that, separation takes its depth. And there is where principally the problem should be cleared in the Christian spirit. It becomes apparent that the problem exists because the differences I mentioned exist. I mentioned them because I wanted to prove the stand I took relative to the differences among families.

Since the dawn of human history, this inheritance of family tradition was an important factor. Remember the old Scotland, England, France, Italy, and so many other nations. Even in an homogeneous nation, the manner of thinking, the family name, the supposed privileges, the inheritance of family traditions consist the *modus vivendi*. These were provoking antagonisms hard and stubborn, conflicts, revolutions, and difficulties for the royal houses and nations. The family is such a strong factor. Of course, habit has a great absorbing ability to raise the great antithesis and the many oppositions. It does not do so, however, to the point where traces of the hereditary signs disappear in its roots. It might lead it into a dormant stage. But there are many causes that may be found to awaken that which was once dormant. Pedagogy can contribute to its explanation. Because these causes are a content of our daily life, you can understand the dangers and the reactions of the soul and life, that we taste continuously because of them.

Inasmuch as there will be those who will not be concerned with the Greek family one should not follow them in this faulty view of theirs. Because what they do is neither intelligent nor polite. You, my children, are intelligent because you have gratitude. You are sincere towards yourself and your past. There is nothing more complete than gratitude and sincerity for these come out of love and faith in God. These are virtues that make a strong man. You are sincere because you want to insure this for yourselves.

People do not change easily. When they insist upon being different they damage their position, they attract hilarity, and deride their intelligence. People can only have an evolution! Evolution, however, does not mean the disappearance of the basical characteristics. Thus, something small or big can be traced in you from your race and family,

which for centuries transmits by succession the beautiful ideals of man and modesty.

The more I see our children the better I see the image of their parents. The similarities are very great. And this constitutes a title of honor. If a young man succeeded to be relieved from the supposed mistakes of his parents, even this is a great honor and indicates the great value of the Greek family. This does not mean, however, that they have changed completely. They continue the characteristics of the race which always pursued the higher things and the fullness of the good. This can be verified by anthropology, but this also is an elementary observation. And because America does not want us to change, but simply to grow into the highest and most complete degree of our traditions in order that some day they could take from them the extract and unite it with the extract of the completed customs of other nations in order to achieve the most illuminous civilization of all ages, you can understand that love of the Greek Orthodox family is a debt and duty towards America.

I turn my thoughts to the dark years of the slavery in Greece. The church then, as now, was the vigilant guardian. But the family, aware of its hazards, stood full of sanctity, heroism and dignity, the great unit of opposition against assimilation. It worked along with the church, its great supporter, together with conservatism and tradition to construct moral fortifications that would not allow the enemy and the destructive influence to pass, and dissolve its strength. It had strong faith. Who? Of course, the family we have been speaking about. The family has created all the epics of our history. The religious sentiment is deeply rooted in this family. With such valuable contents, how and why should it be lost? It would be like a new sorrowful seizure for the reigning honor of our race. The family was hit by many griefs and lamenting currents of sentiments. Its drama cannot be described by even the most astute writers of tragedies. But it was its glory, strength, sacrifice and epic past that accompanied her and gave her the necessary reasons to be strengthened in her weakness. She gave boys that with their noble-mindedness, heroism and decency astonished the world. In slavery can any greatness be achieved? Yes. Particularly if slavery is lighted by such a past. If in the family there exists such blessed sentiments and such virtues then the Greek spirit reigns. Then always arches are raised and social health exists. This is said by the grandfathers to their grandchildren and by these same grandchildren when they become grandfathers. By that time they are no longer narratives. They are truths that have resurrected the consciousness of nations and which give sweet hope to the world.

Many times you have been given the chance to admire Greece. The strong family is the one that makes the nations great and enduring and saves them like her . . . The opposite to this degenerates it, no matter how abundant the surrounding wealth is. Without a strong family, civilization may exist but not a cultivated society. Your family then is strong. I heard senators and judges saying it. I have seen their respect and satisfaction, because in this country we have the smallest percentage of crime. This is a praise to the Greek Orthodox family. Because this is a result of its virtue to its pure and honorable sentiments.

This family is the diamond-studded beehive that preserves the honey of love, of honor and dignity. And if it gave heroes, protected morals and saved our race, is it possible for us not to keep her always in front of our affectionate thoughts, in order to protect her from the thorns she will meet in her hazardous way. We have so much pride for her. It is the basis, the palace and our castle. The longer we disassociate ourselves from our basis and the longer we keep unprotected from this castle of ours, the more the danger increases for us to be captivated by full-fired tongues of degeneration, to be dissolved and to suffer. From this very family you have descended, my young children, together with all the abilities and glories that you may have.

I am reminded of a young girl. She was saying to her girlfriends, "When I have a family, I will not rear my children in the same way my parents reared me." These are big words which should not be considered seriously. Man has many moods. After a short time the young girl was married and gave birth to her first child. At home, at the promenade or in the church she was using the same accent, the same speech and the same attitude that her parents had used when she was young. Everything was the same. The only observable differences were the hours in which the child was put to sleep, the diet and reading of stories from thin and multicolored books that have substituted the personal narratives of her mother and grandmother. And let's not forget, it was the first child. With the others to come the luxuries would disappear in time. The daughter wanted to be different from her mother and in the end the similarity was complete. What do we observe here? When we are without responsibility we say much. But when we do become responsible we understand the situation much differently. For me not to love and admire the Greek family is something irresponsible. To love and respect it is insurance, inspiration and joy.

Look at the many churches, schools and institutions that the piety of the family has given to us in America. What would we be without all this? Look at the many distinguished men it has placed in the service of America and in the protection of our good things and our freedom. How many teachers teach our offsprings in American schools? How

many of you, my children, are aided in your studies because of the sense of honor, of self-sacrifice and nobility of the Greek Orthodox family? The parents sometimes went without food, were simply dressed and restricted themselves from many pleasures in order that their children may be educated. Like the pelicans they feed them and show their care wholeheartedly. I agree, bad examples do exist. There also exist some limitations. But doesn't the sun have its spots? Don't clouds form even in blue, clear skies? Do not let the magnificence and proudness of the Greek family be dimmed and lost. Pass it on to the other generations to come. This is an ambition not only the youth should have, but it is also a part of our Christian duty. It is as a candle that we hold lighted in the temple of virtue and duty. Become candle-bearers. If you do not think thus, then death has come to your conscience and didn't depart, but remained in order to hold you in the darkness of ingratitude and to drown the breath of goodness that every heart feels that lives in it and only then believes that it exists. Your responsibility will be examined by history.

No one is so important that he feels he can live independent of obligations and duties. When we draw our importance from stagnation and neglect then this is not importance but rather submission of the natural and human laws. As I said, your responsibility is written in the history which records the accounts and the obligations of the moral credits and bankruptcies. If then you despise its voice, it will constantly confront you with the shadows of the dead immigrants, that have sown their full of toil bones from one end of America to the other for the purpose of giving the most beautiful and expedient future to you. These immigrants with bitterness in their lips and tears in their eyes will say to you in your sleep, at work and in the promenade their pitiful complaint: "Then whatever we have done is lost. What naiveness on our part."

My dear youth, we should protect the family from the cloudiness and the influences of sin that circulate in the contemporary life. It has given us so much honor and service. I believe that you have felt this also. The Greek Orthodox family means secured confrontations of our problems. It means tender and smooth landing for the presuppositions of happiness. This family you must continue to sustain with your respect and unadulterated devotion. It is yours; your own property. It is a title of your nobility and majesty. You should guard it because it warrants it.

## Young Man: You and the Omogeneia

A Greek proverb says, "Blood does not become water." What is the meaning of this proverb? What follows explains it. It is very natural to want to help those that are of the same origin and family as you. In other words, it is very natural to love them. We have many people. Some of them are young, others are older. We also have a great number from the class of our children who were born here and have distinguished themselves and who have continued ascending.

My young man, you should honor all these, you should support them. You should help them to ascend even higher. It is good to help one of your own. To help one who struggles with moral and honest means to achieve something that is good for himself and society. And if you generally help everywhere, whenever you witness the noble ambition, isn't there something that impels you to rejoice when you help more so someone who comes from the same geneological, religious, spiritual and family ties with you? However, you will help any other man regardless of his race or religion, so that in the most essential positions there will be men of worth who will govern and serve America with Christian ideals. We need the good and complete man because with them this blessed land will be enlightened and more so with its bright reflections and its spiritual strength it will always be in a position to protect this civilization and the independence of the world.

We said, however, that you must help those who have come from within our people. No one can disagree with you on that. This as a law is used by everyone. And you will not have to do this because of blind chauvinism. These men contribute immediately to our institutions and our church. As they become more successful so will their aid to our arteries of action become greater. You see, there exists here a law of egoism, but this egoism is noble and full of virtue which reveals that nobody can escape from the particular bonds of brotherhood. But you will not stop up to here and only here. You must try to remind him whom you have loved and helped, not to forget himself in his success. Unfortunately, these people forget easily. This in itself is nothing else but psychological drunkenness. In drunkenness there exists no balance. Then you will provoke him to remember and to remind himself of those who have helped him. And if no one has helped him yet, let him be reminded that the truly cultivated persons always inter-

vene to assist and give joy to those whom whose class they themselves once belonged.

A golden chain of sentiments ought to bind us. In this manner we strengthen Orthodoxy. Principally this chain ought to exist among the youth, who find themselves at the gates of a world which changes immensely and a life that assumes many new forms, so that in order to adjust themselves with it without damage they must have spiritual harmony and be closely united to their neighbor. The visions and manifold appearance of these new data does not allow a lukewarm relationship with our brothers. It is necessary that we maintain a united front which will insure for us a stronger stand and tranquility to meet the chasm. We will be near our communities, near our schools and institutions, near our small and great organizations, near our Archdiocese, near the Patriarchate who hold high their sensitive observations. All of these combined, construct the spinal chord around which our special hypostasis and our noble searches become incarnate. The burden, however, should not fall upon a few shoulders. All together we must move the wheels of life. All together we must insure the covenant of the worthy past and the commandments of Christ.

You even more so, the youth, who have not yet experienced fatigue, who are still in the peak of their strength, can contribute in the creation of a triumphant Omogeneia. We have in many corners young and old who have lost the path of hope. They need guidance, enthusiasm, some love, some light. There are also children, members of the large family who unfortunately have been tattered of their wedding garments, which were symbolic of early purity and joy and success. Approach them, speak to them, encourage them with your warm Christian youth, which knows, when it wishes, the way to melt the ice of despair and to resurrect bended bodies. What can't you succeed in doing by a startling yet constant drive of yours, inspired only by love. The approach to man and to our problems needs much goodness, as much leniency and understanding and particularly no exhibitionism! Only when your conscience insists upon it, then and only then should you impose and be strict. And this in a manner that will be beneficial. We need, as you can see, those procedures in order to open the road, so that we may not lose a good opportunity without some gain. Especially keep yourself above personal commitments and personal conflicts which bring so much damage. Since you are a member of the Omogeneia you also have the right to express your opinions and thoughts for what concerns the progress and the strengthening of our work.

In our intellectual domain we have many circulating thoughts. However, many of these we do not articulate. There exists in us a traffic

guide which is called judgment and which prevents the expression of many of them. Our forefathers called silence golden because actually it is so valuable. We weigh then, what we are about to say, we check, we dissect it in order to be neater, more becoming, and when we see that it is suitable for our benefit, useful and full of security for us and others we then express it in order to bring out its fruits. Daring words that are nonsensical can throw us backwards, to divide us, to create hatred and anger among ourselves, and to amputate the advantages that we had gained up to then. Because of these reasons we have had much tragedy and destruction. It would be proper not to have them again. And because you understand this you must have patience, you must study with all your heart, all that you read; that which you think with useful disposition, that which you say. And in all these your purpose will be to be worthy of the Omogeneia, of the illuminated history of our forefathers, of America, and of the old country.

If, even though we did not begin together and we have had some chasms, we reached to such a successful point, imagine what we can succeed in doing with a new journey rooted in heartfelt unity, which will be framed within the experience of the elders and the vigorousness of a youth full of purity.

Our Omogeneia already has started to realize how beneficial it could be for her and America, if they themselves would undertake the revival of the Greek civilization and Greek letters. We need our homes for the aged, our youth centers, homes for the blind, the orphanages, the substantiation of our existing institutions, our museums, our publishing houses, our institutes of Greek art, a center of information for those who show concern for Orthodoxy and our race. Furthermore, we need our daily Greek schools, our sport centers, the auditoriums for conventions and celebrations of great feasts, our libraries where all those things associated with Orthodoxy, origins, evolution, will be treasured, where all these can be accepted as essential for the realization of our church's purpose, for the cultivation of our conscience, which will make America respect more our contributions to culture. You may start then, your great drive. The march toward the great things is a majestic thing. Trivialities are wearisome and preoccupation with minor efforts are worthless if you continuously pay attention to them. As a beginning they have their place. However, insistence upon them does not help in the growth of greatness. Everything is so plentiful around us. Immense is the land before us. The builders, however, are necessary and vital. No work can be done by itself. We need many builders. And as the great trees are nourished from the heavens so will the great builders be strengthened by Holy Providence. When

they become tired the heavenly angels shall refresh them during their toil of building for the church and humanity.

Thus the angels are your assistants, my youth. And when the angels are with you, God is with you, the church is with you because you are within the church and its affection. When God is with us what can be left behind, to be lost, to be destroyed, to fail? The Omogeneia and its work are essential, without which you will feel lonely and dispossessed. For this reason remain in its sacred legions, in its heart beats, in its spiritual footsteps. Work with her as the conductor with his musicians in order to present his concert perfectly. Sing with her the joy of labor and creation. Dance with her the dance of pure joy. Weep with her and visualize her human conceptions. There the content of your soul will realize natural sentiments.

What else can I say? It does not depend on what you want but rather what you should want. No one will punish you for the affection you have for your family. But this affection is a movement of the soul from the outer life into the inner life, from the inner life into the outer life. In other words, you must have mutuality. Such an affection needs thoughts, sentiments, that can be explained in deeds, faith, goodness and mental assistance.

About our Omogeneia we have heard many dithyrambs, because of her respect for the law and her devotion to honorable things. With you, my youth, the Omogeneia shall write new epics . . . She will write.

## CHAPTER V

### Young man: You and the Future

Much about what I have said before can be referred to on what I am going to discuss here. But allow me to proceed on what I am about to analyze. Knowledge is good but wisdom is of greater value because it is not only knowledge but judgment and virtue. Wisdom does not function independently of sentiments. And the latter has a positive place in our future in America. It is wise to understand this because then with more certain steps we can proceed in the things to come.

But let us continue. Why should we examine our future here with premature conclusions, hypotheses that are not concrete. The pre-judgment of the future has only limited assurance. We can discern this in many examples. Thirty years ago those who prophesized evolution were saying that the period of time that would elapse from their time to our own would be the period of disappearance into the melting pot. This period of time has elapsed and we with hope and stability are laying the basis for new drives. We present such a vitality for the religious and other fronts as to convince all, that we have faith within us and that only in our indifference and negligence to our duties will the absorption into the melting pot take place. Why then should we examine whether the Greek language will be annihilated, if Orthodoxy will be weakened, if our organization will stop functioning? Such a position breeds fear and fear prevents us from having a pure and un-influenced mind.

On the seizure of Constantinople by the Turks or Latins someone could be disillusioned by the prevailing conditions and he would say that the language among other things would be lost. However, this did not occur. And it didn't occur because the thing we call "enthusiastic element" appeared in the soul of the nation. What do we hide within us, what are our sentiments, our esoteric reactions, these constitute great forces which we must be aware of, should estimate and cultivate because they occupy an important position in such subjects and do play an important role in the formation of the conditions. Let us, however, observe this point. There exists in the history of civilization many unexpected things and cycles. In history we see things and bonds, which temporarily assume a lower level of importance because of many factors, only to regain later in emphasis and significance. Even in the time

of St. Paul, according to Toynbee, there existed within the Greek language all the forces which could sustain at least half of the known world and the force to continue though this has never happened. This is why we should not prejudge the future because our criteria are so uncertain. However, we should not look upon this with a disgusted feeling which is so destructive. It is not right for us to judge the tiresome of our spiritual and social life with suppositions and ephemeral data that today speak in an eloquent way only to disappear completely tomorrow without any notice and responsibility. Even in ancient times the Greek language had its difficult moments. The Alexandrian period or later the period of the Church Fathers created their own new current and, speaking generally, all that is related to the Greek civilization, be it ancient or new, has its periods of ascendance and descendance.

The annihilation never came. Then, in our conclusions and estimates, as we have said, we should never judge with the spirit of annihilation. In this manner, we keep away from tension and exaggeration, and we stand psychologically much better. Do we have something of value, no matter if this be called language, orthodoxy, homogeneity, or Greek family? Warmly, we will protect, we will increase this valuable thing with all our strength and inspiration. If we do this, then we insure it into the present and into the unexpected things of tomorrow. Then the fear becomes smaller, for it is lost, and the threat of fear ceases to exist. It will disappear because of us. Only, in other words, if I do not show integrity, and make myself fearful and dishonest, will it disappear.

Then when we say that this or that will be lost, we do nothing else but add the power of destruction to the destruction already in existence. We don't do anything else except to betray our carelessness, our psychological fears, and our evil desires, which are invisible, and which in a malicious way circulate into the field of our subconsciousness for the purpose of destroying our endurance. Furthermore, this means the absence of the ability to judge the circumstances, laziness of endeavor for their perfection, according to our sublime interests and inability to stand on our grounds. When a mother takes good care of her children, she never brings death into her thought. She never reaches that point. It suffices for her to love and render services unto them. This gives her satisfaction and happiness. The more she does so, the more her children gain in health, progress, and strength.

Frequently, great institutions deteriorate, principally because their directors have within them a mortal disposition, and they bend from inconsistency and timidity. If you nail in your mind the fixed idea that what you are directing is going to be destroyed, then you have already contributed to your soul half of the destruction. Christianity could not

accept death as a solution. That is why they raised the resurrection into life and death. Resurrection lights all the beginnings and the ends of life. Let us accept the same thing for our problems. Let us orient ourselves to these problems with the spirit of resurrection that embraces immortality and ceaseless hope.

I see the future myself from the point of view of what our convictions are presently. If our convictions do not have life and optimism in them, how are they going to carry the weight of the struggle? I see the future through the will of the youth today. This is so because tomorrow is anchored in the possibilities of the youth of today.

The day when the first man-made satellite was launched into the troposphere, I heard someone say with a sorrowful face, "Now, everything is lost; we are very near to destruction, they are going to use it for our ruin." Somebody else permitted his mind to function in another way. He said, "The scientific horizon has been broadened in order to enlighten man." What a great difference . . . It depends on how you look at it. That which one looks upon as death another sees it as life, for he has life in him. Why shouldn't we take the breath of life in our criticism and work?

Above, I have spoken about the unexpected things. Headed by Christ, a few fishermen changed the world. A few missionaries of our ideals, who shall be immovable, convincing and enthusiastic, shall be able to give us the future we want to secure. The new satellite can create a noble competition between nations and peoples, in order to reach greater respect for God and to create peace and mutual love. The same thing happened in other times, when men were faced with fear and destruction. These men have seen the results emerge from within their convictions. Then, it is possible for new instruments of death to chase the negative aspects of life and to strengthen the role of the church and society. With their threat, they can keep us strongly in the conservative spirit, the one we have accepted in the past as a blessing and the one which was in other times our treasure. In this way, automatically, our fears may disappear.

If someone had said that the first immigrants would have become the strong beginnings of today's great and glorious America, we would have shaken our heads latent with many doubting thoughts. Though this happened, would we believe it? The same thing applies to our language, our traditions, the Greek family and our faith. An important clergyman of another denomination has said, Orthodoxy is the religion of the future in America. Maybe you have read or heard about it. Nevertheless, I place this statement before you in order that you might see how others judge us. We can thus say that our heritage will

triumph and survive. What has happened up to now, may happen later, provided that you young men will become enthusiastic about it and you will work together with us and love what precious things we give to you from the hands of history. The joy which you will feel from the continuous care of these things, cannot be given to you by anyone else.

While I say this, I find that youth does not disregard this invitation. I hear them answering the call through their conventions, their contributions, through their communities, through their melodious chanting in the choirs of our churches, through their articles and periodicals, through the repetition in Greek, with a triumphant voice, of the "Holy, Holy, Holy, Lord Sabbaoth, the heaven and earth are full of Thy glory." This comes as an answer. Let it be so.

We are going to live because everything wants us to live, everything says that we are going to live. Keep your heads up high. What has lived for so many centuries cannot be lost. Stand with respect. The Greek immigrants and their children are speaking. You, my youth, are speaking. Make your toil an echoing gratitude. Eternity parades in front of you. . . .

THE END