

An Interview with Stefanie Kasselakis of Vassilaros Coffee

By Stefanos Kasselakis

NEW YORK – I had never met anyone with my last name outside my native lands of Chania, Crete. Then I moved to New York, and people kept asking me if I was related to a certain Stefanie Kasselakis. I thought this could not be possible – that it would be in New York I would find a relative with the same last name – and one with my exact (female version) first name no less! As if this coincidence were not enough, she too earned her stripes in the investment banking and shipping worlds.

As it turns out, Stefanie is one of the most eloquent and thoughtful business leaders I have ever met. She is at the helm of Vassilaros Coffee, a century-old coffee roasting company that has been central to New York's daily lifeline as well as to the local Greek-American community. The following is an excerpt of the full

interview you can find online, in which we cover everything from the origins of Vassilaros Coffee to advice for aspiring entrepreneurs. So I suggest you get a cup of coffee and enjoy!

TNH: Stefanie, thanks for joining The National Herald for this profile. You run a business that delivers millions of cups of coffee a week to New Yorkers. How does that feel in terms of the responsibility you have every day managing a business so critical to the New York daily life?

SK: It is a huge responsibility. It affects the happiness of people every day because we're producing their morning coffee, which is an important part of everybody's day. It's a great thrill because I can't imagine any other business that can touch so many people in such an important way so directly – our product has a direct connection to the bodies of other people.

TNH: Interesting. Tell us a little bit about how it all started a hundred years ago.

SK: My great grandfather John Vassilaros was from the island of Ikaria and immigrated to the United States with nothing, just like his fellow immigrants, with his wife and his young child Antony. He did not speak English, he was a waiter, he held down two jobs, he taught himself English at night at the nearby public library. At one point, he became ill and was out of work for a couple of months, and he realized that it was a very insecure financial position to work with his body for an employer. His wife encouraged him to become a restaurant supplier. At the time there was a budding Greek community in the restaurant business. He went out on his own, bought beans, roasted them in his kitchen with his wife Sofia and her sister Frosini, and they deliv-

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EUROKINISSI

Delivery Ceremony of the SNFCC to the Greek Society

A special event marking the handover to the Greek state of the Stavros Niarchos Foundation Cultural Center's spectacular new facilities and park on Athens' southern coast of Faliron took place on Thursday, Feb. 23rd. The event included music, dancing and many other festive activities, and was live streamed via the SNF website at www.SNF.org/live.

Yancopoulos Parade Grand Marshal

TNH Staff

NEW YORK – President and Chief scientific officer of the pharmaceutical company Regeneron, Dr. George Yancopoulos is the Grand Marshal for the Greek Independence Day Parade on March 26 in New York.

Dr. Yancopoulos, as noted in the pages of the National Herald, is one of the leading scientists and heads one of the largest pharmaceutical companies listed on the New York Stock Exchange. His achievements have honored and continue to honor the Greek com-

munity.

The American-born Yancopoulos grew up in Woodside. He was the valedictorian of both the Bronx High School of Science and Columbia University, and received his MD and PhD degrees in 1987 from Columbia University's College of Physicians & Surgeons. Yancopoulos worked in the field of molecular immunology at Columbia University with Dr. Fred Alt, and received the Lucille P. Markey Scholar Award for his efforts. In 1989, he left his academic career and became the founding scientist for Regeneron with

Leonard Schleifer. Among his honors, Yancopoulos was awarded Columbia University's Stevens Triennial Prize for Research and its University Medal of Excellence for Distinguished Achievement. In 2004, he was elected to the National Academy of Sciences and the American Academy of Arts and Sciences.

The President of the Federation of Hellenic Societies of Greater New York Petros Galatoulas made the announcement on February 16 at the Stathakion Cultural Center in

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AP PHOTO/PETROS KARADJIAS

Akinci Walks Away from Cyprus Unity Talks Re-Start

A tourist couple pass across the UN-controlled buffer zone in Nicosia, Cyprus. Talks to reunify the island split since a 1974 Turkish invasion were called off when Turkish-Cypriot leader Mustafa Akinci said he wouldn't attend in a dispute over a 1950 Enosis referendum marked in the Cypriot Parliament. See related story on page 9.

Tsavalas: US's First Greek Iconographer

By Penelope Eleni (Gaitanis) Katsaras

Of all my family old timers, I wish I knew my Great Grand Uncle Theodore Tsavalas the most. My mother, Elaine Gaitanis, who was Uncle Theodore's great niece, describes him as larger than life. She says he was more than special: "he was like having Socrates for an uncle." In fact, everyone who ever met him, never forgot him. I say this literally without exaggeration. Uncle Theodore made friends wherever he went. People were drawn to his charisma and pas-

sion.

About Theodore Tsavalas, his nephew (my great uncle) Anthony Velonis (a successful WPA era artist) wrote in 1993, "Uncle Theodore had a beautiful baritone voice with the marvelous heroic lilt. He enlivened the folk-singing at the Greek family parties. He was full of European ingratiating charm and carried an air of authority. His younger brothers looked to him as a father figure in America. I use to think, 'Oh if I could grow up to be like him!' He was 6'4" and strikingly handsome in a sort of craggy way."

Theodore Tsavalas came to America from Greece in 1912. While he planned to only stay a short while, he never left. He had a talent very much needed in early 20th century America among the newly arrived Greek immigrants; he was a Greek Orthodox iconographer. In his long career, he painted most or all

the Greek Orthodox churches that were built in North America in the early 20th century.

Greek Orthodox icons are the language of the church. Yes, there is the written language, but the Orthodox Church, unlike the Protestant tradition, has a visual language too. Hence, through the icon, the individual may come to the same spiritual understanding as they do through scripture. Moreover, unlike the Western Christian tradition, Eastern Orthodox religious art is not individualistic. The artist's name is unimportant and icons not signed. Painting is in a symbolic tradition outside the ego of the individual artist or physical world. Fundamentally, the finished icon represents a link between the one who prays and the heavenly realm.

Therefore, it makes sense

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Greek-American Couple Marries after 5 Years, and 45 Minutes in Traffic

TNH Staff

NEW YORK – Elena Sarkissian and Demetrios Orfanoudis married on January 21 at the Archdiocesan Cathedral of the Holy Trinity on East 74th Street in Manhattan.

Sarkissian, 44, a real estate broker was sitting alone in the back seat of a rented Bentley. "I ended up spending 45 minutes circling the cathedral," she told the New York Times. What she was experiencing instead was the pandemonium of Manhattan in the grip of the Women's March, held one day after President Trump's inauguration, a protest that drew hundreds of thousands, choking the city with traffic.

The bus, carrying friends and family, who came from as far as Athens did not make it for 40 minutes or more.

"I married my best friend," Sarkissian said after an hour-long traditional Greek Orthodox ceremony.

Sarkissian and Orfanoudis met in September, 2011 after a months-long telephone courtship set in motion by a friend of hers, Dr. Mary Vouyiouklis Kellis.

"My parents always wanted me to meet someone I could happily spend my life with," said Orfanoudis, who, like Sarkissian, was raised Greek Orthodox; he cannot personally rebut the stereotype about traditional Greek families' obsession with seeing their children settle contentedly into marriage, he said. "I had been hearing some of that for a while. I just never found the right person."

Sarkissian's cousin Lisa Chicouris, of Chicago was the koumbara and Col. Alex Stathopoulos, a longtime friend of Orfanoudis from Washington, was the koumbaros, as the New York Times reported.

Orfanoudis proposed to Sarkissian in September, after having been admitted to the New York bar, paving the way for a move to New York. The decision to propose was inspired not only by his love for Sarkissian, but also his love for his mother, Fotine. His father,

George, once the head caterer at the Blair House in Washington had passed away only months before Demetrios met Sarkissian in 2011. During the long-distance relationship with Sarkissian, his mother began showing signs of dementia. Mrs. Orfanoudis' illness progressed and she now uses a wheelchair at age 93 which helped her attend the wedding. Orfanoudis told the Times, "I wanted to kind of move things along so she could be a part of everything."

Sarkissian, accepted Orfanoudis' proposal after he traveled to her hometown, Bloomfield Hills, MI, to ask for her parents' approval. She also wanted her mother-in-law to be

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Troika Returning to Athens for Reform Talks

Media Minister Nikos Pappas ruled out further austerity for Greece

TNH Staff

ATHENS – Greece's Troika of European lenders said they would resume negotiations over terms of a delayed third bailout of 86 billion euros (\$91.41 billion) after the beleaguered government agreed to more tough measures after 2019.

Prime Minister and Radical Left SYRIZA leader Alexis Tsipras reneged again on an anti-austerity promise, agreeing to likely additional pension cuts and dilution of workers' rights in return for the European Union-European Central Bank-European Stability Mechanism (EU-IMF-ECB) to release more monies from the rescue package.

Less than half the money has been disbursed since a July, 2015 agreement after Tsipras sought and accepted a bailout after swearing he never would.

But that came with more of the brutal conditions he campaigned against but swiftly implemented, driving his popularity down to the 10 percent level and leading critics to complain he had betrayed his party and Greeks, particularly workers, pensioners and the poor he said he would protect.

His new concessions mean envoys from the Troika will return to Athens to pick up talks as Tsipras agreed to new measures after the country's three bailouts of 326 billion euros (\$344.64 billion) expire in 2019, but said they would be offset by countermeasures.

SYRIZA and its partner, the marginal, far-right, pro-austerity, jingoistic Independent Greeks (ANEL) called the new deal as one of "neutral fiscal balance" and explained that for every euro saved in new measures there would be cuts in other areas.

Media Minister Nikos Pappas ruled out further austerity for Greece, saying that an agreement with Eurozone ministers the previous day was for "zero sum fiscal interventions," in another of the euphemisms Prime Minister Alexis Tsipras' leftists use each time they make more concessions to international lenders.

Pappas, one of Tsipras' closest advisers, told Antenna TV: "Everything will happen at once... the measures and countermeasures that will come into force after 2019 will be voted together," in trying to explain what happened to a bewildered electorate.

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EUROKINISSI

Transport Strike Snarls Traffic in Athens

Metro, urban rail and tram workers in the Greek capital have walked off the job for 24 hours to protest legislation that would allow the Athens transport organization to make commercial use of stations. Thursday's strike snarled traffic across the city and left buses as the only form of public transport.

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Love is All Around – I Mean All Around, February Means Cards, Candy, Wooing

By Dr. Constantina Michalos

HOUSTON, TX – February may be the shortest month of the year, but it is certainly packed full with celebrations: Black History Month, Ground Hog Day, Heart Health Month, Wear Red Day, Super Bowl, Rodeo (in Houston), Lincoln's birthday, Washington's birthday (we used to get both days off from school), Presidents Day, Mardi Gras, Freedom Day, the less familiar National Pet Dental Health Month, the less widely celebrated Bird Feeding Month, and a host of even more idiosyncratic observances and celebrations.

Right smack in the middle of the month – literally – is Valentine's Day. Figuratively, the holiday dominates beginning the day after Christmas. Candy canes, red and green M&Ms, marshmallow-Peep Santas all relegated to the bargain candy bin to make way for extravagant, gaudy red satin hearts, chocolate long-stemmed roses, and marshmallow-Peep cupid.

And the cards. Pick a relationship. Go ahead. The more obscure, unique, peculiar the better. There's a card for it. Your faithful dog? Your indifferent cat? That bird you feed because the month says you should? There's a card. Your grandmother or someone who's been like a grandmother? Your boss? Your boss's boss? The person you wish were your boss? There's a card. Your child's teacher's aide? The principal? The letter carrier, police officer, firefighter, sanitation worker – pick a civil servant. There's a card. All your exes – whether or not they live in Texas (thank you for that, George Strait), whether or not the split was amicable. There's a card. Your priest or rabbi or imam. There's a card. Well maybe not your imam – but



there should be.

What do these cards say?

What could they possibly express that bears any resemblance to the genesis of this holiday? Though we are celebrating our affection for the recipient of our cards, the holiday actually has pagan origins in fertility rituals. Lupercalia, celebrated at the ides of February, or February 15, was a fertility festival dedicated to Faunus, the Roman god of agriculture, as well as to the Roman founders Romulus and Remus. The Luperci, an order of Roman priests, would sacrifice a goat, for fertility, and a dog, for purification. They would then cut the goat's hide into strips, dip them into the sacrificial blood and take to the streets, gently slapping both women and crop fields with the goat hide. Roman women welcomed the touch of the hides because they believed it would make them more fertile in the coming year. According to legend, later in the day, all the young women in the city would place their names in a big urn. The city's bachelors would each select a name and be paired for the year with his chosen woman. These matches often ended in marriage.

The Catholic Church recog-

nizes at least three different saints named Valentine or Valentinus, all of whom were martyred. One legend contends that Valentine was a priest who served during the third century in Rome. When Emperor Claudius II decided that single men made better soldiers, he outlawed marriage for young men. Realizing the injustice of the decree, Valentine defied Claudius and continued to perform marriages for young lovers in secret. When Valentine's actions were discovered, Claudius ordered his execution. Other stories suggest that Valentine may have been killed for attempting to help Christians escape harsh Roman prisons. According to one legend, an imprisoned Valentine actually sent the first valentine greeting himself after he fell in love with a young girl who visited him during his confinement. Before his death, it is alleged that he wrote her a letter signed "From your Valentine." Although the truth behind the Valentine legends is unclear, the stories all emphasize his appeal as a sympathetic, heroic and romantic figure.

While some believe that Valentine's Day is celebrated in the middle of February to commemorate the anniversary of

Valentine's death or burial, which probably occurred around 270AD, others claim that the Church may have decided to place St. Valentine's feast day in the middle of February in an effort to "Christianize" the pagan celebration of Lupercalia. Lupercalia survived the initial rise of Christianity but was outlawed at the end of the 5th century, when Pope Gelasius declared February 14 St. Valentine's Day.

Not surprisingly, the day becomes associated with love in poetry. It is first mentioned in "The Parliament of Fowls," a 14th century poem by Geoffrey Chaucer in which the birds gather to declare their love on February 14th. The oldest known valentine still in existence was written in 1415 by Charles, Duke of Orleans, to his wife while he was imprisoned in the Tower of London following his capture at the Battle of Agincourt. Several years later, it is believed that King Henry V hired John Lydgate to compose a valentine note to Catherine of Valois. Even Ophelia mentions the day to Hamlet. By the 18th century, British aristocrats made elaborate Valentines decorated with lace, satin, ribbons and all manner of romantic prose and imagery.

We should not be surprised, then, that in the 1840s, a Massachusetts entrepreneur named Esther A. Howland recognized an opportunity to create and sell mass-produced Valentine's Day cards for people who didn't have the time or patience to glue lace and ribbons to highly personal love letters. Her business eventually grossed \$100,000 a year, which, by 19th century standards, was a major success. Nevertheless, in February, 1847, the New York Daily Tribune lamented this commercialism: "There was a time when Valentine's Day meant something... There was sweetness under its

delicate shy disguise."

So much for sentimentality. Hallmark produced its first Valentine in 1913 and began mass-producing them several years later. A multibillion-dollar industry was born. According to the National Retail Federation, "Modern Americans will spend \$18.2 billion expressing their ardor by the end of Tuesday, or an average \$136.57 per lover. That's down a bit from last year, when rising consumer optimism caused Valentine's Day spending to hit a record \$19.7 billion. "This is one day of the year when millions find a way to show their loved ones they care regardless of their budget," said federation President Matthew Shay" (Los Angeles Times, Feb. 14).

So how much are you loved? How much do you love another?

How much will you spend on flowers, jewelry, dinner, movies, clothes, candy, cards? How much will you contribute to that \$18 billion?

It's not that we shouldn't celebrate the people we love. It's that we shouldn't make a business out of it. We shouldn't need a reminder. We shouldn't be one of how many anonymous others sending the same card to the person only we love.

Me? It's Tuesday. We suffered through horrific storms and tornadoes this morning. I spent the day at home writing, and in the middle of everything, my special someone surprised me with hydrangeas, chocolates, and a kiss. Then he left me alone to finish this. That's love.

Tonight, we'll order pizza and watch This is Us.



GOA/DIMITRIOS PANAGOS

One of the talented dance groups in traditional costume.

"All for One" Dance and Choral Festival in San Diego

TNH Staff

SAN DIEGO, CA – The 41st Folk Dance and Choral Festival (FDF 2017), a four-day celebration of Faith, Dance, and Fellowship of the Metropolis of San Francisco, culminated on February 19 with the Archieratical Divine Liturgy in the morning, the Finals of the Advance Senior Division and the Awards Ceremony, all taking place at Town and Country Resort Hotel in San Diego.

Archbishop Demetrios presided over the Divine Liturgy with more than 20 priests of the Metropolis concelebrating. Metropolitan Gerasimos and Bishop Apostolos of Medeia, the chancellor of the Metropolis, were attending in prayer. Also in attendance was the Consul General of Greece in Los Angeles, Gregory Karahalios.

The archbishop noted the record number of 30 altar boys serving during the Liturgy, and recognized all of them by name at the end of the service. His Eminence asked the faithful to read carefully at home the Gospel reading of the day, Matthew, 25, which reads in part: "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me....Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

Following the Divine Liturgy a memorial service was chanted for Metropolitan Anthony of blessed memory, departed clergy of the Metropolis and founders of FDF.

The Advanced Senior Finals took place in the afternoon. Seven finalist groups performed suites of dances around a theme, or a particular geographic region or village of Greece while singing simultaneously. The performances were judged on execution, authenticity, costumes, and choral and musical standards.

"FDF is a tapestry of all of you since the time it was created 41 years ago. It will be here through my time, your time and then some," said Metropolitan Gerasimos to the 4,000 people attending the formal Awards Ceremony concluding the FDF weekend. He spoke to the young participants on the meaning of "All for One" the theme of this year's festival. "It is for one family, one body of Christ, one Greek Orthodox faith, it means one heritage as a most precious gift from all those who came before you," he said and added that the weekend of FDF was "a display of unity, creativity and Christian love."

His All-Holiness Ecumenical Patriarch Bartholomew in a video message to FDF conveyed his love and the care of the Mother Church of Constantinople for this important youth ministry.

"This was an explosion of youth activity that combined beauty, faith, method and dedication in a way that produced excellence," said Demetrios, who attended all the events and competitions. "Nothing we have seen elsewhere, in terms of dancing of every kind, compares to what



GOA/DIMITRIOS PANAGOS

Thousands joined in the 41st Folk Dance and Choral Festival in California.

we experienced in FDF," he added, noting that Folk Dance Festival is "a unique event of vitality, art, comradery, fellowship, faith, order and great joy."

The Metropolis bestowed the Metropolitan Anthony Humanitarian Award 2017 upon Archon George Demos and his wife, Vickie, of the Greek Orthodox Church of the Assumption of the Blessed Mary in Long Beach. Also the 2017 Elios Award of Excellence was presented to Gary Vriolis of the Greek Orthodox Church of the Holy Trinity in San Francisco.

FDF, now in its 41st year has reached a new level of success under Gerasimos, who guides a tireless team of volunteers and a management team led by FDF's Board chairman Fr. Gary Kyriacou.

A total of 4,000 people were in attendance, 2,500 of which were participants in the various groups and approximately another 1,500 people comprised of family members, friends and spectators from the various parishes of the Metropolis. More than eighty groups participated from more than forty parishes. It is the largest gathering of Greek-Orthodox young people in the United States and arguably the largest youth festival of traditional Greek dancing in the world.

The winners in the Advanced Senior Category as announced at the Awards Ceremony are: first place to Olympian Dancers of the Assumption of the Blessed Virgin Mary, Long Beach; second place to Seismos of the Ascension Cathedral, Oakland; third place to Oi Antartes of St. John the Baptist, Las Vegas, NV; fourth place to Panegeri of St. Anthony, Pasadena; Founders Special Achievement Award to Akrites of St. Demetrios, Seattle, WA, the choral award in this category was awarded to Oikogeneia of Holy Trinity, San Francisco; and the Costume Award to Olympian Dancers of the Assumption of the Blessed Virgin Mary, Long Beach.

The Sweepstakes awards (best overall) for Division I dance was awarded to Oikogeneia of Holy Trinity, San Francisco; for Division II dance was awarded to Sinefakia (advanced junior category) of St. Sophia Cathedral, Los Angeles; and finally for the Choral competition, the Sweepstakes award went to Helios of Sts. Constantine and Helen, Cardiff by the Sea.

Greek-American Couple Marries after 5 Years, 45 Mins

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a part of the special day.

"My fiancé had two requests after we were engaged," Sarkissian said, as reported in the Times. "One was that we try to get it done ASAP because his mother was gravely ill. And the other was that he wanted to get married before his 50th birthday, which was February 8. So I had to hustle."

Sarkissian's father, Miran, is Armenian and her mother, Angela, is Greek; they divide their time between homes in Athens and Bloomfield Hills. Sarkissian calls herself "Greek lite" compared with the more traditional Orfanoudis. Both her parents walked her down the aisle, a modern touch to the traditional Greek wedding which also included blessings at the altar from an Armenian archbishop, Khajag Barsamian (who left af-



COURTESY OF ELENA SARKISSIAN

ter the ceremony for a meeting with the pope at the Vatican, as the Times reported), in honor of the bride's Armenian heritage on her father's side.

At the Yale Club reception, two bands and two guest musicians performed. The Pete Saunders Band played American favorites including the first dance, "The Way You Look Tonight," and Yianni Papastefanou, the King of Kefi, performed the traditional Greek songs. Alison Burns, Sarkissian's childhood friend from Michigan, sang "Unforgettable," her parents' first dance. Another friend, Philip Payton, a violinist with the "Kinky Boots" orchestra on Broadway, played a solo piece by Bach.

The happy couple, on their wedding day- Elena Sarkissian and Demetrios Orfanoudis.

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Jason, John, and Derek Galanis Sentenced to Prison for Fraud

TNH Staff

NEW YORK — Jason Galanis was sentenced on February 15 in Manhattan Federal Court to more than 11 years in prison, while John Galanis and his son Derek Galanis were each sentenced in February 17 to six years in prison for manipulating the market for Gerova Financial Group, Ltd. (Gerova) according to the US Attorney's Office, Southern District of New York.

Preet Bharara, the United States Attorney for the Southern District of New York, announced that Jason Galanis was sentenced to 135 months in prison for manipulating the market for Gerova, a publicly traded company listed on the New York Stock Exchange, and to defrauding the shareholders of that company. Galanis was also sentenced for defrauding the clients of an investment advisory firm. Galanis pled guilty on July 21, 2016, to two counts of conspiracy to commit securities fraud, one count of securities fraud and one count of investment adviser fraud. Galanis was sentenced today by United States District Judge P. Kevin Castel.

US Attorney Preet Bharara said: "As he previously admitted in his guilty plea, Jason Galanis swindled the shareholders and clients of Gerova Financial and Tag Virgin Islands out of tens of millions of dollars in a massive fraud scheme. Today, he was sentenced to a lengthy prison term for his participation in these fraud schemes."

In addition to the prison term, Galanis was sentenced to three years of supervised release, and was ordered to forfeit \$37,591,681.10, as well as his interests in properties in New York and Los Angeles. Judge Castel will set a restitution amount at a future proceeding.

Bharara, announced that John Galanis and his son Derek were each sentenced to six years in prison for manipulating the market for Gerova Financial, and defrauding the shareholders of that company. John and Derek each pled guilty to one count of conspiracy to commit securities fraud and one count of securities fraud, on July 20, 2016, and August 15, 2016, respectively. Both were sentenced by United States District Judge P. Kevin Castel.

Bharara said: "John and



Jason Galanis.

Derek Galanis conspired to have more than \$70 million worth of stock issued, hiding Jason Galanis' control of those shares, so that they could cash out at the

expense of unwitting victim investors. Today, they have been sentenced to prison for their securities fraud."

In addition to the prison

terms each was sentenced to three years of supervised release, and each ordered to forfeit \$19,038,650.53. Judge Castel will set a restitution amount for each at a future proceeding.

Jason Galanis, who pled guilty to two counts of conspiracy to commit securities fraud, one count of securities fraud, and one count of investment adviser fraud, was sentenced to a term of 135 months in prison on February 15. Jared Galanis, who pled guilty to misprision of a felony, was sentenced to a term of 150 days in prison on January 11. Gary Hirst, who was found guilty after trial of conspiracy to commit securities fraud, securities fraud, conspiracy to commit wire fraud, and wire fraud, is scheduled to be sentenced on March 17. Defendant Ymer Shahini remains a fugitive. The allegations contained in the Indictment as to Shahini are merely accusations, and he is presumed innocent unless and until proven guilty.

From 2009 to 2011, Jason Galanis, along with co-conspirators John Galanis, Gary Hirst, Derek Galanis, Ymer Shahini, and Gavin Hamels, engaged in

a scheme to defraud the shareholders of Gerova and the investing public by effecting securities transactions in Gerova stock for the purpose of conferring millions of dollars of undisclosed remuneration on Galanis and his co-conspirators, without adequate disclosure of Galanis' role in directing the transactions or the benefits received by Jason Galanis and his co-conspirators.

Once called "Porn's New King," Galanis, as sentencing Judge Castel noted, lived the high life with luxury homes on both coasts as he defrauded dozens of investors of tens of millions of dollars, AP reported.

Galanis, 46, insisted he has turned his life around before Judge Castel imposed an 11-year, 3-month sentence, citing the loss of between \$25 million and \$65 million by 60 investors.

The Manhattan jurist said anyone who saw Galanis before his 2015 arrest would have been impressed that he owned a \$7 million Bel Air mansion, an 8,000-square-foot \$10 million Manhattan residence, and drove a Bentley worth over \$100,000.

But the judge said Galanis had built his fortune with fraud

"either for the thrill of the game, being on top of the world in terms of the trappings of wealth, or for his own self-esteem and feelings of accomplishment," AP reported.

Galanis apologized and said he had changed since he was detained without bail last May after he was charged in a separate scheme with cheating a Native American tribe and investors out of \$60 million. He has pleaded guilty in that scheme and is awaiting sentencing.

He said he had concluded while behind bars that "there's something in my decision making process that is deeply flawed. My moral compass is not broken. I've ignored it. I've ignored it willfully at times," AP reported.

Assistant U.S. Attorney Brian Blais said, "This is greed plain and simple, money to line his pockets so he could live the high life," AP reported.

After Galanis was dubbed "Porn's New King" by Forbes when he bought the nation's biggest payment processor for internet pornography in 2004.

Dr. Yancopoulos Grand Marshal of New York's Greek Parade

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Astoria, adding that no later than March 2 the name of the third grand marshal will be announced, who will not be American.

At the same time, he announced that the Federation has not received any official reply from Greece as to the representatives of the Greek state who will participate in the events for the 25th of March and that the only one who said that he will participate is the President of the Party Committee on Greeks Abroad Alexander Triantaphylides. Galatoulas also noted that those officials from Greece will not bring the honorary banner for the grand marshal -as in the past- but for the official guest. He also mentioned that the travel costs and hospitality for the Evzones Presidential Guard contingent will be covered entirely by the Federation and that given the low air fares they in-

tend to invite and host a band, and some of the Special Forces.

The theme of the Parade, he said, will be Greek tourism and that the cost of the ad campaign will be covered by the Tourism Ministry.

Also in attendance at the meeting were the Consul of Greece in New York Manos Koubarakis, who conveyed the greetings of the Consul General Konstantinos Koutras and congratulated the Board and the Parade Commission for their tireless efforts and for the passion with which they work. Then he called on expatriates to participate in the parade, observing that the more dynamic the participation in the parade, the more we show our support for Greece. The Parade Committee co-Chair Basile Goumelos spoke about the efforts made for the sale of raffle tickets and the organization of the Greek Heritage Month events, noting that they will be seamlessly integrated



President and Chief scientific officer of the pharmaceutical company Regeneron, Dr. George Yancopoulos.

with the Federation of Greek Societies of New Jersey.

NJ Federation VP Agesilaos Triandafyllopoulos congratulated the Parade Committee and noted that the Federation is working hard in this direction and that clubs and communities will parade along with the Metropolitan of New Jersey.

The Parade Committee's

Christina Kostakis, said that "slowly but surely we'll get where we're going" and thanked the businessman and grand marshal of the 2016 parade, Dr. Spiro Spireas. The secretary Vasilis Petratos read the minutes of the previous two meetings. General Secretary Nomiki Kastanas noted that the work is progressing rapidly and urged

Greeks to encourage girls to participate in the "Miss Greek Independence" pageant, which will take place on March 5 at the Stathakion Center.

Athanasios Aronis, Treasurer, said that so far we have signed 27 participating communities and the rest should quickly sign up. The former president Elias Tsekeridis reported on the efforts in Putnam and Westchester Counties of New York, and Connecticut.

Lou Katsos, who represented AHEPA said that the organization will lead and financially support the parade and that it is essential to attracting and mobilizing the Diaspora for the parade.

Also at the meeting was Yianis Nikolopoulos, President of the Association Diplatanos Agia Marina and Governor of the Federation of Central Greece, who will attend the parade on horseback as Georgios Karaiskakis.

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Lecture on Papadiamantis, Celebrating Three Hierarchs, Greek Letters

TNH Staff

ASTORIA – The Greek Teachers association Prometheus, in cooperation with the American Institute of Dodecanesian Studies (IDS), the Greek American Writers Association of America (GAWA) and the Mytilene Society honored the feast of the Three Hierarchs and Greek Letters with an event dedicated to the great novelist Alexandros Papadiamantis on Sunday, February 5 at the crowded library of St. Demetrios School in Astoria.

The event began with prayer – the Apolytikion of the Three Hierarchs led by the Dean of the Cathedral of St. Demetrios Fr. Nektarios Papazafropoulos followed by greetings from Prometheus President Demosthenes Triantafyllou, who thanked the attendees, and former president Timoleon Kokkinos, who introduced the speakers.

GAWA President Anastasios Mouzakis congratulated the Prometheus members for the valuable work they perform for the promotion of Hellenism and

Orthodoxy, stating that the association will always strongly support any effort and initiative for the Greek letters.

Dr. Thaleia Chatzigiannoglou Director of Educational Affairs for the Greek Consulate in New York pointed out that the Three Hierarchs besides education also taught the principles of solidarity, social justice, of love and harmony, values that we need now more than ever.

Maria Makedon, Director of the Office of Education Direct Archdiocesan District, referred to the recent celebration of students excelling in state tests on the Greek language in public and private schools.

Theologian George Kazoulis in his speech made reference to the work and life of the Three Hierarchs, and Prof. Christopher Tripoulas, who is also a TNH columnist, analyzed the work of Papadiamantis and the importance of applying the lessons today.

Tripoulas said of the celebrated writer, “Alexandros Papadiamantis would cover newspaper events, bringing his own refreshments. He did not take

food offered. He had his wine and cheese with him. He sat alone in a corner. He was objective as to life around him, saying the truth.

He didn’t condemn the actions of persons. The writer understood human pain. He asked all to accept persons with their weaknesses and forgive them. Papadiamantis’ short stories and articles are as important as his poems.”

“Papadiamantis is a saint of Greek Letters,” Tripoulas noted. “There is no black or white. All exist and must be forgiven. He noticed all around him, writing about the average person. They were not superheroes or supermen. God loves all, just and unjust. The writer lived over one hundred years ago. He was a nisiotis (islander) with an island mentality.”

The second part of the literary event was dedicated to awarding certificates to 15 teachers who attended the groundbreaking four-month educational program, the First Pedagogical Program at the Greek School of the Ascension in Fairview, NJ. Dr. Chatzi-



TNH/COSTAS BEJ

Prof. Christopher Tripoulas spoke about Alexandros Papadiamantis at the event honoring the Three Hierarchs, the Greek letters, and education at the St. Demetrios School in Astoria.

giannoglou handed out the awards.

Teacher Sophia Kostaras spoke to TNH, praising the work

and usefulness of the training program that included courses and work two hours every Friday with the participation of

teachers from New York and New Jersey, and expressed the hope for similar seminars in the future.

Talent and Depth: Wang and Kavakos Perform at Lincoln Center

By Fotios Kaliampakos

NEW YORK – Just a few days after receiving the prestigious Léonie Sonning Music Prize 2017 in Denmark, Leonidas Kavakos arrived in New York to continue his appearances in the city as The Mary and James G. Wallach Artist-in-Residence of the New York Philharmonic Orchestra this season.

In this framework, the Philharmonic and the series “Great Artists” of the Lincoln Center for the Performing Arts organized a concert with Kavakos and the young talented pianist Juja Wang. The Chinese-born artist has also just received a prestigious award, as she was selected as The Artist of the Year by the renowned Musical America. The two artists have been cooperating in the last years, not only on stage, but also in the studio, where they have recorded Brahms’ sonatas for Decca, and it is obvious that they have a great artistic relationship.

Musical America’s prize is especially important in North America, and the list of recipients of the Léonie Sonning one is admirable too, including giants of classical music such as Stravinsky and Shostakovich



Leonidas Kavakos on violin and Juja Wang on piano performing their recital concert at David Geffen Hall, Lincoln Center.

themselves, Leonard Bernstein, and Yehudi Menuhin, among many others. But even without these distinctions, the two artists have captivated audiences in New York, where Kavakos has regularly appeared for decades now, so that David Geffen Hall was full, with a long line formed before the concert for any last tickets. Many of the late comers were only allowed to enter the hall after the first

piece to experience a very demanding program was one, challenging not only the artists, but also the audience.

The concert started with the Sonata for Violin and Piano by Leos Janacek (1854-1928), written by the composer during World War I (1914-15) and re-sized later in 1921, followed by Franz Schubert’s (1797-1828) Fantasy in C-Major (D. 934), a very virtuosic piece, the most

“classical” of the whole program. Following the intermission were two works again from the 20th century - Claude Debussy’s Third Sonata for Piano and Violin (1916-17) and Bela Bartok’s First Sonata (BB84, Sz. 75, 1921).

The two artists demonstrated an excellent technique and synchronization in an obviously very well prepared program. Juja Wang – who turned 30 the day after the concert, something we learned when an ebullient audience member shouted Happy Birthday – is one of the most talented artists of her generation. She has exceptional technical abilities, a lovely touch, and brings out beautifully and clearly the dynamic lines. She is able to differentiate the styles, and gives the impression that she is more familiar with the 20th century repertoire. She actually has demonstrated that very convincingly in the same hall last year, as she performed the solo part of Symphony-Turangalila by Olivier Messiaen (1908-92) with the New York Philharmonic conducted by Esa Pekka Salonen. She gave a great performance, especially in Bartok’s piece, in the virtuosic parts, where the

composer is known to include and transform Hungarian folk tunes and she played very atmospherically in Debussy’s sonata. She seemed to have consciously chosen a more contained approach to Schubert than other famous interpreters of older generations, and the only remark one could make is that she was not able all of the time to follow Kavakos’ astonishing interpretive depth, something of course that the young and talented artist will have much time and opportunity to achieve with many years ahead of her.

Kavakos, for his part, was this time fully devoted to his Stradivarius without the pressure and the double role of his conducting debut with the New York Philharmonic as a few months ago, and seemed to live every instant of the concert, in some parts of Schubert’s Allegro Vivace and Bertok’s pieces almost to dance on stage, without of course losing for a second the control of his violin and not only the music but also an intellectual and absolute mastery of the pieces. The dreamy Andantino of Schubert’s Fantasy, the passionate (Allegro Appassionato) in a modernistic idiom begin-

ning and the breathtaking violin solo part, with the piano silenced for a while, of Bartok’s sonata were in our view the most valuable moments of a memorable musical experience.

The astonishing technique of Kavakos, with his rich expressive sound, and above all his musicality and interpretive depth, even after so many performances continues to astonish, as of course he also matures and changes and revisits as an interpreter the divine legacies of the great composers of the past.

Still, Kavakos is also known for his relationship with the composers of the present. In his next appearances in New York, on March 1st, 2nd, and 3rd, Kavakos will take on the task of bringing a new piece to life: the Fourth Concerto for Violin and Orchestra: “NYx: Fractured Dreams” by Lera Auerbach with the Philharmonic, which commissioned the work. Alan Gilbert will conduct. The evening before the world premiere, the Greek soloist will meet the Russian-born American composer and pianist to discuss the work in a panel moderated by the Orchestra’s Vice President, Theodore Wiprud.

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An Interview with Stefanie Kasselakis of Vassilaros Coffee, the Family Business

Continued from page 1

ered them to the first few customers that he had. When I asked my grandfather why we had this business and not another business, he said, “There are thousands of restaurants in New York. If you think of something to sell them for a few hundred dollars a week, you’re going to make a lot of money.”

TNH: So when did the clientele start to diversify from the Greek-only waves of immigrants your family supported as they started their own restaurants to a more diversified business?

SK: Probably in the 1970s and 80s there started to be a diversification, not away from the Greek community, but in addition to the Greek community. There’s still a great cultural tie – I still speak Greek a great part of the day with customers and colleagues – but our company has completely diversified in our employees and also in our clientele. The Greek community remains a very important part of our business, it’s a sentimental part of our business, but it is not the only part of our business. However we are celebrating our upcoming 100-year anniversary with a special edition Greek-style blend called “ellinikos” that is distinctly rich, creamy, and refined.

TNH: Looking forward to trying it! So what types of principles have you been able to observe that were critical to your great grandfather’s success?

SK: I think the main lessons I’ve learned so far are that he was very precise, very focused on quality, not in a generic sense of the word. The first lesson is to be your absolute best self. The second lesson is that he and his wife truly were a team. They were part of the Greek community of course, and she was with him every step of the way. She was a traditional housewife, stayed home; they had open house for Sunday supper, for which she and her relatives would cook lots and lots of food and my great grandfather’s motto was, “If you have an open house on Sunday, they cannot owe you money on Monday.” Relationships were important, and so was the duality of their marriage. They had a part-

nership, which was very modern, but they looked traditional from the outside.

TNH: Tell us about your grandfather Antony.

SK: Antony, with whom I was very close, was a different kind of person. My great grandfather was very strict. My grandfather was a very relaxed, social and, charismatic person. As a joke he was called “tough Tony” because he was the opposite of that. The people who worked for him loved him.

TNH: So Antony diversified the clientele?

SK: He grew the clientele and at that time the market was evolving beyond the Greek community. His son, my uncle, eventually took over. He was the third generation to run the business. In my uncle’s time, the commodity business would require global skill, as it would be impacted by the weather in Brazil, currency changes, political issues, changes in the supply, etc. The hedge funds themselves have become players too.

When my uncle became ill and it became clear he was too sick to continue running the company, we spoke to develop a succession plan.

TNH: So you were the first manager who had experience outside the company, and not just experience! Top-level, corporate, legal, and investing banking experience all coming to this multi-generational traditional business, a business that is dominated by males up and down the supply chain. Were you afraid of the opportunity cost, the alternative path you would be leaving behind?

SK: It was a very hard but also an easy decision. It was hard because it was a big decision. However, there was almost no decision to be made. How could I not



do this? It is my family, our legacy.

TNH: Did you have to develop a skill set on the street-smart aspect of the business relative to what you had developed before in the corporate world?

SK: What I needed to change or learn was the language. There’s a different language spoken on the street level of New York, the pre-dawn hours of New York. There is a different body language, there are different ethnicities, different hints, different subtleties. So the jargon of my prior career was not the jargon that my new peers and colleagues

spoke.

TNH: Were there instances when you encountered skepticism because you were an up-and-coming woman in this industry?

SK: No. I actually haven’t heard of any.

TNH: Do you think it’s given you perhaps...an edge?

SK: I think that ultimately it comes down to who can do the job and who has the skills. And that’s what really matters. But for the fun of it, being a woman in a male industry is something I’m used to. I used to be in oil and gas and shipping, and that’s not

exactly a female concentration business, either. Earlier one of the advantages was that everybody remembered my name because in a sea of male bankers, my voice was different, I appeared differently, and I was the only woman. So everybody knew the only woman. As I get older, I feel a real shift afoot. The business leaders are now in their 50s and 60s and I don’t know if it’s because their daughters have grown up or because they have more experience now with women of my generation being in leadership positions working with them, but there’s much more exposure to

women on a professional basis. I’m hearing over and over again, “My Goodness! Women are great! Women bring so much to the table.” They are almost wondering how they missed it.

TNH: Do you think the Greek mentality is still really backwards on this front? Or would you say it’s right up to speed with the rest of the United States?

SK: I don’t think it’s backwards at all. I would think the opposite. I think Greek women are.

TNH: But in terms of being more traditional family-wise...

SK: They may appear more traditional but the respect and reliance on female members of the household in business is real. I was at a customer recently and his daughter manages the restaurant. She is very young – and he also has two sons and he turned around to me and said “She could run it all with her eyes closed.” He is so impressed with her.

Top: An early photo of the company’s first storefront on Third Avenue in New York City. Middle: Nikos preparing the green coffee for roasting. Left: A package of Vassilaros Ellinikos (Greek) coffee. Inset: Stefanie Kasselakis and TNH Contributor Stefanos Kasselakis.

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Deacon Panagiotis Papazafiroopoulos Talks to TNH about the Youth Work, Paradosi

By Theodore Kalmoukos

NEW YORK – Deacon Panagiotis Papazafiroopoulos, Director of Youth Ministry of the Direct Archdiocesan District of New York didn't always want to study theology and become a priest. Initially, his heart was in medicine. He was in a pre-medical program in New York, where he was born and raised. But after completing his undergraduate studies, Papazafiroopoulos decided against medical school, instead going to Greece to study theology at the University of Athens, because "toward the end of my undergraduate studies, I felt that theology had touched me and I decided to study it and become ordained," he told TNH.

He speaks Greek fluently, has a melodic voice, and knows the ecclesiastical music very well. His brother, Archimandrite Nektarios, is presiding priest of the St. Demetrios Cathedral in Astoria.

"We are brothers and I saw his example," he explained, but his brother "didn't influence me personally. Even if he wasn't a priest I would have become one."

Papazafiroopoulos is married and the father of one daughter, but is low-profile about discussing himself and his personal life.

During the weekend of February 10-11, he organized the fifth-largest ever Festival of Greek Dances for the communities of the Direct Archdiocesan District called "Paradosi" (Tradition). He said that "25 groups participated. Three had come from Washington, the Pontians from Connecticut, the Chians from New York, and from many communities and Hellenic societies." At the end they had the distribution of the awards and a successful dinner dance at Terrace on the Park in Flushing.

"We try every time to increase the participation and to advance the level of the dances.



His Grace Bishop Andonios of Phasiane during the awards ceremony of the dances. Deacon Panagiotis Papazafiroopoulos smiles full of happiness for the huge success of the "Paradosi" dances.

This year the level was much higher than last. The group from the parish of Koimisis tis Theotokou from Brooklyn with youth ages 15 to 17 performed an entire play called the

Sarakatsanikos Gamos. I had seen that only once at a Festival of Greek Dances in California. The Pontians finished first in the first round, but the Koimisis group took all the awards.

"When I see the children dancing I feel proud for being Greek and I am moved because the children keep their Tradition and heritage," he said. Although not all of the children know Greek, he said, many do and even speak it among themselves.

Deacon Papazafiroopoulos is also in charge of the Basketball League of the various parishes of the Direct Archdiocesan District, and appreciated that this newspaper's sister publication, Ethnikos Kyrix, often publishes articles and photos of the games.

He also spoke about the camp of St. Paul in Connecticut. "We opened registration on February 6 and in ten minutes the sessions were filled. We only have the fifth week left."

Leadership 100 Approved \$2.6 Million in Grants for 2017

MANALAPAN, FL – The Executive Committee, meeting on February 8, 2017, prior to the program at the 26th Annual Leadership 100 Conference at the Eau Palm Beach Resort & Spa in Manalapan, FL approved new grants for 2017 totaling \$1,157,120 and prior commitments of \$1,411,400 for a total of \$2,568,520 in grants to be distributed in 2017. Total grants to date since the founding of Leadership 100 in 1984 now total \$48,571,961.

The new grants included:

- The Department of Youth and Young Adult Ministries - \$270,000 for the Metropolis Camping Ministries program.
- The National Finance Committee - \$144,300 for the continuation of the Orthodox Software Initiative to create and distribute a parish-based software management system that facilitates more consistent and accurate reporting, financial tracking, and communication at the Archdiocese and Metropolis levels.

- The Department of Greek Education - \$106,300 to produce a new Greek-language textbook on "Greek History, Monuments and Culture," whose contents will include the "global-reach accomplishments and contributions of Greek ancestors, the self-sacrifice of the Greek people for freedom, and indomitable Greek spirit against oppression, the preservation of the Greek language, religion and culture against all odds and over centuries, and the Greek civilizations, museums and monuments waiting to be discovered."

- The Department of Inter-Orthodox, Ecumenical and Interfaith Relations - \$100,000, \$90,000 for the organization of the Religious Freedom and the First Amendment conference, including the production of a

video that highlights the importance of religious liberty for all people, and \$10,000 to publish two volumes of the Faith Matters Series related to the Holy and Great Council, for distribution to every parish of the Archdiocese, as well as Orthodox seminaries and ecumenical religious leaders.

- Greek Orthodox Telecommunications (GO Telecom) - \$90,690 to produce the "Speaking to God" 26-episode video series highlighting prayers composed by His Eminence Archbishop Demetrios of America in his book, "Speaking to God." The videos will each be about three minutes in length, and distributed via the Archdiocese website, all social media, and on DVDs sent free of charge to all Sunday Schools throughout the Archdiocese.

- The Department of Youth and Young Adult Ministries - \$62,000 to produce an "Introduction to Orthodox Christianity" 20-episode video series introducing youth, young adults and catechumens to the basics of the Orthodox Christian Church. No such video series currently exists specifically targeting these demographics.

- The Department of Stewardship, Outreach and Evangelism - \$61,200 for the Home Mission Parish Grant, to provide monthly supplemental support for the compensation of full-time clergy assigned to seven (7) mission parishes, until the parishes become self-sufficient.

- The Center for Family Care - \$47,000 for the Personhood and Sexuality Education Planning project (to be implemented in coordination with the Departments of Religious Education and Youth & Young Adult Ministries), to organize events, conduct research and provide Orthodox Christian responses in ministering to families and



Archbishop Demetrios conducts Bible Study at the 26th Annual Leadership 100 Conference.

young children dealing with sexual identity issues.

- The Department of Youth and Young Adult Ministries - \$45,000, a second grant to continue Youth Protection Administration, to help provide minimum youth protection training and screening for all youth workers across the Archdiocese, not just for camps and retreats under current mandates.

- The Department of Youth and Young Adult Ministries - \$37,700, a second grant to expand and strengthen the Summer Leadership Institute of the Orthodox Christian Fellowship (OCF) Campus Ministry.

- The Department of Religious Education - \$15,930, working with the American Bible Society to distribute free Military Bibles to military personnel and Youth Bibles to Sunday School and Metropolis Camp students.

- Center for Family Care - \$12,000 for the Clergy and Seminarian Couple Care to fund up to five clergy couples in

greatest distress to attend the "Kairos" therapy program at the Pastoral Institute in Columbus, GA.

- The Department of Youth and Young Adult Ministries - \$15,000 to fund the third season of the "Be the Bee" retreats (or BeeTreats) which offer

youth retreats and programs for parents, youth workers, and young adults in at least eight cities across the United States.

- Metropolis of Atlanta, Family Life Ministry - \$100,000 to strengthen individuals, families and church families through creation of adaptable programs,

blogs and educational materials as a means of fostering connection within home and parishes.

- Ecumenical Patriarchate - \$50,000 for the Fourth International Conference on Pastoral Care in Rhodes, Greece.

The prior grant commitments included:

- Department of Inter-Orthodox, Ecumenical and Interfaith Relations' "Ministry Development and Enhancement Project" - \$215,000, to include Assembly of Canonical Orthodox Bishops (\$150,000), The Holy and Great Council (\$10,000), Orthodox-Catholic Theological Dialogue & Consultation (\$45,000) and Ancient Eastern Orthodox Churches meetings (\$10,000).
- Small Parish Program - \$155,000.

- Orthodox Christian Mission Center (OCMC) - \$36,000, for second year of "Mission Team Scholarship" program.

- Hellenic College / Holy Cross Scholarship Program - \$1,000,000 annually (through 2018).

- Retired Clergy in Need - \$5,400 annually.



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Theodore Tsavalas: America's First Greek Iconographer

Continued from page 1

that the memory of Uncle Theodore is lost among his paintings that each Sunday are kissed and spiritually celebrated throughout North America. Yet in our age of technology and unlimited information, Theodore Tsavalas' story should be preserved with the history of: 20th century American Art, Greek immigration, and the Greek Orthodox Church.

I had the idea of writing this article after seeing a post on Facebook. A comment came to my news feed by way of a lady I did not know. She was excited that her Greek Orthodox Church in Price, UT was celebrating its 100th anniversary last August.

grew in the late winter and early spring. Goats were the chief livestock. The house had only one large room with a sort of alcove/fireplace for cooking and heating. In the summer cooking was done outdoors. There was a well near the door of the house. It is not clear how the family managed with nine children.

"The siblings were born over a 22-year span from 1876 to 1895. They were, starting with the oldest: Panagiotis (Peter), Sophia, Nicholas (father of Telly Savalas), Theodore, Satiros

Theodore Tsavalas, iconographer and uncle of Telly Savalas.



Courtesy of Penelope Eleni (Gailanis) Kaisaras

Every state except Florida has known the towering presence of Theodore Tsavalas, who stands about six and a half feet; his huge frame and jovial thoughtful grey-haired demine carry a thunderous voice which while painting, on canvases or church domes, is interpreting the demotic songs of Greece. These songs come second to his great love for Byzantine art and culture, of which he is an authority."

Later in life, Theodore became partially blind. Yet, his vision, or lack of it, never prevented him from working.

The events surrounding his death are also dramatic. Theodore was in Hawaii visiting his daughter Kay. He heard a church needed to be painted in New York. His doctor said, "Zorba (he called him Zorba because he was so charismatic), you just had surgery for colon



Courtesy of Assumption of the Virgin Mary Church, Price, UT

ABOVE: Assumption of the Virgin Mary Greek Orthodox Church in Price, UT with icons painted by Theodore Tsavalas. ABOVE RIGHT: Mosaic of the Virgin Mary by Theodore Tsavalas. RIGHT: Unfinished sketch by Theodore Tsavalas. FAR RIGHT: Painting by Theodore Tsavalas.



Penelope Eleni (Gailanis) Kaisaras

She shared a commentary by the Eastern Utah Tourism and History Association about the turbulent history of the first Greeks to inhabit Utah. I responded to her and the History Association saying that I think my great grand uncle painted the Assumption Church in Price. The church has historical significance being the oldest Greek Orthodox Church west of the Mississippi. It made sense that Uncle Theodore painted the church considering there were no other icon painters I knew of in the early 20th century America. Both my new Facebook friend and the History Association researched who the icon painter might be. They asked the church and came back empty-handed.

Uncle Theodore had two daughters. His only living daughter Kay (Katherine) lived most of her life in Hawaii and Colorado. On the other hand, I am from the East Coast and have never visited either of those states. I met Kay once 25 years ago at my parents' home in New Jersey. At that time, I was sure she mentioned there was a church in Utah with Uncle Theodore's paintings. I asked my mother to contact her. However, neither her email nor phone reached her because, at 90 years old, she moved to assisted living. Long story short, we found Kay and she confirmed that Theodore had painted the church in Utah. I felt a pleasant pride knowing that Uncle Theodore's paintings are there every Sunday for veneration and service.

Uncle Theodore was born on September 25, 1884 or May 10, 1880. There are conflicting sources and we will never know the true date. He died when I was three years old in 1970 and I don't personally remember him.

As my great uncle Anthony wrote, "the ancestral Tsavalas house was situated half-way up a hill or mini-mountain. It looked down on the village of Geraka that had about 500 inhabitants. Geraka extended about 5 miles to the Aegean Sea. The harbor was more like a lake than a bay protected by encircling peninsulas and was completely invisible from the sea. For much of the year the land was quite barren except for olive, citrus and nut trees. Vegetables, greens, and grasses

(Charlie), Ioani (John), Eleni (Helen), Christopher, and Demetrios (Jimmy).

Uncle Theodore was inspired by his father who was also an icon painter. As a young boy, he would watch his father, Constantine Tsavalas, work in the family house.

Unfortunately school in the village was a miserable experience. Theodore was beaten for drawing pictures of the teacher. Years later, he would tell the story while singing 'America the Beautiful.' He would say, 'teachers in America are so kind.' "Fortunately, by the age of 10, Theodore was able to travel all the way to Athens and join his big brother who studied at the University. Theodore got a job by day and attended school at night. In 1909, Theodore entered the Art Academy of Athens. According to an article published May 4, 1947 in The National Herald, Theodore stated, 'it seems that there was always time in Athens to enjoy oneself...we had little money, but our spirits were fired with the desire to create and our hearts with songs of sentiment and joy.'

"Upon arrival in 1912 in New York City, Theodore began studies at the Art Students League. Commissions came and a big one was for the Greek Orthodox Holy Trinity Cathedral in Manhattan. A studio was set up for him in the basement of the church. In that Herald article, Theodore said, 'I came here for six months' he said laughing 'and thirty five years have passed since then....In a way it was the reverend's fault for he insisted they needed me here.'

"Uncle Theodore was later recognized as an artist and was contracted to do the murals and icons for the Greek Orthodox Holy Trinity Cathedral on East 72nd Street in New York City. I remember, as a boy, being humbled and awed by the sheer power and drama of the huge murals: Moses descending from the mountain with the tablets,

Jesus walking on water, Jesus and the money-lenders, the Flood (a la Gustave Dore), etc. as well as the long row of Byzantine bearded saints. The pendant golden oil lamps with the red glass gave a hushed and mysterious glow. The cathedral burned down after Uncle Theodore put in 17 years of work."

My mother tells me that Theodore worked on the cathedral for 10 years, not 17. According to the Holy Trinity Cathedral website, the church on 72nd Street burned down in 1927.

Moreover, my mother recalls, "he said that it was his finest work and that he put his heart in it. When it burned down, he said that it was as though one of his children died. He didn't have the heart to do any other churches in the same way after that; he painted for money from that time on. It was also tragic for him because his studio was in the church and everything was gone."

Theodore's daughter Kay adds, "the Cathedral was his life. It destroyed him. He thought they did it for the insurance."

But I believe these comments have to be understood in the context of Theodore's life. Based on all other actions and accounts, he never really lost his zest for life or painting. Whenever a church needed to be painted in America, he was there ready and enthusiastic.

Kay remembers her father painting in the home and shipping to churches all over America. Her memories are of him singing religious chorales as he worked. She said, "He blessed the icons with his voice."

The National Herald wrote, "These scenes from the Bible, portraits of saints, the Holy Trinity, angels and landscapes in oils (on canvas or wood), fresco, and scarfita (sic) (scenes carved through layers of colored cement) exist throughout the United States and Canada.

cancer. It is time for you to stay here and rest. Don't go to New York."

Theodore, of course, did not listen. He couldn't sit around. Though he was an old man losing his sight, he jumped on an airplane straight for New York. There he made plans on how he would paint the church.

My mother tells me upon arriving in New York he visited our house in New Jersey. He asked my father, a civil engineer, to help him draw up plans of the church dome. My father made an architectural sketch for Theodore to paint upon. Theodore said it was hard to get a job because of his age and my father couldn't believe he was still job hunting. He took my father's sketch home to work on. Theodore Tsavalas died the next day in a subway station looking for a job, the next church to paint.

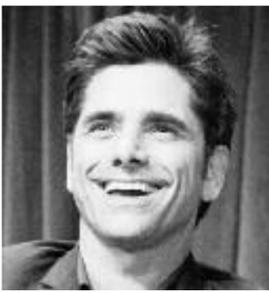
Next time you look at a church icon, reflect and worship in a spiritual manner, but also remember this story about the heart and passion of one icon painter. And think about the stream of beautiful painters who came before and after my Uncle Theodore.

I am thankful to my Great-Great Grandfather Constantine, to my Great Grand Uncle Theodore, and to my Great Uncle Anthony Velonis for their inspiration. The simple knowledge that these painters came before me, and their DNA sits somehow in mine, gives me the strength to continue my artistic path and joke about the crazy art gene that forced me to go to art school. And while the women of earlier eras were not encouraged to pursue an education, I know my Yiayias had all the same talent and great minds of their brothers. Their stories are for another article.

Theodore Tsavalas' beautiful singing can be heard on YouTube at: www.youtube.com/watch?v=we8XTaA0bIA.

noted in the actor's biography, and his father, William, was a restaurateur.

On his mother's side, Stamos is of English and Irish ancestry. Family secrets are revealed in the course of the show and the trailer suggests some dramatic and dark history, including a murdered ancestor.



John Stamos to Appear on Who Do You Think You Are?

TNH Staff

LOS ANGELES, CA – Beloved Greek-American actor John Stamos will appear on the TLC show Who Do You Think You Are? airing on March 5. Now in its 7th season, the show traces celebrities' ancestry and discovers the remarkable family history and heritage of some of the most well-known people in the world.

The celebrities participate in the investigation, traveling to the countries their ancestors left behind, revealing their family stories like a mystery through the docu-

ments and historical records the show's researchers help uncover.

Stamos traveled to Greece to explore his roots for the show. The trailer for the upcoming season shows footage of Stamos observing that, "my family are such proud Greeks. Why did we leave here?"

The family's original surname was Stamatopoulos, shortened to Stamos, as

GOINGS ON...

■ FEBRUARY 24

BOSTON, MA – SPASTA presents Apokries 2.0, a glendi for Karnavali weekend! Come join us on Friday, Feb. 24 at 10:30 PM at the hottest nightclub in Boston, ICON at 100 Warrenton Street. Many fun surprises and incredible Greek music in store! Let us make your night an unforgettable one. Contact members of the crew for table reservations and any inquiries: Kristina T: 781-346-5135, Dimitri: 978-968-3128, Rhea T: 781-346-2803, and George A: 617-997-7615.

■ FEBRUARY 24-26

BELLEVIEW, FL – St. Mark Greek Orthodox Church 17th Annual Greek Festival takes place on Friday Feb. 24, Saturday Feb. 25, and Sunday Feb. 26, at 9926 SE 36th Avenue in Belleview. Traditional Greek dances performed by St. Mark's Marathonian Dancers and the Greek American Student Association of the University of Florida, Gainesville, ongoing chapel tours, and Free children's activities including games, face painting, and balloon fun, are among the events. Live music performed by Nick Trivelas with George Antonopoulos and Joanna Antonis - A Night in Athens. Come visit our Tavernas where we offer Greek wine, beer, and ouzo! Opal Free Parking. Admission Fee: \$2.00 donation. Hours: Friday and Saturday 11 AM to 8 PM, Sunday 11 AM to 4 PM. More information is available online at www.greekfestivallocala.com. For additional information, contact Kathy Zotos at 352-245-3324.

WINTER HAVEN, FL – St. Sophia Greek Orthodox Church Festival will be held on Friday Feb. 24, Saturday Feb. 25, and Sunday Feb. 26, at 1030 Bradbury Road in Winter Haven, Hours: Friday and Saturday 11 AM to 9 PM, Sunday 11 AM to 6 PM. Live Greek music and dance, church tours, delicious Greek foods and pastries, grocery store, boutique, and vendors. Enjoy the food and fun at this beloved festival. More information is available by phone: 863-299-4532.

■ MARCH 31

MIAMI, FL – Miami's Original Greek Festival at St. Sophia Greek Orthodox Cathedral, 2401 SW 3rd Avenue (Coral Way and 24th Road), takes place on Friday Feb. 24 and Saturday Feb. 25 from 11 AM to 11 PM, and Sunday Feb. 26 from 11 AM to 9 PM. Enjoy the Greek food, wine and spirits, taverna, live Greek music and dancing, tours of the cathedral, Greek pastries and coffee, Greek cooking demonstrations, and children's activities area. Greek clothing, jewelry, arts and crafts, and religious icons, will also be available for sale. Free lunchtime admission before 2 PM on Friday. Adult admission is \$5, children under 12 free. Admission is also free for military personnel and first responders including police, firefighters, and emergency service personnel with presentation of proper ID. More information is available online: www.stsophiamiami.org or by phone: 305-854-2922.

MELBOURNE, FL – St. Katherine Greek Orthodox Church 45th Annual Greek Festival, 5965 N Wickham Road in Melbourne takes place on Friday Feb. 24 and Saturday Feb. 25 from 11 AM to 11 PM, and Sunday Feb. 26 from 11 AM to 6 PM. Free admission, onsite parking \$5. Eat, drink, and dance! Visit Twitter @GREEKFESTMLB for specials and info, and www.saint-katherine.org or by phone: 321-254-1045 for additional information.

FORT MYERS, FL – Annunciation Greek Orthodox Church 42nd Annual Greek Festival, 8210 Cypress Lake Drive in Fort Myers takes place on Friday Feb. 24 and Saturday Feb. 25 from 11 AM to 11 PM, and Sunday Feb. 26 from 11 AM to 7 PM. Authentic Greek food and pastries, church tours, traditional dance performances, live music performed by the Greek Company Orchestra, and carnival rides. Admission is \$5 for Adults, includes all three days of the festival. Children under 12 years old are free. Parking is also free. More information is available online at www.greekfestfortmyers.com and by phone: 239-481-2099.

■ FEBRUARY 25

PAWTUCKET, RI – Apokriatiko Glendi Greek Dance at Assumption of the Virgin Mary Church, 97 Walcott Street in Pawtucket on Saturday, Feb. 25 from 7 PM to 1 AM. Enjoy mezedes, dinner, and dancing with live music by The Olympians featuring singer Apostolis Nikolis. Tickets are \$40 for Adults, \$15 for Youth ages 14 and under. For tickets and information contact George Karalis: 401-616-0008.

■ FEBRUARY 25-27

PALM DESERT, CA – St. George

Greek Orthodox Church of the Desert Greek Festival, 74109 Larrea Street in Palm Desert, takes place on Saturday, Feb. 25 through Monday, Feb. 27. Admission: only \$3, active US Military and kids under 12, always Free. The Palm Desert Greek Festival is a community celebration of Greek culture - from guided Church tours to Byzantine icons; live Greek music and traditional folk dancing; souvenirs, ethnic groceries, and religious items. But, the heart of our festival is the wonderful homemade Greek food and pastries created from generational, family recipes. OPA! More information is available online <http://pdgreekfestival.org/about.htm> and by phone: 760-568-9901.

■ FEBRUARY 26

FLUSHING, NY – The Pan Gregorian Fund of Metro New York and Long Island, Inc. invites you to its Academic, Arts, and Community Gala, honoring Mr. & Mrs. Dimitrios and Georgia Kaloidis, on Sunday, Feb. 26 at 6 PM at Terrace on the Park, 52-11 111th St. in Flushing. Please visit eventbrite.com for details.

■ FEBRUARY 27

MANHATTAN – The Manhattan Chapter of AHEPA, Delphi 25, invites you to its Monthly Social & Networking event on Monday, Feb. 27 from 6-8 PM, which regularly takes place every last Monday of the month, at Kellari Taverna, 19 W. 44th St. in Manhattan. All existing members and those interested in becoming members are invited to attend. Complimentary hors d'oeuvres - cash bar. RSVP to ahpepa25.delphinyc@gmail.com

MANHATTAN – Philo4Thought is launching a Fundraising Campaign this month for their 2017 Spring Conference, "Greek Legacies: Dynamic Narratives in Film & Performance Arts," at Columbia University, Broadway and 116th Street in Manhattan. Please visit eventbrite.com or contact p4info@gmail.com for details. The campaign ends March 31. Their Board thanks you in advance for your generous support!

■ MARCH 4

MANHATTAN – Rebetiko Night with Rebet Asker at Drom, located at 85 Avenue A between 5th and 6th Streets in Manhattan on Saturday, Mar. 4 at 10:30 PM. General Admission is free, Dinner tickets are \$35. Rebet Asker NY is a musical group dedicated to playing authentic rebetika - a popular genre of Greek urban music developed more than 100 years ago. The rebetiko style is a synthesis of elements of European and traditional Greek music, as well as Byzantine and Ottoman Turkish music. Based in New York and performing throughout the US, the group presents familiar rebetika melodies from a unique and contemporary perspective. Among the performers scheduled are Christos Papadopoulos on bouzouki and vocals, Rena Tsapelas vocals, Mavrothis Konstantis on oud and vocals, and Costas Baltazanis on guitar. Special Menu: Kofte or chicken souvlaki, mezze plate- dolmadakia, tzatziki, feta, and hummus, glass of wine, beer, or raki/ouzo. Online tickets will be on sale until 5PM on the day of the show. If available, some tickets may be purchased at the door. Table reservations can be made online at dromnyc.com or by phone: 212-777-1157.

■ MARCH 9

ASTORIA – Sounds of Cyprus, an evening of Cypriot music and culture, at Ovelia, 34-01 30th Avenue in Astoria, on March 9 from 7-10 PM. The Cyprus-US Chamber of Commerce's Cypriot Young Professionals host the event to promote the traditional music from the island of Cyprus and raise funds for the Olympism For Humanity Alliance (O4H). A not-for-profit organization, O4H embraces the relationship between the ancient Olympic idea and the modern world by cultivating international collaborations, to educate youth and people of all ages through lifelong learning, entrepreneurship, and civic engagement. By sponsoring Cypriot youth to attend O4H training, Cypriot youth will have the opportunity to implement the ACE (Accessible Cypriot Education) project at the Tochmi Village School. Tickets are \$20 in advance and \$25 at the door. Complimentary appetizers for ticket holders. Tickets are available at: soundsofkyprus.eventbrite.com.

■ NOTE TO OUR READERS

This calendar of events section is a complimentary service to the Greek American community. All parishes, organizations and institutions are encouraged to e-mail their information regarding the event 3-4 weeks ahead of time, and no later than Monday of the week before the event, to english.edition@thenationalherald.com

OUR EVERYDAY GREEK

Μιλάτε Ελληνικά; Do You Speak Greek? Ναι, Μιλώ Καλά.

By Dr. Dimitra Kamarinou

Μιλάτε ελληνικά; This the polite form to ask someone, if he speaks Greek. Possible answers can be:

Ναι, μιλάω λίγο. (Yes, I speak a little.)
Ναι, μιλάω πολύ καλά. (Yes, I speak very well.)
Όχι δε μιλάω καθόλου. (No, I don't speak Greek at all.)
Ξέρω λίγες λέξεις. (I know a few words.)
Καταλαβαίνω πολλές λέξεις, αλλά δε μιλάω πολύ καλά. (I understand many words, but I don't speak well.)
Διαβάζω, αλλά δε γράφω ελληνικά. (I can read, but I can't write in Greek.)
Μιλώ, αλλά δεν ξέρω καλά τη γραμματική. (I can speak, but I don't know the grammar very well.)
Τώρα μαθαίνω ελληνικά. (I learn Greek now) Από τον Εθνικό Κήρυκα. (From the National Herald.)
Στο σπίτι μιλάμε ελληνικά. (At home we speak Greek.)

The verb μιλάω falls into the Conjugation B verbs category that can be easily distinguished by the stressed -ás ending of the second person singular. This is how it is conjugated.

Greek verb	Pronunciation	Meaning
Εγώ μιλάω	eYO miLAo	I talk, speak
Εσύ μιλάς	eSEE miLAS	you talk, speak
Η Μαρία μιλάει	EE maREEa miLai	Maria talks, speaks
Εμείς μιλάμε	eMEES miLAme	we talk, speak
Εσείς μιλάτε	eSEES miLAte	you talk, speak
Η Μαρία και ο Πέτρος μιλάνε	EE maREEa KE O Petros miLANe	Maria and Petros talk, speak

This is the vocabulary you will need to form your answer. Many of these words are to be found in English too.

Ελληνικά> Hellenic
Γλώσσα> glossary
Λέω>λέξη>λεξικό> lexicon
Γράφω>γράμμα>γραμματική> grammar
Εθνικός> ethnic
Τηλε>τηλέ+φωνο, τηλε+όραση >tele+phone, tele+vision.
(Τήλε in ancient Greek means from a long distance.)

Greek word	Pronunciation	Meaning
Τα ελληνικά	TA eliniKA	Greek
Η Ελλάδα	EE eLAda	Greece
Η γλώσσα	EE YLOsa	language
Λέω	LEo	I say
Η λέξη	EE LEXi	word
Οι λέξεις	EE Lexis	words
Το λεξικό	TO leXEEko	lexicon
Γράφω	GRafo	I write
Το γράμμα	TO GRama	letter
Η γραμματική	EE gramatiKEE	grammar
Πολύ	poLEE	a lot
Πολλές	poLES	many
Λίγο	LEEyo	a little
Λίγες	LEEyes	a few
καλά	kaLA	good
καθόλου	kaTHOλου	at all
καταλαβαίνω	katalaVEEeno	I understand
μαθαίνω	maTHEno	I learn
διαβάζω	diaVAzo	I read

ξέρω
τώρα
η εφημερίδα
εθνικός
κήρυκας
αγγλικά
ισπανικά
ιταλικά
γερμανικά
γαλλικά
το τηλέφωνο
η τηλεόραση
το κινητό

XEro
TOra
EE efimeREEda
ethniKOS
KEErikas
agliKA
ispaniKA
italiKA
yermaniKA
yaliKA
tiLEfono
EE tileOrasi
TO kiniTO

I know
now
newspaper
national
herald
English
Spanish
Italian
German
French
telephone
TV
mobile phone

Note that the verbs that end in -αίνω are written with αι: μαθ-αίνω, καταλαβ-αίνω.

EXERCISE

1. Μιλάτε ελληνικά; Which is your case? Erase the wrong word.

1. Ναι, μιλάω λίγο/πολύ καλά.
2. Καταλαβαίνω πολλές/λίγες λέξεις.
3. Διαβάζω, αλλά γράφω λίγες/πολλές λέξεις.
4. Ξέρω λίγο/καλά/πολύ καλά τη γραμματική.
5. Στο σπίτι μιλάμε/δε μιλάμε ελληνικά.
6. Η μαμά μου μιλάει καλά/δεν μιλάει καθόλου ελληνικά.
7. Μαθαίνω ελληνικά από τη μαμά μου/ από τον Εθνικό Κήρυκα.
8. Μιλώ/δε μιλάω ιταλικά.
9. Καταλαβαίνω/δεν καταλαβαίνω γαλλικά.
10. Ο μπαμπάς μου ξέρει/δεν ξέρει ελληνικά.

2. Translate in English

- 2.1. Μιλώ στο τηλέφωνο με τη μαμά μου.
- 2.2. Αυτό είναι το κινητό μου.
- 2.3. Έχω τηλεόραση στο σπίτι μου.
- 2.4. Μιλάτε αγγλικά;
- 2.5. Μιλάμε πολύ καλά αγγλικά. Ξέρετε άλλη γλώσσα;
- 2.6. Ναι, μιλάμε λίγο ισπανικά και λίγο γερμανικά.
- 2.7. Η γιαγιά μου στην Ελλάδα δε μιλάει αγγλικά.

3. Translate in Greek

- 3.1. Do you speak Greek?
- 3.2. Yes, I learn Greek from The National Herald.
- 3.3. I know a few words.
- 3.4. My grandmother speaks Greek very well.
- 3.5. This is my mobile phone.
- 3.6. We talk on the phone with my friends.

PRONUNCIATION KEY

i (i-diom), ee (n-ee-dle), e (e-nergy), o (o-rganism), oo (b-oot), y (y-es), h (h-elium), th (th-eory), d (th-e), gh (w-olf). The capitalized syllables are accented.

Dimitra Kamarinou, PhD, has studied philology and archaeology at the University of Ioannina, Würzburg and Bochum in Germany. She has been honored with the Academy of Athens Award in Archaeology and Homeric Philology.

LITERARY REVIEW

Celebrating Nikos Kazantzakis' Birthday with Books

By Eleni Sakellis

Nikos Kazantzakis was born on February 18, 1883 in Heraklion, Crete. He studied law at the University of Athens and philosophy at the Sorbonne in Paris. Widely acknowledged as one of the great writers of modern Greek literature, Kazantzakis was nominated nine times for the Nobel Prize in literature but never won.

He came very close in 1957 when he lost by one vote to the French writer Albert Camus who said that Kazantzakis deserved it a hundred times more than he did, as reported in The Philosophers' Magazine. Kazantzakis is best known for his novels, though he also wrote plays, essays, and a popular series of travel books on the many places he visited including Spain, Japan, China, England, Italy, Egypt, Sinai, Cyprus, and Russia. He also wrote a travel book on Greece, Journey to Morea.

In honor of the author's birthday, Zorba the Greek makes an excellent addition to any reading list, if you haven't read it already in either the original Greek or in English translation. The novel, first published in 1946, is still a potent reminder



of Kazantzakis' talent as a writer. The recent English translation by Peter Bien was published in 2014 and replaces the previous English version first published in 1952. The extraordinary novel and best-known work by Kazantzakis tells the story of the lively Alexis Zorba through the eyes of the bookish narrator as they embark on a business venture in Crete. The intellectual life contrasts sharply with the sensual life of experience, but somehow the friendship between the two men transcends their differences. With an advanced degree from the

school of life, the gregarious Zorba has a great deal to teach.

Other works by Kazantzakis to add to your reading list include Captain Michalis, published in 1953. The novel was translated into English as Freedom or Death in the United States in 1955.

The translated title, Eleftheria I Thanatos, is the national motto of Greece, and comes from the Greek War of Independence. The line is also used by the characters in the book, the Cretans fighting in the rebellion against Ottoman rule in 1889. The book has been translated

into several languages including Arabic, Danish, German, French, Swedish, Turkish, and most recently into Croatian in 2014.

Among Kazantzakis' nonfiction, Ascesis: The Saviors of God is a series of spiritual exercises. The essay begins with the line, "We came from an abyss of darkness; we end in an abyss of darkness: the interval of light between one and another we name life." Kimon Friar, translator of many Kazantzakis' works wrote about the importance of this book to the writing process for Kazantzakis, noting that the author finished writing The Saviors of God just before he began working on The Odyssey: A Modern Sequel. The book of spiritual exercises is, according to Friar, "where in a passionate and poetic style, yet in systematic fashion, he [Kazantzakis] set down the philosophy embedded not only in the Odyssey but in everything he has written, for he was a man of one overwhelming vision, striving to give it shape in all the forms he could master, in epic, drama, novel, travelogue, criticism, translation, and even political action."

Kazantzakis' books are available online and in most bookstores and public libraries.

GREEK GASTRONOMY

Two Fresh-Tasting Recipes to Enjoy for Cheesefare

By Eleni Sakellis

The final week before Great Lent when those getting ready for the strict fasting can still consume fish, eggs, and dairy products like milk, cheese, and butter, culminating in Cheesefare Sunday, the final Sunday before Clean Monday, Kathara Deftera. Cheesefare Sunday, is also called the Sunday of Forgiveness and focuses on the exile of Adam and Eve from the Garden of Eden, an event that shows us how far we have fallen in sin and separated ourselves from

- both, chopped
- 1/2 teaspoon Greek sea salt
- 1/2 teaspoon freshly ground pepper
- 1 cup cherry tomatoes, cut in half
- 1/2 cup crumbled feta, Dodonis or Arachovas work well

Place the sliced cucumbers in a strainer over a bowl, squeeze with paper towels to remove excess liquid. In a mixing bowl, whisk together the Greek yogurt, vinegar, dill, salt, and pepper. In a salad bowl, mix the



God, as noted on the Greek Orthodox Archdiocese website. The article continues, "at the onset of Great Lent and a period of intense fasting, this Sunday reminds us of our need for God's forgiveness and guides our hearts, minds, and spiritual efforts on returning to Him in repentance."

Each region of Greece has wonderful traditional recipes enjoyed during this time of the year. Among the classic recipes are, of course, tyropites made with the delicious cheeses available in about as many varieties as there are Greek cheeses and used in both sweet and savory recipes. Also among the traditional recipes enjoyed during Cheesefare are galatopites or milk pies, rice pudding, pies with trahana fillings, and loukoumades filled with mizithra. Here are two lighter recipes to try using some favorite Greek flavors and to help use up those dairy products.

Cucumber Salad

- 2 seedless cucumbers, thinly sliced or put through a spiralizer and snipped with a kitchen shears for strands about 6 inches long
- 1/2 cup Greek yogurt
- 1/4 cup red wine vinegar
- 2 tablespoons fresh dill or mint or a combination of



sliced cucumbers, cherry tomatoes, and feta. Add about a half cup of the dressing and toss the salad. Serve with the remaining dressing on the side. If preferred, serve with 1 pound of cooked shrimp for added protein.

Greek Frittata

- 3 tablespoons Greek extra virgin olive oil
- 10 large eggs
- 2 teaspoons Greek sea salt
- 1/2 teaspoon freshly ground black pepper
- 1 bag baby spinach (5 ounces)
- 1 pint grape tomatoes, cut in half
- 4 scallions, thinly sliced
- 8 ounces feta, crumbled

Preheat oven to 350 degrees F. Add the olive oil to a 2-quart casserole baking dish and place in the oven for 5 minutes. Meanwhile, in a bowl, whisk together the eggs, salt, and pepper. Stir in the spinach, tomatoes, scallions, and the feta. Remove the casserole baking dish from oven and pour in the egg mixture. Bake until the frittata is brown around the edges and puffed up about 25 to 30 minutes. A knife inserted in the center should also come out clean. Serve warm with fresh bread and a salad.

GREEK AMERICAN STORIES

Winning by Losing

By Phyllis (Kiki) Sembos
Special to The National Herald

The subject was the upcoming raffle being held at church next Sunday. All, excepting Yiannis who hadn't come in yet, were discussing the prizes Father Athanasios had chosen. John told them, "Very impressive and practical prizes are being offered. So, I think buying raffle tickets would benefit in any case. If we don't win, then the church has more funds." He enumerated, "a quart size jar of honey from Vitina, two bottles of wine from Achaia, a wheel of cheese from Arahova, three jars of Oregano from Crete and a string of dried figs." George nodded, "A lot of good stuff!" Each dealt out the money for the raffle tickets as Yiannis sauntered in, carrying his coffee to the table. Eyes zooming in on the dollars piled up on the table, he asked what the money exchange was all about. John explained about the raffle and de-

scribed the prizes. Sipping his coffee, thoughtfully, Yiannis' brain began to observe and calculate. "How much are the tickets?" he asked. "A dollar each. Cheap when you consider the prizes," John responded, handing out the stubs. "Expensive if you don't win!" said Yiannis.

John continued, "George, here, bought 4 tickets. Kipreos bought five, Dimos and I bought 5 each. Interested? It's for the church, Yiannis." Yiannis asked, "When is the drawing?" John informed, "Next week – at the coffee hour in the basement of the church." "Suppose I'm not there to watch the drawing." Yiannis, nonchalantly, reached out for a donut. "Then," John told him, "the winner will be notified by phone, as usual." Still hesitant, he asked, "How do I carry the stuff to my house if I win? That's a lot of stuff!" Exasperated, George said, "We'll help you carry it home, Yiannis. You won't even need to tip us."

Thinking, hard, Yiannis



reached into his jacket pocket for his wallet. George pushed his seat back a few inches, "Open it carefully, Yiannis. There's gotta be a squadron of moths in there ready to take flight." Yiannis made a face, "Not funny, George. Smart people are careful with their money." John asked, "How many, Yiannis?" Checking the interior of his wallet, and thinking about his chances of winning being about next to nothing,

he pondered; If he won, he'd have to contribute a token of his gratitude to the church. If he didn't, he'd have wasted two dollars. If he wanted to buy just one ticket, he'd be dubbed Mr. Cheapo by George – by the others too who wouldn't be verbal about it. But, he'd think it. Finally, he said, "I'll buy one ticket for Barbara and another for Areti." With trembling hands he handed over the two dollars.

And the rest of the time went

on as usual until it came time to take their leave.

The raffle having been held, they all now gathered in Dixon's as usual. Kipreos having won first prize was being congratulated by the others. Second prize was a bottle of imported Greek wine, third a gift card for two pounds of Feta from the super market in Astoria. Yiannis, having learned that he wasn't among the winners, was visibly irritated. He asked, "Who else won?" John shrugged. "Don't know! But, all prizes were claimed." Dimos informed him, "There's going to be another raffle next week. Wanna try?" Yiannis expressed annoyance. "What? I spent two dollars and got nothing. Now, I'm expected to keep buying raffle tickets until I win? That'll be \$4.00 already. I'm not rich, you know!" George goaded, "We don't know that! If you are, you're not going to tell us."

Kipreos said, "Look, Yiannis! Being a bachelor, I can't use the

Oregano or the string of dried figs. If you want them you can have them!" Yiannis brightened. Dimos said, "That's like sharing the winning prize, Yiannis." Grinning, Yiannis said, "okay." "Then, you'll buy another chance on the next raffle, Yiannis? Tell you what! If any of us win, we'll share the prize with you – whatever it is." Looking at it as a win-win deal, he agreed. He placed \$2, with great reluctance, on the table. But, the next raffle found no winners among them. Dimos hoping to appease the sore loser, arranged to say that he'd won. When Yiannis sat, Dimos informed him that he'd won. "What did I win?" he asked, excitedly. "A bottle of wine," he told him, hoping to see a happy Yiannis. "What!" cried Yiannis, in sheer disappointment. "That's it? Huh!" Then, rallying, he told them, "But, I'll take it! Maybe I can sell it for \$8.00 – like I did the figs and Oregano. Made a profit!"

Jannis Kounellis, Led Arte Povera Movement, Was 80

MILAN, ITALY – Greek artist Jannis Kounellis, a major leader of the Italian art movement Arte Povera who made Italy his adopted home, died in Rome at the age of 80. The Villa Mafalda hospital in Rome confirmed his death on February 16 but declined to provide further details.

Greek Prime Minister Alexis Tsipras said on Twitter that Kounellis' death was "another great loss for our culture." Italian Culture Minister Dario Franceschini tweeted that Kounellis was "a great master, Italian by adoption, who with his work marked contemporary art," the Associated Press reported.

Kounellis arrived in Italy in the 1950s to study at Rome's Accademia di Belle Arti. While his earliest exhibitions were of only paintings, he became associated with the avant-garde Arte Povera, or impoverished art movement, in the late 1960s, moving toward installations. His work incorporated lowly materials and found objects, as well as living creatures, among them a 1969 exhibit of live horses as in Rome's Attic Gallery.

Kounellis participated in international exhibits including Documenta and the Venice Biennale, and his work has been



Matteo Bazzi/ANSA via AP

In this May 22, 2014 file photo, Jannis Kounellis poses for pictures in Milan, Italy.

shown in museums including the Tate in London, the Museum of Modern Art in New York, and the Centre Pompidou in Paris.

Kounellis was born on March

23, 1936, in Piraeus, Greece, to Gregory and Evangelia Kounellis. As the New York Times reported, his father was a naval engineer, but World War II and the ensuing

civil war in Greece forced him to seek work in Japan and the United States. Kounellis, began painting at age 13, but failed the exams for the fine-art academy in Athens. At 17, he married Efthimia Sardi, known as Efi, and the couple enrolled in the Institute of Fine Arts in Rome in 1956. They later separated. He is survived by their son, Damiano; his companion, Michelle Coudray; a half-sister, Angela Kounellis; and two grandsons.

While still a student, Kounellis had his first solo show at La Tartaruga, Rome's first contemporary art gallery. He was soon painting on newspapers and using found objects in his paintings. One series featured painted stripes whose color depended on the day of the week. The limits of the canvas could not hold his creativity. "I went out of the canvas to have an open dialectic space," he told Flash Art in 2007, as quoted in the Times. "It meant for me going toward thousands of discoveries. In terms of freedom, this gesture opened a world for me."

Just last year Kounellis' work appeared in major exhibitions at the Monnaie in Paris, the Galeria Hilario Galguera in Mexico City, and the White Cube in London.

Pete J. Kithas, World War II Veteran, Passes Away at 93

CHEYENNE, WY – Pete J. Kithas, 93, of Cheyenne passed away on Feb. 14 at Central Wyoming Hospice Home in Casper. Pete was born May 30, 1923, in Cheyenne, a son of the late John and Katherine (Trenkakis) Kithas. Pete served in the Pacific Theatre during World War II in the United States Army. Following his honorable discharge, he met Becky Comas at a wedding reception in Salt Lake City, and they later married on Sept. 5, 1948, at Holy Trinity Greek Orthodox Church in Salt Lake City. After their wedding, they moved to and lived in

Laramie, where Pete graduated in 1950 from the University of Wyoming. He also attended law school in Laramie. They owned the Buffalo Bar in Laramie from 1951 to 1956 and also owned the Summit Tavern for a brief period. They moved to Denver in 1958, where he entered the food business and was the office manager for Mack Trucks. They moved to Cheyenne in 1967, where he was employed by the Wyoming State Department of Education as personnel director, then appointed career service supervisor for the State of Wyoming. He was appointed

state personnel director by former Governor Ed Herschler, and held that position for 12 years. He retired in 1987.

He was a member of Sts. Constantine & Helen Greek Orthodox Church, the Kiwanis Club, American Legion Post No. 6, Veterans of Foreign Wars and the Disabled American Veterans. Pete is survived by two daughters, Karen Kithas and Allen Bott of Kaycee and Joni and Tom Harlan of Kaycee; brother, Andrew Kithas of Salt Lake City; and numerous nieces and nephews. He was preceded in death by his parents; his loving

wife, Becky Kithas, on June 19, 2015; and sister, Angie Daley. A visitation will be from 4-6 p.m. Monday at Schrader, Aragon and Jacoby Funeral Home, with a Trisagion service to follow at 7 PM at the funeral home. A funeral service will be conducted at 10 AM Tuesday at Sts. Constantine & Helen Greek Orthodox Church. An interment service with military honors will be held at Beth El Cemetery. In lieu of flowers, donations may be made in Pete's memory to Sts. Constantine & Helen Greek Orthodox Church, 501 West 27th Street, Cheyenne, 82001.

Renowned Greek Director Nikos Koundouros Was 90

ATHENS – Greek film and television director Nikos Koundouros passed away on Wednesday, at the age of 90. Koundouros had been admitted to hospital with respiratory complaints in recent weeks.

Born in Athens in December 1926, to a family originally hailing from Crete, Koundouros was counted among the most notable Modern Greek directors, while his 1956 film *The Ogre of Athens* is considered by many to be the best Greek film of that decade.

He represented Greek cinema at a number of foreign film festivals in the 1950s and 60s, winning the Silver Bear for his film *Young Aphrodites* in the 13th Berlin film festival, as well as top prize in the Thessaloniki Film Festival, in 1963. His work has been repeatedly broadcast on British and French television and there are copies of his films in



many important film museums around the world.

Culture Minister Lydia Konioridou hailed the work of filmmaker Nikos Koundouros who passed away on February 22 and expressed her condolences to his

family. "Today we bid farewell to Nikos Koundouros, but the images of an entire era will be forever preserved in his movies. I would like to express my warmest condolences to his family, his wife and his children, as

well as his relatives," she said. Thessaloniki's International Film Festival hailed on Wednesday the life and work of renowned filmmaker Nikos Koundouros, who passed away at the age of 90, saying he leaves behind an extensive body of work.

"The Thessaloniki International Film Festival and its people bid farewell to Nikos Koundouros, the friend and great cinematographer. A great chapter in Greek cinema is closing. We will miss his nobility, courage, his exuberant personality."

Koundouros leaves behind an extensive body of work which was much loved, the festival said: The inimitable *The Ogre of Athens*, the *Magic City*, the *River*, *Young Aphrodites*, and many more which expressed Greek reality and the passion which characterized the director.

DEATH NOTICES

■ **BALLAUER, ANGELIQUE** INDIAN HARBOUR BEACH, FL (from Florida Today, published on Feb. 7) – Angelique Telemachos Ballauer, 79, of Indian Harbour Beach, passed away on Feb. 3, 2017. She was born on Sept. 1, 1937 in Felco, Romania to the late Nicholas and Maria Telemachos. As a child, she fled her home country of Romania during WWII. She lived as a refugee in a camp in Greece for five years. And finally, she emigrated to America as a teenager, with hopes of a better life. She received her master's degree in chemistry from Florida Institute of Technology. She taught Chemistry for many years in both Palm Beach and Brevard County. Angelique enjoyed sewing, reading, and gardening. She is survived by her husband of 53 years, John Phillip Ballauer, daughter; Stephanie Pair (Bart), grandchildren; Sadie Blue, Luke, Ellis, and Tate, siblings; Nicholas Telemachos (Lena), and Antigone Dieguez (Ramiro), nephew; Paul Dieguez, and nieces; Maria Albertalli, Nichole Wolfrath, and Tina Telemachos. A visitation will be held from 6-8pm on Thur. Feb. 9, 2017 at Beach Funeral Homes - East, Indian Harbour Beach. Funeral service will follow at 12:30pm on Fri. Feb. 10, 2017 at St. Katherine Greek Orthodox Church, Melbourne. Burial will immediately follow at Florida Memorial Gardens,

Days and dates of funerals, memorials, and other events directly correspond to the original publication date, which appears at the beginning of each notice.

Rockledge.

■ **CARAVOULIAS, CONSTANTINE** MAYWOOD, NJ (from The Record, published on Feb. 7) – Constantine Caravoulis, 104, of Maywood, NJ passed away on Sunday, February 5, 2017 at home surrounded by his loving family. Born and raised in Sparta, Greece, he immigrated to the U.S. in 1925 settling in Paterson before moving to Maywood 23 years ago. A proud veteran of the U.S. Army serving during World War II, he was a member of V.F.W. Post 7408 of Maywood. Constantine was a faithful member of St. Athanasios Greek Orthodox Church in Paramus where he served on the Parish Council, was a member and past president of the Alexander Hamilton Chapter 54 of the Order of Ahepa and was a member of the Senior Citizen Organization. He enjoyed cooking and spending time with his family who he loved immensely. Prior to retiring in 1981, he owned and operated Teddy's Lunch in Paterson for 27 years. Beloved husband of 68 years of the late Constance (Constandelis) Caravoulis. Loving and devoted father of James Caravoulis and wife Mary and Cheryl Andriulli and husband Angelo. Dear brother of the late Peter and George Caravoulis. Cherished grandfather of six and great-grandfather of nine. A funeral service is planned for Thursday, February 9, 2017, 10 AM at St. Athanasios Greek Orthodox Church, 51 Paramus Road, Paramus, NJ 07652. Interment will follow at George Washington Memorial Park in

Paramus. In lieu of flowers, donations to St. Athanasios Greek Orthodox Church would be appreciated. Please write "restricted to kitchen and bathroom remodeling fund" in the memo section of the check.

■ **DETSIS, STAMATIA** WASHINGTON, DC (from the Washington Post, published on Feb. 7) – Stamatia Venieraki Detsis passed away peacefully on February 1, 2017 in Washington, DC. She was the beloved wife of the late George Detsis, cherished and devoted mother of Phyllis Detsis Farrell (Paul). She was predeceased by her daughter, Kalliope Detsis Flocks (her son-in-law, John Flocks survives). Loving grandmother to George Farrell, Stephanie Farrell, and Stephanie Flocks. Stamatia will be greatly missed by her many cousins, nieces, nephews and friends in Greece and in the United States, whom she dearly loved. Stamatia was born in Naxos, Greece and was one of six children. She was a skilled seamstress by profession. She married in Greece and came to the United States. Sadly, she was widowed at a young age, and raised her two daughters on her own. She loved to cook, but

This is a service to the community. Announcements of deaths may be telephoned to the Classified Department of The National Herald at (718) 784-5255, Monday through Friday, 9 a.m. to 5 p.m. EST or e-mailed to: classifieds@thenationalherald.com

most especially she loved spending time with her family. She will be dearly missed by her remaining family and many friends. Visitation will be held from 10 a.m., until 11 a.m., on Saturday, February 11 at Saint Sophia Greek Orthodox Cathedral, 2815 36th St. NW Washington, DC 20007, where a funeral service will follow at 11 a.m. Interment will follow immediately at Fort Lincoln Cemetery, 3401 Bladensburg Rd. Brentwood, MD 20722. Memorial donations may be made in her name to Saint Sophia Greek Orthodox Cathedral.

■ **FOTIEO, EVANTHIA** GRAND RAPIDS, MI (from the Grand Rapids Press, published on Feb. 9) – Evanthia Fotieo (Koukios) aged 96 of Grand Rapids, passed away on Monday February 6, 2017. She was born in Dikastro, Greece in 1920 and came to the United States after WWII in 1949. She was preceded in death by her loving husband of 54 years, James Fotieo. She is survived by her three sons Themis (Linda) Fotieo, Deno Fotieo, and Peter (Liz) Fotieo, seven grandchildren Cristina, Ashley (Dwayne), Nicholas, Marisa, Leah, Steven, Eva and many nieces, nephews and cousins. Evanthia was a lifetime and very active member of Holy Trinity Greek Orthodox Church. She loved to cook and garden and no one left her home hungry. Funeral service will be held on Saturday February 11, 2017 at 11am at Holy Trinity Greek Orthodox Church, with Rev. Fr. James Berends officiating. The family will greet friends on Friday February 10, 2017

CLASSIFIEDS

LEGAL NOTICE

MEDMALUSA LLC. Art. of Org. filed with the SSNY on 01/17/17. Office: Kings County. SSNY designated as agent of the LLC upon whom process against it may be served. SSNY shall mail copy of process to the LLC, 332 88th Street, Brooklyn, NY 11209. Purpose: Any lawful purpose. 275649/17973

LEGAL NOTICE

Notice of formation of ROOSEVELT REAL ESTATE GROUP, LLC. Articles of Organization filed with the Secretary of State of New York (SSNY) on 01/26/2017. Office location: Nassau County. SSNY has been designated for service of process. SSNY shall mail copy of any process served against the LLC to: c/o United States Corporation Agents, Inc., 7014 13th Avenue, Suite 202, Brooklyn, NY 11228. Purpose: Any lawful purpose. 275646/20293

LEGAL NOTICE

Notice of formation of FRED SANICOLA, LLC. Articles of Organization filed with the Secretary of State of New York (SSNY) on 10/12/2016. Office location: Kings County. SSNY has been designated for service of process. SSNY shall mail copy of any process served against the LLC to: The LLC, Fred Sanicola, 2 Northside Piers #12A, Brooklyn, NY 11249. Purpose: Any lawful purpose. 275641/20292

LEGAL NOTICE

PLUSWORKS LLC. Art. of Org. filed w/ SSNY 2/10/17. Office in Kings Co. SSNY designated for service of process and shall mail to: The LLC, 81 Prospect St., Brooklyn, NY 11201. Purpose: Any lawful activity. 275639/18796

LEGAL NOTICE

Notice of formation of MAZARAKIS CONSULTING LLC. Articles of Organization filed with the Secretary of State of New York (SSNY) on 02/10/2017. Office location: Nassau County. SSNY has been designated for service of process. SSNY shall mail copy of any process served against the LLC to: MAZARAKIS CONSULTING LLC, 175 High Farms Road, Glen Head, NY 11545. Purpose: Any lawful purpose. 275637/20286

LEGAL NOTICE

Notice of formation of 300SN LLC. Arts. of Org. filed with the Sect'y of State of NY (SSNY) on 2/11/2013. Office location, County of Kings. SSNY has been designated as agent of the LLC upon whom process against it may be served. SSNY shall mail process to: 500 4th Ave., #3, Brooklyn NY 11215 now to 38 S. Station Plaza, Great Neck NY 11021. Purpose: any lawful act. 275636/11629

LEGAL NOTICE

146 HALSEY LLC. Articles of Org. filed NY Sec. of State (SSNY) 1/18/2017. Office in Kings Co. SSNY desig. agent of LLC upon whom process may be served. SSNY shall mail copy of process to 146 Halsey St., Brooklyn, NY 11216. Purpose: Any lawful purpose. Principal business location: 64 Washington Ave., Brooklyn, NY 11205. 275631/10801

LEGAL NOTICE

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY. NAME: GEMSSD REALTY, LLC. Articles of Organization were filed with the Secretary of State of New York (SSNY) on 01/26/2017. Office location Nassau County. SSNY has been designated as agent of the LLC upon whom process against it may be served. SSNY shall mail a copy of the process to the LLC, 165 Chestnut Drive, East Hills, NY 11576. Purpose: For any lawful purpose. 275638/20229

LEGAL NOTICE

Notice of formation of MVC CONSULTING GROUP, LLC. Articles of Organization filed with the Secretary of State of New York (SSNY) on 11/29/2016. Office location: Kings County. SSNY has been designated for service of process. SSNY shall mail copy of any process served against the LLC to: Corporate Filings of New York, 90 State Street, Ste 700, Office 40, Albany, NY 12207. Purpose: Any lawful purpose. 275619/20276

LEGAL NOTICE

Notice of formation of 148 29TH STREET LLC. Articles of Organization filed with the Secretary of State of New York (SSNY) on 01/06/2017. Office location: NASSAU COUNTY. SSNY has been designated for service of process. SSNY shall mail copy of any process served against the LLC to 148 29TH STREET LLC PO BOX 39 28 MAPLE PLACE MANHASSET, NY, 11030. Purpose: Any lawful purpose. 275578/20251

LEGAL NOTICE

STENN USA LLC. Art. of Org. filed w/ SSNY 1/30/17. Office in NY Co. SSNY designated for service of process and shall mail to Reg. Agent: Thomas Law Firm PLLC, 175 Varick St, NY, NY 10014. Purpose: Any lawful activity. 275616/18796

LEGAL NOTICE

Notice of Formation of HICKSVILLE MITHAAS, LLC (DOM LLC). Articles of the Organization were filed with the Secretary of State of New York (SSNY) on 01/30/17. Office location: Nassau County. SSNY has been designated as agent of the LLC upon whom process against it may be served. SSNY shall mail a copy of process to the LLC at: Sukhmani Jasuja, 12 Pinedale Road, Smithtown, NY 11788. Purpose: For any lawful purpose. 275614/20272

LEGAL NOTICE

Notice of Qualification of DDK/WE HOTELS MANAGEMENT INDIANAPOLIS LLC. Appl. for Auth. filed with Secy of State of NY (SSNY) on 01/24/17. Office location: Kings County. LLC formed in Delaware (DE) on 01/06/17. SSNY designated as agent of LLC upon whom process against it may be served. SSNY shall mail process to c/o Corporation Service Co., 80 State St., Albany, NY 12207-2543. DE addr. of LLC: 2711 Centerville Rd., Ste. 400, Wilmington, DE 19808. Cert. of Form. filed with Secy. of State, Div. of Corps., John G. Townsend Bldg., 401 Federal St., Ste. 4, Dover, DE 19901. Purpose: Hotel Management. 275613/17976

LEGAL NOTICE

Notice of Formation of DENEX PROPERTIES LLC (DOM LLC). Articles of the Organization were filed with the Secretary of State of New York (SSNY) on 01/06/17. Office location: Nassau County. SSNY has been designated as agent of the LLC upon whom process against it may be served. SSNY shall mail a copy of process to: Spiegel & Utrera P.A., P.C., 1 Maiden Lane, 5th Floor, New York, NY 10038. Purpose: For any lawful purpose. 275603/20267

LEGAL NOTICE

Arts for All Abilities Consortium LLC. Art. of Org. filed w/ SSNY 1/13/17. Office in NY Co. SSNY designated for service of process and shall mail to: The LLC, 262 W. 107 St. Ste. 1C, NY, NY 10025. Purpose: Any lawful activity. 275592/18796

LEGAL NOTICE

Notice of Formation of SYNVARO DEVELOPMENT SERVICES LLC (DOM LLC). Articles of the Organization were filed with the Secretary of State of New York (SSNY) on 01/23/17. Office location: New York County. SSNY has been designated as agent of the LLC upon whom process against it may be served. SSNY shall mail a copy of process to the LLC at: Corporate Filings Of New York, 90 State Street, Ste 700, Office 40, Albany, NY 12207. Purpose: For any lawful purpose. 275601/20264

LEGAL NOTICE

Notice of formation of IRONROCK CAPITAL MANAGEMENT GROUP LLC. Arts. of Org. filed with NY Secy. of State (SSNY) [ON 01/23/2017 with an effective date of 01/24/2017]. Location: [New York County]. SSNY designated for service of process and shall mail copy of process served against the LLC to Registered Agent: c/o [Corporate Filings of New York], [Ste 700, Office 40, Albany, NY 12207]. Purpose: [For any lawful purpose]. 275600/20263

LEGAL NOTICE

PRIMA JEWELS USA, LLC. Art. of Org. filed w/ SSNY 1/25/17. Office in NY Co. SSNY designated for service of process and shall mail to: The LLC, 42 WEST 48TH ST, STE 1605, NY, NY 10036. Purpose: Any lawful activity 275602/18796

LEGAL NOTICE

NOTICE OF FORMATION OF LIMITED LIABILITY COMPANY. NAME: FAMILY GROUP 200, LLC. Articles of the Organization were filed with the Secretary of State of New York (SSNY) on 01/13/17. Office location: Kings County. SSNY has been designated as agent of the LLC upon whom process against it may be served. SSNY shall mail a copy of process to the LLC, 31 Brighton 3rd Walk, Brooklyn, New York, 11235. Purpose: For any lawful purpose. 275611/20229

LEGAL NOTICE

Arts for All Abilities Consortium LLC. Art. of Org. filed w/ SSNY 1/13/17. Office in NY Co. SSNY designated for service of process and shall mail to: The LLC, 262 W. 107 St. Ste. 1C, NY, NY 10025. Purpose: Any lawful activity. 275592/18796

LEGAL NOTICE

Notice of Formation of SYNVARO DEVELOPMENT SERVICES LLC (DOM LLC). Articles of the Organization were filed with the Secretary of State of New York (SSNY) on 01/23/17. Office location: New York County. SSNY has been designated as agent of the LLC upon whom process against it may be served. SSNY shall mail a copy of process to the LLC at: Corporate Filings Of New York, 90 State Street, Ste 700, Office 40, Albany, NY 12207. Purpose: For any lawful purpose. 275601/20264

LEGAL NOTICE

Notice of formation of IRONROCK CAPITAL MANAGEMENT GROUP LLC. Arts. of Org. filed with NY Secy. of State (SSNY) [ON 01/23/2017 with an effective date of 01/24/2017]. Location: [New York County]. SSNY designated for service of process and shall mail copy of process served against the LLC to Registered Agent: c/o [Corporate Filings of New York], [Ste 700, Office 40, Albany, NY 12207]. Purpose: [For any lawful purpose]. 275600/20263

LEGAL NOTICE

BP BOERUM LLC, Arts. of Org. filed with the SSNY on 08/24/2016. Office loc: Kings County. SSNY has been designated as agent upon whom process against the LLC may be served. SSNY shall mail process to: Blessio Properties, Attn: M. Blessio and D. Kessler, 32 Court St., Ste 1506, NY, NY 10021. Purpose: Any Lawful Purpose. 275588/16818

LEGAL NOTICE

Notice of Formation of DAY TO DAY FITNESS LLC (DOM LLC). Articles of the Organization were filed with the Secretary of State of New York (SSNY) on 12/05/16. Office location: Kings County. SSNY has been designated as agent of the LLC upon whom process against it may be served. SSNY shall mail a copy of process to the LLC at: Dwight Duval, 407 Ocean Ave #2A, Brooklyn, NY 11226. Purpose: For any lawful purpose. 275582/20254

LEGAL NOTICE

Notice of Formation of HOLYRAD STUDIO LLC (DOM LLC). Articles of the Organization were filed with the Secretary of State of New York (SSNY) on 12/19/16. Office location: Kings County. SSNY has been designated as agent of the LLC upon whom process against it may be served. SSNY shall mail a copy of process to the LLC at: Daryl Oh, 694 Hicks Street, Apt. 2F, Brooklyn, NY 11231. Purpose: For any lawful purpose. 275580/20253

LEGAL NOTICE

BABY DOLLAR, LLC. Art. of Org. filed with the SSNY on 12/22/16. Office: Kings County. SSNY designated as agent of the LLC upon whom process against it may be served. SSNY shall mail copy of process to the LLC, 553 Morgan Avenue, #1, Brooklyn, NY 11222. Purpose: Any lawful purpose. 275577/17973

LEGAL NOTICE

Notice of Formation of LAMALLORCA, LLC (DOM LLC). Articles of the Organization were filed with the Secretary of State of New York (SSNY) on 12/07/16. Office location: Kings County. SSNY has been designated as agent of the LLC upon whom process against it may be served. SSNY shall mail a copy of process to the LLC at: c/o United States Corporation Agents Inc., 7014 13th Avenue, Suite 202, Brooklyn, NY 11228. Purpose: For any lawful purpose. 275579/20252

LEGAL NOTICE

Project61 LLC. Art. of Org. filed w/ SSNY 1/5/17. Office in Kings Co. SSNY designated for service of process and shall mail to: The LLC, 304 Boerum St. #41, Brooklyn, NY 11206. Purpose: Any lawful activity. 275575/18796

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Home. Memorial contributions are suggested to Holy Trinity Greek Orthodox Church.

Turkish-Cypriot Leader Akinci Walks Away from Cyprus Unity Talks Re-start

TNH Staff

NICOSIA – A planned Feb. 23 resumption of collapsed Cyprus unity talks fell apart when Turkish-Cypriot leader Mustafa Akinci, said he wouldn't take part.

In a Feb. 22, tweet Cypriot government spokesman Nicos Christodoulides wrote: "Unfortunately the UN has just informed us that due to the Turkish Cypriot leader's refusal to attend, the meeting will not take place."

The peace talks between Cyprus' rival leaders broke down in a feud over a 1950 history referendum but are still alive, United Nations Special Envoy Espen Barth Eide insisted.

Eide, who has for almost two years been predicting imminent breakthroughs that all collapsed and recently said obstacles over security could upset a deal, again said he believes Cypriot President Nicos Anastasiades and Akinci will find common ground.



AP PHOTO/PETROS KARADJIAS

Turkish Foreign Minister Mevlut Cavusoglu, left, shakes hands with Turkish Cypriot leader Mustafa Akinci after their meeting and press conference in Nicosia, Cyprus. Cavusoglu was on a two-day working visit to discuss state of the negotiations.

Eide said although the meeting "was not a very happy one" and "ended up abruptly" the next round would still go ahead as planned next week.

"I am glad to convey to you that both leaders are committed to the process and nobody sees this process as over, terminated or even suspended," said Eide,

Agence France Presse reported before Akinci refused to return. "I'm ready to continue negotiations at any time," Anastasiades posted on his official Twitter account.

Although both sides insist the reunification talks haven't collapsed, the latest setback further erodes confidence in the 22-month peace process.

Akinci insists that Anastasiades must take steps to rescind the Enosis legislation before their talks can proceed. Turkish Cypriots see the drive to unite with Greece, which went on for decades, as the root of all the island's ills.

Anastasiades said it was a mistake to pass the legislation at a time when peace talks are at their most sensitive. He noted that Cyprus already celebrates the armed guerrilla campaign by Greek Cypriots to gain independence from Britain as a public holiday on April 1.

But he lamented that the talks were being jeopardized by a "minor, insignificant issue."

Greek Cypriot political parties said in a joint statement that the legislation in no way reflected a shift away from the stated goal of a federated Cyprus.

Christodoulides said Akinci was using the legislation as an excuse to deflect attention away from the real reasons why talks aren't moving forward.

Christodoulides alleged Turkey stalled the process because its demand to keep military intervention rights and troops on the island post-reunification failed to win support.

Greek Foreign Minister Nikos Kotzias backed the assertion, telling Greek Skai TV that Turkey is trying to hinder Cyprus peace talks because its "weakest" arguments for troops and intervention rights haven't gained traction.

Turkish Foreign Minister Mevlut Cavusoglu cited the legislation as justification to include troops and intervention rights as a condition.

Security is central to any

deal. Although Turkish Cypriots see Turkey's military might as their only security guarantee, Greek Cypriots consider it as a perpetual threat.

Christodoulides suggested that a follow-up summit scheduled to take place in Geneva in March is now in doubt because Turkey is having "second thoughts" about holding it.

Tensions have soared over the approval by the Greek Cypriot parliament for schools in the south of the island to mark the 1950 referendum.

Akinci said that when the issue of scrapping the decision came up, Anastasiades said there "was nothing else to say, slammed the door and left."

"At that point there was nothing more to do as this meeting needs to be conducted in an atmosphere of respect so we also left the meeting," he told reporters.

(Material from the Associated Press was used in this report)

Philanthropist Vardinoyannis Tours Apostoli

The general manager of the non-profit organization Apostoli, Kostis Dimtsas, welcomed Marianna V. Vardinoyannis and Archbishop Ieronymos to the Center for Children Dimitreio Foundation, where Mrs. Vardinoyannis and the Archbishop toured the facilities. After the luncheon, Mrs. Vardinoyannis offered generous gifts to the children.



EUROKINISSI

Troika Returning to Athens for Reform Talks

Continued from page 1

"If there is an intervention in the tax system to reduce the threshold, then we will have to find the measures that will deliver socially just and effective tax breaks," he said.

That was in reference to SYRIZA willing to lower the tax-free threshold and tax more lower-income people it vowed to protect, which it said would be offset by raising the tax on luxury goods and lowering it on

basic commodities, a robbing Peter to pay Paul model.

He said he was confident the government could also talk about bringing back collective bargaining for workers at the same time it was talking about diluting workers' rights, and that SYRIZA wants to stave off mass dismissals being demanded by the lenders.

The government's narrative is that even though new measures will be implemented, these will be neutral as their

burden will be canceled out by tax relief, Kathimerini said. There was no explanation how that would help the economy.

Earlier, government officials were preparing Greeks for the concessions saying that while SYRIZA opposes new measures that they would inevitably have to be implemented "for the good of the country," the same language it has used in previous surrenders.

The return of the Troika to Athens is accompanied by addi-

tional concessions, painful measures and the government's negotiating failures, New Democracy said, the Athens News Agency reported.

"Once again, the government is attempting to fool the Greek people. Another date went by without a deal and with an indefinite time of completion. Everything is referred to the future," ND said.

(Material from the Associated Press was used in this report)

Turkey's Aegean Live Fire Exercise Raises Fears

By Andy Dabilis

TNH Staff

ATHENS – A Turkish warship's use of live ammunition in contested Naval exercises off a Greek island has spiked worries of a confrontation with Turkey and escalation of tensions.

But security analysts are cautioning that it's more likely Turkish President Recep Tayyip Erdogan playing to a domestic audience as he seeks to gain more sweeping powers and livid a Greek court won't extradite eight Turkish soldiers who fled a failed coup against him

Turkey has for weeks been sending F-16 fighter jets into Greek air space, leading to mock dog fights with Greek pilots, and sent warships past Greek islands that Erdogan said rightfully belong to Turkey.

But it was the firing of Turkish naval guns that really rattled Athens with a diplomatic source telling the newspaper Kathimerini that the incident off the eastern Aegean island of Farmakonisi was "a grave violation of international law."

"Turkey's unacceptable act raises serious concerns about the potential consequences of its behavior on the stability of the wider region," the source said.

Both sides are members of NATO, which has said or done nothing to stop Turkish incursions into Greek waters or violations of air space with F-16 fighter jets.

What's especially troubling to observers is the possibility of an unintended escalation, someone on one side or the other firing in anger.

Turkey's Foreign Minister Mevlut Cavusoglu warned of an "undesired accident" after Greek Defence Minister Panos Kammenos flew over the islet of Imia, which both countries claim.

Kammenos went there after Turkey's military chief passed the islet on a gunboat

In comments published in Turkish daily Hurriyet, Cavusoglu accused Kammenos of "constant provocations," adding that "if there is an undesired accident, it will not be possible to correct it."

Could it happen? "There are little chances," Ioannis Michaletos, a terrorism and security analyst at the Athens-based Institute for Security and Defence Analysis told The National Herald.

He said the Turkish military has been decimated since the failed coup and that some 70 percent of the fighter pilots either had to resign or were imprisoned, as were Naval officers.

"Erdogan does not yet trust his Army to conduct a real mobilization since that could be used not against Greece but against him," he added, citing the military odds to be weighed

RAISING THE HEAT

While Kammenos has provoked Turkey and Prime Minister and Radical Left SYRIZA leader Alexis Tsipras has said little - fearing Turkey will unleash more refugees and migrants onto Greek islands, critics said - the tensions are palpable enough to worry Greece's major opposition New Democracy.

"We are deeply concerned to witness Turkey's insistence on provoking...and maintaining a climate of tension in the Aegean," New Democracy Shadow Foreign Minister Giorgos Koumoutsakos said in a letter to Foreign Minister Nikos Kotzias.

John Nomikos, Director of the Athens-based Research Institute for European and American Studies (RIEAS) was concerned.

"Greek Armed Forces must be alert in the coming months in order to prevent an 'accidental war' from Turkish aggressiveness," he told TNH.

Greece sees the the spike in violations of Greece's air space and territorial waters by Turkish ships and jets as a test of its resolve, the newspaper Kathimerini reported, part of a trend that began Jan. 29 when a Turkish gunboat carrying Chief of General Staff Hulusi Akar sailed around Imia, where the two countries also went to battle in 1996 over the uninhabited rocks.

"Turkey is a 'wild cat' in a geopolitical corner, looking ways for an 'accidental war' by attacking Greece in the Aegean or Thrace regions," Nomikos said.

"Unfortunately, Greece has been a 'communication Trojan Horse' for Erdogan in order to manipulate Turkish Public Opinion from serious economic turmoil, job unemployment, lack of investment and of course frustration in the Turkish Armed Forces after the failed military coup," he said.

Michaletos said Erdogan has too many fronts, including Syria, to do little more than tactical sabres over Greece, which has a sizeable military for a country its size and fighter pilots experienced in the mock dog fights.

"US and NATO will not give a break to Erdogan if he decides to conduct an offensive move into Greece, likewise Russia despite its warm relations with Erdogan, is unlikely to let him become a 'loose cannon' in the region," he said.

If it came to an armed conflict, he said, "Turkey can rather easily get hold of a Greek small island ... but it risks heavy casualties that will leave its area unprotected, risking an elevated risk of a Kurdish uprising."

In the end, it will more likely be a 21st-Century problem that stops a conflict, he said. "Both countries and especially Greece will be economically decimated and that's what actually keeps both sitting tight."



AP PHOTO/THANASSIS STAVRAKIS

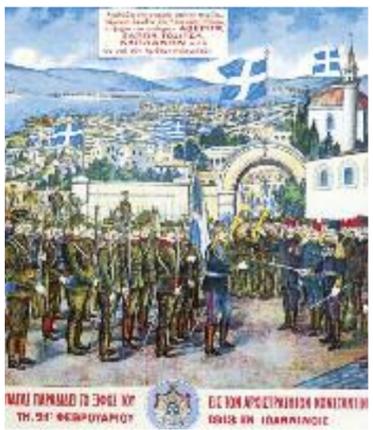
Greek Police, Firefighters, Coast Guard, Protest Austerity

A boy holds a Greek flag as 1,200 uniformed firefighters, coastguards and police officers take part in an anti-austerity protest in Athens, Wednesday, Feb. 22. Protesters gathered outside parliament holding banners reading "Stop cuts, we can take no more," and waving lit flares. Unionists are protesting funding, pay and hiring cuts implemented over the past seven years of Greece's bailout-linked austerity program, as well as what they describe as severe shortages in service equipment, including police patrol cars.

This Week in Greek History

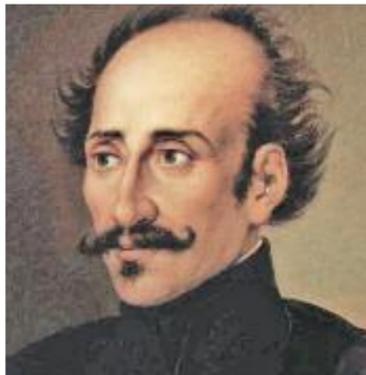
Compiled by Eraklis Diamataris

FEBRUARY 21: On this day in 1913 after the Battle of Bizani in the First Balkan War, the northern Greek city of Ioannina was incorporated into the Greek state. Crown Prince Constantine assumed personal command of a Macedonian army force and sent it to Epirus to assist in the taking of the region and its largest city, Ioannina. The city was well defended by a German designed fortress in Bizani, a small town just south of the city. During the assault on the fort of Bizani a Russian soldier flying on behalf of Greece was the first plane to ever be



shot down from the sky in a combat role. The pilot landed, survived and repaired the aircraft to fly more missions. The operational and logistical superiority of the Greeks under the Crown Prince's guidance assured that they overcame a numerical disadvantage and liberated Ioannina from Ottoman rule.

FEBRUARY 22: On this day in 1821, Alexandros Ypsilantis crossed the Prut River into the Danube Principalities and played a decisive role in the Greek revolution. Ypsilantis' crossing before the official start of the Greek War of Independence served as a way for him to stoke other Ottoman subjects of the empire to revolt against their imperial rulers. In this way it was the hope that with Ottoman forces divided the path towards Greek Independence would be significantly less complicated. Additionally, Ypsilantis wanted to persuade the Russian Tsar that to aid the Greeks would not be a lost cause and that the Ottomans that ruled over them could be defeated with a little help from a great power. Ypsilantis engaged an army of over 30,000 Ottoman soldiers and was soundly defeated and subsequently imprisoned. Though his venture was a failure, Ypsilantis' courage to stand up to the Ottoman menace inspired Greeks and philhellens that so long as there were people willing to die for independence the movement lived on. In one last action of patriotism Ypsilantis requested that upon his death his heart be removed and sent to Greece, a wish that was honored.



FEBRUARY 22: On this day in 1985 in Syros, Greece Olympiakos basketball icon Georgios Printezis was born. The power forward for Olympiakos is likely best known for his game winning shot to clinch the 2011-2012 EuroLeague title against CSKA Moscow. In two separate spells with the red and whites from 2002-2009 and 2011 to present respectively Printezis is a two-time Euroleague champion, a three-time Greek League champion, and was the Greek League's best young player for the 2007 season. His tenacity getting rebounds and leadership on the court he is affectionately known by supports of his clubs as "Greek Lightning". Representing his country, Printezis helped Greece win a bronze medal in the 2009 EuroBasket.

Golfers from 13 Countries at Messinia Pro-Am

TNH Staff

ATHENS – The 1st international Messinia Pro-Am golf tournament, organized by Costa Navarino, which promotes golf tourism and the development of the sport in Greece, set for February 21 to 24, featured top professional and amateur golfers from Great Britain, France, Germany, Russia, Portugal, Norway, Belgium, Holland, Italy, Austria, Bulgaria, Romania and Greece. The participants welcomed in The Westin Resort Costa Navarino were scheduled to compete at the two award-winning signature golf courses, The Dunes Course and The Bay Course.

In addition to the awards of the 1st Messinia Pro-Am top pro-athlete and top-team further awards were designated for special category winners. Moreover, all participants would also receive special souvenir gifts of the tournament, as well as traditional local products that have kindly been provided by Messinia Pro-Am sponsors.

Among the official sponsors, Athens International Airport (AIA), Heineken, Ford Motor Hellas, and Hyas, the natural mineral water.

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SYRIZA's Sad, Silly, Spin Circus Show All Talk

Unable to stand – or tell – the truth, SYRIZA renames it. Greece's ruling Radical Left-led coalition party of Prime Minister Alexis Tsipras prefers self-serving euphemisms to disguise its constant surrenders to the country's lenders, the Troika of the European Union-European Central Bank-European Stability Mechanism (EU-ECB-ESM).

Envoys for the creditors said they'd return to stalled negotiations over its demands for more austerity attached to a staggered, delayed third bailout of 86 billion euros (\$91.41 billion) after Tsipras agreed to more tough measures after three rescue packages of 326 billion euros (\$343.75 billion) in return for resumed talks.

But he insisted there would be countermeasures to protect workers, pensioners and the poor, the groups he has abandoned after vowing to save them. It's a typically cruel, deceptive ruse he uses to save himself.

He uses other words to put a cloak of immunity over himself. Digital Minister Nikos Pappas, said the deal in which SYRIZA raised another white flag was for "zero sum fiscal interventions" and "neutral fiscal balance."

"If there is an intervention in the tax system to reduce the threshold, then we will have to find the measures that will deliver socially just and effective tax breaks," he said, without mentioning the avalanche of taxes SYRIZA imposed.

This is the type of folderol you get from the people who, after taking power in January, 2015, insisted on calling the Troika (the International Monetary Fund at that time was taking the part now held by the ESM) "The Institutions."

Whenever he gets into trouble, a rather common occurrence, Tsipras resort to propaganda language to cover themselves. That way they can say that since they even oppose themselves that they're not really wrong, shifting the blame on you.

The Marx Brothers would have trouble keeping up with this sad patois, SYRIZA's attempt at spinning the truth that has turned instead into a growing web of deceit.

But callous cozenage is their language, a trick practiced for eons, but in SYRIZA's clumsy hands - mouths - it just comes out as doubletalk blarney.

Fewer people believe it and you have to wonder about the approximate 15 percent of voters twice dealt hand bands by SYRIZA's two election victories in 2015.

But then again, as we saw in Jaws, there are plenty of people who line up to be hot lunches and deserve what they get.

Those who don't deserve the fallout of SYRIZA's treachery are those Tsipras said he would save, including the disabled who've had to protest his duplicity in wheelchairs outside Parliament while he had his people work on press releases to protect him.

In SYRIZA's world, there are only villains because they're the only heroes. They blame the Troika - uh, Institutions - Americans, bankers, Capitalists, Conservatives, anyone who won't buy their phoney baloney.

Clean Monday in Greece: Kites, Fish, Bread, Some Hope Please

It seems a lot longer, but Greeks have been living with a crushing economic crisis and harsh austerity measures coming up on seven years, making life in a country renowned for living life to the fullest dispiriting for those most affected, especially workers, pensioners and the poor.

But there is an indefatigable spirit of resistance to adversity in Greeks, the longing for freedom and happiness that defines them and makes them unbeatable in the long run, people who eat a good fish and are happy, let the sun shine on them and they are happy.

And that begins to emerge just a little bit on Whit Monday, also called Clean Monday, which is Feb. 27 this year.

The Day of the Holy Spirit, the first day of the after feast of Pentecost, edges toward spring and brings out some joy as the sun starts to warm the faces and hearts of the too-downtrodden, if only for a day when they can take children out to fly kites as part the celebrations and feast on shell fish and other delicacies.

That includes the bread called lagana, a flatbread made only once a year and served traditionally with taramosalata, a dip made from fish roe. The bread, alas, doesn't last long and has to be eaten fast, a reminder of how fleeting time is.

Families and friends come together in that peculiarly wonderful Greek spirit way of communing and commingling that is part of the soul that has kept them together through so many tough years of pay cuts, tax hikes, slashed pensions, worker firings and growing poverty.

This is a day to come clean, to honor the spirit of God the Holy Spirit and to find solace too in the soul as well as the body.

There's something especially uplifting to be felt here, taking a child by the hand on this day and showing them how to fly a kite, watching it soar together, hearing peals of laughter that erase the grime of time's wear and tear and take you toward the sun bringing its warmth.

It's called Kathara Deftera, Clean Monday, for a reason because it's a time to bare your soul and find what's good in life, so much of it still remaining in Greece, a symbol for eons of the best that resides within people who spit death in the eye and dance on the ground they know that one day they will be under.

But not today, not this day, and no amount of political shenanigans, austerity, taxes, bad breaks, and the grinding away of time can beat down Greeks, who know how to live.

There's a young, happy go-lucky man behind a cheese counter in a supermarket who reminded of that when I asked why he was that way, a symbol of the day's hope.

"I sat under a tree with some olives, feta and bread and ouzo," he said. I needed nothing else."



Happy Frangos is Writing, And about the Four Coins

To the Editor:

Thank you for the article "The Four Coins: On the Road to Shangri-La from Canonsburg, PA" by Steve Frangos (Feb. 18).

I had not seen an article by Mr. Frangos in a while and was worried that his column was cut, so I was happy to see the historical commentary back in the paper. I also grew up listening to the Four Coins and their great harmonizing brings back wonderful memories. Looking forward to the next issue of TNH!

Bill M. Nikiforos
Upper Darby, PA

The Herald is Too Much Anti-Trump

To the Editor:

As a longtime subscriber to The National Herald, I am disappointed in all the anti-Trump articles lately. Many of the writers of the opinion articles are probably liberals who should go back to Greece.

As a Republican, I never complained about the Obama

presidency and administration, or other Democratic presidents, but I won't continue subscribing to the paper if all these anti-Trump articles continue. The president should be given a chance, like other presidents in the past. Many of my friends and neighbors feel the same way as I do and the ones who are subscribers are also thinking of canceling their subscriptions, too. Why can't the paper focus on more positive stories?

Andromache Chrysopoulos
Daytona Beach, FL

The Annan Plan 2.0 Should be Rejected

To the Editor:

Do we have short term memories? In 2004, Cyprus voters were presented with the Annan Plan. In April, 2004, the voters voted NO. Before the vote, ex-President of Cyprus Tassos Papadopoulos in a historic speech urged Cyprus voters to vote NO.

A few weeks ago, Turkey's leader, Islamic Tyrant Recep Tayyip Erdogan, stated in the Cyprus Mail that Turkish troops will remain in Cyprus forever.

The definition of insanity is

doing more of the same expecting different results.

Why is leadership in Cyprus and Greece fooling Greeks worldwide about the Cyprus talks?

On July 20, 1976, Turkey committed war crimes onto the people of Cyprus. Innocent people were killed by Turkish soldiers. Over 180,000 Greek Cypriots were forced by gunpoint to leave their homes and businesses from the Turkish military occupied zones. Close to 40 percent of Cyprus was invaded and occupied by mainland Turkey.

Turkey imported over 80,000 Muslim Turks to alter the demographics for final ethnic cleansing. Greek Cypriot women were raped. Captured Greek Cypriot

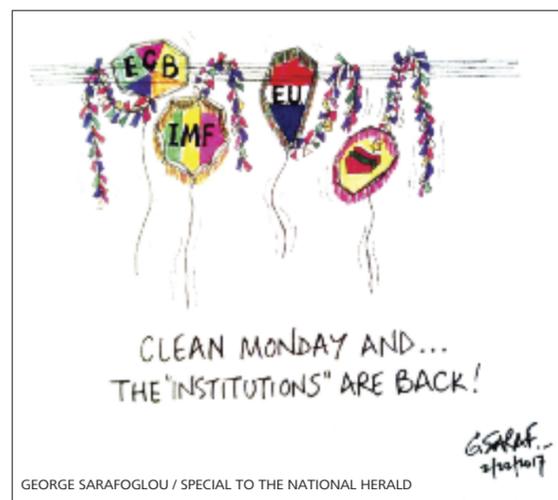
soldiers were imprisoned and executed. Christian churches have been destroyed. Ancient Greek and church antiquities were sold in black markets worldwide.

The so-called Cyprus talks are meant to legalize the July 20, 1974 Turkish invasion and illegal occupation of Cyprus. Turkey will not be convicted of 1976 war crimes against Greek Cypriot citizens. Why has the U.S., UN, UK and others continue to ignore

Turkish war crimes on Cyprus since 1976?

Like 2004, it is time to stop the Annan Plan 2.0! I urge you all to contact Greek-American and other organizations to speak out against that plan.

Alex Aliferis
Lodi, CA



GEORGE SARAFIOGLOU / SPECIAL TO THE NATIONAL HERALD

COMMENTARY

What Has the Left of Today Done with Actual Liberals?

When I was growing up, do you know what a liberal was? It was someone who didn't think that an otherwise qualified father should be denied custody of his child during divorce proceedings because he was gay. A modern-day "progressive," in stark contrast, is someone who declares all-out war on anyone who dares to opine that homosexuality is contradictory to God's teachings.

A liberal was someone who thought it was wrong to call a person the "N-word," whereas a progressive is someone who insists that calling Tom Brady a better quarterback than Geno Smith is a racist statement.

A liberal advocated for services for women who were the victims of physical and sexual abuse; a progressive wants to file sexual harassment charges against a man who winks and smiles at a woman in the workplace.

A liberal stood side-by-side with lawful immigrants who were made to feel unwelcome by xenophobic neighbors. A progressive thinks it is an outrage to deport illegal aliens.

A liberal wanted the government to serve as a social safety net, so that American families in poverty would not starve to death. A progressive insists on sending federal tax dollars overseas to pay for abortions in other countries. And speaking of abortions, a liberal believed that a woman had the right to choose whether or not to have one during her first trimester of her pregnancy. A progressive believes that babies of botched abortions – i.e., babies born alive – should be killed.

A liberal celebrated the Keep America Beautiful commercial featuring a crying Native American Indian who is saddened by the pollution around him. A progressive would denounce any commercial depicting a person dressed in Native American Indian garb as "racist."

Liberals encouraged "Negroes," later called "blacks," to express their black pride. Progressives condemn whites who express their white pride – oh, and "Negro" is now a racist word, and "black" is not far behind.

Liberals assailed immigration laws that excluded Chinese. Progressives label anyone who still says "Oriental" rather than "Asian" a cruel, despicable

racist.

Liberals thought the sitcom I Dream of Jeannie – about an American astronaut who discovered a female genie from Baghdad dressed in provocative ethnic garb, and who was happy to grant his every wish – was funny. Progressives declare it demeaning both to women and to Iraqis.

Liberals cheered when the Voting Rights Act was passed, in order to prevent the rights of persons of color from being trampled upon. Progressives cheer when Voter ID laws are overturned, because asking for identification from someone attempting to vote is – in their view – voter suppression rooted in racism.

Liberals protested war in general; progressives protest war only when a Republican is president.

Liberals just wanted the government to leave them alone, so that they could dress however they wished, listen to whatever music they enjoyed, wear their hair as long as they liked, take hallucinogenic drugs without interference, and have sex as often and with as many partners as they felt like.

Progressives want a government to enforce whatever views



by CONSTANTINOS E. SCAROS

Special to
The National Herald

they consider to be correct, and to censor all others.

Liberals simply wanted a mention of other religions' holidays, such as Hanukkah, alongside Christmas in December. Progressives want a gag order on any public uttering of the word "Christmas." Liberals were happy that Jewish teachers could get a couple of days off

too. Progressives are outraged when Christian teachers keep a small icon or statue of Jesus on their desks.

Liberals railed against the establishment and the haves. Progressives congregate in college safe spaces, where tuition is over \$60,000 per year and a coffee drink with a shi-shi name costs about eight dollars a cup, and they break bread only with other privileged peers, or with members only of select groups they have singled out as being historically underserved.

Most evidently of all, liberals were – in the true definition of the word – openminded. They came in peace. They wanted to have a conversation with the other side, rooted in a genuine desire to achieve mutual understanding, establish some common ground, and perhaps move forward together. Progressives

are quick to unleash personal attacks, not only against the politicians onto whom they spew contempt, but toward anyone who supports such politicians, whether it be their friend, coworker, neighbor, brother, or spouse. Anyone who disagrees with their exact, meticulously crafted worldview must be racist, sexist, anti-immigrant, and anti-Muslim, and they insist that such counterviews have no place in our society because they inherently represent "hate speech" that does not pass First Amendment muster and is thereby deserving of censorship.

And in government, liberals reached across the aisle to work with a president whom they had not supported at the ballot box. Progressives threaten to impeach a president who does not share their ideology.

I didn't always agree with the choices and judgment of those liberals of days gone by. But I admired them, and I miss them – especially considering what has replaced them.

Finally, can a similar then-and-now comparison be made regarding dignified conservatives of yesteryear and today's cantankerous necons? Absolutely. But two wrongs don't make a right.

Constantinos E. Scaros, PhD is an author and presidential historian. His latest book, Grumpy Old Party, pertains to the 2016 election.



When progressive students encountered such "horrifying" messages as "Vote Trump" written in chalk on college campuses, they asked for "safe spaces" and were given cocoa, coloring books, and cuddle puppies.

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Rethinking our Hierarchy of Needs: Authentic Culture

As part of its celebration honoring the Three Hierarchies and Greek Letters, the Prometheus Greek Teachers Association of New York recently organized a lecture on Greek author Alexandros Papadiamantis and Hellenic cultural "otherness."



by Christopher TRIPOULAS
Special to The National Herald

ing is no longer a self-actualizing pursuit in today's globalized world. In modern Western society, which remains deeply divided, tragically brutal, and hopelessly materialistic, the dead-ends and impasses that plague us cry out for existential counterproposals. The international standing of Hellenes all across the world would rise astronomically if only we would once again begin to measure success not by per capita wealth or by how many "professionals" represent us in the job market, but by the impact of the unique cultural proposal Hellenism can generate to engage the citizens of the world; to provide a viable alternative to "living well" for our children and all the children of the world.

One of the key points highlighted at the event was various cultures' unique "hierarchy of needs," which differ – oftentimes markedly – depending on their people's needs and priorities. A key example, often cited by philosopher/theologian Christos Yannaras, is the sharp architectural contrast between the marvels of ancient Greek architecture – the pinnacle of which, of course, is the Parthenon – and the extremely modest dwellings of the everyday citizen, which are underwhelming in size, opulence, technical skill, and artistic beauty.

It's worth exploring what led the average citizen of Ancient Athens to forego the tempting pursuit to beautify their own homes (as is the Western practice, i.e. "a man's home is his castle") and devote all his collective efforts and resources into making masterpieces of public use, such as temples and theaters. Clearly,

Prometheus' event on Papadiamantis highlighted aspects representative of this great author's worldview...

the answer to this question reflects a metaphysical view of the city as the venue where truth – the citizenry's greatest and most noble pursuit – is manifested through their manner of existence and co-existence. And this manner is rooted in sharing "the administration of justice and the holding of public office." It is through these communal acts, that the citizens participate in life, community, and politics.

Furthermore, it is worth noting that these temples – whether in ancient Greece with the Parthenon or during the age of Romanity with the Hagia Sophia – were always inextricably linked with their city's polity. The "eclesia" of the "demos" (people) in the ancient Greek city-state seamlessly transitions into the ecclesiastical communities that survive up until the present day. The aim of participating in the revelation of the truth still remains, only that the ancient concept of the harmony or "logos" of the universe is now embodied by the Divine Logos, Jesus Christ.

And so, it wasn't that the Hellenes in question were unable to build stately homes, but rather, evidently this prospect left them indifferent because there was no "need" for them to do so. The center of the ancient Athenian's life revolved around the agora. It was where he spent most of his time and it was there that he could realize his "raison d'être." Therefore, why expend valuable resources and energy to build a home more sizable or lavish than necessary, when these could be better applied towards more rewarding pursuits?

On the other hand, in today's society, a different set of values are promoted, fundamentally different than the ones mentioned above. Individual rights and freedoms – often at the cost of the collective good – are given precedence. Freedom is considered to be the seemingly unlimited amount of choices, regardless if they are all flawed. The concept of freedom from necessity, which represents the unrealized dream of every ancient Greek tragedy and the empirical reality of the Eucharistic gather-

ing is no longer a self-actualizing pursuit in today's globalized world. In modern Western society, which remains deeply divided, tragically brutal, and hopelessly materialistic, the dead-ends and impasses that plague us cry out for existential counterproposals. The international standing of Hellenes all across the world would rise astronomically if only we would once again begin to measure success not by per capita wealth or by how many "professionals" represent us in the job market, but by the impact of the unique cultural proposal Hellenism can generate to engage the citizens of the world; to provide a viable alternative to "living well" for our children and all the children of the world.

Prometheus' event on Papadiamantis highlighted a handful of aspects representative of this great author's worldview, including the concept of philokalia (love of beauty) – an idea prevalent during both ancient times as well as during Papadiamantis' era, governing both the aesthetic and the spiritual. Also underscored was his largely holistic outlook to the world, as opposed to the dualistic perspective prevalent today, with an absolutist classification of things as good and bad.

These characteristics have very tangible implications in the real world as well. For instance, Papadiamantis displayed excellent foresight in his criticism of pietism and paraecclesiastical organizations that threaten to transform the Body of Christ into mere associations or organizations, and thus divide the faithful. Equally, although his Orthodox faith is perhaps his most recognizable quality, his exercise of discretion and rejection of absolutism allowed him to conduct often scathing criticism (mostly through satire) of Church policies or figures, without shattering his faith in this theanthropic institution.

He wrote during a time not all that different from ours. His Greece, like today's, was under economic occupation from its creditors after declaring bankruptcy, faced continual threats from Turkey, and had a Diaspora that needed to become more proactive in the fate of the nation. There was widespread dissatisfaction with the nation's politicians and xenomania was running rampant.

In terms of the Diaspora, one can only wonder what he would write about today's state of affairs. It's safe to say that the Archdiocese's suicidal lack of investment in its schools, and education in general, would be a primary theme in many of his articles and short stories, but also, the indifference of the organized Greek-American Community to the tragedy taking place. The ever-dwindling number of Greek teachers working for peanuts and demonstrating genuine self-sacrifice would probably serve as the heroes of his stories, while at least a few six-figure salaried religious professionals with a penchant for shutting down schools, blinded by the misguided notion that they are CEOs, would very likely make for some great antagonists. Just as then, Chancellors would not be exempt from the criticism.

Papadiamantis' sarcasm and irony – a weapon of social commentary from ancient times – paint the very realistic picture of a world that is indeed far from perfect, but which continues to receive God's love and benefits, with "metanoia" (a change in one's life and heart) always remaining an option for even the most wretched of his characters. In a world bereft of authenticity, the propagation of Hellenic cultural otherness to our children and fellow citizens represents a primary example of metanoia – a key to healing our wounds and completing (saving) ourselves.

Follow me on Twitter @CTripoulas

Cinema's and Theater's Core Concepts are Greek

Though two millennia have passed, much of theater's and cinema's terminology, plot elements, and classification into genres have not changed significantly since antiquity. Greeks did not only gave the world the theater, as an idea of enacting in a specific place before a live audience a real or imagined story using actors and elements from many arts. Modern theater and cinema owns to ancient drama much of its core terminology, which defines its content.

The word cinema derives from the Greek kinematographos = kinema and grapho. Kinema (cinema) means the movement and the verb grapho means to write, to record. Cinema records the movement, it is moving images. In English the whole Greek word has been kept in the word cinematography, which is the film making. Cinephile (cinema + philos) is the one who loves cinema. Philos in Greek is friend, the one who loves something, since the ancient Greek verb philo means I love.

Drama comes from the Greek word drama, which derives from the Ancient Greek verb drao, which means to do, to act. In Ancient Greece, it initially meant the genre of poetry which, unlike the epic and the lyric poetry, is being performed as an enactment of the story it narrates. Today we call epic a film, a poem, a book that is long, full of action and historical references. Epika were called the Homeric poems, and other long historic narrations of heroes' adventures. Lyric – from lyrikos – then and now is a piece of literature that expresses personal feelings and thoughts.

In Ancient Greece there were three drama genres: the tragedy, the comedy and the satiric drama, still being used to characterize a play or movie.

Tragedy derives from the Ancient Greek word tragodea. It is a compound of two words, tragos and ode: tragos means male goat and ode means song. The word ode, occurs as the second compound in the words tragedy, comedy, parody, melody. Many movie theaters are called Odeon, the Greek word for a small-roofed theater, mainly

suitable for singing and concerts. The first compound, tragos, the billy goat, indicates the origin of the tragedy in the ancient Dionysian cults. In 335 BCE Aristoteles wrote about the origin of the ancient drama in his "Poetics (IV, 1449a 10–15): "Arising from an improvisatory beginning (both tragedy and comedy-tragedy from the leaders of the dithyramb, and comedy from the leaders of the phallic processions which even now continue as a custom in many of our cities), [tragedy] grew little by little, as [the poets] developed whatever [new part] of it had appeared;"

As Aristoteles mentions, comedy originates in folk celebrations to Dionysus and Bacchus. Comedy is a compound of comos + ode. Comos was also called a joyful evening banquet as well as the band of revelers, who after the evening banquet, would roam around the streets with torches and wreaths, headed by musicians. Aristophanes' famous comedies were political satires that ridiculed



by DR. DIMITRA KAMARINOU
Special to The National Herald

the most prominent personalities and institutions of the Athenian society, even mythological heroes.

Satiric drama used mythological themes and a chorus of phallic satyrs. Being half the duration of a tragedy in the Athenian competitions it was performed between the tragedies as a comic entertainment.

Some of modern theater's plot elements derive from the Greek theater. An episode today is a coherent narrative unit within a film or television series. The word episode derives from the Greek episodion, meaning the theater's acts, which were performed by the actors between the chorus songs. The 12-15 chorus members sang as a choir and used the whole space of the orchestra to dance and express with their bodies' movements feelings related to the protagonists' actions. The chorus songs, which were the main music parts, were called melos, from which the word melody, derives melos and ode.

Monologue (mono and logos, i.e., single speaking) was

the part of the drama in which a single actor spoke alone, while dialogue (dia and logos, i.e., interpersonal talking) was the conversation between two or more actors.

The earlier performances involved merely dancing and recitation by the chorus. In about 536 BC, the poet Thespis introduced the idea of having one actor step out and engage in a dialogue with the chorus. In modern times, actors are called thespians; some belong to thespian societies like the actor's guild.

Then the poet Aescylus introduced in his plays a second actor, inventing the idea of dialogue between two characters, and Sophocles a third one. The actor was called hypokritis, the one who pretends to be something he is not, a hypocrite. Protagonist is the Ancient Greek protagonistis (protos and agōnistis, i.e., the first in the contest) meaning "the principal actor," who then and now is the main character in the story.

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LETTER FROM ATHENS

After 184 Years, a Mosque for Athens? Yes: Pay for it? No

The last time there was an official mosque in Athens it was 1833 and the Ottomans were still occupying the country viciously while trying, and failing, to snuff out the Greek Church and Greek language.

That kind of atrocity is carried down through generations and the reason today why so many Greeks, albeit some of them outright racists and screwball ultra-nationalists, are opposed to the government paying for renovating a site in an industrial area in Athens to give Muslims an official place to pray.

Being a democracy of sorts – unlike dictatorial Turkey, which wants to turn the venerated Aghia Sophia church into a mosque and where the Halki Seminary remains closed – Greece allows real freedom of religion even though 98 percent of people who cite a religion are Greek Orthodox, the same percentage of Muslims in Turkey.

If Turkish Dictator Recep Tayyip Erdogan had his way, there would be no Christians, no churches and no other religion as he wants to control thought outright. It's surprising he hasn't banned Islam in favor of Erdoganism.

But there hasn't been any incidence of trouble involving Greece's nearly 500,000 Muslims, who have been forced to pray in makeshift mosques, ranging from basements to warehouses while Greece's Orthodox, Catholics, Jews and other religions are free to use their houses of worship.

A law was passed in 2006 permitting the building of the new mosque but opposition, primarily from the Lost in Space neo-Nazi Golden Dawn Party, all

of whose leaders and dozens of whose members are on trial on charges of running a criminal gang, kept successive governments cowering.

Now, under the atheist umbrella of the Looney Left SYRIZA, a mosque, renovated from old buildings in a former Navy warehouse in the Votanikos neighborhood of western Athens, is due to open in April.

Its some 800,000-euro (\$850,000) cost was borne not by people using it, but the economically-ravaged Greek taxpayers who've been crushed by seven years of crisis, pay cuts, tax hikes, slashed pensions and firings.

This is an easy equation: Greece's Muslims deserve a place to worship, above ground, as long as they pay for it – which works out to about \$1.50 each or have Turkey or Saudi Arabia or someone else pay for it, not Greeks who've had austerity stuffed down their throats and now have to choke on the idea of footing the bill for someone else's place to pray.

Let us hope there are no loudspeaker calls to prayer five times a day over Athens either because that sound, as would minarets – which won't be on the mosque – would be too much to bear, even for tolerance and acceptance of others' beliefs.

LONG TIME COMING
The mosque will have enough room for about 350



by ANDY DABILIS
Special to The National Herald

worshippers and have a fountain for people to follow a ritual cleansing before praying.

"It's not going to be anything special," Naim Elghandour, President of the Muslim Association of Greece told Al-Jazeera.

"But it is important because it's going to be the first official mosque with an official imam. Until now, the imams have been volunteers and that was dangerous, but we have been lucky and nothing bad happened in Greece to upset the relationships between Christians and Muslims," he added.

His group told the news agency there are more than 100 unofficial mosques scattered throughout Athens for the estimated 200,000 Muslims living in the capital who have longed for an official place to pray and follow their religion.

"We need the mosque for our new generation, for our youth ... to feel equal in law, equal in society," the association spokeswoman Anna Stamou, a Greek who's married to Elghandour and who converted to Islam told Reuters.

Plans to build a mosque began in 1890 with an act of Parliament but they've also split the government with SYRIZA's coalition partner, the far-right wing, jingoistic, pro-austerity, marginal Independent Greeks (ANEL) voting against a bill to speed construction.

Deputy Foreign Minister Yiannis Amanantidis told Parliament last year that Athens was the only European capital "to be deprived of such a religious space."

There's much resistance. Last year, a dozen Greek nationalists occupied the spot for months and set up a homeless center for Greeks and graffiti messages are still visible there, reading: Oxi Temenos (No Mosque) and "Muslims Out."

A poster plastered on a wall depicts a minaret in a circle with a line through it, Reuters noted. Muslims "are enemies of Christ, Orthodoxy and our country," it says. "They should go back from where they came."

The real threat now though comes from Golden Dawn, notorious for attacking its perceived enemies and, in the case of anti-Fascist, hip-hop artist Pavlos Fyssas, killing them.

The ultra-zealots have put a bullseye on the mosque, as well as Muslims, refugees and non-Greeks and are so extremist they won't even recognize basketball stars like Giannis Antetokounmpo, of Nigerian-Greek background, as Greek.

One of Golden Dawn's most violent talkers, Ilias Panagiotaras, said during a rally, surrounded by supporters raising flaming torches and waving the Greek flag next to the party's Swastika-like symbol that, "We have done many protests and of course we will do much more."

He warned ominously, "With the help of God – I repeat that – this mosque will not have a good end." Someone start praying, even if it's five times a day.

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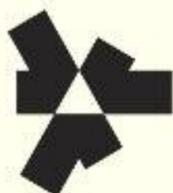
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