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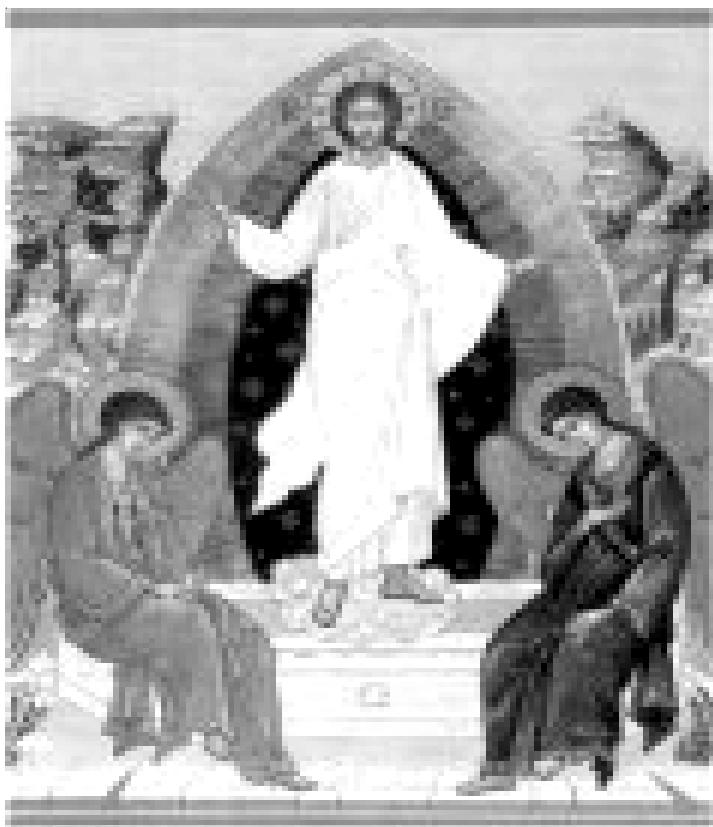
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APRIL, 2009

CHRIST IS RISEN!



Greek Orthodox Easter

Easter is one of my favorite times to be in Greece for a couple of reasons. First of all even if you are not a devout Christian you can't help but be moved by the ceremonies and the way life begins again on Easter Sunday after winter and 40 days of fasting.

If you go to the countryside or to the islands wildflowers are in bloom and the hillsides that are usually parched brown in the summer are green from the winter rains. You can't even imagine the fields of flowers and the way life seems to be popping and sprouting up from every crack and crevice. If you are not able to go to the islands or a village but have to stay in Athens, the city also seems blessed because everyone is gone. The streets are quiet and those people who have nowhere to go or who are like me and prefer to stay in Athens when everyone else has left, take walks in the streets and parks and the hills around the Acropolis which are also adorned with green grass and wildflowers.

The candle lighting ceremony that begins at 11pm on Saturday night and ends after midnight when all the candles held by the people in and around the church have been lit by the holy flame and they begin their journey home, each person

holding one is moving. To me there is something beautiful and magical about this. I think it is the most important ceremony in Christianity because it affects believers and non-believers. To see the church begin to glow brighter as each candle is lit and then the masses of people walking through the city streets or the towns and villages fills me with a spiritual feeling of being part of something bigger than myself. Even in the USA when I have gone to my church where people take their lighted candles and get into their cars and drive home, there is something special about being on the highway after midnight on Easter Sunday and seeing the interior car next to you aglow.

Lately though I have taken an interest in the whole Easter celebration, not just the Easter Sunday ceremony and then the roasting of the lamb and drinking wine which of course is my favorite thing about Easter.

In 2003 John L Tomkinson, a scholar and teacher in Athens who has put out a series of books about Greece, published Festive Greece: A Calendar of Tradition. The book describes in detail all the holidays in Greece and how they are celebrated in various parts of the country. It was

(continued p. 2)



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1. To defend all who are unjustly attacked
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8. To uphold the Greek Cypriot cause
9. To assist all Greek-American fraternal, cultural, patriotic and religious organizations
10. To install Americanism in the Greek-American community.

SEASON’S GREETINGS FROM

THE PUBLISHER
AND THE STAFF OF
“THE NATIONAL
HELLENIC FREE PRESS”

*HAVE A JOYOUS
EASTER SEASON*

*THE “CHICAGO GREEK
HOURS”*

*WE WISH
A HAPPY EASTER*

*CHRIST IS RISEN
TRULY RISEN!*

*THE WHITE HOUSE
GREEK INDEPENDENCE DAY: A NATIONAL DAY
OF CELEBRATION OF GREEK AND AMERICAN
DEMOCRACY,
A PROCLAMATION*

The American people join Hellenes today in commemorating the 188th anniversary of Greece’s independence. As we celebrate the establishment of the Hellenic Republic, we honor the historic contributions of Greeks and Greek-Americans.

Americans celebrated the cause of Greek independence during the new nation’s earliest years. In 1824, summarizing support for the Greek struggle among the American people, then-Representative Henry Clay declared, “That it is felt with the deepest intensity, expressed in almost every possible form, and that it increases with every new day and passing hour.” His words are echoed today as Americans celebrate the anniversary of this struggle for independence.

The relationship between Greece and the United States owes much to the vision of democracy and liberty forged in Greece. In constructing a modern democratic framework, our Nation’s founders drew upon the immutable principles of the ancient Greeks. All who cherish the ideal of democratic governance are beneficiaries of the Greek legacy.

From the literary classics taught in our children’s classrooms to the gleaming monuments of our Nation’s capital, Greek cultural traditions have also found a home in the United States. In classrooms across the country, many of our students still immerse themselves in the epics of Homer, the dramas of Sophocles, and the philosophical innovations of Plato and

Aristotle. Among the Greek-influenced structures in Washington, D.C., our Nation’s Capitol Building draws upon the architectural legacy of the ancient Greeks. In recent history, Greece and the United States have stood together to meet the challenges of our times. Greeks and Americans fought for common causes over the course of the 20th century and continue to collaborate in this century, including through membership in the North Atlantic Treaty Organization.

The strength of the bond between Greece and the United States is exemplified by the Greek-American community, which enriches our Nation with its cultural heritage and helps maintain the living relationship between our countries.

On the anniversary of Greece’s independence, we celebrate this friendship and look forward to realizing our common goals and aspirations. NOW, THEREFORE, I, BARACK OBAMA, President of the United States of America, by virtue of the authority vested in me by the Constitution and laws of the United States, do hereby proclaim March 25, 2009, as “Greek Independence Day: A National Day of Celebration of Greek and American Democracy.” I call upon the people of the United States to observe this day with appropriate ceremonies and activities.

IN WITNESS WHEREOF, I have hereunto set my hand this twenty-fourth day of March, in the year of our Lord two thousand nine, and of the Independence of the United States of America the two hundred and thirty-third.

Greek Orthodox
Easter

(from p. 1)

this book that inspired me to create this page. I suppose I could have written something about Easter before this, from my own perspective, but John's book gave me the background that enables me to make sense of my perceptions which in the case of Easter tended to focus on the lamb and the wine and everything leading up to it was just something happening in the background. Through John's book I have more of an understanding of Easter to go with the childlike attraction I have had for the most beautiful and holiest time in Greece.

Apokreas

Amarandi in Apokreas hat Easter does not just happen in Greece on that Holy week. It begins with Apokreas, which is to Orthodox what Mardi Gras and Carnival is to Catholics. Several weeks of partying, a tradition that may go back to the celebrations of Dionysious, take place all over Greece with special celebrations in Patras, Athens, and in various other towns and villages, many with special activities such as the famous Goat dances of Skyros.

In Athens the last two weekends of Apokreas people dress up in costume and go to the Plaka, hitting each other with plastic clubs that squeak, and throwing confetti. These clubs are thought to be a remnant of the veneration of the phallus from the ancient Dionysian festivals of Athens and in the town of Tynnavo in Thessaly giant penises are paraded through the streets There are celebrations in Moschato and Rendi, between Athens and Pireaus, that are similar to being in New Orleans on Fat Tuesday.

In Patras the celebrating goes on for forty days and as many as fifty-thousand people take part in the parades. But after the last weekend of Apokreas, known as cheese week (the week before is meat week) many Greeks begin their fasting on Clean Monday, which is a day for spending time with friends and family, going to the countryside and flying kites. From clean Monday to the week of Easter things calm down conciderably.

Great Week

The week of Easter begins on Palm Sunday and there are church services everyday commemorating the last week in the life of Jesus Christ. The evening services are the most well attended of course, except for Wednes-

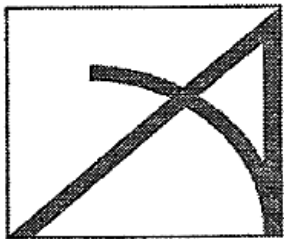
day when the Service of the Holy Unction is held in the afternoon. On Thursday morning the service commemorates the Last Supper and the Betrayal of Christ. This is the day that the hard-boiled eggs are dyed red, signifying the blood of Christ, and the Easter bread, called tsoureki, is baked. The evening service is a long one and features twelve gospel readings. It is in this service that a two-dimensional figure of Christ on the cross is brought into the church and set up, while the church bells ring. In some places a vigil is kept in the church all night.

From the point-of-view of a spectator from Friday it starts to get very interesting. The nails holding the figure of Christ are knocked off and the figure is taken down from the cross and wrapped in a white cloth. A large piece of cloth, embroidered with the image of Christ, called the epitaphios which has been decorated with flowers by the girls through the night, is brought into the church where it is sprinkled with rose-water and more flower petals are thrown upon it. The bells of the church begin to toll and all the flags in Greece are lowered to half-mast in while women in the congregation weep in mourning for the dead Jesus. In the evening a funeral service is held and at about 9pm the epitaphios is taken from the church and with the bells tolling mournfully, is carried through the streets in a solemn procession. In cities, towns and villages with more than one church the epitaphios parades may join together at certain points. In Hydra the epitaphios is taken into the sea at Kamini as it is in Tinos at the church of Saint Nicholas at Kalamia. In some places an effigy of Judas is burned while in others Barabbas is. In Skiathos the epitaphios service begins on Saturday at 1am and the procession through the town begins at four in the morning as it does in Zakynthos. On the island of Kea in the village of Ioulida the three congregations meet in the square with their epitaphios after taking different routes through the village.

On Saturday the Orthodox Patriarch breaks the seal of the door of the tomb of Christ in the Church of the Holy Sepulcher in Jerusalem and emerges with the Holy Fire, which is then flown by Olympic Airways, accompanied by high-ranking priests and government officials to Athens airport where it is met by an honor guard to the small church of Agia Anargyroi in the Plaka. From there

*Our Best Wishes to our Employees, Clients, Associates,
friends and their Families and to the Entire Greek Community*

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The Chronology of Christ's Crucifixion and Resurrection

Tuesday: Jesus Christ ate an evening Passover meal with His disciples and instituted the New Covenant symbols (Matthew 26:26-28). Jesus was then betrayed by Judas, arrested and during the night brought before the high priest.

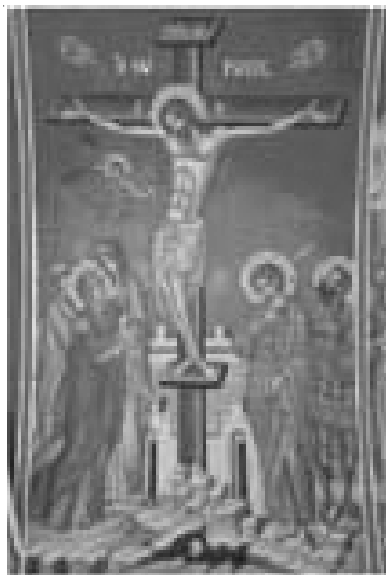
Wednesday: Jesus died around 3 p.m. (Matthew 27:46-50). This was the preparation day for the annual, not weekly, Sabbath, which began at sunset (Mark 15:42; Luke 23:54; John 19:31). Jesus' body was placed in the tomb at twilight (Matthew 27:57-60).

Thursday: Wednesday sunset to Thursday sunset was the high-day Sabbath, the first day of Unleavened Bread (John 19:31; Leviticus 23:4-7). It is described as the day after the Day of Preparation (Matthew 27:62).

Friday: The high-day Sabbath now past, the women bought and prepared spices for anointing Jesus' body before resting on the weekly Sabbath day, which began at Friday sunset (Mark 16:1; Luke 23:56).

Saturday: The women rested on the weekly Sabbath, according to the Fourth Commandment (Luke 23:56; Exodus 20:8-11). Jesus rose near sunset, exactly three days and three nights after burial, fulfilling the sign of Jonah and authenticating the sign He gave of His messiahship.

Sunday: The women brought the spices early in the morning while it was still dark (Luke 24:1; John 20:1), finding that Jesus had already risen (Matthew 28:1-6; Mark 16:2-6; Luke 24:2-3; John 20:1). He did not rise on Sunday morning, but near sunset the day before.



A GREAT STORY



Bill and Sam, two elderly friends, met in the park every day to feed the pigeons, watch the squirrels and discuss world problems. One day Bill didn't show up. Sam didn't think much about it and figured maybe he had a cold or something. But after Bill hadn't shown up for a week or so, Sam really got worried. However, since the only time they ever got together was at the park, Sam didn't know where Bill lived, so he was unable to find out what had happened to him.

A month had passed, and Sam figured he had seen the last of Bill, but one day, Sam approached the park and — lo and behold! —there sat

Bill! Sam was very excited and happy to see him and told him so. Then he said, 'For crying out loud Bill, what in the world happened to you?'

Bill replied, 'I 've been in jail for this past month' 'Jail?' cried Sam. 'What in the world for?' 'Well,' Bill said, '....you know Sue, that cute little blonde waitress at the coffee shop where I sometime go?' 'Yeah,' said Sam, 'I remember her. What about her?' 'Well, one day she filed rape charges against me; and, at 89 years old, I was so danged proud that when I got into court, I pled 'guilty' and the danged ole judge gave me 30 days for perjury!!'



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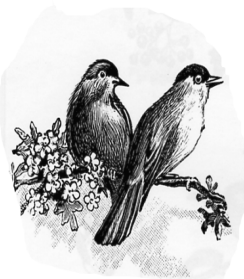
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**Καλή Ανάσταση!
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Φωτορεπορτάζ



Μέ έναν φίλο ποδοσφαιρόφιλο το κ. Αναγνωστόπουλο ο εκδότης παρακολουθεί "με αγωνία" την εκβασή του αγώνα της Εθνικής με το Ισραήλ.



Από την δεξίωση των προσκεκλημένων της Παρέλασης, το απαραίτητο μουσικό συμπλήρωμα κάθε εκδήλωσης: το ζεύγος Γαϊτάνου.

GREEK ORTHODOX METROPOLIS OF CHICAGO

Holy and Great Pascha, 2009

Behold, through the Cross, joy has come to the whole world!

Dearly Beloved in the Risen Lord, Christ is Risen!

The Feast of Feast and Festival of Festivals, the celebration of our Lord's Third-day Resurrection from the dead, is the triumph of Life over the dominion of death. It is a victory of paradox and mystery: by ascending the Cross, the Life of the world descends into death in order to trample it down and remove its dominion over the world. Through the tragedy of the Cross, "joy has come to the whole world" as we proclaim on Pascha. It is through the death of the Life of the World, our Lord Jesus Christ, that everlasting life is bestowed to all of us, and even to "those in the graves."

The paradox and mystery continues; this singular and passed event endures in our present. One can only enter into the Eternal Presence of our Lord, if one elects to "pick up his own cross" and following Him. Even our life, and our everlasting life in blessedness, demands the Cross our

sacrifice and service to the world in ways both small and great: our sacrifices for family, for friends, for our neighbors and all humanity, even the "least" of our sisters and brothers. We can only "pass over" (Pascha) from death to everlasting life by way of the Cross.

And so let us commit and entrust our lives to Christ our God by making the victory of the Cross and Resurrection real in our present with an eye on the future, the future fulfillment of the mystery of our salvation. Let us each pick up our cross and follow Christ Jesus risen from the dead, bringing the Good News to all God's children in words and deeds. For if we gladly bear our cross, "joy will come." Then Pascha will be a meaningful event for our life here and now, and even to the ages of ages.

May all of our beloved faithful share in abundant blessings this Pascha, and may the Unwaning Light of the Resurrection always shine in your souls!

*With Paternal Blessings,
Metropolitan Iakovos of Chicago*

Christ is Risen!



EASTER GREETINGS FROM

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JIM CONTIS, PRESIDENT/PUBLISHER

“Τα δικά μου δικά μου και τα δικά σου δικά μου, όπως και να είναι, θα βγεις χαμμένος!”

ΚΑΛΗ ΑΝΑΣΤΑΣΗ! ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ! ΑΛΗΘΩΣ ΑΝΕΣΤΗ!



THE ESSENTIALS OF THE EVOLUTION

The definition

Biological evolution, simply put, is descent with modification. This definition encompasses small-scale evolution (changes in gene frequency in a population from one generation to the next) and large-scale evolution (the descent of different species from a common ancestor over many generations). Evolution helps us to understand the history of life.

The explanation

Biological evolution is not simply a matter of change over time. Lots of things change over time: trees lose their leaves, mountain ranges rise and erode, but they aren't examples of biological evolution because they don't involve descent through genetic inheritance.

The central idea of biological evolution is that all life on Earth shares a common ancestor, just as you and your cousins share a common grandmother.

Through the process of descent with modification, the common ancestor of life on Earth gave rise to the fantastic diversity that we see documented in the fossil record and around us today. Evolution means that we're all distant cousins: humans and oak trees, hummingbirds and whales.

Central ideas of evolution are that life has a history — it has changed over time — and that different species share common ancestors.

Mechanisms: the processes of evolution. Evolution is the process by which modern organisms have descended from ancient ancestors. Evolution is responsible for both the remarkable similarities we see across all life and the amazing diversity of that life — but exactly how does it work?

Fundamental to the process is genetic variation upon which selective forces can act in order for evolution to occur. This section examines the mechanisms of evolution focusing on:

* Descent and the genetic differences that are heritable and passed on to the next generation;

* Mutation, migration (gene flow), genetic drift, and natural selection as mechanisms of change;

The importance of genetic variation; The random nature of genetic drift and the effects of a reduction in genetic variation;

How variation, differential reproduction, and heredity result in evolution by natural selection; and How different species can affect each other's evolution through coevolution.

Microevolution

House sparrows have adapted to the climate of North America, mosquitoes have

evolved in response to global warming, and insects have evolved resistance to our pesticides. These are all examples of microevolution — evolution on a small scale.

Here, you can explore the topic of microevolution through several case studies in which we've directly observed its action.

We can begin with an exact definition. Speciation. What are species anyway, and how do new ones evolve?

Here, you can explore different ways to define a species and learn about the various processes through which speciation can occur. This section also addresses the topics of cospeciation — when two lineages split in concert with one another — and modes of speciation that are specific to plants.

Let's start by defining a species.

Macroevolution

Macroevolution is evolution on a grand scale — what we see when we look at the over-arching history of life: stability, change, lineages arising, and extinction.

Here, you can examine the patterns of macroevolution in evolutionary history and find out how scientists investigate deep history.

The big issues

Darwin's notes A page from Darwin's notebook.

All available evidence supports the central conclusions of evolutionary theory, that life on Earth has evolved and that species share common ancestors. Biologists are not arguing about these conclusions. But they are trying to figure out how evolution happens, and that's not an easy job. It involves collecting data, proposing hypotheses, creating models, and evaluating other scientists' work. These are all activities that we can, and should, hold up to our checklist and ask the question: are they doing science?

All sciences ask questions about the natural world, propose explanations in terms of natural processes, and evaluate these explanations using evidence from the natural world. Evolutionary biology is no exception. Darwin's basic conception of evolutionary change and diversification (illustrated with a page from his notebook at left) explains many observations in terms of natural processes and is supported by evidence from the natural world.

Some of the questions that evolutionary biologists are trying to answer include:

- 1. Does evolution tend to proceed slowly and steadily or in quick jumps?
- 2. Why are some clades very diverse and some unusually sparse?
- 3. How does evolution produce new and complex features?
- 4. Are there trends in evolution, and if so, what processes generate them?

Greek Orthodox Easter

(Continued from p 2)

the light is distributed to churches all over Attika and the rest of Greece.

Meanwhile around Athens there is all sorts of activity this week. The central market has thousands of lambs of all sizes and in Psiri the annual Lamb and Cheese Market has given the neighborhood a village atmosphere as farmers from the island of Naxos come to the city to sell their goods. Athenians who still have connections to their islands and villages on the mainland are preparing to leave the city as are people with no connections. On the islands people are working feverishly to paint restaurants, hotels and shops, white-wash houses and get ready for the second busiest holiday week of the year (after August 15th the Saint Day of the Virgin Mary or Panagia). By Thursday ferries, flights and the roads leading out of Athens will be full. By Saturday Athens will seem like a giant village. It's a great time to be in Athens which is a good thing because it is a terrible time to leave because the traffic is so bad.

The Resurrection or Anastasis

At 11pm on Saturday night pretty much the entire country is in church. The lights are turned off at midnight and the priest announces that Christ has arisen from the dead as candles are lit from his and then from each other. The tiny glow at the front of the church grows and soon the whole room is illuminated by the light of everyone's candles. At the stroke of midnight the priest intones the paschal hymn

"Christ has risen from the dead and in so doing has trampled on death and to those in the tombs he has given life". The church bells ring in celebration, fireworks go off, ships sound their sirens and the light and sound makes the 4th of July seem tame in comparison. People greet each other happily with the words Christos Anesti (Christ has arisen) which is replied to with Alithos Anesti (Truly He has arisen). Then everyone heads for home with their lighted candles where they trace the cross three times above the door and to bless trees and farm animals. Most people either stay home or go to a restaurant for the traditional bowl of mageritsa, a thick green soup made from the intestines of the lamb that will be roasted the next day, breaking their 40 day fast which began with the end of Apokreas. Gunshots, dynamite and fireworks will be going off for the next 24 hours or more shattering nerves and blowing off a finger or two.

There are many traditions and ceremonies held around the country. in fact too many to mention here, but Tomkinson's book goes into great detail and is a very helpful way to decide where to spend Easter if you don't have friends or family to be with in Greece.

Easter Sunday

Easter day is most people's favorite day of the year. A lamb is roasted and friends and families get together to eat, drink, talk and dance. In some towns like Arachova and Livadeia, it is a community celebration with rows of lambs roasting in the village square. In other towns like Monemvasia, Rhodes, Hydra, Halkidiki, Koroni, Chania and Leros the effigy of Judas or Barabbas is burned.

Φωτορεπορτάζ



Από την ειδική εκδήλωση της Παναρκαδικής, για τον φλογερό ιεραπόστολο της λευτεριάς Κοσμά τον Αιτωλό, που παρακολούθησαν πολλοί.



Ο Κοσμάς ο Αιτωλός σαν ιεροκήρυκας, περιδιάβηκε την Ελληνική ύπαιθρο και και με ρητορικά δεινότητα αναθέρμανε την παρηκμασμένη Εθνική συνείδηση



Έχτισε σε 18 χρόνια πάνω από 847 σχολείο." Χωρίς σχολεία περπατούμε στο σκότος" έλεγε. Φυσικά απέκτησε πολλούς εχθρούς και οι Τούρκοι τον



κρέμασαντο 1779.Η εκκλησία μας τον ανακήρυξε άγιο και η μνήμη του γιορτάζεται στις 24 Αυγούστου.

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Ο αξιότιμος κος Αναστάσιος Πέτροβας Πρέσβης, Γενικός Πρόξενος της Ελλάδος στο Σικάγο μίλησε εν εκτάσει για την ηρωική μορφή του "Γέρου του Μωριά" στρατηγού Θεόδωρου Κολοκοτρώνη.

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Ο Ταξίαρχης Σταματόπουλος με την βροντώδη, καθαρή και κατάλληλη για δημοτική μουσική φωνή του ερμήνευσε μερικά από τα αθάνατα δημοτικά τραγούδια που έχουν σχέση με την εθνική μας Παλιγεννεσία.

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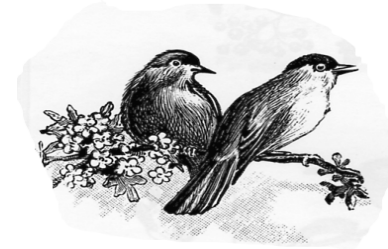


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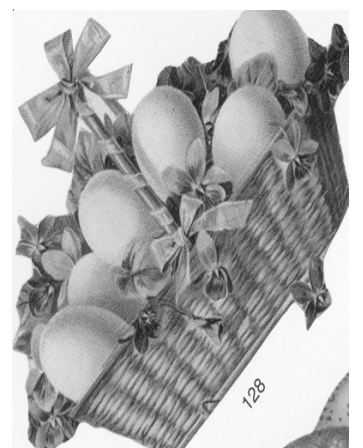
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Ο Σεβασμιώτατος Μητροπολίτης Σικάγου κ.κ. Ιάκωβος που σε ομιλία του εξήρε το έργο του Κοσμά του Αιτωλού σαν ιεραποστόλου του Έθνους και επάινεσε την προσπάθεια του Κυβερνείου Μεσοδυτικών Πολιτειών.

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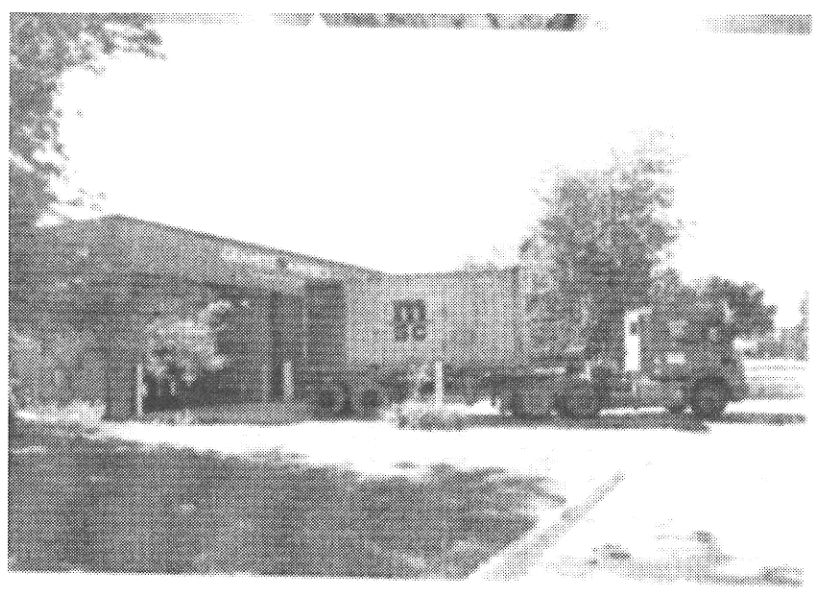
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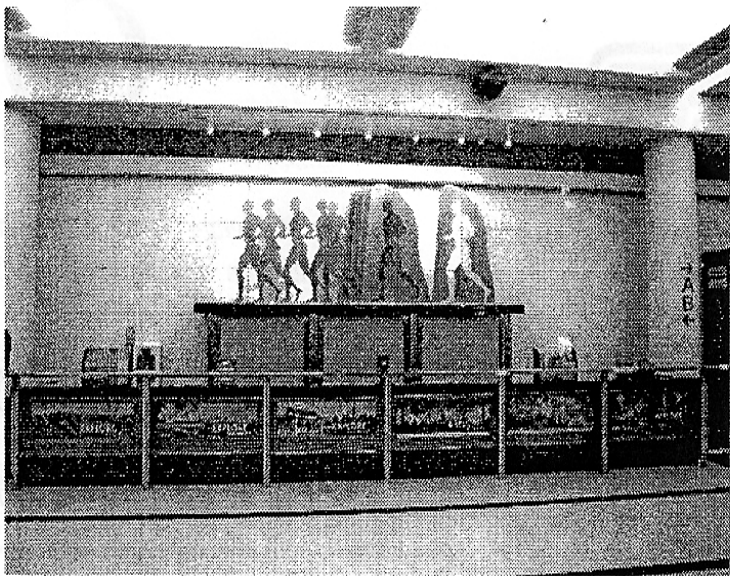
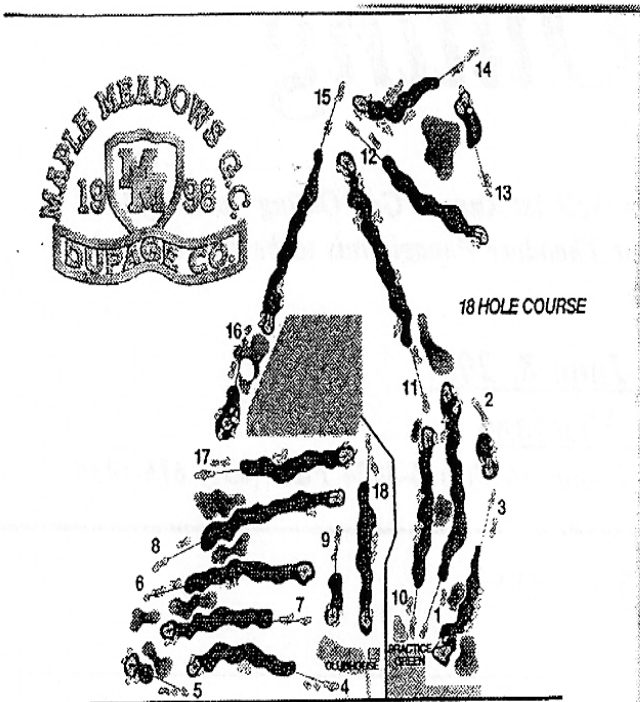


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Golf outing

Monday June 8, 2009

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_____ I would like to volunteer as a helper for the day's () or evening's () event.

Please check one:

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Golf Outing

The "Chicago Sister Cities invite you to their 1st Annual Golf Outing to benefit the "Runners"an artistic creation by Professor Theodore Papagiannis to be erected at the O' Hare Airport.

Monday June 8, 2007

Maple Meadows

272 Addison Rd. Wood Dale, IL. 60191 Phone: (630) 616-8424 Fax: (630) 616-1934

SPONSOR INFORMATION

SPONSOR'S NAME _____
COMPANY _____

Please write your advertisement information as you would like it to appear in the space provided below. (keep in mind space is limited) or simply enclose a business card.

EVERYONE IS WELCOME!

Come on out and enjoy a day of golfing with friends, while supporting the installation of the "Runners"at the O' Hare Airport.

SCHEDULE OF EVENTS

12:00 Noon: Check - in opens. Putting contest
1:00 pm: Shotgun Tee Times.

SPECIAL EVENTS

- _____ Closest - to - the - pin
- _____ Longest Drive
- _____ Longest Putt
- _____ Hole - in - one
- _____ Straightest Drive

5:30 pm: Scoring & Cassh Bar Opens at
Mirage Restaurant and Banquets, 10255
Irving Park Rd., Schiller Parrk,
IL. 60176. Phone: (847)-671-4230

6:00pm: Dinner and Awards.

PLEASE MAIL THIS ENTIRE FORM
WITH YOUR PAYMENT TO:

Sotiris Rekoumis
7902 Maple St.

Morton Grove , IL. 60053

PLEASE MAKE CHECKS PAYABLE TO:
The Chicago Sister Cities-Athens Committee

Note: Registrations are accepted on first-come-first served basis. Registrations not accompanied with payment will not be processed.

DIRECTIONS

FROM EAST

Take 290 West, exit Lake St., go 2 miles to Addison Road A.R. North. Golf Course 1 mile in your Left.

FROM WEST

Take Lake St. East, turn Left, (going North) on Addison Rd. go 1 mile, Golf Course on your Left.

FROM SOUTH

Take 294 to 290, exit Lake St. West, 2 miles to Addison Rd. Turn Right (North) 1 mile to Golf Course.

FROM NORTH

Take 294 South, Exit Lake St. (20), go West 2 miles to Addison Rd., Addison Rd. North 1 mile to Golf Course (to your Left).

Maple Meadows

272 Addison Rd., Wood Dale, IL. 60191
Phone: (630) 616-8424, Fax: (630) 616-1934

USG RULES GOVERN ALL PLAY

1. Private property is out of Bounds. Do not play ball from private property
2. Carts on path-cross fairway at 90 degrees only.
3. Proper Golf attire is mandatory.
4. Only alcoholic beverages purchased at Maple Meadows allowed on course
5. Out of Bouds - White Stakes.
6. Lateral Water Hazards - Red
7. Water Hazards - Yellow Stakes
8. Wetlands are protected areas Do not enter

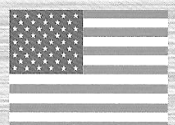
For any questions or additional information on sponsorship, or donations please contact the Committee members: Sotiris Rekoumis (847) 967-8798 Tom Topalis: (847)259-4145, Tom Angelos (630) 806-5114, George Sourounis (847) 830-5457, Dimitris Kozonis (773) 617-5733

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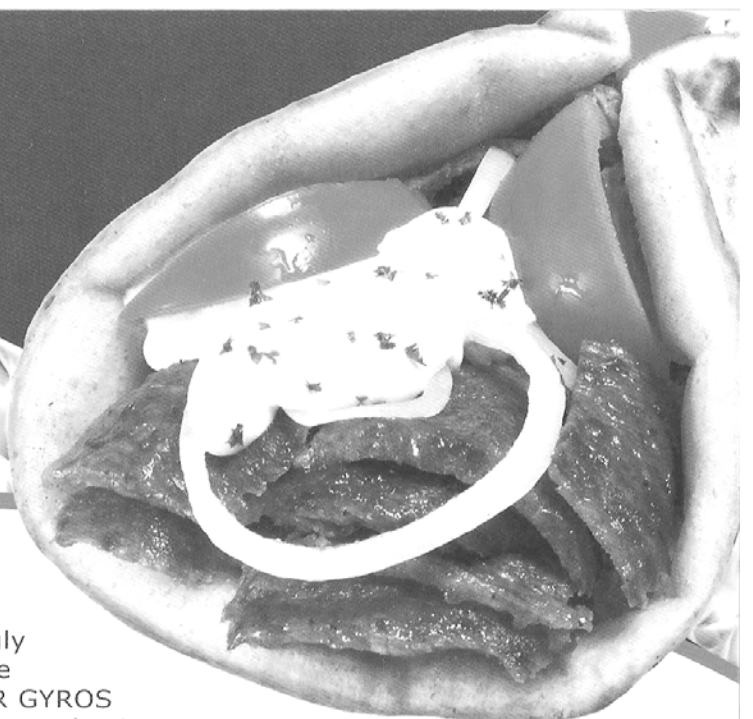


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Επιστολή προς τον Κύριο Ομπάμα και όλους εκείνους που καθοδηγούν την εξωτερική πολιτική αυτής εδώ της χώρας.

Το άρθρο αυτό αναμεταδίδεται από την ιστοσελίδα: <http://www.strategy-geopolitics.blogspot.com/>

«Η Τουρκία στο τέλος του Α' Παγκοσμίου Πολέμου θα μπορούσε να είχε παραδοθεί στις ξένες δυνάμεις που προσπαθούσαν να διεκδικήσουν εδάφη της ή επεδίωκαν να ανασυστήσουν μια αρχαία αυτοκρατορία. Αλλά η Τουρκία επέλεξε ένα διαφορετικό μέλλον.

Απελευθερωθήκατε μόνοι σας από τον ξένο έλεγχο. Και εγκαθιδρύσατε τη Δημοκρατία η οποία αποσπά τον σεβασμό των ΗΠΑ και του υπόλοιπου κόσμου. Υπάρχει μια απλή αλήθεια σε αυτή την ιστορία: η Τουρκική Δημοκρατία είναι δικό σας επίτευγμα. Δεν επιβλήθηκε από κάποια εξωτερική δύναμη ούτε ήρθε χωρίς αγώνα και θυσίες». Μπάρακ Χουσέιν Ομπάμα Πρόεδρος των ΗΠΑ-ομιλία του ενώπιον της Τουρκικής Εθνοσυνέλευσης στην Αγκυρα.

Η ως άνω δήλωση του Προέδρου των ΗΠΑ, πέραν του ότι είναι ανιστόρητη αποτελεί ύβρη στην μνήμη των εκατοντάδων χιλιάδων σφαγιασθέντων Ελλήνων, Αρμενίων και άλλων εθνοτήτων από τα στίφη των απογόνων του Αττίλα, τους οποίους ο τότε Γεν. Πρόξενος των ΗΠΑ στην Σμύρνη, απεκάλεσε «Η κατάρα της Ασίας» και συγκλονισμένος δήλωνε «σιχάθηκα που είμαι άνθρωπος», βλέποντας τα φρικώδη και βάρβαρα εγκλήματα του Μουσταφά Κεμάλ...

Πάνω στο αθώο αίμα των χιλιάδων μαρτύρων ιδρύθηκε η αυτοαποκαλούμενη «Τουρκική Δημοκρατία».

Ο Πρόεδρος των ΗΠΑ ασέλησε πάνω στα τίμια λείψανα των μαρτυρικών μας προγόνων...

«Η Τουρκική Δημοκρατία είναι δικό σας επίτευγμα»...είπε, με πομπώδες ύφος, γεμίζοντας τα Τούρκικα στήθη, με υπερηφάνεια! Μια «Δημοκρατία» που χτίστηκε πάνω στα οστά και το αίμα χιλιάδων ανθρώπων. Πάνω στις Στάχτες της «άπιστης» Σμύρνης, πάνω στις γενοκτονίες των Ποντίων και Αρμενίων, των Συροχαλδαίων και των Ασσυρίων...

Των Ελλήνων της Ίμβρου και της Τενέδου, της Κωνσταντινούπολης, της Κύπρου.

Πάνω στα κουφάρια των πάμφωτων Κούρδων και στις στάχτες των 4000 χωριών τους...

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Μια «Δημοκρατία» της ΕΡΓΕΝΕΚΟΝ και των ΓΚΡΙΖΩΝ ΛΥΚΩΝ...

Αυτή είναι η Τουρκία κύριε Ευλογημένε.

Σ' αυτήν την χώρα που οι σφαγές είναι εθμική παράδοση και οι πρόγονοί σας, απεκάλεσαν «Η κατάρα της Ασίας» δηλώνεται τον σεβασμό σας, προσθέτοντας «και του υπόλοιπου κόσμου»...

Τον δικό μας σεβασμό κύριε

Ομπάμα, δεν δικαιούσθε ούτε νομιμοποιείσθε να τον αναφέρετε. Είναι αναφαίρετο δικαίωμά μας, να τον αποδίδουμε εκεί που κρίνουμε πως αρμόζει.

* Κλίνετε γόνυ καρδιάς, και αποδώσατε τον σεβασμό στην ασεβή Τουρκία...

* Επιβραβεύσατε την βαρβαρότητα και την τυραννία, πυροδοτώντας ταυτόχρονα την Τουρκική επιθετικότητα εις βάρος μας...

Εμείς ήμασταν, είμαστε και θα είμαστε ΕΔΩ. Η ιστορία μας έμαθε να υπομένουμε, σφαγές, βασανιστήρια, διωγμούς, ανασκολοπισμούς, αποτεφρώσεις, προσφυγίες, φτώχεια, λιμούς και καταστροφές, χιλιάδες χρόνια τώρα.

Ξέρουμε να θυσιάζομαστε αυτοβούλως και να προστρέχουμε στον θάνατο για την αγαπημένη μας Πατρίδα. Την Πατρίδα και Μητέρα του Κάλους και του Πολιτισμού.

Αυτή είναι κύριε Ομπάμα η «αρχαία αυτοκρατορία» που καταδείξατε ως εχθρό της Τουρκίας.

Αφυπνίσατε τα αρχέγονα και πρωτόγονα ένστικτα των Τούρκων.

Αφυπνίσατε όμως και τα δικά μας αισθήματα.

Η πρόσφατη ιστορία μας δίδει τις απαντήσεις:

Νικόλαος Πλαστήρας προς τον Πρέσβη της Μεγάλης Βρετανίας Λίντλεϊ:

«Η Ελλάς υπήρξε τίμια Σύμμαχος

της Αγγλίας. Την εγκαταλείψατε αλλά εκείνη συνέχισε μόνη τον αγώνα. Είδε τους πληθυσμούς της να σφαγιάζονται, την ελληνική γη να ακρωτηριάζεται. Μπορεί να ζήσει και μόνη. Και αν καταρρεύσει θα στήσουμε στον Κάβο Μαλέα μιά πινακίδα που θα γράφει, πως εδώ ανθούσε κάποτε ένας πολιτισμός, που κατέστρεψαν οι Δυτικές Δυνάμεις, με πρωταγωνίστρια την Αγγλία. Αυτό να διαβιβάσεις στη Κυβέρνησή σου. Τελειώσαμε κύριε. Δεν έχουμε τίποτα άλλο να πούμε. Πηγαίνετε!»

Όσο για μας εδώ στην Αμερική, πρέπει να κατανοήσουμε ότι οι «δικοί μας» πολιτικοί η αυτοί που επιθυμούν να βγουν στην πολιτική με τη δική μας ψήφο πρέπει να δημιουργήσουν μια «καθαρή» γραμμή που να διατηρεί σαφείς αποστάσεις από το «φαινόμενο» Ομπάμα. Ναι, θέλουμε μια δυνατή, τίμια και περήφανη Αμερική από τη μια, αλλά από την άλλη θέλουμε και μια δυνατή Ελλάδα και μια Ορθοδοξία που να έχει τη θέση που της αρμόζει.



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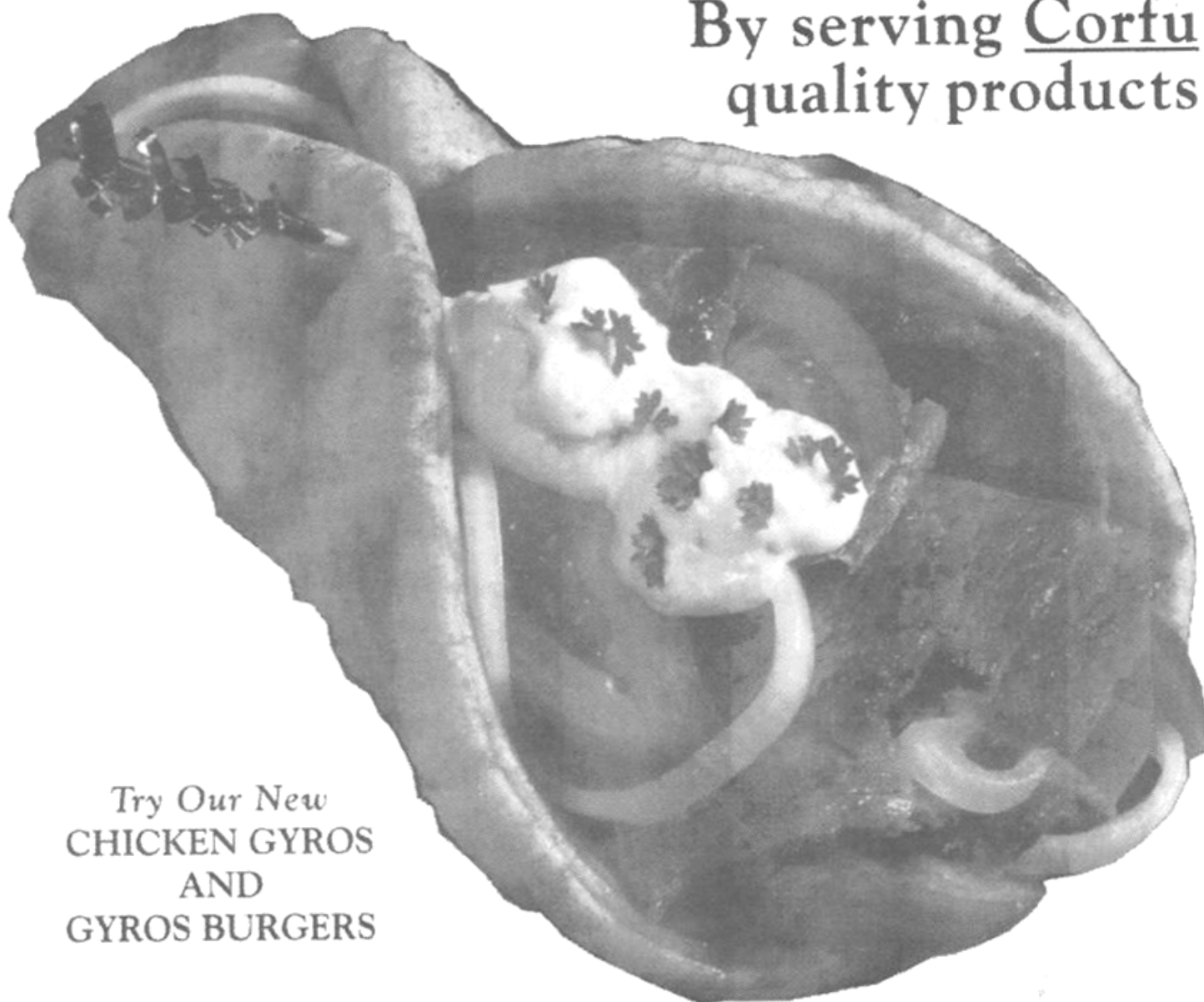
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