

The Vineyard

“I AM THE VINE, YOU ARE THE BRANCHES” (*John 15:51*)

SEPTEMBER 2008

VOL. XXVIII, NO. 22

PROISTAMENOS MESSAGE

THE SIGN OF THE CROSS

One of the most commonly observed gestures in our Orthodox Church is the constant ritual hand motion made by our worshippers. This is known as the sign of the Cross.

There are two principal forms, one followed by us Orthodox and the other by the Western Churches (Anglican and Roman Catholicism) and the Oriental Orthodox. (Armenians, Copts, Ethiopian etc. who are known also as Non-Chalcedonians because they reject the 4th Ecumenical Council held in Chalcedon in 451)

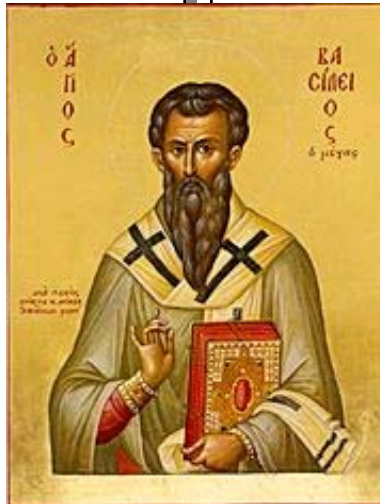
Origins of the Sign of the Cross

Some form of the sign of the Cross was in practice as early as the second century. About the year 200 in north Africa, (Carthage) Tertullian says “we Christians wear out our foreheads with the sign of the Cross.” By the fourth century, the sign of the cross involved other parts of the body beyond the forehead. And by the sixth century the larger sign in use now was in effect.

The Gesture

In the West, the open right hand is used. The five

fingers represent the Five Wounds of Christ. In the Eastern Orthodox Church the thumb, index, and middle finger are brought to a point, symbolizing the Trinity (Father, Son and Holy Spirit-three persons sharing a single essence), the remaining two fingers (kept pressed together and touching the palm) representing the human and divine natures of Jesus Christ.



Some Christians make the Sign of the Cross outside of the worship experience. For example before starting a voyage, when one rises from sleep or goes to bed; before and after meals, when passing outside a Church.

The Motion

The sign of the Cross is made by touching the hand sequentially to the forehead, chest (sternum) and both shoulders, but always right to left, in the Orthodox tradition. Western Christians and Oriental Orthodox touch the left shoulder before the right.

Use of the Sign

The Sign of the Cross is made by individuals upon themselves and by the bishop and priest as an act of blessing. Orthodox priests use the right hand in

(Continued on page 3)

THE VINEYARD

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ST. JOHN THE BAPTIST GREEK ORTHODOX CHURCH,
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Schedule of Sunday Worship Services

Orthros & Divine Liturgy.....9:00 A.M.

Memorials at Conclusion of Divine Liturgy
Fellowship in Church Hall Following Divine Liturgy

WEEKDAY/HOLY DAY SERVICES.....9:00 A.M.

Parish Programs

ADULT GREEK CLASS - Thursdays 5:30 & 7:00 P.M.

ALTAR BOYS - Each boy serves in the Altar once every four weeks.

BIBLE STUDY - Tuesdays 11:30 A.M.

CHILDREN'S GREEK CLASS - Tuesdays - 4:00 P.M.

CLASS FOR THOSE ENGAGED TO BE MARRIED - As scheduled.

CLASS ON THE ORTHODOX FAITH - Wednesdays - 7:00 P.M.

FOLK DANCE GROUPS - Rehearsals Monday - 4:00 P.M.

J.O.Y & H.O.P.E - 3rd Sunday of the Month

Little Angels - 3rd Thursday of the Month

G.O.Y.A - 1st Sunday and 3rd Friday of the Month

Y.A.L - To be Announced

PHILOPTOCHOS SOCIETY - First Wednesday of the month - 7:00 P.M.

RELIGIOUS EDUCATION - September to June each year.

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ST. JOHN'S GOLDEN STARS - Meets informally.

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THE SIGN OF THE CROSS

(Continued from page 1)

blessing while bishops may bless with both. While individuals may make the sign at any time, clergy must make it at certain times during the liturgy and other sacraments and services)

In our Orthodox Church, both celebrant and congregation make the Sign of the Cross much more frequently than in Western Christianity. In some Eastern Orthodox Churches it is customary to cross oneself at each petition in the liturgy. The Sign of the Cross is also made upon entering or leaving a church building, at the start and end of personal prayer, when passing the altar, whenever all three persons of the Trinity are addressed, when approaching an icon, when commemoration is made of the Theotokos or Saints of the day.

When an Orthodox priest or bishop blesses with the sign of the Cross, he holds the fingers of his right hand in such a way that they form the Greek abbreviation for Jesus Christ IC XC. The little finger is extended to make the "I"; the index finger and middle finger are also raised, with the middle finger bent slightly so that the two fingers together form the "X"; the thumb touches the lowered third finger to signify the two "C"s. When a priest blesses in the sign of the cross, he positions the fingers of his right hand in the manner described as he raises his right hand, then moves his hand downwards, then to his left, then to his right. The bishop blesses with both hands (unless he is holding some sacred object such as a blessing cross, chalice, Gospel Book, icon, etc.), holding the fingers of both hands in the same configuration, but when he moves right hand to the left, he simultaneously moves his left hand to the right, so that the two hands cross, the left in front of the right, and then the right in front of the left. The blessing of both priests and

bishops consists of three movements, in honor of the Holy Trinity.

Something else needs to be considered. When the priest (or bishop) blesses with the sign of the Cross in the Liturgy or other services, the worshipers should bow at the waist and they may, if so inclined, do the sign of the cross, although that is not customary. Also when the priest intones the "EIRINI PASI" (Peace be to all) the congregation should bow, even as they bow when the priest invites them to "Let us bow our heads to the Lord".

A final word! Our children, dear parents, should be taught the right use of the sign of the Cross. They are so quick to learn as they try to emulate their parents. Once they learn and use it as children, it becomes second nature and they will continue to perform it, with reverence, during their entire life.

And need I say it? Yes, it must be said! When you do the sign of the Cross, do it slowly and meaningfully. Some do it as if they were plucking a guitar; others don't bother to do it correctly, touching both shoulders. It seems as if some are ashamed or embarrassed to do the sign of the Cross correctly. Remember, dear friend, the sign of the Cross is your own prayer of thanksgiving, petitions and the like. Do it with abiding faith, for "*lo through the Cross joy has come into the world...*" (Sunday Orthros service)

“On Earth As It Is In Heaven ”

by Fr. Nicholas Andrews

It is a generally accepted fact that our thoughts as well as our motivations have a direct influence on our behavior, in every aspect of our life. This is especially true in our spiritual life. We have been given a free will by God and therefore have full control over how we live our lives and what choices we make. Even people who have had a very difficult childhood, whether due to poverty, abuse, or other extenuating circumstances, have become productive members of society, because that's what they chose to do and therefore set their minds, as well as focused all their energies toward positive goals. By doing this, these individuals were able to overcome not only any immediate obstacles in their childhood but also any obstacles that appeared later on in their lives that would keep them from attaining their goals. This very principle applies to the salvation of our souls. Our salvation depends on what we do now in this life. This is what our Lord teaches us when he taught us how to pray, as we read in Matthew 6:9. This prayer is known as “The Lords Prayer”. It is the protocol of prayers, integrating all of the necessary elements that we must include in our own prayers. These elements include, offering praise and glorification to God, recognizing that there is an after life and that His Divine Will is carried out concurrently on earth, that is this present life, as it is in heaven asking for God to provide us with nourishment for both our bodies as well for our souls. To forgive others, so that we must can also be forgiven; and finally to guide us away from that which is harmful to us as well as detrimental to our salvation; and protect us from the Devil and his machinations. God's kingdom begins in this life. Many of the great philosophers have tried to answer the question of mankind's relationship to this life. The answer is a relatively easy one. This life is nothing more that a preparation for the next life.

Our Orthodox theology teaches us that there is only one church, divided up into two spheres, the church militant, that is, those of us who are preparing and struggling to attain salvation, as well as the church triumphant; those souls who have gained salvation. It is for this reason why we must begin preparing from now. Although we have heard or read about certain individuals who have repented at the very last hour and have been accepted into God's kingdom, such as Saint Constantine, who, on his death bed, accepted Christ as his savior, or the thief on the cross, who, at the last minute, was granted salvation, to name just a couple of examples, how many of us actually know the time and date of our departure from our earthly life? Did the victims of the barbaric attack of 9/11 know that they would die that day? How many traffic fatalities occur every day in this State and Country of ours? What about the victims of natural disasters? We who live here in California know very well the reality of earthquakes, and how they occur without even a moment's notice. How many people die during surgical procedures due to complications or physician error? None of us really know when our time will come. The question is will we be prepared? Will we have time to ask God for forgiveness and attempt to mend our ways as did Saint Mary of Egypt? Or will we caught off guard as were the virgins who fell asleep and did not prepare for the coming of the Bridegroom? These is a very serious issue that we must all must face as well as come into terms with at some point in our lives...BEFORE it is too late. Let us keep in mind the words of Saint John the Baptist ‘Repent for the kingdom of heaven is at hand’. The Ecclesiastical New Year, which begins on September 1st gives us yet another opportunity in order to refocus, as well as redirect our thoughts, motives, energies, and subsequent actions to our spiritual lives, in order that we may obtain the ultimate goal: The salvation of our souls.

In His service,

Fr. Nicholas Andrews

Keynote Address of His Eminence Archbishop Demetrios of America for the Opening of the 39th Biennial Clergy-Laity Congress - Greek Orthodox Archdiocese of America July 14, 2008

Opening Ceremonies

July 14, 2008 – Marriott Wardman Park Hotel – Washington, DC

1. Introduction

Glory, praise and thanksgiving belong to Jesus Christ our loving Lord for gathering us in the illustrious Washington DC, the capital of our Nation, for our 39th Clergy-Laity Congress. What a joy and excitement to meet in the place producing the most important political and governmental decisions that seriously affect not only America but the entire world! And what a joy and excitement to know that in this great global center, through our Clergy-Laity Congress we will be able, by the grace of God, to offer our strong witness for our Orthodox Faith. A faith that seems to be urgently needed in our fallen and disoriented world. A faith that gives life to the world because it connects the people to the Son of God, Jesus Christ, and as St. John the Evangelist said in his First Letter, he who has the Son of God has life, he who has not the Son has not life (1 John 5:12).

So, here we are in Washington DC to offer our witness of a faith that gives life to the people and to the world, and to make the theme of our Congress “Gather my people to my home”, a theme connecting the people to God the ultimate source of true life.

2. From Nashville, Tennessee to Washington DC.

Before dealing with the theme of the Congress, I would like to review very briefly with you some of the developments that have occurred between our last 38th Clergy-Laity Congress at Nashville Tennessee in 2006 and the present one. I am sure there will be pertinent information and discussions in the various committees during our meetings here.

1) The first such development is the increase of the number of the clergy in our Archdiocese. During the past two years 49 new clergy were ordained. To this number we should add another 7 clergy who were incardinated to our Church from other Orthodox jurisdictions, making the total number of new clergy 56. This number 56 for the two year period of 2006-2008, shows a significant progress when compared with 40 ordinations and incardinations that occurred in the 2 year period of 2004-2006.

During the same period we had the retirement of 21 clergy, 8 of them, however, continue to serve in a certain capacity.

In the course of the same last two years, i.e., from June 20, 2006 to July 6, 2008, we experienced with deep pain the separation by death of 33 of beloved and distinguished mostly retired Priests of our Archdiocese. Let me read their names as an offering of honor and memory. They are:

Siagris, Rev. Fr. Achilles / June 20, 2006

(Continued on page 6)

Keynote Address of His Eminence Archbishop Demetrios of America for the Opening of the 39th Biennial Clergy-Laity Congress - Greek Orthodox Archdiocese of America July 14, 2008

Xenofanes, Rev. Fr. George A. / July 30, 2006
Neofotistos, Rev. Fr. George / August 22, 2006
Chakalos, Rev. Fr. James / September 4, 2006
Mylonas, Rev. Fr. Efstathios / September 22, 2006
Sitaras, Rev. Fr. Nicholas M. / November 26, 2006
Kyriakos, Rev. Fr. Peter N. / December 3, 2006
Thanos, Rev. Fr. George N. / December 16, 2006
Harmand, Rev. Fr. Michael C. / January 18, 2007
Kavadas, Rev. Fr. Demetrios / February 25, 2007
Kapsalis, Rev. Fr. Vasilios / February 26, 2007
Papageorge V. Rev. Fr. Emmanuel / April 12, 2007
Mihalakis, V. Rev. Fr. James / April 22, 2007
Kotzakis, V. Rev. Fr. Lukas / June 8, 2007
Paul, Rev. Fr. John / July 2, 2007
Andrews, Rev. Fr. Dean Timothy / July 18, 2007
Katsoulis, Rev. Fr. Nicholas / August 2, 2007
Koskores, Rev. Fr. Peter B. / September 15, 2007
Maniudakis, Rev. Fr. Chrysostom / October 14, 2007
Gratsias, Rev. Fr. Emmanuel J. / October 16, 2007
Sirigos, Rev. Fr. Anthony C. / November 29, 2007
Kehayes, Rev. Fr. William S. / December 17, 2007
Bartz, Rev. Fr. George / January 15, 2008
Nicozisin, Rev. Fr. George / March 1, 2008
Kalpaxis, Rev. Fr. George / March 8, 2008
Kontogianes, Rev. Dn. John / March 15, 2008
Mamangakis, Rev. Fr. George / March 16, 2008
Michalopoulos, Rev. Fr. Michael / April 6, 2008
Kastaris, Rev. Fr. Panagiotis / April 7, 2008
Kogias, V. Rev. Fr. Nectarios / May 7, 2008
Retselas, Rev. Fr. Nicholas / May 22, 2008
Koutoukas, V. Rev. Archimandrite Paul / May 26, 2008
Longos, Rev. Fr. George / July 6, 2008

May their memory be eternal.

At the same time we have had the special joy of adding a new Bishop to our Church, in the person of Fr. Dimitrios Kantzavelos the Chancellor of the Metropolis of Chicago, who on December 9, 2006 was ordained Bishop and given the title Bishop of Mokissos.

2) The second worth mentioning development is the significant progress on the financial front: The dramatic reduction of the debt and the payables of the Archdiocese, the closing of the years 2006 and 2007

(Continued on page 7)

Keynote Address of His Eminence Archbishop Demetrios of America for the Opening of the 39th Biennial Clergy-Laity Congress - Greek Orthodox Archdiocese of America July 14, 2008

with almost no deficit, the continuous steady increase of the offerings of our Parishes for the past eight years, the remarkable growth of the funds and the membership of Archbishop Iakovos Leadership 100, and of the Faith Endowment for Orthodoxy and Hellenism and the impressive increase of unrestricted donations, are some of the data convincingly indicating the economic progress particularly achieved in the past two years. A progress that is related also to the success of the new system for the National Ministries Commitment of our Parishes.

3) The third noticeable development is the progress that has been made in the field of education. This progress is evident in the writing of new books for kindergarten and for effectively teaching Greek as a second language for our Greek American children, in the special seminars for teachers organized in our Metropolises, in Greece and in Cyprus, in the coordinated efforts with the Ministry of Education of Greece relating to computer assisted programs and special educational opportunities for our teachers, and in the creation of new endowed chairs and Institutes related to Orthodoxy and Hellenism. Included among them is the Mary Jaharis Institute for Byzantine Arts and Sciences at Hellenic College/Holy Cross endowed with 3 million dollars and the chair of New Testament Studies at Holy Cross endowed with 2 million dollars. We have had in addition the Faith Endowment financial awards to the Valedictorians and Salutatorians of our day schools and of our Communities as well as to the finalists of St. John Chrysostom Oratorical Festival.

4) The fourth development worth citing is the increase of our activities related to our Ecumenical Patriarchate of Constantinople, an increase due mostly to the commendable work of our Archdiocesan Archons of St. Andrew Order of the Ecumenical Patriarchate. These include: our professional assistance in the legal issues of our Patriarchate even to the point of substantial participation in the European Court in Strasbourg France last November. It is important to know that a week ago on July 8, 2008 the European Court vindicated our Patriarchate. Our activities further include the collection of signatures of 80% of US Senators in support of the religious freedom rights of the Patriarchate, and the significant increase of our financial assistance to the Patriarchate to mention just a few.

5) The fifth noticeable item in this review, is the growth of philanthropic activities in the past two years. Such growth is related to the commendable work of our Ladies Philoptochos Society. It is also related to extraordinary philanthropic activities like our assistance to the areas of Greece plagued last summer by devastating fires. The amount collected reached four million dollars, and the provided assistance followed a careful and systematic procedure responding to real needs detected by autopsy.

6) Allow me to also mention at this juncture three significant events outside of the United States to which our Church has had the great honor of participation. The first was the occasion of the historic visit by Pope Benedict XVI to our Ecumenical Patriarchate on November 2006, where as Archdiocese we were invited and where we offered a decisive organizational assistance in executing a highest level and very demanding protocol.

The second was our presence at the equally historic visit by our Ecumenical Patriarch Bartholomew to Rome, two weeks ago, on the occasion of the Apostle Peter's thronic feast of the Roman Church. We were there, a group of members of the Faith Endowment escorting our Patriarch and receiving with him an

(Continued on page 8)

Keynote Address of His Eminence Archbishop Demetrios of America for the Opening of the 39th Biennial Clergy-Laity Congress - Greek Orthodox Archdiocese of America July 14, 2008

exceedingly honorific and cordial treatment by the Pope and his staff.

Then the third significant event was our visit last May to the Patriarchate of Moscow. Invited by the Patriarch of Moscow Alexei we were, as a group of 12 clergy and lay members of the Archdiocese, his guests for one week in Moscow. He treated us in an impressively cordial way showing his appreciation and high esteem for what we are and for what we do in the United States and in the service of the Ecumenical Patriarchate, promoting cooperation and unity among Orthodox.

7) I would like also to make a reference to a very touching event of last year, namely to our strong support for the Archbishop of Athens and All Greece Christodoulos of blessed memory in the course of his heroic fight against cancer. Especially during the time from August to October 2007 of his staying in Miami Florida, while he was waiting for the proper liver transplant our members of the Church there, offered to the Archbishop and his escorts an astonishing assistance in kindness and effectiveness on a continuous twenty four hour basis.

8) I feel compelled to mention one more item of the last two years because it relates to our children and shows what wonderful voices can be in calling people to God's Home even outside of the United States. I am referring to the Children's Metropolitan Choir of our Archdiocese, comprised of 60 to 70 children of our Schools in the New York area. This choir, which has only been in existence for 5 years demonstrated such artistic maturity in so short a time that it was invited last summer to Cyprus by the First Lady of Cyprus to give a public concert in the Presidential Palace for the benefit of an Institution for the children of working mothers called "Mana". The concert was an enormous success.

Two weeks ago, on July 3, the same Choir of children, thanks to the generosity of two of our blessed people who covered all the travel expenses, presented in Athens, Greece another extremely successful public concert for the benefit of the Foundation "Elpis" (Hope), a foundation for children suffering from various forms of cancer, and two days later it offered another public concert at the convention of AHEPA in Athens. We thank God for all the Children of our Church, who in many ways offer a convincing witness of our Faith.

For all these and many other signs of vitality and growth within our Holy Archdiocese which the limited time does not allow me to include at this moment, we profoundly thank God, our unfailing strength and guiding light.

Now let us proceed to a series of comments and thoughts on the theme of our Congress, "Gather my people to my home."

3. The theme of our Congress in the context of the contemporary religious landscape

1) The theme of the present 39th Biennial Clergy-Laity Congress of our Holy Archdiocese of America

(Continued on page 9)



Keynote Address of His Eminence Archbishop Demetrios of America for the Opening of the 39th Biennial Clergy-Laity Congress - Greek Orthodox Archdiocese of America July 14, 2008

provides us with more than a slogan for our gathering. It constitutes a summons, a divinely-spoken directive that we are called to follow in view of where we come from, what we are and where we are destined by God to go.

For years we have been organizing our communities, providing educational, worshipping, and philanthropic opportunities for our members, building beautiful Churches, Community Centers and Schools for our own use.

This has been a natural course to follow as we tried to assert ourselves and to establish ourselves firmly as a significant entity and agent within the American society.

The Greek Orthodox Community in its first years of existence, in its first generation, was a community with a hundred percent participation of all of its members in the various activities of the church. From the youngest child in a Parish to its oldest member, people were always present as whole families in liturgical, educational and philanthropic events of the Church. The Church in the specific form of the parish, was the natural center where the community would gather, especially during the very difficult years of adaptation and survival in the new country where the heroic first immigrants, the true pioneers found themselves.

2) With the passing of the years and the appearance of the second generation, the third, the fourth and now even the fifth generation, things gradually started to change. A new reality began to emerge, having the following characteristics:

a) First, in spite of the continuous, but in recent years more limited, phenomenon of immigration, our Church is by no means any longer a Church of immigrants, or an ecclesiastical entity of the diaspora, but a Church which is naturally, firmly and proudly rooted in the American soil. This means that the Church in our days is no longer preoccupied with the issue of the socio-economic survival of its immigrant members in a new country. Clearly new conditions have been created. A recent statistic shows that today approximately 45% of the members of our Community have at least one College degree, and also 45% have an annual income of or above \$100,000.00, and that in both cases we are the number 2 among the major religious communities in the United States including the Roman Catholics, the Protestants and the Jews. Having reached a level beyond that of socio-economic survival or even success, enjoying a freedom from pressing socio-economic concerns the Church now, is in a position to completely and intensely focus in promoting the Orthodox Faith and in cultivating the universal human values of Hellenism, operative today in all civilized societies and countries.

b) Secondly, there exists no longer a full homogeneity in our Communities, the way it existed among the first immigrant communities. Today there is a certain difference between first generation immigrants and fifth generation Greek-Americans. Also, the constantly increasing number of interfaith marriages has caused a change in the composition of the membership of the Church. A typical, well organized Parish of our Metropolises, presents an internal differentiation because of the difference in terms of levels of generations from first to fifth and of ethnic and even religious origin of several of its members.

(Continued on page 10)



Keynote Address of His Eminence Archbishop Demetrios of America for the Opening of the 39th Biennial Clergy-Laity Congress - Greek Orthodox Archdiocese of America July 14, 2008

c) Thirdly, in the present new reality of the Church, there is a serious problem with the youth. A certain number of High School adolescents, College and University students, and young adults, which means the people from 16 to 35 years of age, are somehow disconnecting themselves from the Church and her life. This is a phenomenon occurring in all major religious Communities in the USA, but its general character does not diminish the fact that it constitutes a sad phenomenon, a major problem, and a grave concern for us.

d) Fourthly, there is a new reality in the religious landscape of contemporary America. This is the existence of the 60 million people characterized as “unchurched”. These people are not atheists at all. They are individuals who for various reasons are not connected with any Church or organized religious body. Many were connected but at some point left their religious community. Others were never related to any religious body at all.

The above observations help us understand the importance of the theme of the present Congress: “Gather my people to my home”. We are no longer a Church community looking for survival. Such an understanding of ourselves belongs to the past. We cannot be a self-centered, self-enclosed Greek Orthodox ecclesiastical body, limited to itself and directing its energy exclusively within itself. We cannot be a Ghetto Church. God calls us to gather His people. In order to gather God’s people we have to go out, to look for them, to search places and find them and lead them to God’s home. The theme of the Congress calls us in no uncertain terms to reach out, to move out and start gathering the souls who look for a spiritual home, for a living community and ultimately for a communion with God. How can we respond to such a sacred call?

Our response starts with a question: Who are the specific people to whom God sends us to gather them and to share with them the treasures of a life giving faith?

4. Who are God’s people whom we must gather to His Home?

1) First, they are our Orthodox brothers and sisters, members of our families, who were baptized, and perhaps even married in the Church, but are no longer strongly connected with her. We see them on Palm Sunday, on Good Friday and in the night of the Resurrection Service. There are thousands even tens of thousands of them. Where are these people during the rest of the year? Obviously they are not connected or their connection is simply loose. We have to go out and invite and gather them and not wait for them to come once or twice a year or on the sad occasion of a funeral in their family.

Looking for them should be a priority in each Parish, aiming at systematically and tirelessly reaching out to our disconnected or very loosely connected Orthodox brothers and sisters who demographically belong to the area of the parish.

2) There is a second category of people of God whom we must invite and gather to His home: they are the members of the interfaith marriages who after their marriage have not been in touch with the Church or who did not even have an Orthodox wedding service and, therefore, are completely unknown to us.

(Continued on page 11)

Keynote Address of His Eminence Archbishop Demetrios of America for the Opening of the 39th Biennial Clergy-Laity Congress - Greek Orthodox Archdiocese of America July 14, 2008

Reaching out to them, finding them, requires greater effort. Such a task is not easy due to many factors, one of them being the high mobility of the population. The Parishes, however, are a good basis of information having at their disposal data by which we could eventually locate and find the interfaith families which are not in touch with the Church. We must find them, with the help of God and bring them to God's home.

3) The third category of people whom God asks us to gather to His Home, are our young people, our adolescents and young adults, who, in one way or another, have left the Church. One might argue that this should not have happened, that we could have prevented such a sad disconnection. But it happened, it is a general phenomenon with every religion in America and now we have to address the issue of gathering the disconnected young people to God's home, instead of passively complaining about the phenomenon.

Gathering them presupposes offering to them opportunities of learning the truth of the Gospel in a substantive and satisfactory way, relevant to the contemporary intellectual and social reality but also to the universal and eternal quest for God and to the ultimate meaning of life.

4) The fourth category are the "unchurched", the spiritually homeless. As we pointed out earlier, according to statistics there are today in the United States approximately 60 million unchurched. This is a category which is not located in a specific area or in a precise social group. They are dispersed everywhere: in the colleges and universities, in the working places, in the neighborhoods, in the airplanes and the cars, in Washington and New York, in Chicago and San Francisco, in Boston and Pittsburgh, in Atlanta and New Jersey, in Denver and Detroit, and everywhere. Reaching them is a very sensitive task because our Orthodox Church always avoided engaging in a proselytizing religious propaganda. We are not for proselytizing but for sharing what God gave us. Gathering the "unchurched" by sharing truth and love with them and gathering them to God's home is a demanding task. But we must undertake it. This is a call by God, Who as St. Paul said to Timothy, desires all people to be saved and to come to the knowledge of the truth (1 Timothy 2:4).

5. The theme of our Congress as applied in the life of our Church.

Let me now, in the last part of my presentation, offer some suggestions aiming at applying the theme "Gather my people to my Home" to the life of the Church.

1) Any effort for a serious application of our theme must begin with a changing of mentality and attitude. We must change from an exclusive and all absorbing focusing on our parish to an awareness of the existence of people outside of our Parishes, Metropolises and Archdiocese. People who have the right to know what we know as the truth of God, to taste the joy of participating in our ecclesial community, and to experience the blessings we experience to be with God as we are by being Greek Orthodox Christians. The area of our focused action should gradually be enlarged by including those who are outside, by being concerned with those who are waiting for the brother or the sister who will bring them home. Offering the shelter of God to the homeless souls should be part of the care and action of our parishes, should be indispensable part of our mentality, attitude and vision, and also should definitely be a central item of the basic education cultivated by the Church.

(Continued on page 12)

Keynote Address of His Eminence Archbishop Demetrios of America for the Opening of the 39th Biennial Clergy-Laity Congress - Greek Orthodox Archdiocese of America July 14, 2008

2) Each parish must appoint a committee which will have the duty of creating a list of the Greek Orthodox People who are residents of its parochial territory and are not connected with the Church. As soon as the names start being collected, the committee under the guidance of the Priest, will organize the ways of contact by using personal visits, phone calls, e-mail, church events, and distribution of the appropriate printed or electronic material. The Parish could take advantage of its annual festival as an excellent opportunity to reconnect the people with the Church.

3) Another permanent committee should be instituted at each Parish dealing exclusively with the non-connected interfaith marriage families. The committee, using the pertinent data existing in the parish will find those families and bring them to God's home, the Church. Some of our Parishes have a special program of introduction to Orthodoxy and to the universal human and cultural values of Hellenism, which show that our Church is not a limited and exclusive ethnic entity but a very inclusive and truly universal Home of God.

4) As Church, we have to review and reorganize our work in order to gather home our youth. Gathering the youth presupposes offering them a real role in the life of the community and further opportunities for meaningful activities. For young people at a certain age, athletic and artistic activities have been proven to be successful means of connecting them to community. Athletic Tournaments, Folk Dance Festivals, Local Metropolitan Olympics have been truly successful youth activities.

In the recent years we have seen the beginning of a successful reaching out to gather to God's home our university students by means of the OCF, the Orthodox Christian Fellowship. Today, by the grace of God, we have 270 OCF groups in an equal number of Colleges and Universities, a number steadily increasing. This is a work worth intensifying.

In reaching out for the youth and keeping them gathered to the home of God also the summer camps offer a terrific opportunity. In our Metropolises, summer camps are now a basic and rapidly expanding activity involving hundreds of young people as leaders, advisors and campers. This might become an even more important and effective activity as it expands beyond the period of summer. In the case of the Ionian Village camp in Greece we are currently exploring the possibility of expanding the programs to include not only children and adolescents but also young professional and university students on a year round basis.

5) The application of the theme "gather my people home" to the category of the "unchurched" constitutes a case that requires special care and action.

We can invite the unchurched, whom in one way or another we encounter, to our Church. But then we must be ready to welcome them, to be cordial and understanding, willing to share information and answer questions but not in a propagandistic way. The Orthodox Church is appreciated by other Christian Churches as a Church with a very kind human face and attitude and an aversion for religious propaganda

(Continued on page 13)

Keynote Address of His Eminence Archbishop Demetrios of America for the Opening of the 39th Biennial Clergy-Laity Congress - Greek Orthodox Archdiocese of America July 14, 2008

which is very different from lovingly sharing the truth of the Gospel. We reach out to the unchurched by starting today praying for them, unknown to us, known to God as His children.

An interdepartmental committee will be formed in conjunction with the Archdiocesan Council for a serious study of the phenomenon of the unchurched and the ways to deal effectively with them. The literature on the issue is increasing. Books like “Surprising Insights from the Unchurched and Proven Ways to Reach them”, or “The Unchurched Next Door”, (T.S. Rainer) are indicative of the interest about the “unchurched” and the necessity of facing it methodically and persistently.

6) The effort of gathering the people of God to His home presupposes the availability of the proper and adequate resources, in the forms of books, DVDs, CDs and printed material. Our departments of Religious Education, Greek Education, Outreach and Evangelism and Communications, which have been producing relevant material, are directed to intensify and enhance such a production and provide our Metropolises and our Parishes with necessary tools.

6. Epilogue

Certainly the task of applying the theme of our Congress to the life of our Church is not easy. And it becomes even more difficult by the spreading of secularism within contemporary societies. In recent studies, however, produced by political and social analysts and historians, it has been demonstrated that during the last four or five years two mighty factors unexpectedly emerged internationally: religion and ethnicity. Paradoxically, secularism is today confronted by the formidable and dominant presence of religion and ethnicity on a global scale. This phenomenon constitutes an important facilitation of our task to gather the people to the home of God, since we have the great gift of representing our Orthodox Christianity as the perfect religion and our Hellenic tradition as the amazing expression of an ethnicity which transcends its ethnic boundaries and becomes universal.

But beyond that we have a very inspiring and highly motivating directive in one of the parables of our Lord Jesus Christ, which is an illustration of the substance of the theme of our Congress “Gather my people to my home”. This is the parable of the Great Banquet, from the Gospel according to St. Luke.

A certain man, said the Lord in this parable, gave a great banquet and invited many. The invited people, however citing various reasons excused themselves.

“Then the householder said to his servant: Go out quickly to the streets and lanes of the city and bring in the poor and maimed and blind and lame. And the servant said, ‘Sir, what you commanded has been done, and still there is room’. And the master said to the servant, ‘Go out to the highways and hedges, and compel people to come in, that my house may be filled.’” (Luke 14:21-23).

The list of the invited people is striking, almost unbelievable: poor, maimed, blind, lame, gathered from the streets and lanes of the city and even from the highways and hedges! And they are not simply brought in but even compelled to come in. No discrimination, no differentiation, no exclusion but the unknown, the

(Continued on page 14)

Keynote Address of His Eminence Archbishop Demetrios of America for the Opening of the 39th Biennial Clergy-Laity Congress - Greek Orthodox Archdiocese of America July 14, 2008

despised, the strangers all invited! A human field wide open with no limits.

The important item here is not only the amazing list but the desire of the householder to have his house filled with all the people. The householder of the parable is unmistakably representing God. God wants His home to be filled with the people because all people on earth are His people. And we are part of His desire and plan. Which simply means that we have to go literally out to the streets and lanes of the cities and to the highways and hedges and gather the people to the House of God so that His House be filled.

There is one more statement that comes from the mouth of the Lord and is relevant to the theme of our Congress. In the Gospel of John, Christ declared: "I have other sheep, that are not of this fold; and I must bring them also and they will hear my voice; and there shall be one flock one shepherd." (John 10:16).

Jesus Christ speaks about other sheep that are not of this fold, but He has to bring them also. And they will hear His voice. Who are these other sheep that are not of this fold? And how are they going to hear Christ's voice?

Every time that we are in our churches, in our beautiful parishes, let us think of those other sheep, those other people who are outside, known and unknown, the ones described in the parable of the Great Banquet. Let us think of all others, the truly significant others, who wait to hear the voice of Christ. The voice of Christ invites them to gather in His home, to become His flock. But how can they hear the voice of Christ? We are the voice of Christ! My beloved people let such voice be heard outside of our Churches, calling the people of God to His home. Let us be the voice of Christ. Everywhere for everyone. At any time, at any place of the wide world of God.



Feasts/Saints of September

September 2

St John IV, Patriarch of Constantinople, known as John the Faster (595)

He was born and raised in Constantinople. When he came of age he worked as a goldsmith and an engraver at the mint; but, renouncing worldly things, he was ordained a deacon and given charge of the distribution of alms in Constantinople. He gave freely to all with no consideration of their worthiness. The Synaxarion says 'the more he distributed the more God filled his purse, so that it seemed inexhaustible.'

Upon the death of Patriarch Eutyches in 582, John became Patriarch and reigned for thirteen years, reposing in peace in 595. (It was during his reign that the term "Ecumenical Patriarch" began to be used to refer to the Patriarch of Constantinople.) St John was known for his great asceticism and fasting, and as a powerful intercessor and wonderworker. So generous was he to the poor that he used up all his funds in almsgiving and had to ask the Emperor for a loan, which he used to give more alms. After his repose, his only possessions were found to be an old cassock, a linen shirt and a wooden spoon.

September 9

† Holy Ancestors of God Joachim and Anna

St Joachim was of the tribe of Judah and a descendant of King David. St Anna was of the tribe of Levi, the daughter of a priest named Matthan. Matthan's three daughters were Mary, Zoia and Anna. Mary became the mother of Salome the Myrrhbearer; Zoia bore Elizabeth, mother of St John the Baptist; and Anna married Joachim in Nazareth. Joachim and Anna, to their great sorrow, were barren for fifty years. They lived prayerfully and kept only a third of their income for themselves, giving a third to the poor and a third to the Temple. Once when they had come to Jerusalem to offer sacrifice at the Temple, Joachim was publicly scorned by the High Priest Issachar for his childlessness. Joachim and Anna, greatly grieved, prayed fervently that God would grant them the miracle that he had wrought for Abraham and Sarah, and give them a child in their old age. Once, as each was praying separately in a secluded place, angels appeared to each of them and revealed to them that they would be given a blessed daughter, 'bywhom all nations will be blessed, and through whom will come the salvation of the world.' They both rushed home to tell one another the joyous news, and embraced when they met. (This is the moment depicted in their icon.) Anna conceived and gave birth to the Most Holy Theotokos. Both reposed in peace, not long after they had sent her to live in the Temple.

September 26

† Repose of the Holy Apostle and Evangelist St John the Theologian

The holy Apostle was, by the world's reckoning, the nephew of our Savior, since his mother Salome was the daughter of St Joseph the Betrothed. Called 'the beloved disciple, St John was the only one of Christ's disciples to follow Him to the Cross. He was entrusted by the Savior with the care of the most holy Theotokos, and became like another son to her, providing for her care until the day of her repose. He preached the Gospel of Christ throughout Asia Minor, especially in Ephesus. During the persecutions of the Emperor Domitian, he was taken in bonds to Rome, where he was subjected to various tortures; but when he emerged from these miraculously unharmed, he was exiled to the island of Patmos, where he wrote the book of Revelation. After the death of Domitian, he returned to Ephesus and there wrote his Gospel and Epistles. He reposed in peace at a great old age. When his disciples later opened his grave, they found that his body was not there. He is called the Theologian because of the sublimity of theological expression in his New Testament writings.

Philoptochos News

A beautiful definition of love, which is applicable to our Philoptochos Society, "love is the doorway through which the human soul passes from selfishness to service and from solitude to kinship with all mankind."

I am delighted to welcome you back from your summer excursions and activities! Fall is in the air! Here's looking forward to cooler days, earlier sunsets and all the fall activities. The schoolrooms are filled with children, teachers are hard at work and your Philoptochos is getting ready for some awesome fall activities.

On July 13th - 18th, Jerry Kallaos and I attended the 39th Clergy Laity Congress in Washington, DC. Archbishop Demetrios recognized Philoptochos for their extraordinary outreach programs within the Greek Orthodox community and the national and international communities. His Eminence noted that in two years \$4 million was given by Philoptochos to charities. Philanthropy in its purest forms involves more than just the financial aspect. It includes the giving of our hearts, our minds and our talents to enrich the lives of all people regardless of race or social status. Philanthropy is selflessness.

One of the Resolution's submitted by the National Philoptochos Board during this Congress was **Autism In the Life of An Orthodox Child.** Autism is a complex, life-long, neurological disorder that inhibits a person's ability to communicate and develop social relationships. Just 10 years ago, the incidence of children born with autism was 1 in 500. Today, 1 out of every 150 children is born with autism and other developmental disorders. Therefore, the chance is great that every parish in America has a family dealing with this type of challenge. Philoptochos goal is to raise awareness of the issues families face in their quest to offer children with autism a spiritual life, open hearts and minds of fellow parishioners.

The Resolution stated: That the Greek Orthodox Ladies Philoptochos Society, establishes the national Philoptochos Autism Assistance Fund as a national commitment to heighten awareness of Autism and to provide assistance and support to person within the Autism Spectrum to be supported by each Philoptochos chapter by a yearly contribution. This resolution was PASSED UNANIMOUSLY.

At this Congress, National Philoptochos President Georgia Skeadas announce the newly revamped website for the National Philoptochos Society which is available at **www.philoptochos.org**. This is designed to increase awareness of the scope of the charitable work of the society. It also serves as a resource for the 28,000 Philoptochos members and the 480 Philoptochos chapters throughout the United States.

Philoptochos General Meeting - October 1st at 7PM. Jim and Linda Wronski will be teaching us new fun ways to play Bingo. We have had many request to bring Jim and Linda back. Don't miss this fun evening.

***SATURDAY, NOVEMBER 15TH - "Fall Back In Fashion"
VINTAGE FASHION SHOW/LUNCHEON - Cultural Hall***

You will experience a unique and special fashion event. Your day will begin with a HOLIDAY BOUTIQUE in our small hall. You will find many wonderful & unusual items to decorate your home with for the holidays! We will have lunch and THEN, "Fall Back in Fashion" for a Vintage Fashion Show with fashions dating back to the 1800's with professional models. Viewing this collection of Vintage clothing is a "MUST SEE EXPERIENCE". Invitations will be coming to you soon. **SAVE THIS DATE - NOVEMBER 15TH.**

*Mary Ohanian,
Philoptochos President*

Parish Programs

2008

ADULT BIBLE STUDY (1)

Tuesday Mornings
11:30AM-1PM
Begins on September 16

RELIGIOUS EDUCATION(SUN. SCHOOL)

Every Sunday, September to June
Begins on September 21

ADULT CLASS ON THE ORTHODOX FAITH

Wednesday Evenings 7-8:30PM
Begins on September 24

GREEK FOLK DANCING MONDAYS

Registration and first day of dance on
Monday, September 15 at 4PM

YOUTH ADULT LEAGUE ORTHODOX CHRISTIAN FELLOWSHIP

Contact George Futris at St.JohnYAL.org

GREEK ORTHODOX YOUTH OF AMERICA (G.O.Y.A)

For all teenagers ages 12 - 17.
1st Sunday & 3rd Friday of the Month
G.O.Y.A BASKETBALL
Registration to be held soon

LITTLE ANGELS YOUTH PROGRAM & H.O.P.E YOUTH PROGRAM

3rd Thursday of the Month, 4PM

JUNIOR ORTHODOX YOUTH (J.O.Y.)

3rd Sunday of the Month, 12:15PM

PROSFORO MINISTRY

Bread for Holy Communion
Please consider making and offering the
prosfora on Sundays.
Contact: Joanne Kalogeropoulos

ACOLYTES

Young men ages 9 & up are invited to
participate in this sacred ministry. Each group
serves once every four weeks. Contact Fr.

PHILOTOCHOS SOCIETY

Meets the first Wednesday of
every month at 7PM.

PRE-MARITAL CLASS

This is a diocese requirement for all persons
wishing to marry in the Church.

CHOIR (ADULT)

Practice is held Thursdays 7-9PM
All are invited to join and offer praise to
God through the gift of singing.
Contact Elsa Libowitz

ST. JOHN'S GOLDEN STARS

For retired parishioners.
Meets informally as announced.

GREEK SCHOOL

Children - Tues. & Thurs. 4 - 7PM
Adults - Thursdays 5:30 - 8:30PM
Contact the office for schedules.

JR. CHOIR

First Sunday - Practice
Second Sunday - Sing in the Choir Loft 9:45AM

September 2008

St. John's Monthly Calendar

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday																																																																																																		
	1 Labor Day *Office Closed	2	3	4	5	6																																																																																																		
7 Sunday before Holy Cross, Orthros & Liturgy, 9AM G.O.Y.A Mtg., 12:15PM	8 Nativity of the Theotokos, Orthros & Liturgy, 9AM	9 First Day of Greek School, 4PM AHEPA Mtg., 7PM	10	11 Adult Greek School, 5:30PM Choir Practice, 7PM	12	13																																																																																																		
14 EXALTATION OF THE HOLY CROSS, Orthros & Liturgy, 9AM Jr. Choir, 9:45AM	15 First Day of Greek Dance & Registration, 4PM	16 Bible Study, 11:30-1PM Greek School, 4PM Parish Council Mtg., 7PM	17	18 Adult Greek School, 5:30PM Choir Practice, 7PM	19 G.O.Y.A Mtg.	20																																																																																																		
21 Sunday after Holy Cross, Orthros & Liturgy, 9AM First Day of Sunday School J.O.Y. Mtg., 12:15PM	22 Greek Dance, 4PM	23 Bible Study, 11:30-1PM Greek School, 4PM	24 Orthodox Faith Class, 7PM	25 Adult Greek School, 5:30PM Choir Practice, 7PM	26	27																																																																																																		
28 1st Sunday of Luke, Orthros & Liturgy, 9AM	29 Greek Dance, 4PM	30 Bible Study, 11:30-1PM Greek School, 4PM Parish Council Mtg., 7PM	<table border="1"> <thead> <tr> <th colspan="7">August</th> </tr> <tr> <th>S</th> <th>M</th> <th>T</th> <th>W</th> <th>T</th> <th>F</th> <th>S</th> </tr> </thead> <tbody> <tr> <td></td> <td>3</td> <td>4</td> <td>5</td> <td>6</td> <td>7</td> <td>8</td> </tr> <tr> <td>10</td> <td>11</td> <td>12</td> <td>13</td> <td>14</td> <td>15</td> <td>16</td> </tr> <tr> <td>17</td> <td>18</td> <td>19</td> <td>20</td> <td>21</td> <td>22</td> <td>23</td> </tr> <tr> <td>24</td> <td>25</td> <td>26</td> <td>27</td> <td>28</td> <td>29</td> <td>30</td> </tr> <tr> <td>31</td> <td></td> <td></td> <td></td> <td></td> <td></td> <td></td> </tr> </tbody> </table> <table border="1"> <thead> <tr> <th colspan="7">October</th> </tr> <tr> <th>S</th> <th>M</th> <th>T</th> <th>W</th> <th>T</th> <th>F</th> <th>S</th> </tr> </thead> <tbody> <tr> <td></td> <td></td> <td></td> <td>1</td> <td>2</td> <td>3</td> <td>4</td> </tr> <tr> <td>5</td> <td>6</td> <td>7</td> <td>8</td> <td>9</td> <td>10</td> <td>11</td> </tr> <tr> <td>12</td> <td>13</td> <td>14</td> <td>15</td> <td>16</td> <td>17</td> <td>18</td> </tr> <tr> <td>19</td> <td>20</td> <td>21</td> <td>22</td> <td>23</td> <td>24</td> <td>25</td> </tr> <tr> <td>26</td> <td>27</td> <td>28</td> <td>29</td> <td>30</td> <td>31</td> <td></td> </tr> </tbody> </table>				August							S	M	T	W	T	F	S		3	4	5	6	7	8	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31							October							S	M	T	W	T	F	S				1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	
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Worship Services

SEPTEMBER 2008



SEPTEMBER

Sunday, September 7, 2008

Sunday before Holy Cross,
Orthros & Divine Liturgy, 9AM

Monday, September 8, 2008

NATIVITY OF THE THEOTOKOS,
9AM

Sunday, September 14, 2008

EXALTATION OF THE HOLY CROSS,
Orthros & Divine Liturgy, 9AM

Sunday, September 21, 2008

Sunday after Holy Cross,
Orthros & Divine Liturgy, 9AM

Sunday, September 28, 2008

1st Sunday of Luke
Orthros & Divine Liturgy, 9AM

Church Registry

SEPTEMBER 2008

BAPTISMS

JULY 19, 2008

Christopher Stephen Larabee & Brayden George

Proud Parents: Matthew & Theodora Larabee

God Parent: Aristides Charles Christopher & Despina Avgeris

AUGUST 2, 2008

Isaiah Franklin

Proud Parents: Devon & Athena Liss

God Parent: Dr. Phillip and Irene Kouros

WEDDINGS

JULY 9, 2008

Anthony Giourgas & Anna Les

Sponsor: Johnny Konstantinos Hatzidakis

JULY 26, 2008

Michael Van Duyn & Venette Koumbis

Sponsor: George Koumbis

MEMORIALS

AUGUST 10, 2008

Anthony Petros - 20 Year

Peter Panagos - 6 Month

SEPTEMBER 8, 2008

George Voulimeneas - 2 Year

+ May their memories be eternal +

PROSFORO SEPTEMBER SCHEDULE

Sunday, September 7 - Mrs. Katherine Glavas

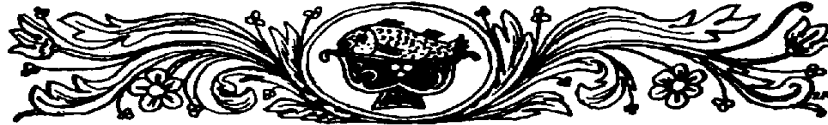
Monday, September 8 - Mrs. Katherine Glavas

Sunday, September 14 - Mrs. Mercina Vatakis

Sunday, September 21 - Mrs. Demetra Klentos

Sunday, September 28 - Mrs. Voula Kitsigiannis

ACOLYTES OF ST. JOHN THE BAPTIST 2008

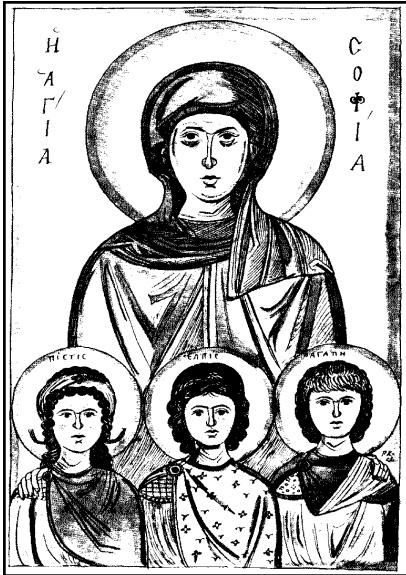


TEAM 1	TEAM 2
Armodios Vestakis Nick Basdakis George Dalis Nicholas Foutris Sotirios Eliopoulos Richard Rosentrater Kosta Dalis	Dimitri Pappas Bradley Jung Kyriakos Alyousef Michael Bangos Kyriakos Psaras Dimitri Hondrogiannis Stephen Stylianides
September 21, 2008 October 19, 2008 November 16, 2008	September 28, 2008 October 26, 2008 November 23, 2008
TEAM 3	TEAM 4
John Hourigan Pano Nikolaou Stefan Malmlund Alexander Malmlund Antonio Georgakopoulos Carl Cantonis Aleko Culp	George Alexopoulos Niko Begakis Argirios Alexopoulos Speros Mantas Dimitri Dimopoulos Paul Stephens
September 7, 2008 October 5, 2008 November 2, 2008	September 14, 2008 October 12, 2008 November 9, 2008

- 1.) The Divine Liturgy begins promptly at 10:00 AM. Please be vested no later than 10:05 AM.
- 2.) Clothing preference is white (or light) shirt and tie with dark shoes. NO SNEAKERS PLEASE.

The Stewardship of of St. Sophia and Her Three Daughters: SS. Faith, Hope, and Agape

September 17



“Your heavenly Lover, Jesus Christ, is eternal health, inexpressible beauty and life eternal. When your bodies are slain by torture, he will clothe you in incorruption and the woods on your bodies will shine in heaven like the stars.”

These words can hardly be considered the sage advice of a mother to her daughters, or are they? These words are exactly what the mother of three daughters said to them prior to their being martyred for Christ.

Living in Rome during the second century was not an easy thing for Christians. They were being tortured for refusing her three daughters, Faith, Hope, and Agape. It is not often that we find a mother who sacrificed herself and her three children in the name of Jesus Christ. We may even think that this story should not be shared with our families and yet, it is a dynamic revelation about a family united in Christ Jesus. The spiritual accomplishments of this family reveal that our Christian Orthodox Faith can exceed every aspect of worldly cares and bring us to the enjoyment of eternal blessings.

Sophia and her three daughters were recognized in the Christian community for their deep devotion and dedication to the worship services. Having joined fellow stewards in the candlelight of the catacombs, the worship experience strengthened Sophia and her lovely daughters during a violent period of Christian persecutions. This was a period when the Roman authorities viewed the Christians as a threat to their society. The Emperor Hadrian ordered his soldiers to gather all the Christians in Rome. Among those arrested were Sophia and her three daughters. No one could have imagined the harm that was to come to the three young girls aged twelve, ten, and nine. As Sophia and the children stood before the magistrate, the mother was challenged to deny Christ or suffer the torturing of her children. Sophia pleaded with the judge to release her children and that she would suffer the decision of the court. The children, as if with one voice, assured their mother that they would remain faithful to the Lord. One by one the girls were tortured before the eyes of their mother. With each sacrifice came greater praise and glory to the Heavenly King. When all three girls lay dead, their mother was dragged to their side where she prayed for the repose of their souls. Released by the Roman authorities, Sophia took her daughters and buried them. She remained by their graveside for three days and nights, and then retired her soul to God to be reunited with her saintly daughters in the Kingdom of Heaven.

Christian martyrdom was a real issue for the early Church. The example of St. Sophia and her three daughters is a genuine act of faith that involved extreme physical and moral sufferings. The gift of faith that St. Sophia instilled in her daughters, Faith, Hope, and Agape commands our respect and remembrance. We may not face such extreme torturing for Christ and His Church, but we must be steadfast in living our faith. We are called to have the same conviction of faith that St. Sophia and her daughters possessed. This conviction should be expressed in good Stewardship by each and every one of us. The gifts that these martyred saints offered were their very lives; the gifts we offer to the Lord will be our Time, Talents, and Treasure!

Stewardship 2008

The following have submitted their 2008 pledge cards.
We thank them and we invite the others to make their gift to their church.

Rev. and Mrs. James S. Diavatis	Mr. & Mrs. George Cantonis	Mr. George Futris	Mr. & Mrs. Tim Holtermann
Mrs. Arlene Agalos	Mr. & Mrs. William Carkagis	Mr. & Mrs. Spiros Gabriel	Mrs. Athena Homayouni
Mr. & Mrs. Michael Akkerman	Mr. & Mrs. John Chakos	Mr. Gavriel Gabriel	Mr. & Mrs. S. Hondrogiannis
Mr. & Mrs. George Alavizos	Mr. & Mrs. Andrew Chapralis	Mr. & Mrs. Leon Gabrielian	Mrs. Ruby Hopkins
Mr. & Mrs. Themis Alexopoulos	Mr. & Mrs. Nicolas Charalambous	Mr. & Mrs. Chris Gallanes	Mr. & Mrs. Joe Hourigan
Ms. Mary Amandos	Mr. & Mrs. Nicholas Chatzipetrou	Mr. Harry Gallanes	Mr. & Mrs. Ken Jones
Mr. George Ambatielos	Mr. & Mrs. George Chatzis	Mr. & Mrs. Nicos Ganis	Mrs. Olga Joseph
Mr. & Mrs. Michael Amerine	Mrs. Freda Chrest	Mr. & Mrs. Jose Garcia	Mr. & Mrs. Bruce Jung
Mr. & Mrs. Nick Anas	Miss Catherine Christ	Mrs. Sophia Garrity	Mr. & Mrs. H. Kalogeropoulos
Mr. & Mrs. Conatantine Anasis	Mr. & Mrs. Nick Christ	Mr. & Mrs. George Gatsinaris	Mr. & Mrs. Savas Kallaos
Mrs. Loula Anderson	Mrs. Vivian Christian	Dr. & Mrs. Vasili Gatsinaris	Dr. & Mrs. Stephen Kallaos
Mrs Connie Andros	Mr. & Mrs. William Christian	Ms. Patricia Gauvain	Mr. John Kandara
Mr. & Mrs. Christos Angelatakis	Mr. & Mrs. Jim Christides	Mrs. Magdalen Genkos	Mr. & Mrs. Bill Kapogianis
Mr. Pete Angelus	Mr. & Mrs. Andrew Chryssogelos	Miss Constance George	Mr. John Kapogianis
Mr. & Mrs. Gus Anton	Mr. Michael Close	Mr. & Mrs. Peter George	Mr. & Mrs. Kostas Kapogianis
Mrs. Maria E. Antonaras	Mr. & Mrs. Nick Cokas	Mrs. Demetra Georgouses	Miss Ann Karagines
Mrs. Alice Antoniou	Mr. & Mrs. Dukas Contos	Mr. Fred Gerth	Mr. & Mrs. Peter Karagines
Mrs. Rania Giannekou-Ariqat	Mr. & Mrs. Richard Cote	Mr. & Mrs. Gus Gialamas	Mrs. Thelma Karagines
Mr. & Mrs. A. Asimakopoulos	Mr. & Mrs. Gary Culp	Mr. & Mrs. K.. Gianakakos	Mr. & Mrs. Ioannis Karambelas
Mrs. Joyce Attard	Mr. & Mrs. Tom Dalis	Ms. Athena Gianakakos	Mr. & Mrs. Hristos Karanastasis
Mr. & Mrs. Peter Attard	Mr. & Mrs. Tom Dallas	Mr. & Mrs. E. Giannetakis	Mr. & Mrs. Angelo Karpouzis
Mr. & Mrs. Peter P. Attard	Mr. & Mrs. Michael Darling	Mr. & Mrs. John Giforos	Mrs. Stella Karvouniaris
Mr. & Mrs. Louie Attard	Mr. Chris Deralas	Mr. Alexandros Gikas	Mr. & Mrs. Evangelos Kazas
Mr. & Mrs. Chris August	Mr. & Mrs. Peter Deralas	Mr. Anthony Giourgas	Mrs. Alberta Keffalas
Mr. & Mrs. Gerald Baglin	Mr. & Mrs. William Deralas	Ms. Giota Glavas	Mr. & Mrs. John Kesoglou
Mr. & Mrs. Nicholas Badounas	Ms. Janet Diamant	Dr. & Dr. Constantine Glezakos	Ms. Cynthia Kezos
Mrs. Kiki Ballas	Mr. & Mrs. Nick Diamant	Mrs. Grammatia Glinkie	Mr. & Mrs. James Kezos
Mr. & Mrs. Anastasios Barouxix	Mr. & Mrs. Argirios Dimopoulos	Miss Bessie Gonos	Mrs. Nickey Kezos
Mr. & Mrs. Dino Basdakis	Mr. John Dimopoulos	Mrs. Mary Goode	Mr. John Kiouisis
Mr. & Mrs. Nick Begakis	Mr. & Mrs. Glenn Dodge	Mr. & Mrs. Arty Grammas	Mr. Nick Kitakis
Mr. & Mrs. Peter Begakis	Mr. & Mrs. Tom Dorlis	Dr. & Mrs. Dimitri Grammas	Mr. & Mrs. Steve Kitsigianis
Mr. & Mrs. Evangelos Benardis	Mr. & Mrs. Spiro Doukos	Mr. & Mrs. George Hadjis	Mrs. Voula Kitsigianis
Mr. Peter Benardis	Mr. & Mrs. Alex Dourbetas	Mr. & Mrs. John Hadjis	Mr. & Mrs. George Kitsinis
Mr. & Mrs. Harry Benetatos	Mr. & Mrs. Nico Dourbetas	Mr. Thomas Hadjis	Mr. & Mrs. Gus Kitsios
Mrs. Venetta Birakos	Nicholas & Lillian Dovalis	Mr. & Mrs. Christ Hadzoglou	Mr. & Mrs. Gus Klentos
Mrs. Maria Bizakis	Mr. & Mrs. Angelos Dritsopoulos	Mr. & Mrs. Larry Halfhill	Mr. & Mrs. Haralambos Klentos
Mr. & Mrs. Paul Bogris	Mrs. Joanne Drulias	Mrs. Shirley Picoulas Hallock	Jean & Heidi Koclanakis
Mr. & Mrs. Theodore Bogris	Mr. & Mrs. Michael Duvall	Mr. & Mrs. Christos Harbilas	Mr. & Mrs. Nick Kokkinos
Mrs. Helen Boltinghouse	Mr. & Mrs. George Eleopoulos	Mr. & Mrs. Tom Harbilas	Mr. & Mrs. John Kolias
Mr. & Mrs. Chris Bonorris	Mr. & Mrs. Xenophon Eliopoulos	Mr. Harris G. Harisis	Mr. & Mrs. George Konstantarakis
Mr. & Mrs. George Borovilos	Mr. & Mrs. Michael Fidelis	Mr. & Mrs. R. Michael Hartman	Mrs. Eugenia Konstantouros
Miss Mary Borovilos	Mr. & Mrs. Scott Fields	Mr. & Mrs. John Hatzidakis	Mr. & Mrs. George A. Kosebas
Mr. & Mrs. Costa Bostinelos	Mr. & Mrs. Flynn	Mrs. Demetra G. Harvalos	Mr. & Mrs. K. Kotsiovos
Mr. & Mrs. Angelo Boussiacos	Mr. James Fortunes	Mr. & Mrs. Alex Hashtroudi	Mr. & Mrs. Dino Koukladas
Mr. & Mrs. Anthony Bozekas	Mr. Athanasios Foskaris	Mr. George Hassapis	Mr. & Mrs. Chris Koukladas
Mr. & Mrs. Aleksander Bozovic	Miss Maria Foskaris	Mr. & Mrs. Thomas Hassapis	Mr. & Mrs. Yanni Kouloumbis
Mr. Mihale Brailas	Mr. George Founaris	Mr. & Mrs. Andrew Hatzis	Mr. George Koumbis
Mr. & Mrs. Michael Buelna	Mrs. Mina Fourtounis	Mr. John Hatzis	Miss Venette Koumbis
Mr. & Mrs. Nikki Burns	Mr. & Mrs. George Frousiakis	Mr. & Mrs. James Hill	Mr. & Mrs. James Kousoulas
Mr. & Mrs. James Callas	Mr. & Mrs. Dino Foutris	Miss Christina Hioureas	Mr. & Mrs. Pete Kousoulas
Mr. Andrew Canellos	Mr. & Mrs. Bill Futris	Miss Eleni Hioureas	Mrs. Anna Koutzoukis
Mr. & Mrs. Carl Cantonis		Mr. & Mrs. Denny Hocking	

Stewardship 2008

The following have submitted their 2008 pledge cards.
We thank them and we invite the others to make their gift to their church.

Mr. & Mrs. John Koutzoukis
Mr. & Mrs. Demetrios Kritikos
Mr. & Mrs. Frank Kyriakos
Mrs. Angelike Lambides
Miss Sophia Lambides
Mrs. Alexandra Lambropoulos
Mr. Basilios Lambropoulos
Mr. & Mrs. George Lambros
Mr. & Mrs. Robert Lanyi
Mr. & Mrs. Matthew Larabee
Mr. & Mrs. Trevor Lattin
Mr. & Mrs. James Learakos
Ms. Anna Les
Mrs. Koula Les
Mr. & Mrs. Richard Lewis
Mr. & Mrs. Dennis Libowitz
Mr. & Mrs. Robert Linn
Mr. & Mrs. Devon Liss
Mrs. Katherine Livieratos
Mr. Earnest Love
Mr. Evangelos Magiatis
Mr. & Mrs. Bjorn Malmund
Mr. & Mrs. Konstantinos Mandas
Mr. & Mrs. Paul Mandas
Mr. & Mrs. Christ Manes
Mr. & Mrs. Kenny Manes
Mr. & Mrs. Rouso Manos
Mr. & Mrs. Aristos Mantas
Mr. & Mrs. Demetrios Mantas
Mr. & Mrs. Loukas Maniatogiannis
Mrs. Nada Margaretis
Mr. & Mrs. Paul Margias
Mr. & Mrs. Peter Margias
Mr. & Mrs. Mark Marincovich
Mr. & Mrs. Dean Marinos
Mr. & Mrs. John Maris
Mr. & Mrs. Milton Maris
Mr. & Mrs. George Massouris
Mr. & Mrs. Michael McFann
Mr. & Mrs. Kirk McMullin
Mr. & Mrs. Wendall Meadows
Mr. & Mrs. George Medenas
Mr. & Mrs. Chris Mellas
Mrs. Marie Miller
Mr. & Mrs. Bill Mitchell
Mrs. Mary Mitchell
Mr. & Mrs. Peter Mitchell
Mr. & Mrs. William Mitchell
Mr. & Mrs. G. Mousmoules
Mrs. Sofia Moysidis
Mr. & Mrs. Brian Mull

Mrs. Mary Naylor
Mr. & Mrs. Harry Nichols
Mr. Pete Nichols
Mr. & Mrs. Nicolas Nicola
Mrs. Maria Nicolaou
Ms. Peggy Nicolaou
Mr. & Mrs. Paul Nikolau
Ms. Zia Nisani
Miss Barbara Nonis
Mr. Jason Nonis
Mr. & Mrs. John Ohanian
Mr. & Mrs. Pete Pafilas
Mrs. Eugenia Pagalides
Mrs. Belia Palas
Mr. & Mrs. Costa Panagiotou
Mr. & Mrs. Pete Pandeles
Mr. & Mrs. Mike Panos
Mr. & Mrs. Anthony Papadon
Mr. & Mrs. James Papastathis
Mr. & Mrs. George W. Pappas
Mrs. Georgia Pappas
Mr. & Mrs. James Pappas
Mr. & Mrs. Kostas Pappas
Mr. & Mrs. Pano Pappas
Mr. Timothy Pappas
Mr. & Mrs. D. Paraskevopoulos
Mrs. Mary Parris
Mr. Anthony Pashalides
Mrs. Argie Pastis
Mr. & Mrs. Vasili Paxos
Ms. Connie Perakis
Mr. & Mrs. Alex Persakis
Mr. & Mrs. Bill Petropoulos
Mr. & Mrs. John Petropoulos
Ms. Ria Petropoulos
Mr. James Petros
Mr. & Mrs. Lee Petros
Mr. & Mrs. George Petsas
Mr. & Mrs. Philip Phillips
Mrs. Shirley Picoulas Hallock
Dr. & Mrs. Denis Pieratos
Mr. & Mrs. James Pierce
Dr. & Mrs. James Pilafas
Mr. & Mrs. Stavro Pilafas
Mr. & Mrs. Konstantine Poulidis
Mr. & Mrs. Kostas Pouloupoulos
Mr. & Mrs. Tim Preston
Mr. & Mrs. Vlash Pullos
Mr. & Mrs. Spyridon Rados
Mr. & Mrs. Georgios Rigas
Ms. Mary N. Riley
Miss Sophia Rinos

Mr. & Mrs. Cristo Ristas
Mr. & Mrs. Gregory Roumpos
Mr. & Mrs. Julian Rusinek
Mr. & Mrs. John Russell
Mr. & Mrs. Theofilos Russos
Mr. Paul Sarandos
Mr. & Mrs. Chris Sarantos
Mr. & Mrs. Peter Sargologos
Mr. & Mrs. Timothy Sarres
Mr. & Mrs. Randal Schoeman
Mr. & Mrs. Jim Sdrales
Mr. & Mrs. Chris Sigas
Mr. & Mrs. Nickolas Siokos
Mr. & Mrs. Andrew Siouris
Ms. Karen Sirus
Mr. Alexander Soles
Mr. & Mrs. Dean Soles
Mr. & Mrs. Petros Sourias
Mrs. Bess Stavrakes
Mrs. Georgia Stavrakes
Mr. & Mrs. James Stavropoulos
Mr. Stephanos Stavropoulos
Mr. & Mrs. George Stephens
Mr. & Mrs. Brian Stratouly
Miss Athena Stump
Mr. & Mrs. John Sutch
Mr. John Stylianides
Mr. & Mrs. Andreas Syrengelas
Mr. & Mrs. D. Syrengelas
Mr. & Mrs. K. Syrengelas
Miss Maria Tambouris
Mr. & Mrs. Panagiotis Tasigeorgos
Mr. & Mrs. Angelo Tavlarides
Mr. & Mrs. George Tavoularis
Miss Kathy Tavoularis
Mr. & Mrs. George Thalassas
Ms. Catherine Thanos
Mr. & Mrs. William Thomas
Mr. & Mrs. Spiro Tragos
Mr. & Mrs. Tom Tragos
Ms. Maria Treantafelles
Miss Michele Tsachpinis
Dr. & Mrs. Bill Tsagris
Mr. & Mrs. Christopher Turner
Mr. & Mrs. Perry Valaskantjis
Mr. Michael Van Duyn
Mrs. Foula Vanikiotis
Mr. & Mrs. Antonios Vatakis
Miss Lisa Vatakis
Mrs. Helen Vest
Mr. & Mrs. E.J. Vlachos
Mrs. Sophia Voulimeneas

Mr. & Mrs. Chris Vovos
Mr. & Mrs. Mike Vourakis
Mr. & Mrs. Gilbert Walker
Mr. & Mrs. Randall Wemmer
Mr. & Mrs. James Wilson
Mr. & Mrs. Arthur Winders
Mr. & Mrs. Peter Xanthos
Mr. Ioannis Xilikakis
Miss Elli Yorgiadis
Mr. Marcus T. Zambounis
Mr. & Mrs. George Zonos
Ms. Josephine Zorzy
Mr. & Mrs. A. Zounatiotis

**As of August 18,
2008**
Total Pledges: 383
Goal: 600
To Go: 217
Total Pledged:
\$264,652.00
Budgeted Goal:
\$330,000.00
Amount left to reach
Goal:
\$65,348.00

NOTE: There are pledging members that prefer to not have their names listed, but are still members in good standing. If you prefer to not have your name listed, please contact the church office. Thank You.

Youth Corner

We Invite ALL Members of Our Parish to Participate

It is with great excitement and anticipation that I present the youth programs for the New Ecclesiastical Year. All the Youth Ministries have once again been designed to incorporate the four circles necessary for a complete and well-rounded program. These circles are WORSHIP, FELLOWSHIP, SERVICE, AND WITNESS.



Proposed Activities for the G.O.Y.A. Ministries for the Ecclesiastical Year 2008-2009

The G.O.Y.A. Ministry will meet on the first Sunday as well as the third Friday of the month **unless otherwise noted.**

SEPTEMBER 2008

SUNDAY, SEPTEMBER 14 - First G.O.Y.A Meeting. Agenda will include election of Officers as well as presentation of calendar of activities for 2008-2009.

FRIDAY, SEPTEMBER 19 - Swim party at the home of Angelina Psaras.

OCTOBER 2008

SUNDAY, OCTOBER 5 - General business meeting. At the conclusion of meeting, Fr.Nicholas will give a presentation entitled, "Signs and Symptoms of Teenage Suicide."

FRIDAY, OCTOBER 24 - Annual visit to Knott's Berry Farm Haunted House.

NOVEMBER 2008

SUNDAY, NOVEMBER 2 - General Business Meeting.

FRIDAY, NOVEMBER 21 - Community Service Project - Setting up beds and serving food at Fullerton Armory.

DECEMBER 2008

SATURDAY, DECEMBER 6 - Bible Bowl- Location T.B.A.

SUNDAY, DECEMBER 7 - General business meeting.

FRIDAY, DECEMBER 12 - Community Service Project - G.O.Y.A. members will take toys to patients at St. Joseph's Children's Hospital.

SATURDAY, DECEMBER 20 - Annual G.O.Y.A. Christmas Party at church hall.

JANUARY 2009

SUNDAY, JANUARY 4 - General business meeting.

SATURDAY, JANUARY 23 - Community Service Project-Graffiti cleanup in Anaheim.

FEBRUARY 2009

SUNDAY, FEBRUARY 7 - (Tentative) Pan Orthodox Rally- Presentation by Fr. Joseph Trenitam entitled, "Choosing a Spouse: Dating from an Orthodox Christian Perspective."

FRIDAY, FEBRUARY 20 - Lesson on Christian Charity (Lesson #4 pgs 41-58 in GOYA Curriculum Binder)

MARCH 2009

SUNDAY, MARCH 1 - General business meeting.

FRIDAY, MARCH 20 - G.O.Y.A members to attend Salutation Services.

APRIL 2009

SUNDAY, APRIL 6 - General Business meeting. Agenda to include discussion of annual Palm Sunday Luncheon

SATURDAY, APRIL 11 - Make crosses for Palm Sunday.

SUNDAY, APRIL 12 - (Palm Sunday) Serve Lunch/Help clean up.

MAY 2009

SUNDAY, MAY 3 - General Business meeting.

FRIDAY, MAY 15 - Combined Parent/Youth bowling with JOY Ministry.

Proposed Activities for the J.O.Y. Ministries for the Ecclesiastical Year 2008-2009

The JOY Ministry will meet on the third Sunday of every month following the Divine Liturgy.

SEPTEMBER 2008

SEPTEMBER 23, 2008 - The children will play a religious board game

OCTOBER 2008

OCTOBER 19, 2008 - The children will make a Bible folder

NOVEMBER 2008

NOVEMBER 16, 2008 - Field trip to St. Nektarios Church and Shrine

DECEMBER 2008

DECEMBER 21, 2008 - Presentation by Fr. Nicholas entitled "Giving, not receiving an Orthodox Christian prospective of Christmas."

JANUARY 2009

JANUARY 18, 2009 - Field Trip to "COLOR ME MINE" (Ceramic Painting).

FEBRUARY 2009

FEBRUARY 15, 2009 - Ice Skating at Disney Ice.

MARCH 2009

MARCH 15, 2009 - The children will play a board game.

APRIL 2009

APRIL 26, 2009 - (Date changed due to Holy Week/Pascha) Presentation by Fr. Nicholas entitled "The meaning of the Cross". The Children will subsequently make crosses.

MAY 2009

MAY 15, 2009 - Combined bowling with members of G.O.Y.A and their parents.

Proposed Activities for the Little Angles/HOPE Ministries for the Ecclesiastical Year 2008-2009

The Little Angeles/HOPE ministry will meet every first Thursday of the Month at 4:00 P.M., beginning Thursday, October 2.

OCTOBER 2, 2008

THEME - Honesty

ACTIVITY - Presentation of the Life of St. Luke. The children will subsequently color a picture of St. Luke.

NOVEMBER 6, 2008

THEME - Significance and meaning of Icons.

ACTIVITY - The children will be taken on a tour of the church and shown the various Icons.

DECEMBER 4, 2008

THEME - Helping the less fortunate.

ACTIVITY - The life and works of St. Nicholas will be presented. Subsequently, the children will color pictures of St. Nicholas.

JANUARY 8, 2009

(date is modified due to New Years' Holiday)

THEME - How we are renewed.

ACTIVITY - Each child will verbalize two expressions of kindness.

FEBRUARY 5, 2009

THEME - Love.

ACTIVITY - The children will color pictures of hearts.

MARCH 5, 2009

THEME - Freedom from death.

ACTIVITY - Fr. Nicholas will present the meaning of the Annunciation. The children will subsequently color pictures of the Annunciation.

APRIL 2, 2009

THEME - The Resurrection of our Lord.

ACTIVITY - Easter Egg Hunt/ Races.

MAY 7, 2009

THEME - The finding of the Holy Cross by St. Helen.

ACTIVITY - The Children will make crosses.



MESSAGE FROM SUNDAY SCHOOL

Dear Parents,

“Rejoice!” A new year is here. I know this will be another exciting year! The teachers too are excited as they respond to the call of Christ to teach and share His way of life with your children.

With joy our teachers will help your children in their quest for Bible truth. We look forward with joy and excitement, not only the first day of Sunday school, but throughout the coming year!

“Always be full of joy in the Lord.”

“I say it again, rejoice.”

-Ann Lewis

THANK YOU GOD FOR GIVING ST. JOHN’S SUCH WONDERFUL TEACHERS!

Good teaching doesn’t just “happen.” It is the result of careful planning. Lesson planning involves many considerations. Class time is precious and limited. In one year, we are expected to teach elements of doctrine, scripture, history, tradition and liturgics! Yet in one year our students will spend less time studying about our Lord and His Church than the equivalent of one full week in public school. With good planning however, the task is not overwhelming. Rather, it is exciting and challenging, for we are in partnership with the Lord.

Well done, thou good and faithful servant (Matthew 25:21).

*****If anyone is interested in attending or teaching the Sunday School, please contact Ann Lewis. We welcome ALL volunteers.***

RELIGIOUS EDUCATION CALENDAR

2008- 2009 Class Schedule

September 21 Prayer of Commencement-First Day of Classes
September 28 Regular Program
October 5 **Ice Cream Social**
October 12 Regular Program
October 19 Regular Program
October 26 Regular Program
November 2 Regular Program
November 9 Regular Program
November 16 Regular Program
November 23 Regular Program
November 30 **Thanksgiving Recess (No Classes)**
December 7 Regular Program
December 14 Regular Program
December 21 **Christmas Pageant, Holy Communion & Breakfast**
December 28 **Christmas Recess (No Classes)**
January 4 **Christmas Recess (No Classes)**
January 11 Regular Program
January 18 Regular Program
January 25 Regular Program
February 1 Regular Program
February 8 Regular Program
February 15 **Folk Dance Festival (No Classes)**
February 22 Regular Program
March 1 Regular Program
March 8 **Sunday of Orthodoxy**
March 15 Regular Program
March 22 Regular Program
March 29 Regular Program
April 5 Regular Program
April 11 **Corporate Holy Communion, Saturday of Lazarus**
April 12 **Palm Sunday & Tsoureki Delivery**
April 19 **Easter Sunday (No Classes)**
April 26 Regular Program
May 3 Regular Program
May 10 Regular Program
May 17 **St. John's Festival (No Classes)**
May 24 Regular Program
May 31 **Memorial Day (No Classes)**
June 7 Last Day of Classes, Awards Presentation & Picnic

2008/2009 SUNDAY SCHOOL REGISTRATION

FATHER'S NAME _____ BUSINESS PHONE _____

MOTHER'S NAME _____ RESIDENCE PHONE _____

ADDRESS _____ CITY _____ ZIP _____

EMERGENCY NAME _____ EMERGENCY PHONE _____

FIRST CHILD:

Name _____

Age _____ Birth Date _____ Name _____ Day _____

Baptized (Greek Orth.) Yes _____ No _____

Public School
Grade _____

Allergies _____
Physical
Disability _____

SECOND CHILD:

Name _____

Age _____ Birth Date _____ Name _____ Day _____

Baptized (Greek Orth.) Yes _____ No _____

Public School
Grade _____

Allergies _____
Physical
Disability _____

THIRD CHILD:

Name _____

Age _____ Birth Date _____ Name _____ Day _____

Baptized (Greek Orth.) Yes _____ No _____

Public School
Grade _____

Allergies _____
Physical
Disability _____

FOURTH CHILD:

Name _____

Age _____ Birth Date _____ Name _____ Day _____

Baptized (Greek Orth.) Yes _____ No _____

Public School
Grade _____

Allergies _____
Physical
Disability _____

CONSENT TO TREATMENT OF A MINOR CHILD

We the undersigned, parents of _____,
_____, and _____, do hereby consent to any emergency x-ray examination, anesthetic, medical or surgical diagnosis or treatment and hospital service that may be rendered to said minor(s) under the general or special instructions of any physician and surgeon licensed under the provisions of the medical practice act on the medical staff or a licensed hospital, whether rendered at the office of said physician or at a licensed hospital. It is understood that this consent is given in advance to ST. JOHN THE BAPTIST GREEK ORTHODOX CHURCH or any of its representatives and said physician to exercise their best judgement as to the requirements of such diagnosis or treatment.

List children by first name and tetanus information here.

1. _____ HAS HAD TETANUS SHOT __ YES MONTH/YEAR _____
2. _____ HAS HAD TETANUS SHOT __ YES MONTH/YEAR _____
3. _____ HAS HAD TETANUS SHOT __ YES MONTH/YEAR _____
4. _____ HAS HAD TETANUS SHOT __ YES MONTH/YEAR _____

THIS CONSENT SHALL REMAIN EFFECTIVE UNTIL _____ (date)
UNLESS SOONER REVOKED IN WRITING DELIVERED TO SAID PHYSICIAN OR
SAID PERSONS ENTRUSTED WITH CUSTODY OF SAID MINOR.

DATED _____ FATHER'S SIGNATURE _____

DATED _____ MOTHER'S SIGNATURE _____

OR LEGAL GUARDIAN _____ PHONE _____

WITNESS (required) _____

**** Please complete both sides of this form ****

St. Johns Greek Orthodox Church Greek Language School

405 N Dale St. Anaheim CA 92801 714 827 0181

2008-2009

REGISTRATION PACKET

To enroll your children in the 2008-2009 Greek School program, please fill out and return the **Registration** form and **Consent to Treat a Minor** form by July 1, 2008.

Timely registration ensures that St. John's can enter into appropriate teacher contracts well in advance of next year's term. **Registration** and **Consent** forms can be faxed, mailed, or brought to the church office. Please print clearly and provide an email address.

Pre-School students must be 4 years old and potty trained-no pull-ups by December 1, 2008.

Kindergarten students must be 5 years old and potty trained –no pull-ups by December 1, 2008.

Students will be provided with class books and appropriate handouts throughout the school year. We will supply the student with a 3 ring binder for their class work and the textbooks. There are no books or binders used for the Pre-School students.

Tuition

Member of St. Johns Greek Orthodox Church

1 st Child	\$375.00
2 nd Child	350.00
3 rd Child	325.00
4 th Child	300.00

Pre-School \$250.00

Non-Member

1 st Child	\$425.00
2 nd Child	400.00
3 rd Child	375.00
4 th Child	350.00

Pre-School \$300.00

Classes will meet on Tuesdays:

	Teacher	Times
Pre-School	To be determined	4:00 – 5:30
Kindergarten	To be determined	4:00 – 5:30
1st Grade	Mrs. Bessie Halfhill	4:00 – 6:00
2nd/3rd Grade	Miss Georgia Kantatsouli	4:00 – 6:00 Combination Class
4th/5th Grade	Kyria Eugenia Kostantouros	4:00 – 6:00 Combination Class

Please remember that is a language school and not a traditional age school. A 10-year-old student can be in 1st grade along with 7-year-old students. A student does not automatically progress to the next grade without having passing the basic exams of the current class. This ensures that the language is being taught properly and that the student fully realizes the education received.

St. Johns Greek Orthodox Church Greek Language School

405 N Dale St. Anaheim CA 92801 714 827 0181

2008-2009

Greek School Calendar

DATE	EVENT
2008	
July 1	Registration Form and Consent Form due to Church Office
August 15	Tuition Payment Due
September 9	Classes begin Blessing at 4:00 pm. Followed by class
November 25	No class Thanksgiving week
December 16	Christmas Celebration
December 23 & 30	No class Christmas Break
2009	
March 21 or 22	Greek Independence Day Celebration date yet to be determined
April 14	No Class Holy Easter Week
May 12	No Class—Festival Preparation
June 2	Last day of instruction and Graduation Ceremony

St. Johns Greek Orthodox Church Greek Language School

405 N Dale St. Anaheim CA 92801 714 827 0181

2008-2009

Registration Form

Last Name _____ #children enrolling _____
E-mail address _____ Member St. Johns Greek Orthodox Church Y N _____
Home Address _____
City _____ Zip _____ Home Phone _____
Mother's name _____ Father's name _____
Mother's Cell _____ Father's Cell _____

Pre-School students must be 4 years old and potty trainedno pull-ups** by December 1, 2008.
Kindergarten students must be 5 years old by December 1, 2008.**

1ST CHILD

2nd CHILD

NAME _____
BIRTHDATE AND AGE _____
GRADE IN TRADITIONAL SCHOOL _____
ATTENDED GREEK SCHOOL LAST YEAR Y/N AND WHAT GRADE _____
WHAT GRADE DO YOU WANT THE CHILD ENROLLED IN? _____

3rd CHILD

NAME _____
BIRTHDATE AND AGE _____
GRADE IN TRADITIONAL SCHOOL _____
ATTENDED GREEK SCHOOL LAST YEAR Y/N AND WHAT GRADE _____
WHAT GRADE DO YOU WANT THE CHILD ENROLLED IN? _____

4th CHILD

NAME _____
BIRTHDATE AND AGE _____
GRADE IN TRADITIONAL SCHOOL _____
ATTENDED GREEK SCHOOL LAST YEAR Y/N AND WHAT GRADE _____
WHAT GRADE DO YOU WANT THE CHILD ENROLLED IN? _____

St. Johns Greek Orthodox Church Greek Language School

405 N Dale St. Anaheim CA 92801 714 827 0181

2008-2009

MEDICAL CARE AUTHORIZATION FORM CONSENT TO TREATMENT OF A MINOR CHILD

Pursuant to California Family Code section 6910, I _____, a parent having legal custody of _____, a minor child, hereby authorize St. John's Greek Orthodox Church, an adult person into whose care such a minor child has been entrusted, to consent to any X-ray examination or similar examination, anesthetic medical or surgical diagnosis or treatment and hospital care to be rendered to the minor under the general or special supervision and upon the advice of a physician and surgeon licensed under the provisions of the Medical Practice Act or to consent to an X-Ray examination anesthetic, dental or surgical diagnosis or treatment and hospital care to be rendered to the minor by a dentist licensed under the provisions of the Dental Practice Act. I agree to pay any and all costs for the foregoing.

This authorization shall remain effective until June 2, 2009.

Print Parent Name _____

Signature _____ Date _____

St. John the Baptist
Greek Orthodox Church
405 N. Dale Street
Anaheim, CA 92801
(714) 827-0181

Non-Profit Org.
U.S. Postage
PAID
Buena Park,
CA

Address Correction Requested -July



Time Dated, Please Do Not Delay



"Behold, I send my messenger before thy
face, who shall prepare thy way; the voice of
one crying in the wilderness: Prepare the
way of the Lord, make his paths straight -- "

(Mark 1:2-3)

