



ANNUNCIATION CATHEDRAL HERALD



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OCTOBER 2012



Just minutes before the opening of Festival 2012, Space Shuttle Endeavor flew over San Francisco and, specifically, over Valencia Street en route to its landing in L.A.! What an amazing start to an incredibly successful festival!

SPACE SHUTTLE ENDEAVOR KICKS OFF FESTIVAL 2012!

Three days of sharing of Food, Culture and Faith, under the capable leadership of **Bob and Lea Lyberopoulos**, along with an able team of hard-working volunteers. While we had many loyal volunteers who help out year after year (and we cannot name them all nor thank them enough for their help!) this year we also had our team of **Young Adults** join in, especially at set-up time and at the take-out booth. The food was the same, legendary, best Greek food around (sorry about bragging, but we were told this repeatedly by many of our guests). Many thanks to Loula, Despina, Pope, Ted, Mary, Rosie, Tessie, Effie, Spyridoula, and so many others in the kitchen. Thanks to Tatiana, Pat, and Stacy, in charge of food line set-up and maintenance all weekend. Thanks to our Gyro and Calamari team (thanks, Athena and Andy!) our Loukoumades specialists (thanks Kosta, the Ambuses and others), our Lamb and Souvlaki team (thanks Bob and friends) - and, for the first time, Zoe's Meats (found in some of the best upscale restaurants around town and throughout the country). And those pastries! Thanks, **Philoptochos!**

So much about food. How about our chapel tours, under the direction of **Father Niko**, our dance groups---**Rizites, Ekrixi, Thisavri, Spithes**, and **To Mellon**—our gatekeepers (thanks, **Beverly**), our accounting personnel, led by **Philippos** and **Nick**, our cashiers, led by **Genie** and **Perri**, our children's area volunteers, our raffle team, our set-up team, led by **Tom Moulas**, and our many hard-working bar tenders, led by **Nick** at the outside Taverna, and **Chris** and **Angelo** at the inside tavern. How about the person who coordinates the whole festival from behind the scenes and runs around town picking up every item imaginable—**Mike Canellos** and the person who works so hard at set-up and take down, and during the festival--**Antonio!** Our deepest appreciation!

In a word, Festival 2012 was among the most successful ever, a fitting event prior to the anticipated start of construction for our new church in the spring, 2013. (During construction, of course, the scale of the festival will be

modified, but we will still have a festival... more about this in subsequent *Heralds*.) We held a wrap-up dinner to honor the volunteers on Sunday, September 30, at which time we announced a preliminary P&L. (Remember, all proceeds go to support the Cathedral and its programs, as well as the Building Fund.) Preliminary estimates are that the festival did better than last year, with the Festival Book, led by **Ange Leventis** and **Pres. Alik**, exceeding all prior years—the book alone brought in over \$56,000! A special thanks to **Nick Balian** for his unique graphics and, of course, to **Gumas Advertising**, for gifting the design and layout. Thank you, again, Annunciation Cathedral staff and volunteer workers, for being so welcoming to all who came to savor our food, share our culture and learn about our Faith. God bless us all *kai tou chronou!* (And to next year!)

Thank You to the Philoptochos Ladies!!!

A big thank you to all the women and men who worked so hard to make pastries for the Greek Food Festival! They worked with camaraderie, lots of smiles and loving hands to prepare all the delicacies we enjoy. We are delighted to report that the pastry booth made close to \$14,000 this year! Our members are already eyeing next year's festival, with the hope of bringing some new pastries to the booth, and more members to Philoptochos! Again, many thanks to all who participated. **You are special to the Cathedral.**

Our next Philoptochos meeting will be a Sunday meeting in October- stay tuned for more information.

- Pat Aleck, *Philoptochos President*

BUILDING UPDATE: LOOKING AHEAD TO THE START OF CONSTRUCTION

Our September Building Update spoke about a possible challenge gift, which will be reported at our November 11 Parish Assembly. The update also noted, "We also anticipate announcing, in the October Herald, a major, seven-figure gift! Stay tuned. We are anxious to do both. However, while we are "dotting the Is and crossing the Ts," we are happy to share with you that we now have a timetable, a countdown if you will, toward construction. It is as follows: During the month of September, Constantine Shuhaibar, a member of the Cathedral and, as reported in last month's Herald, a structural engineer, has been meeting with the architect, as the Cathedral's "value engineer," figuring out ways to cut costs, (by utilizing different trusses, incorporating GFRC, re-designing braces, etc.). He will also be meeting with Dolmen, the engineer for the project. Concurrently, we are hoping to be out of Planning Department, that is, to have our project fully approved, within the month. Having ac-

complished this, on February 1, 2013, we will begin the bidding process, having invited select construction companies to submit bids. Then, on March 25th, following the Divine Liturgy and the luncheon, begin construction. What an exciting time that will be for the Cathedral and for the future of our Faith. With a final \$2 million to be raised during construction (with \$6 million already raised, a new \$1 million about to be announced, and \$500,000 in the process of being raised as part of a "challenge gift") the new Cathedral will become a reality.

VISION STATEMENT

You may have noticed a statement at the bottom of our Sunday bulletin the last few weeks: *We at the Annunciation Cathedral will grow the Orthodox Christian Faith in San Francisco through:*

Stewardship, Worship, Education, Evangelism and Philanthropic Outreach. We've adopted this as the Cathedral's *Vision Statement*. A vision statement is an understanding of how an organization views itself in relationship to its future. The Church, of course, has its mission entrusted to it by our Lord. In the closing verses of the Gospel according to St. Matthew, chapter 28, verses 19-20, the Resurrected Lord tells his disciples: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you [i.e. the Gospel]." Jesus talks about spreading the Gospel. In other words, growing the Church, through Baptism and Teaching. Our vision statement is an articulation of this mandate: Stewardship means getting people *involved*. Worship involves the sacramental life of the Church, especially the celebration of the Divine Liturgy; Education has to do with teaching Christ's commandments, especially loving one another and forgiveness; Evangelism is another way of saying "Go therefore and make disciples of all nations"; and Philanthropic Outreach is putting our faith into practice. *We are* our brothers' keepers (Genesis 4:9) and we are to "bear one another's burdens." (Galatians 6:2) Ergo, our vision for the future of the Annunciation Cathedral: *We at the Annunciation Cathedral will grow the Orthodox Christian Faith in San Francisco through: Stewardship, Worship, Education, Evangelism and Philanthropic Outreach.*

"God's saints are near to believing hearts and, like the truest and kindest of friends, are ready in a moment to help the faithful and pious who call upon them with faith and love." – St. John of Kronstadt

ANNUNCIATION'S WEB SITE IS BEING REVITALIZED

People looking at Annunciation's web site, www.annunciation.org often remark that, while it's a nice site, it can be so much better. So, we're working to make it better. Better in appearance. Better in content. More inviting in an ever-evolving, interactive world. And, so, we set out to welcome visitors to the site by telling them who we are, what we are doing, and where we are going in accordance with our Vision Statement... *We at the Annunciation Cathedral will grow the Orthodox Christian Faith in San Francisco through: Stewardship, Worship, Education, Evangelism and Philanthropic Outreach.* This statement of welcome appears below, for your consideration.

WELCOME

Welcome to the Annunciation Cathedral's web site. We invite you to explore the site, to learn more about us, and to visit us. We are located in the heart of San Francisco, in the City's thriving Mission district, at 245 Valencia Street, between 14th Street and Duboce, just off US 101.

Annunciation Cathedral is the ecclesiastical center of the Metropolis of San Francisco, which covers the seven Western States. As a part of the Greek Orthodox Archdiocese of America, we are under the jurisdiction of the Ecumenical Patriarchate. So, we are a part of 300 million or more people world-wide who consider themselves members of the Orthodox Church. At the same time, we are a local parish serving the needs of the local community, made up of young and old alike. While our roots are Greek (the Cathedral was founded in 1921 by Greek immigrants, under the leadership of Archbishop Meletios Metaxakis, who soon afterwards became Ecumenical Patriarch), our people are as diverse as one finds anywhere. They are warm and welcoming, embodying the command of our Lord God and Savior Jesus Christ to love one another.

Some people may know us from our annual festival, which brings thousands of people from around the Bay Area to bask in the sunshine of the Mission, savor our foods, dance our music and visit our chapel. Some people may know us from attending an occasional sacrament of baptism or marriage. Still, others may know us from our educational and athletic programs for toddlers, grade-school age children, teens, and young adults. Or our Sunday, Greek and Eritrean Schools. Or our inquirer's class, where adults can learn about the Orthodox Faith, or ethnic dance group programs for people of all ages. Yet, most know us from our worship—the Divine Liturgy—celebrated every Sunday and on Holy Days, from which, by worshipping God, we draw the strength with which to face life's adversities and struggles.

This is a very historic and exciting time in the life of the Cathedral for, some two decades following the devastat-

ing Loma Prieta Earthquake, we are about to rebuild our church, lost to that earthquake. Our new house of worship is modeled after Constantinople's Great Church, Hagia Sophia, and the nearby Hagia Eirine. Although it will be much more modest, we hope it will be a fitting place in which to pray, as we do, "for the peace of the whole world, for the stability of the holy churches of God, and for the unity of all." We are rebuilding because we are optimistic about this faith community and its future.

The Annunciation Cathedral has been blessed with many families who have been lifelong supporters of the parish, whose parents and grandparents were founders of this community, and who have seen generations of their families develop strong religious and cultural bonds through the Church. The Annunciation Cathedral is equally blessed with you, the visitor to this site, from which you can navigate to related sites teeming with information about our 2000-year-old Faith and, which, we pray, will inspire you to come and see for yourself, that the Orthodox Church may be the faith for you.

The Divine Liturgy on Sundays is celebrated at 10:30 a.m., preceded by the service of Orthros, at 9:00 a.m. The weekday Divine Liturgy, celebrated on special Holy Days, begins at 10 a.m. If you wish to contact us, or if we can answer any questions for you, you may e mail us, fatherniko@annunciation.org or fatherstephen@annunciation.org, phone us, at 415 864-8000, or send us a fax, 415 431-5860.

WHAT DOES THE ORTHODOX CHURCH SAY ABOUT ORIGINAL SIN?

The following article deals with this very subject. It was the subject of study by our Inquirers' Class, which meets Sunday mornings, 9 to 10 a.m., taught by Alexandros Kozak. You may be surprised to learn what our Faith teaches [or does not] about "original sin," and what it says about our understanding of God. We are grateful to the author of this outstanding article, the Very Reverend Antony Hughes, for granting us permission to re-print his article. This article will appear in three parts, one-third in October, one-third in November, and one-third in the December issue of the *Herald*.

Original Sin: An Overview with Implications for Psychotherapy

By the Very Reverend Antony Hughes, M.Div St. Mary Antiochian Orthodox Church, Cambridge, Massachusetts

Abstract

The differences between the doctrine of Ancestral Sin—as understood in the church of the first two centuries and the present—

day Orthodox Church—and the doctrine of Original Sin—developed by Augustine and his heirs in the Western Christian traditions—is explored. The impact of these two formulations on pastoral practice is investigated. It is suggested that the doctrine of ancestral sin naturally leads to a focus on human death and Divine compassion as the inheritance from Adam, while the doctrine of original sin shifts the center of attention to human guilt and Divine wrath. It is further posited that the approach of the ancient church points to a more therapeutic than juridical approach to pastoral care and counseling.

* * *

A young man called me recently to discuss his family's movement toward the Orthodox Church. He told me a priceless story about how his seven-year old daughter helped him and his wife understand an Orthodox practice that is often a hindrance to inquirers. Although the family had icons in their home they could not grasp the reason for the practice of venerating (kissing) them. One evening after prayers with his daughter she looked at the icon in her room and asked, "Who is on those pictures, Daddy?"

He replied, "The Virgin Mary and Jesus."

She picked up the icon, kissed it and hugged it to her chest exclaiming, "Oh, daddy, they love you so much!"

"Then," he told me, "We understood. It's all about affection."

Love, in fact, is the heart and soul of the theology of the early Church Fathers and of the Orthodox Church. The Fathers of the Church—East and West—in the early centuries shared the same perspective: humanity longs for liberation from the tyranny of death, sin, corruption and the devil which is only possible through the Life, death and resurrection of Jesus Christ. Only the compassionate advent of God in the flesh could accomplish our salvation, because only He could conquer these enemies of humanity. It is impossible for Orthodoxy to imagine life outside the all-encompassing love and grace of the God who came Himself to rescue His fallen creation. Theology is, for the Fathers of the Orthodox Church, all about love.

The Approach of the Orthodox Fathers

As pervasive as the term *original sin* has become, it may come as a surprise to some that it was unknown in both the Eastern and Western Church until Augustine (c. 354-430). The concept may have arisen in the writings of Tertullian, but the expression seems to have appeared first in Augustine's works. Prior to this the theologians of the early church used different terminology indicating a contrasting way of thinking about the fall, its effects and God's response to it. The phrase the Greek Fathers used to describe the tragedy in the Garden was *ancestral sin*.

Ancestral sin has a specific meaning. The Greek word for

sin in this case, *amartema*, refers to an individual act indicating that the Eastern Fathers assigned full responsibility for the sin in the Garden to Adam and Eve alone. The word *amartia*, the more familiar term for sin which literally means "missing the mark", is used to refer to the condition common to all humanity (Romanides, 2002). The Eastern Church, unlike its Western counterpart, never speaks of guilt being passed from Adam and Eve to their progeny, as did Augustine. Instead, it is posited that each person bears the guilt of his or her own sin. The question becomes, "What then is the inheritance of humanity from Adam and Eve if it is not guilt?" The Orthodox Fathers answer as one: *death*. (I Corinthians 15:21) "Man is born with the parasitic power of death within him," writes Fr. Romanides (2002, p. 161). Our nature, teaches Cyril of Alexandria, became "diseased...through the sin of one" (Migne, 1857-1866a). It is not guilt that is passed on, for the Orthodox fathers; it is a condition, a disease.

In Orthodox thought Adam and Eve were created with a vocation: to become one with God gradually increasing in their capacity to share in His divine life—deification[2] (Romanides, 2002, p. 76-77). "They needed to mature, to grow to awareness by willing detachment and faith, a loving trust in a personal God" (Clement, 1993, p. 84). Theophilus of Antioch (2nd Century) posits that Adam and Eve were created neither immortal nor mortal. They were created with the potential to become either through obedience or disobedience (Romanides, 2002).

The freedom to obey or disobey belonged to our first parents, "For God made man free and sovereign" (Romanides, 2002, p. 32). To embrace their God-given vocation would bring life, to reject it would bring death, but not at God's hands. Theophilus continues, "...should he keep the commandment of God he would be rewarded with immortality...if, however, he should turn to things of death by disobeying God, he would be the cause of death to himself" (Romanides, 2002, p. 32)

Adam and Eve failed to obey the commandment not to eat from the forbidden tree thus rejecting God and their vocation to manifest the fullness of human existence (Yannaras, 1984). Death and corruption began to reign over the creation. "Sin reigned through death." (Romans 5:21) In this view death and corruption do not originate with God; he neither created nor intended them. God cannot be the Author of evil. Death is the natural result of turning aside from God.

Adam and Eve were overcome with the same temptation that afflicts all humanity: to be autonomous, to go their own way, to realize the fullness of human existence without God. According to the Orthodox fathers sin is not a violation of an impersonal law or code of behavior, but a rejection of the life offered by God (Yannaras, 1984). This is the mark, to which the word *amartia* refers. Fallen human

life is above all else the failure to realize the God-given potential of human existence, which is, as St. Peter writes, to “become partakers of the divine nature” (II Peter 1:4). St. Basil writes: “Humanity is an animal who has received the vocation to become God” (Clement, 1993, p. 76).

In Orthodox thought God did not threaten Adam and Eve with punishment nor was He angered or offended by their sin; He was moved to compassion.[3] The expulsion from the Garden and from the Tree of Life was an act of love and not vengeance so that humanity would not “become immortal in sin” (Romanides, 2002, p. 32). Thus began the preparation for the Incarnation of the Son of God and the solution that alone could rectify the situation: the destruction of the enemies of humanity and God, death (I Corinthians 15:26, 56), sin, corruption and the devil (Romanides, 2002).

It is important to note that salvation as deification is not pantheism because the Orthodox Fathers insist on the doctrine of creation *ex nihilo* (Athanasius, 1981). Human beings, along with all created things, have come into being from nothing. Created beings will always remain created and God will always remain Uncreated. The Son of God in the Incarnation crossed the unbridgeable chasm between them. Orthodox hymnography frequently speaks of the paradox of the Uncreated and created uniting without mixture or confusion in the wondrous hypostatic union. The Nativity of Christ, for example, is interpreted as “a secret re-creation, by which human nature was assumed and restored to its original state” (Clement, 1993, p. 41). God and human nature, separated by the Fall, are reunited in the Person of the Incarnate Christ and redeemed through His victory on the Cross and in the Resurrection by which death is destroyed (I Corinthians 15:54-55). In this way the Second Adam fulfills the original vocation and reverses the tragedy of the fallen First Adam opening the way of salvation for all.

The Fall could not destroy the image of God; the great gift given to humanity remained intact, but damaged (Romanides, 2002). Origen speaks of the image buried as in a well choked with debris (Clement, 1993). While the work of salvation was accomplished by God through Jesus Christ the removal of the debris that hides the image in us calls for free and voluntary cooperation. St. Paul uses the word synergy, or “co-workers”, (I Corinthians 3:9) to describe the cooperation between Divine Grace and human freedom. For the Orthodox Fathers this means asceticism (prayer, fasting, charity and keeping vigil) relating to St. Paul’s image of the spiritual athlete (I Corinthians 9:24-27). This is the working out of salvation “with fear and trembling” (Philippians 2:12). Salvation is a process involving faith, freedom and personal effort to fulfill the commandment of Christ to “love the Lord your God with all your heart, soul, mind and strength and your neighbor as yourself” (Matthew 22:37-39).

The great Orthodox hymn of Holy Pascha (Easter) captures in a few words the essence of the Orthodox understanding of the Atonement: “Christ is risen from the dead, trampling down death by death, And upon those in the tombs bestowing life” (The Liturgikon, Paschal services, 1989). Because of the victory of Christ on the Cross and in the Tomb humanity has been set free, the curse of the law has been broken, death is slain, life has dawned for all. Maximus the Confessor (c. 580 – 662) writes that “Christ’s death on the Cross is the judgment of judgment” (Clement, 1993, p. 49) and because of this we can rejoice in the conclusion stated so beautifully by Olivier Clement: “In the crucified Christ forgiveness is offered and life is given. For humanity it is no longer a matter of fearing judgment or of meriting salvation, but of welcoming love in trust and humility” (Clement, 1993, p. 49).

[This concludes part one of this three-part article. Look for the second part in the November *Herald*, beginning with the section entitled “Augustine’s Legacy.”]

“Begin to fulfill the commandments relating to small things, and you will come to fulfill the commandments relating to great things: small things everywhere lead to great ones.” –St. John of Kronstadt

PHILOPTOCHOS NEWS

Greetings from Philoptochos! The summer months will soon be memories and we hope they were memorable for you and yours. September starts a new ecclesiastical year for our Philoptochos chapter. It is festival time and our ladies are already preparing the wonderful delicacies and pastries that are sold for all to enjoy. Our chapter has provided funds to help underwrite the making of pastries. We need many hands to help so we ask you to please pick up a cooking schedule in the Narthex or check the calendar in the newsletter, and come join us. Our cooking sessions are filled with great camaraderie and many smiles. It is a joy to watch the loving hands of our committees as they prepare the wonderful foods we enjoy.

On behalf of our Chapter I attended in July, along with Foula Vasilogiorgis and Ackie Argyres, the National Philoptochos Biennial Convention in Phoenix, Arizona. This year was a special year as the convention celebrated 80 Years of Philanthropy. This milestone year celebrated all the Chapters, Communities and Devoted Members across our Archdiocese who provide for those in need. No matter whether we provide foods, clothing, medical attention, funding for medical research, children in need, or supporting the needs of our clergy Philoptochos has made a tremendous impact over the years and with your help the commitment will continue. As a way of celebrating this momentous year a special

evening was planned at the Musical Instrument Museum to honor our agape award winners and present a presentation "Faces of Philoptochos: Past, Present and Future." Our own Angie Leventis received a certificate of merit award which we will present to her in September.

The business of the convention showed the delegates our steadfast commitment to philanthropy. The National Philoptochos has disbursed close to \$2, 900,000, in the period from January 1, 2012 through December 31, 2011, to all the ministries in our Archdiocese. It is the support of all Chapters that allows this to occur and it demonstrates how vital your individual support is. In addition, grant disbursements to medial institutions in every Metropolis were presented. In the San Francisco Metropolis funds were distributed to Saint Basil Orphanage Fund in San Jose and Contra- Conta ARC (ADS) Advocacy and Research in Martinez, California. It was also very exciting to see that in an hour the delegates raised \$205,000 towards a new Center of Philanthropy. More information will be provided at our September meeting along with the resolutions that passed.

We look forward to another exciting year! In addition to the programs and events we already support we are brainstorming for some new ideas to help us raise additional funds that not only support those in need but help our own Cathedral. I look forward to your input and to the growth of our Chapter. We need everyone to join Philoptochos in whatever capacity you can support. Just as Christ says "I am the vine and you are the branches" (John 15:5) so it is with the good works of Philoptochos which spread His Word.

*With warmest regards and love in Christ,
Patricia Aleck, Philoptochos President*

A LINK TO THOSE IN NEED

Community Link, now in its ninth year of existence, is a group of Annunciation parishioners who meet once a month on a drop-in basis to visit members of our community who may be confined due to illness or age. We travel to hospitals, nursing homes and private residences. Many of those we visit no longer have family or friends to support them and just need to know there is someone who cares. A short visit or phone call can lift one's spirits a great deal. If anyone in the community knows of any other home bound parishioners to add to our list, please contact Pauline Oetzel at poetzel@hotmail.com. Community Link will be making visits this month on October 20, beginning in the Cathedral Conference Room at 9 am.

Remaining Community Link Meetings in 2012: October 20, November 17, and December 15.

Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid. John 14:27

YOUTH NEWS

Sunday School Korner

September brought the beginning of our ecclesiastical year and the beginning of our Sunday School year. Welcome to our students/families, both new and returning!

Sunday School opened with more than 75 students enrolling in classes. Father Stephen, Father Niko and Metropolitan Gerasimos held an *agiamos* service (Blessing of the Waters). A very successful morning was followed by a free luncheon sponsored by Sunday School. A face painter added to the festivities. Our students were very happy to be back in Sunday School.

Sunday School classrooms are shared on the Lower School side (East) with The Sterne School. You will notice a change in the furniture in these classrooms, as we are sharing. All of the classrooms have been painted and new carpets cover the entire East side. Thank you to the Stern School for our new carpeting!

It's never too late to bring your children/grandchildren to class. We begin each week at 10:30 am.

October brings lessons on creation and moves into discussions on what we are thankful for. To mirror this, we have our first community service project: UNICEF. We believe in teaching the Christian ideal to our youth of helping others in need. We will be distributing Trick-or-Treat for UNICEF collection boxes in our classes October 14 & 21, 2012. Our fundraising goal this year is \$700 to help children all over the world. Children should return the boxes to their Sunday School class on Nov 4, 2012. The class which raises the most money will be treated to a special surprise!

October 28th we will participate in a children's teaching liturgy with the congregation. Immediately following the Divine Liturgy, we are sponsoring our annual Halloween Luncheon & parade. Please have your child bring their Halloween costume to church and change into the costume before the luncheon. UNICEF boxes will be available on tables for the community to make a donation.

With so many wonderful programs, it's time to commit to Sunday School, get involved, bring your children/grandchildren/godchildren/nieces, etc. Many volunteer opportunities are available!

See you in class this Sunday at 10:30am!

*Denise Yeilding
Sunday School Principal*

Youth Group News- Youth Committee

Following the Divine Liturgy on September 9, our youth committee met to discuss the Cathedral's youth groups for the 2012-2013 school year. Among the items discussed was a See's Candy fundraiser for the youth groups, to take

Annunciation Cathedral Sunday School Calendar 2012-2013

October 28	Children's Teaching Liturgy Halloween party after Liturgy
November 4	Teacher's Meeting
November 11	Food Drive begins
November 25	No classes held/ Family worship
December 16	Xmas program/Luncheon/fun Food Drive
December 23	No classes
December 30	No classes
January 6	Classes resume
February 17	No classes held/ President's Holiday
February 24	Children's Teaching Liturgy
March	Annunciation Cathedral Oratorical Festival
April 28	Palm Sunday
May 03	TGI Pascha
May 05	Easter/ no classes held
May 26	No classes/Memorial Day Holiday
TBD	Last day of classes Graduation/Luncheon

place the month of November (in order that chocolates purchased by parishioners be delivered by Christmas) with proceeds going to the Cathedral's youth groups. In addition, a fundraiser dinner at the Boulevard Café will take place shortly after Christmas time, similar to the Chevy's fundraiser which took place two years ago- where 25% of all sales will be donated by the restaurant back to our youth programs. Many thanks to the Boulevard for their kind offer to our community, and the efforts of the youth committee: Maria Manetas, Tina Kontonis, Chrisoula Pezo, Ari Stratakis, and Mike Canellos.

Ages for the youth groups this year will be as follow:

JOY: 3-6 grade (Second Tuesday of the month at a family's home)

GOYA: 7-12 grade (Third Monday of the month at various locations)

Young Adults: age 22-35 (Last Thursday of the month either at the Cathedral or a restaurant)

Upcoming youth events will be announced in the Sunday bulletin and on the Cathedral's youth Facebook page. Please note that the page can be found on Facebook as, "Youth of Annunciation Cathedral San Francisco." Looking forward to seeing everyone this Fall!

Cathedral Young Adults Set Up for the Food Festival

As has become something of a tradition, our Cathedral young adult group met the Thursday evening before this year's food festival (September 20), and helped set up! Some twenty young adults helped set up the outside tables, chairs, and umbrellas, then had dinner in the Cathedral conference room.

In addition, as you may have seen during the food festival weekend, our young adults were responsible for this year's to-go booth! Many, many thanks to all the young adults who assisted during the festival weekend this year- it was greatly appreciated, and inspiring to our community to see so many young people working toward the future of our parish!

In addition to dinners and social events, the Cathedral's young adult program, now in its fourth year, has shifted to focus more on discussions and services as a way of bringing young adults closer to their Church. Typically held the last Thursday of each month, our young adult group is open to all young people between 22-35.

For more information on any of the Cathedral's youth groups, please contact Father Niko Bekris at fatherniko@annunciation.org. All are welcome!

Altar Group Schedule for October

Many thanks to all our altar boys for attending our altar boy training seminar last September 30, and to all the parents who bring the boys each month.

The schedule for the month will be as follows:

October 7- Group 1

October 14- Group 2

October 21- Group 3

October 28- Group 4

The altar group rosters are as follow:

Group 1- Stelio Kyriacou, Kosta Lyberopoulos, Niko Pezo, Demetri Rally, and Andrew Vellis

Group 2- Anthony Obester (group leader), Demetri Kontonis, Bobby Kontonis, Niko Manetas, and Hari Manetas

Group 3- Steven Flynn, Clint Flynn (group leaders), Panagioti Sogotis, and Yianni Sogotis

Group 4- Anthony Tadessee, Steven Monolakis, Jonas Tesfai and Nathan Tesfai

If any families are interested in their boys joining an altar group (and they are above the age of 10), feel free to contact Father Niko Bekris at fatherniko@annunciation.org. Thank you also to Nektarios McKnight and Michael Garibaldi for "coaching" our altar servers each Sunday. As

always, if anyone has any questions or suggestions, feel free to let us know. Thanks!

Weekly Cretan Dance Workshop- "Rizites" Continues

This recently-formed workshop, taught by Petraki Papa-george, continues its first year of learning Cretan folk dances, folk songs, and even instruments! The group is open to all young adults (18-35) who have experience dancing Cretan folk dances, and would like to hone them in order to participate in the many authentic Cretan glendia of Northern California throughout the year. Please see the mission statement and contact information from Petraki below.

Mission Statement:

A Cretan dance and musical hobby para group/para, where those who want to learn more in general and for the popular Cretan Glendia they participate in regularly during the year throughout California and the U.S. & Crete, can meet to apply and develop their skills confidently and in an authentic way that maintains strong roots.

Content: The study and style execution of Cretan dances and music from the original provinces in Crete they came from.

Moderator/Teacher/Director: Petros Papageorge

(650) 391-7737

petros@athertonappliance.com

Following works cited:

Ioannis Tsouchlarakis

<http://www.tsouchlarakis.com/>

"The tragoudia (songs) which were 'born' in the region of Lefka Ori, in the prefecture of Chania, were named Rizitika by the modern researchers. This name was chosen due to the fact that these songs are sung at the area of riza, the foot of the mountains. According to another interpretation, rizitika originate from the ancient town Rizinia, in the province of Kydonia, which is called Meskla nowadays. Rizitika were composed by the rizites, the people who live in the high mountain villages, who preserve the ethos and mores from time immemorial. We don't have much evidence about the origin of Rizitika. It is sure that they date from the Byzantine Period. Many researchers claim that rizitika are the continuance of the martial songs of Dorians, who took up their residence at the mountain region of Chania in about 1000 b. C. and preserved their ancient traditions inalterable during the ages. Most of them are creations dated in the centuries of the Venetian and Turkish bondage. Rizitika are sung acapella (not accompanied with musical instruments). Today we know 32, or some more, melodies, including slight variations. There are, though, another 47 idiomela rizitika (which are sung with their own unique melody). The music of rizitika is an especially interesting subject. The melody 'suppresses' the rhyme and adapts it to its own 'shape'."

Greek School Classes Have Begun for 2012-2013

Our Cathedral Greek School is now underway for the 2012-2013 school year! The school, now in its fourth year since reopening in 2009-2010, is growing and features excellent teachers, with low student-teacher ratios. The classes and teachers this year are as follow:

PreK-1 (Ages 4-5 without prior exposure to Greek) taught by Evdokia Andreades

PreK-2 (Ages 4-5 with prior exposure to Greek) taught by Maria Panotsopoulou

Kindergarten (Ages 5-6) taught by Sotiria Mitrosyli-Bouna

Level 1 (Ages 7-8) taught by Eva Spirakis

Level 2 (Ages 8-9) taught by Lizabeta Koukkou

Level 3 (Ages 9+) taught by Demetra Rassia-Andreades

Classes will take place on Saturdays beginning promptly at 10:00 a.m. and ending at 12:15 pm, with a short, supervised recess halfway through class. With a current enrollment of 32 students, tuition rates will be \$450 per student for the school year. This includes all books and supplies.

If you are interested in registering your child or have any other Greek School-related questions, please contact Pamfilia Zambelis at pzambelis@yahoo.com.

Services & Sacraments At The Cathedral

BAPTISM

Vasiliki Katerina, daughter of John Theodore and Magdalene Margiannis Lampros, was baptized at the Cathedral on August 26. Her sponsors are Mike and Vicky Spachis.

Na Mas Zisi!(Long life!)

WEDDING

Christina Margiannis and Athanasios Grammenos were married at the Cathedral September 2. Their sponsor is Dionisios Demetropoulos.

Na Mas Zisi!(Long life!)

From the fullness of his grace we have all received one blessing after another. John 1:16

O C T O B E R C A L E N D A R

SUNDAY	MON.	TUESDAY	WED.	THURS.	FRIDAY	SATURDAY
	1	2	3	4	5	6
		Dance Practice, 6:30- 9:00 pm Adult Greek Class, 7 pm				
7	8	9	10	11	12	13
Orthros, 9 am, Divine Liturgy, 10:30 am Greek Educators' Reception		Dance Practice, 6:30- 9:00 pm Adult Greek Class, 7 pm JOY, Zambelis home, 6:30	Capital Campaign Committee Meeting, 7 pm		San Jose Volleyball Tournament	San Jose Volleyball Tournament
14	15	16	17	18	19	20
Orthros, 9 am, Divine Liturgy, 10:30 am Luncheon to Honor Niko Tzafopoulos San Jose Volleyball Tournament		Dance Practice, 6:30- 9:00 pm Adult Greek Class, 7 pm	Parish Council, 7 pm			
21	22	23	24	25	26	27
Orthros, 9 am, Divine Liturgy, 10:30 am		Dance Practice, 6:30- 9:00 pm Adult Greek Class, 7 pm		Young Adult Dinner, Oresi, 6:30 pm	Feast of Saint Demetrios, Divine Liturgy 10 am	Zakynthian Dinner, Fundraiser for Cathedral Building Project
28	29	30	31			
Orthros, 9 am, Divine Liturgy, 10:30 am Children's Teaching Liturgy, Halloween party after Liturgy		Dance Practice, 6:30- 9:00 pm Adult Greek Class, 7 pm				

“We bless You, O God most high and Lord of mercy. You are always doing great and inscrutable things with us, glorious and wonderful, and without number.” A prayer of Saint Basil

UNITED GREEK ORTHODOX COMMUNITY OF
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*“For I know the plans I have for you,” declares the LORD,
“plans to prosper you and not to harm you, plans to give
you hope and a future.”*

Jeremiah 29:11

