



ANNUNCIATION CATHEDRAL HERALD



245 VALENCIA STREET, SAN FRANCISCO, CA 94103 · 415 864-8000 · FAX 415 431-5860 · E-MAIL marcelo@annunciation.org

SEPTEMBER 2013



A TASTE OF GREECE 2013

We are counting down the final days until A Taste of Greece 2013! This will be the final Festival before our new Cathedral is built and we would like to make this year the most successful and memorable ever! Our Festival needs every member of the community's assistance to achieve our goal.

There are so many ways to help and no contribution is too small. We appreciate the support we have received so far from our mailing in August. We would love to see this support continue to grow all the way through to Festival weekend. There are several ways to do this. First, please continue to sell your raffle tickets. There are more booklets available in the office and each Sunday after church. Several great prizes have been added including \$150 gift certificates to both Kokkari and Evvia, \$100 gift certificate to Nemea and many more. If each family sells or purchases two books, the raffle will make \$36,000! You can also sponsor an item on the enclosed donation form. We have already received generous donations, several for specific items and a few to be applied to larger items. All sponsors and their donations will be acknowledged in the Festival souvenir book. Raffle ticket sales and donated items are fully tax-deductible to the extent permitted by law. Please send in your volunteer forms or drop them off to the church. Our Festival would not have its phenomenal reputation without our volunteers who, throughout the weekend, give our Festival the personal touch that makes people come back year after year.

Lastly, tell all of your friends and family to come and enjoy! Visit our website at www.sfgreekfestival.org to print a free pass and see some of the highlights from past years. Like us on Facebook to receive updates and highlights from the event.

Food Festival Donations

One way of assisting this year is by helping to underwrite the cost the materials and ingredients needed. It is our hope that all our food preparation, ingredients, and other costs will be underwritten this year. As a way of expressing our thanks, you, your company, your organization, or your family will be acknowledged in the Festival Souvenir program book. Of course, your donation is fully tax-deductible, to the extent permitted by law.

The following items are available for your consideration:

Cleaning Supplies	\$120	Ice – Outside Bar	\$500
Tablecloths	\$140	Chicken Broth	\$500
Ice – Inside Bar	\$300	Dolmades	\$800
Cups	\$350	Loukoumades	\$850
Fasolakia	\$400	Pastitsio	\$900
Utensils	\$400	Mousaka	\$1,000
Lemon Juice	\$400	Gyro	\$2,500
Light Tower	\$450	Lamb	\$3,500
Yemista	\$500	Souvlaki	\$5,000

Many thanks to the members of our community who have already donated several of the items, including \$500. for rice, \$1000. for tiropites, and \$1900. for Festival postcards, among others. If you wish to contribute one of the above items, not already donated, or even a partial donation towards an item, please complete the form below and return it, together with your check, payable to: Annunciation Cathedral Food Festival. If you prefer, you may pay by VISA, Mastercard, or American Express. To do this, please call the Cathedral office at 415 864-8000.

Your Name _____

Your Address _____

Your Phone Number _____

Item(s) You Wish to Donate _____



Scan here for more info about the Greek Food Festival

VOLUNTEER FORM

Name: _____

Address: _____

Contact Phone #: _____

Email Address: _____

Please check ALL shifts that you are available to volunteer at "A Taste of Greece 2013":

Friday, September 20th:

___ 11AM-2PM ___ 2-5PM ___ 5-8PM ___ 8-11PM

Saturday, September 21st:

___ 11AM-2PM ___ 2-5PM ___ 5-8PM ___ 8-11PM

Sunday, September 24th:

___ 11AM-2PM ___ 2-5PM ___ 5-9PM

Please check all areas that you are interested in:

Outdoors:

- Admission
- Children's Area
- Gyro Booth
- Lamb Sandwich Booth
- Loukoumades
- Outside Bar

Indoors:

- Food Line – Cashiers
- Food Line – Serving
- Greek Coffee
- Inside Bar
- Kitchen
- Pastries
- Raffle
- Sunday School Booth
- Clean up

Please send your completed form to Annunciation Cathedral, 245 Valencia Street, San Francisco, CA 94103 or drop it off in our office. Alternatively, you can email your information and availability to pnager@astound.net or ossi38@yahoo.com

This year's Food Festival will take place September 20, 21, and 22. We need everyone's help! Please email Lea and Bob at karthia808@yahoo.com or at grk808@yahoo.com for information on the next meeting, or if you have any other questions about where you can help. If everyone contributes, we will make this year's Festival a great success!

**BUILDING UPDATE:
 COUNTDOWN TO CONSTRUCTION**

As this issue of the Herald goes to print, we would like to share with you the following:

1. Our permit application to go forward with the building of our new Cathedral, with underground parking, as authorized by the Parish Assembly, has been marked "Ready for FINAL STAMP OUT" by the San Francisco Building Department. For all practical purposes, we have a building permit.
2. Meanwhile, our Building Committee has elected to work with McNely Construction Company. Located in San Leandro, CA, McNely has built a number of churches since it was founded in 1958.

In fact, building churches is 75% of its business. At its meeting August 28, the Parish Council authorized the signing of a letter of intent. This will enable the construction company to further sharpen its pencil with its subcontractors, so that we can get the best possible price.

3. The General Assembly authorized a construction cost of \$12 million. Our Building Committee is endeavoring to negotiate a contract in line with this, despite the current building boom and commensurate cost increases. Accordingly, it has spent a considerable amount of time doing value engineering.

4. To fund the project, \$3 million still needs to be raised. The Capital Campaign Committee has developed a plan to raise these funds from among the approximately 300 Cathedral families and friends of the Cathedral, who have not yet been approached. We believe that, as construction begins, the Capital Campaign will gain great momentum. The project itself--building a church--a first for the Greek Orthodox community of the Bay Area in over 50 years--has received, and will continue to receive, substantial support from among our faithful. We are anticipating beginning construction following this year's Festival, which will take place on site at 245 Valencia Street, September 20, 21, and 22.

If you have yet to make a gift to the Building Project and would like to, please contact the Cathedral office at (415) 864-8000 to speak with Father Stephen or Father Niko. All commitments are greatly appreciated, no matter the amount.

**MATCHING GIFTS FOR
 THE BUILDING PROJECT**

A few weeks ago, one of our dedicated parishioners informed us that the company she works for offered to match any contributions made by any of their employees to non-profit organizations. The individual had already pledged \$25,000. over five years to the building project, and had already submitted one payment in the amount of \$5,000. this year. Recently, we were notified that the company would be sending a check for the same amount. This means that, potentially, this individual's pledge will go from \$25,000 to \$50,000!

If you have already pledged to the Capital Campaign and submitted a payment this year, or are planning to do so in the future, please inquire if your employer has a similar policy of matching gifts to non-profits. Please join us as we embark on this historic time in the history of our community. Every bit helps!

WHAT DOES MY GIFT TO THE BUILDING FUND REALLY AMOUNT TO OVER A FIVE YEAR PERIOD?						
Below are some different ways to look at how you can make a meaningful gift.						
AMOUNT	PER YEAR OVER 5 YEARS	PER MONTH OVER 5 YEARS	PER DAY OVER 5 YEARS	2 PERSON FAMILY-PER DAY (EACH)	3 PERSON FAMILY-PER DAY (EACH)	4 PERSON FAMILY-PER DAY (EACH)
\$50,000	\$10,000	\$833.00	\$27.40	\$13.70	\$9.13	\$6.85
\$30,000	\$6,000	\$500.00	\$16.43	\$8.22	\$5.48	\$4.10
\$25,000	\$5,000	\$416.00	\$13.70	\$6.85	\$4.56	\$3.42
\$20,000	\$4,000	\$333.33	\$10.95	\$5.49	\$3.65	\$2.74
\$15,000	\$3,000	\$250.00	\$8.22	\$4.11	\$2.74	\$2.05
\$10,000	\$2,000	\$166.66	\$5.47	\$2.75	\$1.82	\$1.36



RENDERINGS FOR POTENTIAL ICONOGRAPHY IN NEW CATHEDRAL

Mr. George Kordis, a very reputable iconographer whom Father Stephen met with in June, recently sent us some preliminary renderings of potential iconography for the new Cathedral, based on renderings from Goldman Architects.

For more architectural renderings, please visit <http://www.annunciation.org/gallery/thumbnails.php?album=31>



Scan this code to see the full gallery:

on the Cathedral's website.



As we draw closer to historic event in the life of our community, we ask for your prayers for the Lord to guide us and see this project to fruition!

The following is part 2 of an excerpt from an account by Jeremy Carey, a PhD candidate at Berkeley (and a friend from Marcelo Souza's former Protestant circles) who describes his spiritual journey towards the One, Holy, Catholic and Apostolic Church. Jeremy was baptized last Pascha.



Scan this code to see the full article

BECOMING ORTHODOX

By Jeremy Carey

Most of these things play no role in the faith of many Protestants and are viewed by them as, at the very least, unnecessary. And I don't think it's an exaggeration to say that, for example, your average Christian from 1000 years ago would feel pretty comfortable in an Orthodox liturgy or traditional Catholic mass of today, but would be at a complete loss in a typical Protestant service (though this depends significantly on what type of Protestant we're talking about).

But the key question in all this is not really about how similar or different various Christian groups are, but what Christian unity consists in. And it seems to me that the answer that developed within the lifetime of those who knew the apostles stressed two things: (1) apostolic succession through the office of bishops, and (2) accordance with apostolic tradition (what Ireneaus calls the "rule of faith", and which was never seen as a competitor with Scripture, but as the proper interpretation and use of Scripture). Here are representative quotes from two important sources:

(1) St. Ignatius of Antioch (c. 35-108 AD): "to the end that you may obey the bishop and presbytery without distraction of mind; breaking one bread, which is the medicine of immortality and the antidote that we should not die but live for ever in Jesus Christ." Epistle to the Ephesians, 20:2

"Let no one do anything that has to do with the church without the bishop. Only that Eucharist which is under the authority of the bishop (or whomever he himself designates) is to be considered valid. Wherever the bishop appears, there let the congregation be; just as wherever Jesus Christ is, there is the Catholic Church." Epistle to the Smyrnaeans 8:1-2

(2) St. Ireneaus: "For [the Church] is the entrance to life; all others are thieves and robbers. On this account are we bound to avoid them, but to make choice of the thing pertaining to the Church with the utmost diligence, and to lay hold of the tradition of the truth. For how stands the case? Suppose there arise a dispute relative to some important question among us, should we not have recourse to the most ancient Churches with which the apostles held constant intercourse, and learn from them what is certain and clear in regard to the present question? For how should it be if the apostles themselves

"Direct your mind toward the Lord, guard yourself with the sign of the Cross, call upon the Holy and All-pure One and the holy God-pleasers, and especially upon your guardian angel for aid and do not be afraid."

– St. Nicholas the Serb

had not left us writings? Would it not be necessary, [in that case,] to follow the course of the tradition which they handed down to those to whom they did commit the Churches? ... Now all these [heretics] are of much later date than the bishops to whom the apostles committed the Churches... since they are blind to the truth, and deviate from the [right] way, they will walk in various roads; and therefore the footsteps of their doctrine are scattered here and there without agreement or connection. But the path of those belonging to the Church circumscribes the whole world, as possessing the sure tradition from the apostles, and gives unto us to see that the faith of all is one and the same...." Against Heresies, Book 3, Chapter 4; Book 5, Chapter 20

[Discussing the authority of the writings of St. Clement of Rome]: "To this Clement there succeeded Evaristus. Alexander followed Evaristus; then, sixth from the apostles, Sixtus was appointed; after him, Telephorus, who was gloriously martyred; then Hyginus; after him, Pius; then after him, Anicetus. Soter having succeeded Anicetus, Eleutherius does now, in the twelfth place from the apostles, hold the inheritance of the episcopate. In this order, and by this succession, the ecclesiastical tradition from the apostles, and the preaching of the truth, have come down to us. And this is most abundant proof that there is one and the same vivifying faith, which has been preserved in the Church from the apostles until now, and handed down in truth." Book 3, Chapter 3.

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These are just a few statements but I think they illustrate the approach to the unity of the Church I mentioned, and they both happen to be very early – when these men became Christian, it was under the influence of people who knew the apostles themselves. And what is striking to me is the fact that the marks of unity defended here – faithfulness to apostolic tradition, secured by apostolic succession – are precisely those which Catholics and the Orthodox still claim to have and which the reformers gave up on. (Again, to be fair, different Protestants will feel differently about this – many will claim to be faithful to a true apostolic tradition which in others has been corrupted by various pagan influences. I suppose I just don't find these arguments convincing; at any rate, their idea of apostolic tradition is simply whatever can be gleaned by the best reading of the apostolic writings rather than what was passed down (“traditioned”) understanding of those writings and the way they are best put into practice.)

This living tradition of the Church, the body of Christ active in the world through the Holy Spirit, also helps to solve the problem of authority that had come to bother me so much in my attempt to study the Bible. Though I came to believe that the Trinity is a biblical doctrine which is normative for all Christians, my own long experience in the oneness tradition showed that this could not be proved beyond a reasonable doubt from the texts themselves. This is a problem if Scripture is the only source of authority for Christian doctrine. The doctrine of Sola Scriptura seems to require the corollary doctrine of the perspicacity of Scripture - that the meaning of Scripture must be clear to anyone who approaches it with an open mind and a good will. But this doctrine seems clearly a failure in practice - for members of all of the thousands of Protestant denominations claim to find different things in the clear meanings of Scripture. It is perhaps too easy to simply deny that those we disagree with really have an open mind or a good will, but such a tactic is problematic. My own struggles to find even as central a doctrine as the Trinity taught clearly in the text of the Bible showed me that common sense and an open mind are not enough.

Worse, Sola Scriptura is self-defeating. For it is a matter of doctrine what the Bible is, something that there was debate about in the early centuries, and this is not something that can be found out from Scripture itself. Are the so-called apocryphal books parts of the Bible? What about the book of James or Revelation? What about the Shepherd of Hermas? What doctrines one finds in the Scriptures depends on what one believes the Scriptures to be. Furthermore, such a doctrine requires that in the earliest days of the Church, there were no fundamental doctrines, nothing that had to be accepted in order to be a Christian. This is because for the first several decades the Church existed without any of the New Testament writings, and it was much longer after that before the books circulated as a single entity called ‘the New Testament’. So how did they know what to believe, about Christ? How did they organize their worship services and conceive of the Christian life? The answer is: based on the teachings of the apostles, and those appointed by the apostles. Why think that

things changed dramatically with the formation of the canon as we now know it? The basic problem here seems to me a separation and distinction between God's written Word, and his living Word, that is, the Church, which is the body of Christ. The Scriptures and the Church cannot be thought of as separate sources of God's work. The Scripture comes from the Church and is God's Word in a unique sense because it is the Word of his Body. But the Church's life, insofar as it is the life of Christ, is also a source of revelation.

There's much more to be said about the Church, but I want also to say something briefly about the Orthodox conception of salvation, which has changed the way I think of Christianity. Before I even thought seriously about Orthodoxy, I had come to question the standard Protestant presentation of what exactly the basic story of the gospel is. On that story, the basic problem which Christianity solves is God's wrath against sin and, therefore, since we are sinners, God's wrath against us. This problem is solved by Christ's atoning death, which is thought of as a sort of penal substitution - Christ experiences God's wrath instead of us. Because of this atonement, we are ‘declared’ righteous with Christ's righteousness, and therefore set free from the consequences of our sinfulness. Though I don't deny that this story captures something of the truth, it seems to me to have two central problems: First, it's conception of forgiveness seems troubling. Why does God's wrath have to be ‘discharged’? Why can't

he just forgive us if he loves us, without someone needing to be punished? Can it really be the case that justice and mercy conflict with each other in this way? There are various ways of answering these questions, none of which end up seeming to me fully satisfactory. But the second and bigger problem is just

that this story seems relevant to such a small part of our everyday lives - it seems less than the Good News that we need. As George MacDonald put it, Jesus was so named because he would save us from our sins, not just from the consequences of our sins. Our problem is not just that we have sinned, thus incurring God's wrath, but that we are sinners, and, because of that, we continue to hurt each other, to isolate ourselves, to destroy our planet, and to be subject to physical and spiritual death. In other words, our main problem is existential and relational, and not the sort of thing that can be solved completely merely by another's death and a declaration of righteousness. (Another important point, which I'll discuss a bit below - this standard gospel story doesn't tell us anything about why the Resurrection was important and necessary, though it was the lynchpin of the apostolic preaching. If all that was needed was Christ's atoning death, why did he need to be resurrected physically? What does the resurrection do for us?)

Contrast this with the Orthodox conception of salvation. To get the full story we have to go back to our creation in the image of God, meant for fellowship with God. Our identity, our essence, is tied up with three related things: our relationship with God, our relationship with others, and our vocation in this world. Man was created to know God. Though created in the divine image, the divine likeness was something to be attained. Just as God is a community of loving Persons, we were to find our true identity only by a loving communion with others. And as a microcosm of the universe, be-

“The Spirit of the Lord spoke by me, and His word was on my tongue.”

– 2 Kingdoms 23:2

“Whoever attunes himself and studies the meaning of sacred songs from beginning to end will find himself approaching God.”

– St. Gregory Palamas

ing both spirit and matter, man was to serve as the bridge between these elements. As one theologian puts it, the entire world was a gift of God’s love, destined for deification. According to another, “[man was] created just for this purpose: to actualize the created potential of his being to achieve a fully realized community between all creatures and their Creator.” Our problem is the loss of these, one after the other; i.e., the loss of our humanity, and the way that affects the whole universe. And Christianity is only good news if it constitutes the solution.

In Orthodoxy, salvation is often primarily thought of as theosis, that is, deification, or, as St Peter puts it, partaking of the divine nature (2 Pt 1:4). This is the restoration of what was lost and given up in the fall, only made possible through the incarnation of the divine Word: Because man failed at his task, a new Man was needed. And salvation, for us, and for the world, is nothing less than incorporation into this new man (that is, Christ). Thus, the incarnation and resurrection are central - in the incarnation, God shows his love for us by bridging the gap between us, forming a union between divinity and humanity. This union reaches its fullest expression of love when the impassible Son of God takes on our sin and experiences, though blameless, the loneliness and death that are the consequences of our own sins. Finally, the union is established forever through the resurrection. We make this union our own in the Church and through our own struggles to unite ourselves to Christ, and our task is to bring the rest of the world into this union as well (“creation waits with eager longing for the revealing of the sons of God” Rom. 8:19). In this way, no aspect of our lives or our place in this cosmos is unaffected by Christianity, and salvation is not a matter primarily of individual forgiveness, but of union with God, which cannot be separated from our relationships with one another and the material world around us.

To be clear: I am not saying that the (standard) Protestant story about salvation is wrong or merely that I don’t like it (though I do have misgivings about its emphasis on penal and juridical categories), but that it is only a fragment of the story - it doesn’t fully answer the problem that religion is meant to solve. It is true that this is partly just a matter of emphasis (Classical Protestants still think ‘sanctification’ is important, even if they (wrongly, in my view) separate it from salvation, and those in the Wesleyan/Holiness tradition have a view of salvation closer to that of the Orthodox in many ways, but at the expense of an increased individualism and distance from tradition), and that the Protestant can appropriate whichever aspects of the Orthodox conception he or she chooses. But then what? The Chris-

“You have given me the protection of my salvation, and your gentleness fulfills me.”

– 2 Kingdoms 22:36

tian life cannot be lived on one’s own, and sanctification doesn’t just happen by a change in one’s beliefs, but by a change in one’s desires and practical orientation to the world (ironically, perhaps, the book that has most impacted my views about this and the importance of liturgy is *Desiring the Kingdom*, by Calvinist philosopher Jamie Smith). So this leads us, I think, back to the Church and its tradition. The Church is a treasure house of the wisdom of the saints, and a communal striving toward holiness. We are not meant to be left to our own devices, and there is no need to be. The Church keeps us well-rounded with its liturgical calendar, delights our senses with its beautiful worship, connects us directly to God in the sacraments, corrects our desires with its set times of fasting and ascetical expectations, connects us with each other as we strive together, and in so many ways brings us into communion with saints of the past. As I mentioned above, to remain Protestant is to reject a very large part of this wisdom and tradition. The Protestant world, especially in its evangelical form, is too fragmented, too modern, too celebrity-oriented, too centered on relevance, too individualist. While I would never say that holiness is impossible in this world (I know it is not because I have been blessed to know so many holy people), I have come to the realization that I need something more, roots that are deeper and wider. I need a full-blooded and satisfying Christianity that fulfills me intellectually and also gives me real tried-and-true resources for becoming more what I ought to be. And I believe I have found that in Orthodoxy.

“The word of the Lord is strong, tried by fire; He is a defender of all who trust in Him.”

– 2 Kingdoms 22:31

XRONIA POLLA FOR NAME-DAYS IN SEPTEMBER!

Best wishes to the following individuals who celebrate their name-days in September:

Steven Chiappari	Stavroula Hamberis
Stavroula Maryannis	Steve Doukas
Steven Delianides	Steve Giranis
Effie Makras	Voula Koutoulas
Voula Stathopoulos	

Exultation of the Holy Cross, September 14 (Stavros, Stavroula)
Saint Ephemias, September 16
Saint Eustathius, September 20

You may wish to consider sponsoring a coffee hour on the Sunday closest to your nameday, as a way of celebrating with our parish family. For more information, please contact Mike Canellos at (415) 864-8814.

*** The information above was taken from the data submitted on our 2013 stewardship pledge cards. If your name does not appear on this list, please feel free to give your information to our stewardship data table in the gallery, or by filling out a 2013 stewardship pledge card. ***

Annunciation Cathedral Greek School Registration Form
September 2013 - June 2014

Complete a separate form for each child.

STUDENT'S INFORMATION

Name		
Birth month/year		
Street address		
	CA	

PARENTS' INFORMATION

Mother's name		
Mother's phone number		
Father's name		
Father's phone number		
Email address(es)		

EMERGENCY INFORMATION

Emergency contact name		
Contact's phone number		
Student's insurance		
Doctor's name		
Doctor's phone number		

Please list any medical conditions that our teachers should be aware of, including allergies. Also list all medications that the student is currently taking and for what conditions.

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WAIVER OF RESPONSIBILITY

I authorize the Staff of the Annunciation Greek School to call an ambulance for my child in case of an accident or acute illness and to allow for possible medical and surgical care in case his/her doctor or I am not immediately available.

Parent/Guardian signature		
Date signed		



UNITED BY THE Cross



*The Greek Orthodox Metropolis of San Francisco
invites you to an inspirational weekend benefitting
Hellenic College/Holy Cross Greek Orthodox School of Theology on
the occasion of its 75th Anniversary.*

Saturday, October 19, 2013

6:00 p.m. Great Vespers

Guest Homilist: Father Maximos of Simonopetra
"Greet All the Saints in Christ Jesus"

7:30 p.m. Dinner

Celebrating the 75th Anniversary of the founding of
Hellenic College/Holy Cross Greek Orthodox School of Theology
and honoring the Feast Day of His Eminence Metropolitan Gerasimos.

Guest Speaker: Rev. Fr. James Katinas, HCHC Director of Institutional Advancement

All proceeds will benefit Hellenic College/Holy Cross Greek Orthodox School of Theology.

Please contact the Metropolis Office at 415.753.3075 for details on reservations and sponsorships.



Sunday, October 20, 2013

Feast of Saint Gerasimos of Cephalonia

8:30 a.m. Orthros

10:00 a.m. Hierarchical Divine Liturgy

Guest Homilist: Father Maximos of Simonopetra
"Rejoice that Your Names are Written in Heaven"

Reception to follow.

All services and events to be held at: Greek Orthodox Church of the Holy Cross ♦ 900 Alameda de las Pulgas ♦ Belmont, California



Fr. Maximos of Simonopetra is a 1984 graduate of Hellenic College and a 1987 graduate of Holy Cross. He then attended Catholic University in Washington, DC, where he received a Ph.D. concentrating in Patristics and the Church Fathers. Father Maximos taught patristics at Hellenic College/Holy Cross from 1992 - 1998, after which he became a professor at Harvard

Divinity School, where he taught courses in Orthodox Theology and the Church Fathers for seven years. He joined the brotherhood at Mount Athos at the Holy Monastery of Simonopetra in 2005.



Rev. Fr. James S. Katinas is the Director of Institutional Advancement at Hellenic College/Holy Cross in Brookline, Massachusetts. He holds a Bachelor of Science degree from Texas A&M University, a Master of Divinity degree from Holy Cross Greek Orthodox School of Theology, a Master of Arts degree from Andover Newton Theological School, and a D.

Min. from Pittsburgh Theological Seminary. Fr. James, his wife Corinne, and their three children make their home in the greater Boston area.

For more information, please call the Metropolis Office at 415.753.3075.

NEW CD BY CAPELLA ROMANA DEDICATED TO THE FUTURE OF THE ANNUNCIATION CATHEDRAL

A new CD of the Divine Liturgy of St. John Chrysostom, arranged/composed by Tikey Zes, is being released by Capela Romana on the occasion of the rebuilding of the Annunciation Cathedral.

Capella Romana's first concerts were held in 1991 in aid of the Cathedral, whose facilities sustained irrecoverable damage from the 1989 Loma Prieta Earthquake and were, subsequently, demolished. The name Capella Romana refers to the medieval Greek concept of the Roman *oikoumene* (inhabited world), which embraced Rome and Western Europe, as well as the Byzantine Empire of Constantinople ("New Rome") and its Slavic commonwealth.

Dr. Tikey Zes (b. 1927) is the most prolific composer of Greek Orthodox Liturgical music in America. The highly original Liturgy, which is featured on the CD, bears the marks of a composer long engaged with the traditions of Orthodox worship. Cumulatively opulent in its variety, level of musical difficulty and ecstatic polyphonic climaxes, this Liturgy achieves a balance of splendor with restraint that is, in an inculturated and dignified musical idiom, thoroughly Byzantine. Dr. Zes has served for many years as Professor of Music at San Jose State University. Originally the Choir Director at the Cathedral, Dr. Zes now directs the Choir of St. Nicholas Greek Orthodox Church in San Jose, CA.

Tikey's Divine Liturgy, in Greek, performed for mixed choir and organ, will be available for purchase at the Cathedral during the Cathedral's Food Festival, September 20, 21, and 22. The donation is \$20. As it is being issued on the occasion of ground breaking for the new Cathedral, a copy will be sent as a token of appreciation to each of the 130 donors to the Capital Campaign, which has, so far, raised \$3 million for the rebuilding of the Cathedral.

PHILOPTOCHOS NEWS

The months of August and September are busy ones for the members of Philoptochos. We have donated \$2,000 to help underwrite the pastries for the Taste of Greece Festival, September 20, 21, 22 2013 and are in the process of preparing them, in addition to helping in all other food preps. We appreciate any individual who can come and assist. A list of prep dates is available in the office. All help is appreciated and we do have lots of fun as we prepare each item. We also need help in the Pastry booth during the days of the Festival. Please email Pat Aleck at P_aleco@sbcglobal.net so that we can schedule a time for you or fill out the form that was mailed to you. We look forward to your participation. It helps the chairs of the Festival if they know which booths need help. So sign up now and don't wait and be part of a great Greek experience!

September starts a new Ecclesiastical year for our Chapter and we welcome it with renewed enthusiasm and energy. Election was held at the end of May and swearing in of the Board will take place on Sunday, September 15 following Church service. Following installation the Board will have a short meeting for all our members. Our major agenda item will of course be the Festival and a time line of

"Behold, I propose to build a house for the name of the Lord my God, as the Lord spoke to my father David, saying, 'Your son, whom I will set on your throne in your place, he shall build the house for My name.'"

– 3 Kingdoms 5:17

events for the year. I look forward to seeing of all you there.

The Metropolis Philoptochos Board has announced the Fall Spiritual Conference which is to be held at St. Nicholas Ranch and Retreat Center from Friday, September 27-Sunday, September 29. This Conference is to connect and communicate with women and to promote the good works of Philoptochos at the National, Metropolitan and Chapter levels. Program includes the following:

- * Keynote Speaker Presbytera Donna Pappas from St. George Orthodox Church in Fresno
- *Vivian Sempros, National Philoptochos Communications Manager who will address effective communications in Philanthropy
- *Dedication of our Recognition Dove with Metropolitan Gerasimos
- *Elections for the 2013-2015 term of the Metropolis Philoptochos Board

President Jeannie Ranglas writes our mission as Philoptochos women is to fulfill the role of leaders in our communities to create a future legacy of hope and agape in our Churches for the future. It is important that as many of our officers and members attend to benefit from the information that will grow this incredible ministry to benefit those in need.

Lastly, the Philoptochos and the Parish Board and community will host a reception to honor outgoing Ambassador Ioannis Andreadis as he leaves his post in San Francisco. We are considering a Sunday afternoon following Church Service to be held in October. The Ambassador returns from Greece on September 20th and we will contact the family at that time to set a date. Philoptochos will be responsible for helping with the food and whatever else is needed. Look for further info as to the date of the event.

I look forward to working with all of you as we work for our Church, Community and those in need and ultimately for the Glory of God!

With Love in Christ,

Patricia Aleck
Philoptochos President

Annunciation Cathedral Philoptochos Board Members 2013 -2015

1. Patricia Aleck – President
2. Ackie Argyres – Bd Member
3. Mariam Arsinoos – Treasurer
4. Despina Kokalis – Bd. Member
5. Marie Cardellini – Bd. Member
6. Vivian Curd – Assistant Treasurer
7. Anastasia Dekaristos – Bd. Member

8. Katherine Dermitzakis – Corresponding Secretary
 9. Nicoletta Ketchum - 1st Vice President
 10. Angie Leventis- Advisor
 11. Helen Markanton - Bd Member
 12. Vickie Moulas - Bd Member
 13. Deedy Aleck – Bd. Member
 14. Irene Poulakidas – Bd. Member
 15. Sotiria Panagiotopoulos - Bd. Member
 16. Billie Salavouris – Bd Member
 17. Terpsi Varanis – Bd Member
 18. Foula Vasilogiorgis -2nd Vice President
 19. Pope Zakis – Bd. Member
- Spiritual Advisors – Reverend Stephen H. Kyriacou, Reverend Nicholas Bekris

Community Link Continues Ministering 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 or would like to join us for a visit, please contact, please contact Pauline Oetzel at poetzel@hotmail.com. Upcoming Community Link dates for 2013 are: September 21, October 19, and November 16.

WEEKLY CRETAN MUSIC & DANCE WORKSHOP, RIZITES

Mission Statement: A Cretan dance, instrumental, & song hobby 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. and 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
petrosp@athertonappliance.com

YOUTH NEWS

Sunday School Begins

Join us as Sunday School resumes for the 2013-2014 School Year, Sunday September 8, 2013. Parents/Grandparents please bring your child/children upstairs to their classroom and meet the teachers and sign up for our program. Please use the sign up form in this issue of the Herald. We are excited about the curriculum and projects planned. We continue to hold our annual Halloween Luncheon, Trick or Treat for UNICEF, Food Drive, and Christmas Program in

the Fall semester. In the Spring we hold our annual Oratorical Festival, Lenten lessons, TGI Pascha and more.

Children should wear their Sunday school pins during the first month of classes to get updated. We will go from class to class to add to pins.

On Sept. 8th we will hold a special prayer service for the opening day of Sunday School to bless us for the school year.

We continue to strengthen our program by the support of the families at Annunciation Cathedral. Please volunteer to help, whether by volunteering to work the icon booth during the Food Festival, helping with the Christmas program, Angels during Holy Week, etc. Every little bit makes a difference.

I am currently looking for assistance in the Pre-K program.

REMEMBER to like us on Facebook!

I look forward to seeing everyone!

Please contact Denise Yeilding to volunteer at:
dyeilding@yahoo.com.

Annunciation Cathedral Sunday School Calendar – 2013-2014

September 08	First Day of classes/ Luncheon /activities
September 15	Regular Classes held
September 22	No classes held during Festival Weekend
September 29	Regular Classes held / teacher's meeting 12 noon
October 6	Regular Classes held / Junior Choir Practice / Hymnology
October 13	Regular Classes held
October 20	Regular Classes held/UNICEF boxes distributed
October 27	Children's Teaching Liturgy Halloween party after Liturgy
November 3	Regular Classes held/Junior Choir Practice/Hymnology UNICEF box return
November 10	Regular Classes held UNICEF box return
November 17	Regular Classes held
November 24	Annual Food Drive begins / Bring canned goods Xmas program parts assigned
December 1	No classes held/ Family worship
December 8	Classes held/ Xmas Play Mandatory practice/ Song practice
December 15	Xmas program/Luncheon/fun Food Drive Ends
December 22	No classes held/ Family worship
December 29	No classes held/ Family worship
January 5, 2014	Classes resume

2013-2014 School year Volunteers Needed!

Please contact Denise Yeilding to volunteer at:
dyeilding@yahoo.com.

Areas to assist include:

Assistant teachers	Angel Coordinator
Write monthly article for Herald	Oratorical Festival Chair
Coordinate Xmas Play	UNICEF coordinator
Food Drive coordinator	Special Projects

Sunday School Registration Form: 2013-2014 School Year

Student's Full Name: _____
 Address: _____
 City/CA/Zip Code: _____
 Home Telephone: _____
 Student's Cell Phone #: _____
 Student's Birthdate: _____ Age: _____
 Grade in Public School: _____ School: _____
 Names of Parents: _____
 Parents email: _____
 Student's email: _____
 Has the student been baptized? Yes _____ No _____
 Student's Name Day: _____

Greek School classes will resume for 2013-2014 on September 7

If you have any questions, or would like to sign up your child up for the 2013-2014 school year, please contact Anthi Janssens (anthij@comcast.net) or Philip Athanasiades (philippos1cy@yahoo.com).

Some noteworthy dates are as follow:

- September 7: classes begin
- October 12: Columbus Day, no class
- November 9: Veteran's Day, no class
- November 30: Thanksgiving, no class
- December 21: Christmas, no class
- December 28: Christmas, no class
- February 15: President's Day, no class
- April 19: Greek Easter, no class
- May 24: Memorial Day, no class
- June 7: Last day of Greek school!

Dance Groups Resume Practicing

Anyone interested in joining any of the groups, please contact Irene Kyriacou at (650) 591-0690 or email sassygrk@aol.com.

The dance groups are as follow:

To Mellon (4-5 year olds)

Thisavri (6-8 year olds) – directed by Shareen Fousekis, Irene Kyriacou, Lea Lyberopoulos and Lea Papavasiliou

Spithes (9-13 year olds) – directed by Irene Kyriacou, Lea Lyberopoulos & Lea Papavasiliou

Ekrixi (14 & up) – directed by Michael & Nicole Garibaldi
They will resume practice on August 18.

"I consecrated this house you built to place My name there forever, and My eyes and My heart will be there all days."
 – 3 Kingdoms 9:3

Young Adults Celebrate Paraklesis Service and Dinner

Friday, August 9, our young adult group celebrated a Paraklesis service with His Eminence Metropolitan Gerasimos. The service of Paraklesis to the Most Holy Theotokos is customarily celebrated throughout August 1-14, to commemorate the feast of the Dormition of the Theotokos. This was the third year that our young adult group celebrated this service as a group. Dinner at We Be Sushi followed, and was enjoyed by all!



Next month, our young adult event will be our annual Food Festival set-up night. Hope to see you there!

The Cathedral Young Adult group is open to all young adults 22-35(ish)

For more information on any of our youth groups, feel free to contact Father Niko at fatherniko@annunciation.org, or visit the "Youth of Annunciation Cathedral San Francisco" Facebook group page.

The Cathedral JOY and GOYA Groups will resume this October, after the festival

Altar Group Schedule for September

The schedule for the month will be as follows:

- September 8- Group 1
- September 15- Group 2
- September 22- Group 3
- September 29- Group 4

The altar group rosters are as follow:

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

Group 2- Anthony Obester, Demetri Kontonis, Bobby Kontonis, Niko Manetas, Hari Manetas, Matthew Nuris

Group 3- Steven Flynn, Clint Flynn, Tony Selianitis, Taumaoe Selianitis, Dimitri Selianitis

Group 4- Anthony Tadesse, Jonas Tesfai, Nathan Tesfai, Steven Monolakis, Panagiotti Sogotis, Yianni Sogotis

If any families are interested in their boys joining an altar group, who are above the age of 10, feel free to contact Father Niko Bekris at fatherniko@annunciation.org. Thank you also to Nektarios McKnight for guiding and instructing our altar servers each Sunday. As always, if anyone has any questions or suggestions, feel free to let us know. Thanks!

S E P T E M B E R C A L E N D A R

SUNDAY	MON.	TUESDAY	WED.	THURS.	FRIDAY	SATURDAY
1	2	3	4	5	6	7
Orthros, 9 am, Divine Liturgy, 10:30 am, Dance Practice		Festival Baking, Kourabiedes, 9-5 pm	Festival Baking, Kourabiedes, 9-5 pm	Festival Baking, Bell Peppers 9-5 pm	Festival Baking, Mousaka, 9-5 pm	Greek School Resumes, 10 am Festival Baking, Mousaka, 9-5 pm
8	9	10	11	12	13	14
Orthros, 9 am, Divine Liturgy, 10:30 am, Sunday School, Resumes 10:30 Dance Practice	Festival Baking, Syrup, 9-5 pm	Festival Baking, Galaktoboureko, 9-5 pm	Festival Baking, Galaktobou- reko, 9-5 pm	Festival Baking, Spanakopita, 9-5 pm	Festival Baking, Spanakopita, 9-5 pm	Feast of the Holy Cross, Orthros 9 am, Divine Liturgy 10:30 am
15	16	17	18	19	20	21
Orthros, 9 am, Divine Liturgy, 10:30 am, Sunday School, 10:30 Dance Practice Philoptochos oath of office Festival Baking, Dolmathes, 10-5 pm	Festival Baking, Dolmathes, 9-5 pm	Festival Baking, Rizogalo, 9-5 pm September 20-22: Food Festival			Food Festival	Food Festival Greek School, 10 am
22	23	24	25	26	27	28
Food Festival Orthros, 9 am, Divine Liturgy, 10:30 am, Sunday School, 10:30 Dance Practice						Greek School, 10 am
29	30					
Orthros, 9 am, Divine Liturgy, 10:30 am, Sunday School, 10:30 Dance Practice						

Services & Sacraments at The Cathedral

BAPTISMS

Dionysia Eleni, daughter of Dr. Nikolaos and Stavroula Tsigakou Stathopoulos, was baptized on August 3. Her sponsors are Nicole and Ilya Demetrios Frangos.

Dimitri George, son of Jimmy and Georgia Haras Prountzos, was baptized August 10. His Godparents are Aristotelis Gkiouis and Eleni Tsopanaki.

Daniella Elpida, daughter of Daniel and Evangeline Maria Stavarakas Tostado, was baptized August 17. Her Godparents are Nicole and Michael Garibaldi.
Na Mas Zisoun! (Long Life!)

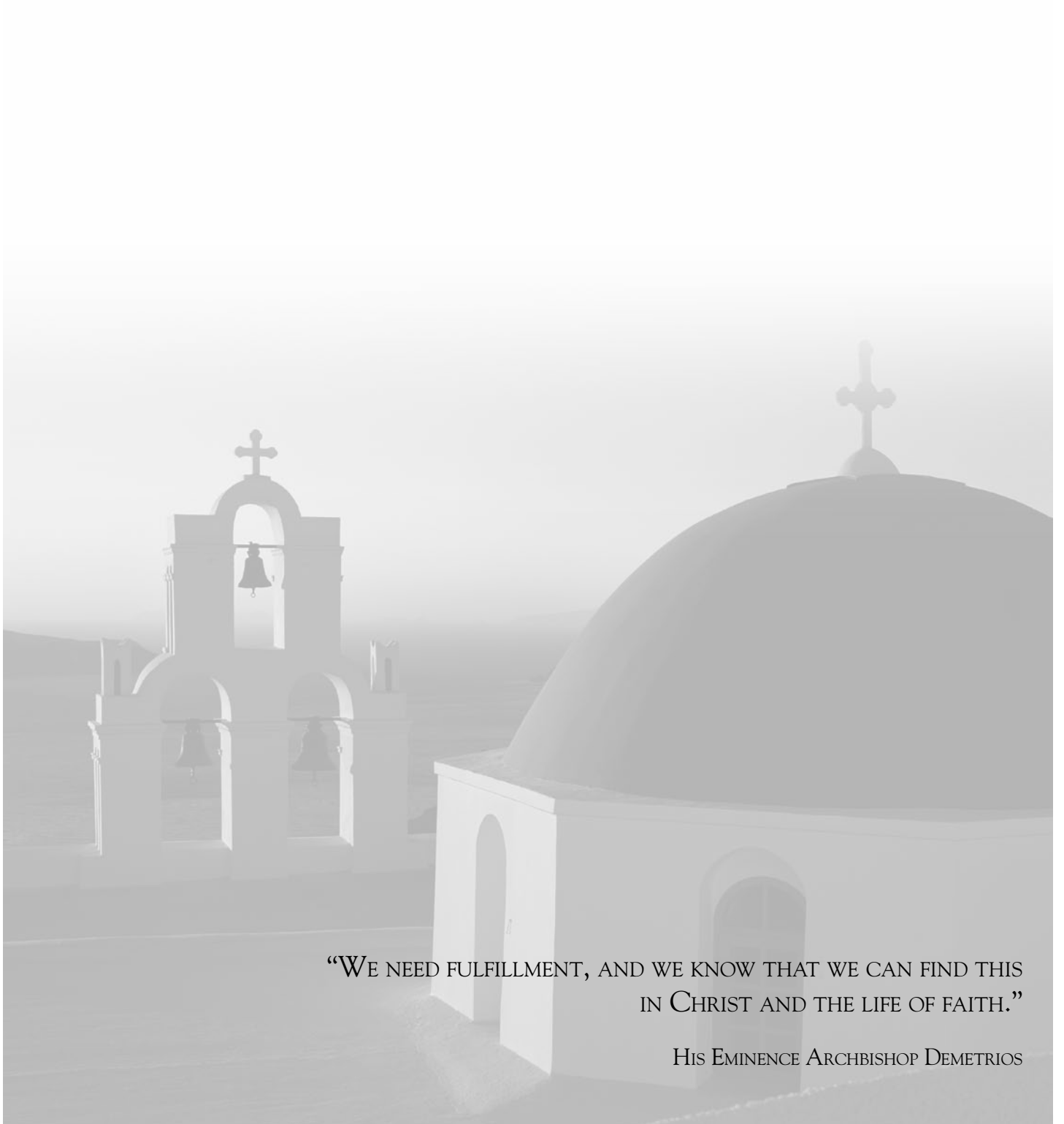
WEDDING

Daniel Tostado and Evangeline Maria Stavarakas were married on August 17. Their sponsors are Agatha and John Tragas.

Na Mas Zisoun! (Long Life!)

UNITED GREEK ORTHODOX COMMUNITY OF
SAN FRANCISCO, THE ANNUNCIATION
ANNUNCIATION CATHEDRAL
245 VALENCIA STREET, SAN FRANCISCO, CA 94103-2320

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“WE NEED FULFILLMENT, AND WE KNOW THAT WE CAN FIND THIS
IN CHRIST AND THE LIFE OF FAITH.”

HIS EMINENCE ARCHBISHOP DEMETRIOS