

Saint George Greek Orthodox Cathedral News

Worship Services

Orthros 9:15 a.m.
 Divine Liturgy 10:00 a.m.
 Priest: Fr. Tom Pistolis
 Choir Director: Fanya Paouris
 Chanters: Sotiri Basilakos, Tony Thermos, Forest Palmer, David Bowden, John Blackstone, Tim Demas

Weekday Worship Services

Paraklesis Services - 7pm
 Friday Aug 1; Monday Aug 4; Wednesday, Aug. 6; Friday, Aug 8; Monday, Aug 11; Wednesday, Aug 13; Thursday, Aug 14
Transfiguration of Our Lord, Wednesday Aug 6 - Divine Liturgy at 9:30am
Dormition of the Holy Theotokos, Friday Aug 15 - Orthros at 9:30am and Divine Liturgy at 10:00am
Beheading of Saint John the Baptist, Friday Aug 29 - Divine Liturgy 9:30am



Sunday August 3

Altar Boys: GROUP F: Stelio Paraskevas, Alex Taylor, Chris Georgiades, Michael Gaffney
Nursery: William and Vicky Reid
Coffee Servers: Vacation Church School
Narthex: Pete Magiros, Dan Johnson, Gus Stathos, Jimmy Melehes, Dean Demas
 Tone 6 Eothinon 7

Sunday August 10

Altar Boys: GROUP G: Peter Zolides, Alex Conits, Theo Eliopoulos, Steven Maurides
Nursery: Michael and Debbie Kiriakides
Coffee Servers: Frances Pappas and Renee Demas
Narthex: Maggie Athas, George Marianos, Charlie Cavalaris, Tom Mantekas, Stathe Koutroulias
 Tone Grave Eothinon 8

Sunday August 17

Altar Boys: GROUP H: Michael Wade, Evan Banias, Tommy Mastrokolias, Demetri Pisteolis
Nursery: Kris and Kathy Kapoor
Coffee Servers: Yiota Chatos, Litsa Karageorgis
Narthex: John Kiriakides, Stan Tzouvelekas, Jimmy Georgiades, John Sfiris
 Tone 6 Eothinon 9

PARAKLESIS SERVICES

One of the most ancient of our orthodox traditions has to do with the role of the Virgin Mary in God's plan for salvation. Just as she was honored by the early followers of Christ (read the early chapters of LUKE), so too, she continues to be honored and venerated by us today. A big part of our honoring the Theotokos is the Paraklesis Service, which will be held on Monday, Wednesday, and Friday at 7:00 p.m. during the 1st through 14th of August. Divine Liturgy celebrating the Dormition of the Theotokos will take place on August 15th at 10 a.m. The Paraklesis Service takes about 50 minutes, and included in the service is the reading of the names of the living. Blank forms to list names of the living are in the Cathedral. Please bring the list only once since the names will be read at each of the services, including the liturgy on August 15th.

VACATION CHURCH SCHOOL



...currently in session this week. Words cannot adequately express THANKS to the many volunteers (See last page for list) who have organized and run this beautiful ministry. To all the parents and volunteers,

our community owes a great amount of gratitude. This is but one more sign of what can be accomplished when we have dedicated parents willing to work together for the common good of our children. Vacation Church School grows every year and that reflects the hard work put into organizing it, and the response of the parents who bring their children to learn and to enjoy the fellowship of their friends. **Craft items made by the students will be on display Sunday, Aug. 3 during the coffee hour. The Vacation Church School will host the coffee hour including items baked by the children.**

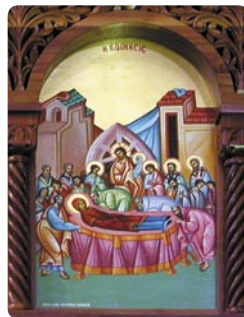


YOUTH BASKETBALL CAMP A SUCCESS

This year (July 21-25) we had 44 enthusiastic campers (24 boys and 20 girls). The camp was directed by Judy Georgiades and Jenna Theodore Sinclair. The instructors were Cindy

Mattos Dehart, Chuck Moon from the Eastside High School Coaching Staff. Judy says: "The kids were so much fun! They were enthusiastic and talented. Their basketball skills improved as the week progressed, but the fellowship was stronger than ever this year. The fun and fellowship we all shared this week has created memories that will last a lifetime. Many thanks to the AHEPA and Parish Council for their donations!" Visit the web site for some great pictures of our basketball players.

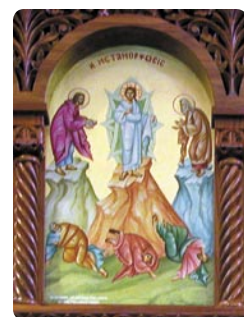
THE DORMITION OF THE THEOTOKOS



is one of four days which are chosen to honor the virgin Mary. The "Dormition" means to Orthodox through centuries of unwritten tradition that the virgin Mary was resurrected and ascended bodily to Heaven. This concept, not officially recognized by the church, stems from the traditional accounts that date back to biblical times.

When the Mother of God was about to join her son in Heaven, she summoned the apostles to her bedside, all of whom except Thomas were able to be with her in her final hours. St. Thomas was not able to arrive until after the burial service, and his request to have a final look resulted in the discovery of the empty vault, which led to the belief that an angel of the Lord appeared to advise the bewildered St. Thomas and his friends that holy Mary had been taken to Heaven in the manner of the Savior. It is not known what detained St. Thomas, but there is no doubt that he suffered considerable anguish at having arrived too late. He must have made every effort to join his fellow apostles at the bedside of the Mother of God. It was as unusual then as it is now to reopen a casket once it had been supposedly closed forever, but the circumstances were unusual because it was anything but a common place death. There is only one Son of God and it was his Mother who had passed on, and therefore under the circumstances the wish of a saint to lay his eyes once more upon the Mother of God could not very well be denied. From Orthodox Saints by Fr. George Poulos

THE TRANSFIGURATION



is reported in many of the Scriptures. They take us to the top of Mt. Tabor for a personal glimpse of the power of God. The true believer experiences the wonderous awe as Jesus is basked in a dazzling glow of light and then hears God say, "This is my beloved Son, in whom I am well pleased." All present with the Messiah are transfixed as these words are heard by a pair of guests who have come to bear witness to the divine declaration and who just happen to be the

lawgiver Moses and the Prophet Elijah. The Transfiguration was no mystical, abstract process which needed interpretation or explanation. There was no rhetoric or hyperbole in God's short and sweet pronouncement, which may at first appear superfluous because all present knew that Jesus was the Son of God. But the phrase "in whom I am well pleased" suggests that in following Jesus Christ, any of the children of God can attain a spiritual plateau with others in whom God is well pleased." (Matthew 17:1-9, Mark 9:2-10, Luke 9:28-36, Second Epistle to Peter 1:16-21)

From *Orthodox Saints* by Fr. George Poulos

INTERESTING ARTICLE

The 'Problem' of Converts

by Fr. Luke Veronis

(From the current issue of the Orthodox Observer)

What about all “those converts?” What about all those people coming into our Greek Orthodox Church who are not Greek? Or those who are not even from a “traditional” Orthodox background?



Recently, I heard different negative comments about the so-called “convert problem” in our Church. I have heard about some who feel threatened by the entrance of too many converts into “our” Church, implying that they may endanger our holy tradition and jeopardize the fullness of Orthodoxy in America. Some even think that too many converts entering our seminary may water down the Orthodox ethos of our theological schools. When I hear such comments, however, I must admit that I am perplexed. Ultimately, what is the purpose and vision of the Church? What does it mean to be “one, holy, catholic and apostolic?”

St. John Chrysostom stated many years ago, “There are two types of bishops. One who says, “My parish is my universe,” and the other who says, “The universe is my parish.” Since Chrysostom clearly believed the latter, what can we say about an ecclesiology that sees the entrance of the “other” into our Church as a corruption of the traditional, authentic character and identity of Orthodoxy.

This heresy of parochialism, unfortunately, is a common attitude that has plagued the people of God throughout her history. The ancient Israelites too often viewed the “nations” as the enemy; Jewish Christians in the early Church were scandalized to see Gentiles and Greeks entering into their community without first becoming Jews; and even today, some Greeks express their dismay when too many non-Greeks become Orthodox. Instead of a worldview where God the Creator of all is at the center, slowly the ego – whether the individual ego: I, me, my, mine; or the communal ego: my people, my parish, my language, my culture – gradually takes over and this self-centered mentality distorts a proper Orthodox worldview.

The other day in our Church’s lectionary, I came across St. Peter’s encounter with Cornelius, the Roman Centurion (Acts 10-11). As I meditated on this passage, I thought to myself, “Isn’t this an appropriate and clear message for our Church today?” Peter’s heavenly vision destroyed his attitude of parochialism, opening his eyes to something unimaginable to the Jewish Christian of his day. Enlightened by this vision, he broke Jewish tradition by entering the home of an “unclean” Roman and baptizing an entire household of Gentiles. Following this experience, Peter understood the character of the Church in a new way: “I now realize how true it is that God does not show favoritism but accepts people from every nation who fear him and do what is right” (Acts 10:34). When the Church in Jerusalem criticized him for his actions, fearing that his precedent would corrupt the traditional, authentic character and identity of the people of God, Peter explained that the Holy Spirit had come upon these “unclean” Romans the same way it came upon the Apostles. And he went on to explain, “If God gave them the same gift as he gave us, who believed in the Lord Jesus Christ, who was I to think that I could oppose God!”

Jesus made abundantly clear that the purpose of the Church is to reach out to all people and bring them into her saving embrace. This is why Christ commanded his disciples, “Go and make disciples of all nations” (Mt 28: 19). This is why St. Paul explains, “There is no longer Jew nor Greek, slave nor free, male nor female; for you are all one in Christ” (Gal 3:28).

He wrote elsewhere that God “desires all people be saved and come to a knowledge of the truth” (1 Tim 2:4). This past semester, I have been offering a class on the “Challenges of Modern Missions” at both Holy Cross Greek Orthodox School of Theology and St. Vladimir’s Seminary. As we discussed the theme of missions and evangelism, it occurred to me how ridiculous such statements about “too many converts in the Church” actually are. Ultimately, shouldn’t that be the goal of our Church? Don’t we constantly want to have more and more converts, and invite more and more of America to become part of the Orthodox Church?

As hard as this concept may be for some people to understand and accept, it will only become more difficult in the future as the cultural makeup of our Church inevitably changes, as more



and more of the “other” enter in. In the end, we must ask ourselves, “Are we

the one, holy, catholic and apostolic Church, or are we no more than an ethnic cultural club or a social country club?” Holy Scripture clearly reveals how Christ’s love embraces all people of the world. We are even given a vision of this unlimited love, when we see how on judgment day there will be saints clothed in white robes “from every nation, tribe, people and language” (Rev 7:9). Those who fear the many converts entering into the Church may embrace the motto: “The parish is my universe; my own people are my universe; my own language and culture are my universe.” This, however, was never the vision of our Church Fathers.

The Philokalia teaches “Blessed is the one who rejoices in his salvation, but even more blessed is the one who rejoices in the salvation of the other.” Chrysostom affirms, “I do not believe in the salvation of anyone who does not try to save others.” This is why he boldly proclaimed “The universe is my parish!”

When a former Protestant once approached Archbishop Anastasios of Albania, and said to him, “Your Beatitude, I’m a convert.” The Archbishop responded, “Really? So am



I.” The person looked astonishingly at the Archbishop, as he continued, “Yes. Every day I convert myself again and again to Christ our God.”

Isn’t that so true! In the end, aren’t we all converts? So why should the converts be “a problem?”

VACATION CHURCH SCHOOL VOLUNTEERS

Nursery: Denise Gndis, Lisa Taylor
K-3: Debbie Kiriakides, Chris Kousoukos, Allison Tsirkas
K-4: Katie Gaffney, Valerie Garilas, Rosie Kolokithas
K-5: Marianthe Kolokithas, Stacy Shinas, Angie Kolovos, Dena Georgiades
1st: Dee Grumbos, Patricia Skenteris
2nd: Jenna Theodore, Elizabeth Wade, Mike and Louise Mayfield
3rd&4th: Valerie Bickley, Lisa Maurides, Bonnie Papajohn
5th-8th: Roula Chulkas, Andrew Zolides, demetris Kyricou
Snacks: Kathy Garilas, Joan Zangas, Kelly Koutsoukis
Crafts: Nina deLucia, Elizabeth Wade, Kathy Pieper
Musc: Mary Koutroulias, Judy Georgiades
Organizers: Joy Rambo, Lena Trakas, Deanna Palmer

SAINT GEORGE GREEK ORTHODOX CATHEDRAL NEWS - THE SECOND PAGE



CONGRATULATIONS

AHEPA WINS AWARDS

At the District Number 1 Convention in Atlanta, June 19th-20th, our AHEPA Chapter 242 received the following awards for our district that we are very proud of: Awarded the Chapter of the year; Chris Kapetanakos was awarded the AHEPAN of the Year and elevated to the Lt. Governor; Awarded the Mid Winter Conference for February, 2005; Stan Tzouvelekas awarded President of the year.

WELLS RECEIVES CITADEL AWARD

Congratulations to Jonathan Wells, son of Lynda Leventis-Wells and Allan Wells, upon receiving the Mark Clark Award and Marksmanship Award at Citadel Summer Camp. The Mark Clark Award is given to the participant who shows outstanding character and enthusiasm during the summer camp experience. This is a great honor received by Jonathan, and we join his family in extending our congratulations to him.

NEW ON THE WEB

www.stgeorgegreenville.org

30 min. Icon Presentation by Father Tom and update of the photos of the icons on the iconostasis.;
New Archdiocese Charter;
Report and photos on Elevation Of Bishop Alexios to Metropolitan;
Paraklesis Service;
Interesting articles: The 'Problem' of Converts, Parish Council on the Front Lines, and Ecumenical Patriarch hosts

ecological symposium;
Some photos from Sunday School trip to Carowinds;
Photos of Basketball Camp;
Photos of Vacation Church School;
Order New 2003-2004 Planner from Archdiocese Youth Department.

IMPORTANT DATES

DANCE WORKSHOP WITH JOHN LULIAS

On Aug. 22-24, 2003 we will be having a dance workshop for all dancers ages 12-18 at the small hall. We ask that all dancers be there so we can have a chance to talk to John and learn new dances and work on the ones we already know. Covered dish luncheon on Sunday, Aug. 24th. More information will be forthcoming. Please call Vasi or Haido if you need more info.

LACONIAN SOCIETY MEETING

Tuesday, August 12 at 7pm in Hellenic Center Library.

NEXT BULLETIN DEADLINE

Send us your news. Let the office know about baptisms, weddings, awards and other activities that the Church community would be interested in. The next publication date for the bulletin is: Aug 19deadline for information



Friday, August 15. Thank you for your cooperation. This will be the last 3 week cycle bulletin as the two week bulletin will resume on September 2.

APOLOGIES to Jim and Lane Mitchell...Due to an error, their names were left off of the 2002 membership listing included in the last bulletin. We apologize for this oversight.

HELP NEEDED

ALTAR BOYS NEEDED

We are compiling the new list for altar boys for this coming year. The young man must be 10-18 yrs. old (or senior in high school). Even though he may have served this past year, I ask that he call the Church Office to be placed on the new altar boy list. I greatly depend on these young men to help during



our church services, and I ask them to recommit their desire to serve every year. This is a very important ministry to our Church and our community. I appreciate each of these young men and their desire to help. Please call the church Office (233-8531) to place your name on the new altar boy list for this coming September.

Father Tom

PLEDGES

The summer months are usually times when we take vacations, day trips, picnics, etc. Summer in this beautiful area of the Upstate of South Carolina is a most special time. We thank God for blessing us with such beautiful scenery... We also traditionally see our income drop during the summer months because most of us are involved in so many other activities. Please, won't you take an extra minute to fulfill your pledge for the summer months? This helps us keep up with our Church utility bills and supplies for the office. That way, everything will be in good shape when we begin our Church and school year in the fall.



ΕΛΛΗΝΙΚΟΣ ΟΡΘΟΔΟΞΟΣ ΝΑΟΣ ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ ΚΟΙΝΟΤΙΚΑ ΝΕΑ

ΚΥΡΙΑΚΗ 3 Αυγ

Ορθρος 9:15ΠΜ
Θεια Λειτ. 10:00ΠΜ

ΚΥΡΙΑΚΗ 10 Αυγ

Ορθρος 9:15ΠΜ
Θεια Λειτ. 10:00ΠΜ

ΚΥΡΙΑΚΗ 17 Αυγ

Ορθρος 9:15ΠΜ
Θεια Λειτ. 10:00ΠΜ

ΚΑΘΗΜΕΡΙΝΕΣ

ΛΕΙΤΟΥΡΓΙΕΣ:

Τετ. 6 Αυγ. - 9:30πμ -

Μεταμορφωση του Σωτηρος

Παρ. 15 Αυγ. - 10:00πμ -

Η Κοιμηση της Θεοτοκου

Παρ. 29, Αυγ. - 9:30πμ - Αποκεφαλωση

Βαπτιστου Ιωαννου

ΠΑΡΑΚΛΗΣΕΙΣ

ΔΕΚΑΠΕΝΤΑΥΓΟΥΣΤΟΥ

Παρ.1, Αυγ. 7Μ.Μ

Δευτ. 4, Αυγ. 7Μ.Μ.

Τετ.. 6 Αυγ. 7Μ.Μ

Παρ. 8 Αυγ. 7Μ.Μ.

Δευτ.11, Αυγ. 7Μ.Μ.

Τετ. 13 Αυγ. 7Μ.Μ.

.Πεμπτη. 14 Αυγ. 7Μ.Μ.

ΠΑΡΑΚΛΗΣΕΙΣ

Μια πολυ σημαντικη και παλαια παραδοση στην Ορθοδοξια μας ειναι ο ρολος της Παναγιας για την Σωτηρια μας. Για να προσκυνησουμε και να τιμησουμε την Παναγια κανομε τις Παρακλησεις κατα την περιοδο του



Δεκαπενταυγουστου. Οι Παρακλησεις θα λαβουν μερος καθε Δευτερα, Τεταρτη και Παρασκευη, αρχιζοντας την 1η Αυγουστου μεχρι την 14η Αυγουστου. Επισης κατα τις παρακλησεις διαβαζονται και τα ονοματα ζωντων υπερ υγειας. Οποιος θελει να στείλη τα ονοματα της οικογενειας σας να τα διαβασει ο

Πατερ Αθανασιος, σας παρακαλουμε να τα φερετε στην εκκλησια να τα δωσετε στον Πατερ. Την Παρασκευη, 15 Αυγουστου, Η Κοιμηση της Θεοτοκου, Ο Ορθρος θα αρχιση στις 9:30πμ και η Θεια Λειτουργια στις 10:00πμ.

ΔΕΛΤΙΟΝ

Το επομενο δελτιο θα βγει στις 19 Αυγ. Ε αν θελετε να βαλετε νεα στο δελτιο αυτο τηλεφωνησετε το γραφειο μεχρι την Παρασκευη, 15 Αυγουστου. Σας ευχαρισουμε για την συνεργασια σας. Το εβδομαδιαιο δελτιο θα αρχιση στις 2 Σεπτεμβριου.

ΠΑΙΔΙΑ ΙΕΡΟΥ

Κανομε νεο καταλογο για τα παιδια του Ιερου. Τα παιδια πρεπει να ειναι απο 10 εως 18 ετων. Εαν θελετε το παιδι σας να υπηρετηση στο Ιερο για τον χρονο που ερχετε, τηλεφωνησετε

το γραφειο για να δωσετε το ονομα του. Αυτη ειναι μια σημαντικη και σπουδαια υπηρεσια για την εκκλησια μας. Εκτιμω ολα τα παιδια που θελουν να βοηθησουν στο Ιερο.

Πατερ Αθανασιος

ΥΠΟΣΧΕΣΕΙΣ

Τους καλοκαιρινους μηνες που πηγαινομε ολοι διακοπες για ξεκουραση η εκκλησια μας εξακολουθη να λειτουργη και τα εξοδα εξακολουθουν. Σας παρακαλουμε μην ξεχνατε να δωσετε την υποσχεση σας προς την εκκλησια πριν φυγετε για διακοπες. Σας ευχαρισουμε και καλο καλοκαιρι.

ΣΥΝΕΔΡΙΑΣΗ ΛΑΚΩΝΩΝ:

Ο Συλλογος Λακωνων θα εχη συνεδριαση την Δευτερα, 12 Αυγουστου στις 7:00μμ στην μικρη αιθουσα της κοινοτητας. Παρακαλουμε ολα τα μελη να ελθουν στην συνεδριαση.

ΣΕΜΙΝΑΡΙΟ ΕΘΝΙΚΩΝ

ΕΛΛΗΝΙΚΩΝ ΧΟΡΩΝ

Στις 22-24 Αυγουστου θα εχομε σεμιναριο χορων για τα παιδια μας, ηλικιας 12-18 ετων. θα εχομε μαζι μας τον Γιαννη Λουλια, απο Φλοριντα, ο οποιος διδασκει νησιοτικους χορους. Παρακαλουμε ολα τα παιδια που χορευουν στον ομιλο και αλλα παιδια που θελουν να γινουν μελη να ελθουν σε αυτο το σεμιναριο. Επισης θα εχομε και συνεδριαση με τους γονεις. Για πιο πολλες πληροφοριες τηλεφωνησετε στην Χαιδω Πουρλου, 246-7104

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