



ANNUNCIATION CATHEDRAL HERALD



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

DECEMBER 2012

“CHRIST IS BORN: GLORIFY!” ΧΡΙΣΤΟΣ ΓΕΝΝΑΤΑΙ: ΔΟΞΑΣΑΤΕ!

*The message of Christmas is a simple one.
At the same time, it is a most powerful message:*

“God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.” (John 3:16) Christmas is a celebration of the Incarnation: it is the celebration of God coming to us, born as one of us. This is the message the Church has preached for 2,000 years. It is the reason we build churches—so that we can gather in them, as God’s people, and celebrate the Incarnation. Twenty-three years ago, an earthquake took away our church building. However, it did not take away our Faith. In fact, our Faith sustained us. It enabled us to build up. The buildings we have are a testament to that faith. However, we are not finished. We still have to build the church. And we are about to do so.

Toward this end, the Annunciation Cathedral community has begun a Capital Campaign. A Capital Campaign is where we give whatever we can to help build the church. So far, almost 100 parishioners have contributed to the Capital Campaign, pledging and giving \$2,625,779. In addition, we are about to receive a \$1 million bequest from a parishioner who made provision before she died, wanting to see the church rebuilt. Then, we are due to receive the residual from the estate of our Grand Benefactors, Anne and Angelo Mountanos. (We’re probably looking at another \$100,000.) More recently, another parishioner has presented us with a “challenge:” that parishioner will give up to \$500,000., provided we raise an equal amount. To date, we have raised \$254,000. towards the challenge gift. When we reach \$500,000. (and we’re very confident we will), that’s like getting a \$500,000. “bonus!”

Have you pledged and/or given yet to the Capital Campaign? As a recent Sunday bulletin asked, “Have you caught God’s vision for our community yet?” Part of “catching” God’s vision for our community involves giving

so that we can build the church. If you have not yet given, we would like the opportunity to meet with you to discuss your participation. Please call us—Father Stephen, Father Niko, Tom Nuris, Tom Papageorge, Angie Leventis, Chris Kyriacou, Dean Tsagaris, Deno Konstantinides, George Vlahos, Nick Svetcoff, Nick Rally, Nick Tarlson, Pat Aleck, Paul Sogotis—all these are members of the Capital Campaign Committee.

Meanwhile, we are encouraged that several people and organizations haven’t waited to be called. They took the initiative, stepped up, and made their pledge or gift. One such organization is the Zakynthian Brotherhood, pictured below. At a recent *glendi*, they raised \$5,000., which they presented in church recently. Below that is a chart which shows how, by setting aside a little each day, you can make a meaningful gift, be it \$5,000. or \$1 million.

As we celebrate the Nativity, ask yourself what the Incarnation means to you, what the Church means to you, and how you personally can help insure that our Faith will survive for the coming generations, by contributing to the building of the Cathedral. By the way, we are looking forward to construction beginning in the spring of 2013. We had previously announced March 25 as the start date. However, we are waiting for the issuance of our Building Permit before we can formalize the date.



The President of the Zakynthian Brotherhood, Mr. Nick Vlahiotis, presenting a check for \$5,000.00 to Father Stephen for the Building Project after liturgy on November 4.

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 |

2013 ANNUNCIATION CATHEDRAL STEWARDSHIP CAMPAIGN UNDERWAY

(Not to be confused with the Capital Campaign, which is for the building of the church. Stewardship is your annual gift which supports the day-to-day ministries of the church.)

The following is an appeal by our Stewardship Chairman, Gus Vouchilas, which was given in church following the Divine Liturgy on November 4, 2012:

“Good morning. I am here to speak to you today about remaining stewardship for 2012 but before I do, please let me begin by thanking the stewardship committee who choose to serve you – Nick Svetcoff, Perri Tsougarakis Nager, Chris Kyriacou, Niko Stathopoulos, Marcelo Souza and Fathers Stephen and Niko who help guide us and offer support wherever it is needed while still offering us autonomy. I must tell you that this group of individuals shares a stunning commitment to our cathedral and work diligently to generate ideas for making stewardship a priority which leads us into successful financial positioning while meeting the spiritual needs of our parishioners. Thank you.

As the committee met recently to design our stewardship campaign for 2013 which begins soon, we felt it important to first focus on the end of this year’s campaign and on where the cathedral stands financially. I begin by thanking each and every one of you for your pledge, your contribution, and your support of our programs, our services, and the meeting of spiritual needs that are met only through this cathedral. I also want to share with you our continued year end needs as our pledge amount for 2012 has not yet been realized. We have planned for stewardship income at 300,000 this

year to help pay our bills, but as you will see shortly, we are currently falling short of that amount. Having said that, I ask that if you have not remitted your pledge for this year, and are not on an automatic payment plan, that you please forward your payment to the Cathedral office as soon as possible so that we may achieve our goal for this year and end the year on a strong and high note. I personally have always been one to say – I know we can reach our goal – sometimes despite the doubt of others – and that’s because I have complete confidence in each of you. It is only through you – led by God’s grace – that we can continue to hang our cross on the front door and keep doing what we do –

- We glorify God
- We do community outreach
- We share in the Divine Liturgy as a family
- We share good times and bad times with each other
- We watch our children grow into amazing and caring adults
- We help our seniors who sometimes need a little extra, and of course
- We break bread together (Lord knows we deserve an A+ in food around here)

I know I could go on because we do so much, but I think you get the idea. This cathedral is much more than just a

continued on page 3

church. It's a place to call home and a fortress that protects us, particularly in a day and age when religion can often be dismissed for any number of reasons. It humbles me to know that we all are one here and that we all engage in the life of this cathedral for so many of the things that we consider vital elements in our orthodox Christian lives – things that we can't let go of because they are a part of our tradition, our heritage, our beliefs – and because they make us who we are.

If all these things are true then, I sometimes have to ask myself, why can it be a challenge to meet our financial needs? And why do we even have to have a stewardship campaign? Wouldn't it be just easier if we all just gave back to God – without batting an eyelash or without being asked - just a teeny tiny bit of what he has given us just to show him how much we really appreciate his gift of this cathedral and the shared love of her parishioners who support each other and help each other (not to mention the material things we have outside the church)?

In Exodus 35:5- it is stated: "Take from among you an offering to the Lord. Whoever is of a willing heart, let him bring his first fruits to the Lord..." God does not ask for all our fruits, nor does he ask for 20, 30, or even 40 percent of them. He asks for an offering – but it is an offering that should be from the heart.

And as we hear in Deuteronomy 16:17- "*Every man shall give as he is able, according to the blessing of the Lord your God as He has given you.*"

Surely, each of us has different means – I would not pretend to know what each of us has or doesn't have. I do know however, that after Jesus told the young rich man looking for eternal life to sell his possessions and to give to the poor that the man couldn't do it – hearing this, Jesus' response to his disciples was that – "it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." (Matthew 19:23-24)

But doesn't God's kingdom for us really begin – here – and now – in this church and in our lives? Didn't Jesus' advice to the young man mean that what we do here, on this earth is what makes us whole – makes us more caring, makes our lives more worth living – and as I see it, makes us better Christians? Christians who are willing to do the work that Christ depends on us to do? Jesus told the man to follow him, just as we are intended to do because we have been baptized into the righteousness of our Lord.

If each of us took it upon ourselves to look deep into our hearts and into our pocketbooks, we could do so much more than we already do and live the faith as we believe it should be lived. If we give, surely God returns 100 fold.

As your stewardship chair, it is incumbent upon me to reach out to you, to let you know how we are doing, where we are headed, and perhaps more importantly, why it is good to help support our ministries both in service and financially. Without you, there isn't a Cathedral, a food festival, dance, Sunday school, or any of the other programs that this community counts on year after year. Each of you helps make us what we are. Each of you makes a difference and your contributions are what keep us going and growing. As we prepare to end the year, I ask you to consider your financial gifts to the Cathedral – maybe to even give another contribution to help us meet our budget which I will go over with you shortly. In the words of Father Scott, who has been helping us with our capital campaign, our gifts must be sacrificial – this means that we might need to give up something so that in the long run, we are doing the work of our lord who asks us to follow him – and I must say that I believe the payoff is a good one.

Now also as we embark on the building of the cathedral, we must be even more aware of our cathedral needs and be its faithful stewards who care for it, love it, protect it, and who make it a beacon throughout the community with God's love. In this light, I would like to notify you of the stewardship goals your committee has developed for the next 3 to 5 years for our cathedral which include:

1. ½ of operating budget to be paid by Stewardship - by 2015
2. \$390,000 minimum in Stewardship by 2015
3. Put stewardship data on weekly program
4. No more rollovers
5. Encourage monthly giving
6. Add stewardship to Herald more often or monthly
7. When goals are met, phase out other collection methods (i.e. no more special envelope collections)

Stewardship then is not ultimately about what we do or what we give, it is about what we feel. It is about taking the time to center ourselves within the community, within the cathedral, and with God – recognizing that he is at the center of all that we do.

The end of each year is an opportunity to reflect on our faith and to become renewed by engaging in all that we believe in. It is an opportunity to look deep inside and to do what is right- knowing that what is right comes from God. How wonderful it is to live out the faith that brought us all here today to worship Christ together in this very humble place. Imagine how blessed we will all be when God pro-

continued on page 4

continued from page 3

vides us with a Cathedral worthy of his grace in celebrating the Divine Liturgy together.

Stewardship is about giving from the heart and expecting nothing in return. It's about finding meaning in our lives that is founded on truth...that truth is Jesus Christ. I pray that his love will guide us through our journey together as we end this year and in the years to come.

Thank you so much for thinking about how you can help the cathedral as we strive to make our ends meet. Along

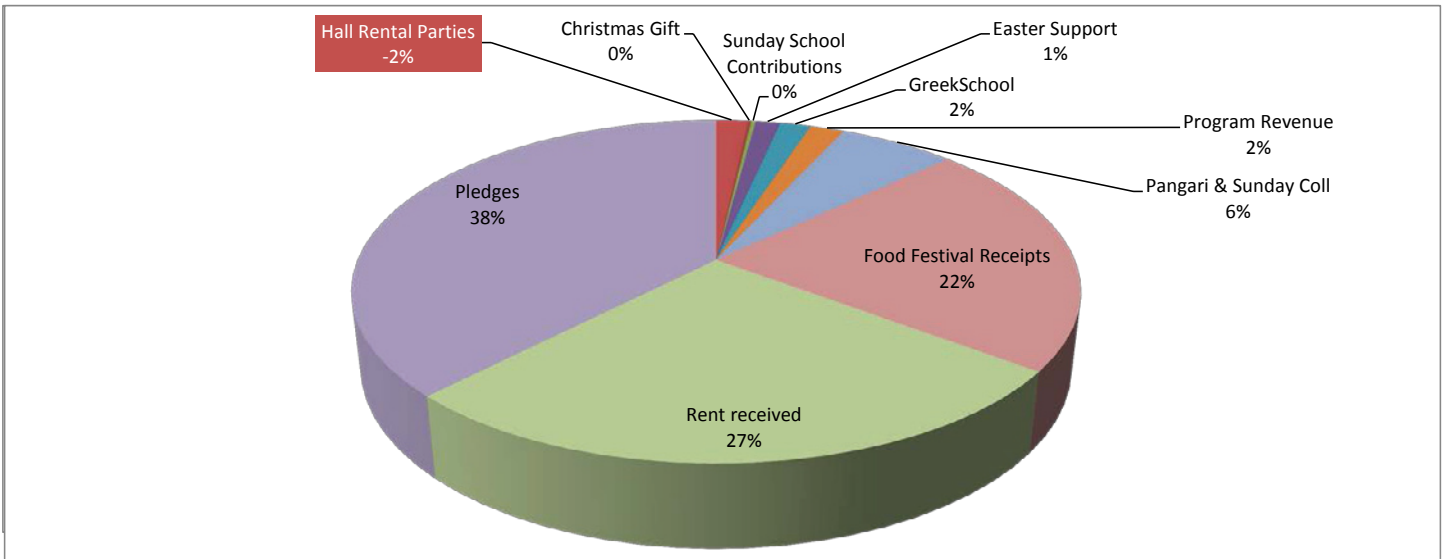
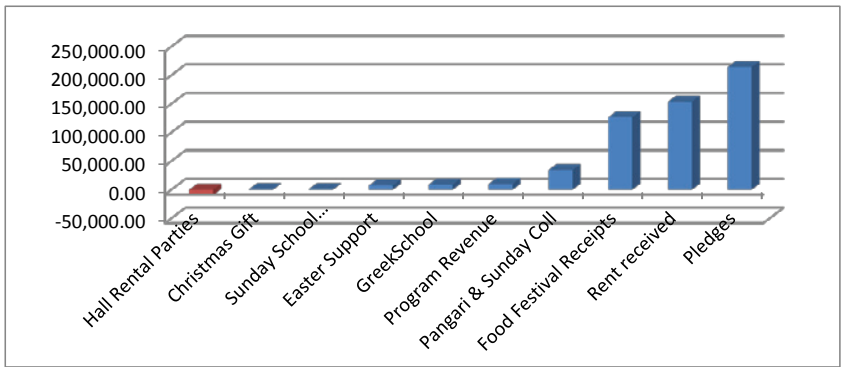
these lines I leave you with the following quote from

Corinthians 9:6-8- "But this I say: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. So let each one give as he proposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. "And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work."

Thank you so much."

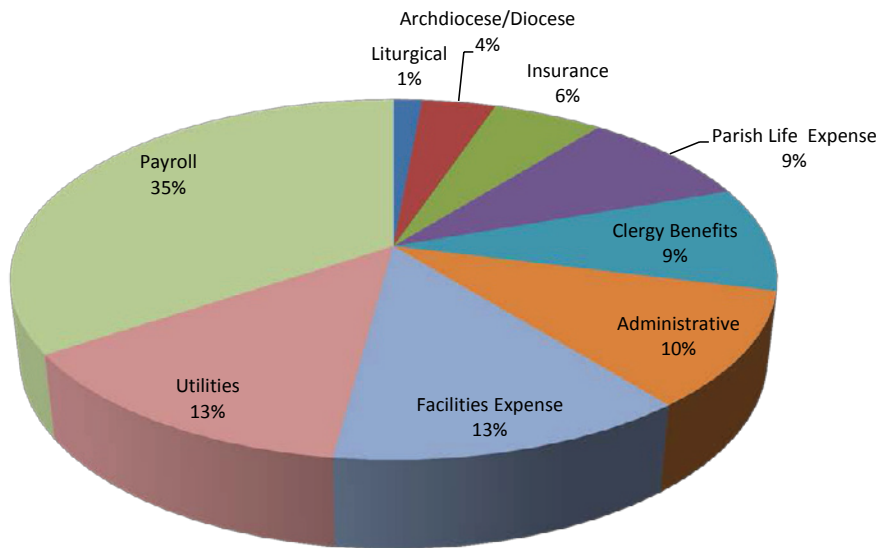
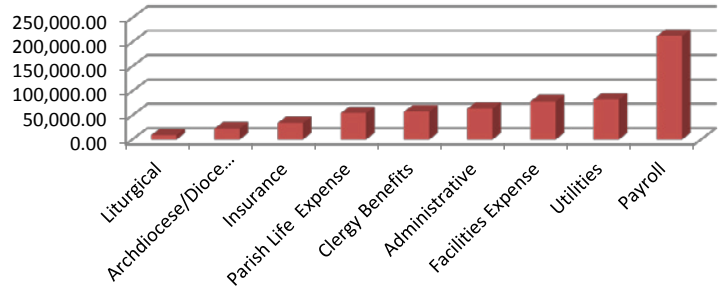
Annunciation Cathedral Income Jan. 1 - Nov. 1 2012

| Income | |
|-----------------------------|-------------------|
| Hall Rental Parties | -9,450.07 |
| Christmas Gift | 1,100.00 |
| Sunday School Contributions | 1,314.55 |
| Easter Support | 7,491.08 |
| GreekSchool | 9,312.00 |
| Program Revenue | 10,243.87 |
| Pangari & Sunday Coll | 34,788.00 |
| Food Festival Receipts | 126,849.53 |
| Rent received | 154,000.00 |
| Pledges | 214,313.55 |
| Total Income | 549,962.51 |



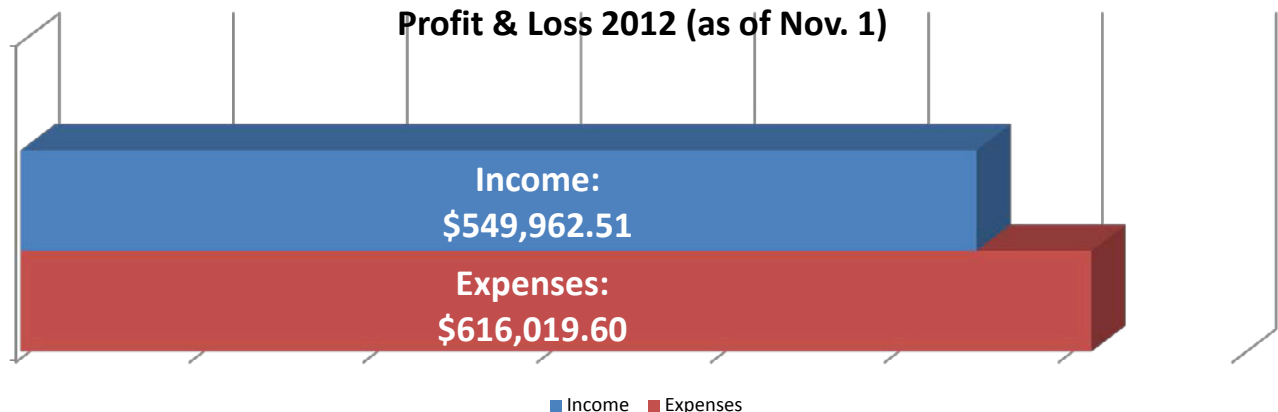
Annunciation Cathedral Expenses Jan. 1 - Nov. 1 2012

| Expenses | |
|-----------------------|-------------------|
| Liturgical | 8,971.47 |
| Archdiocese/Diocese | 22,800.00 |
| Insurance | 34,172.44 |
| Parish Life Expense | 54,678.71 |
| Clergy Benefits | 57,684.04 |
| Administrative | 63,658.52 |
| Facilities Expense | 78,889.79 |
| Utilities | 82,802.74 |
| Payroll | 212,361.89 |
| Total Expenses | 616,019.60 |



Annunciation Cathedral Profit & Loss Jan. 1 - Nov. 1 2012

| | |
|--------------|-------------------|
| Income | 549,962.51 |
| Expenses | 616,019.60 |
| Total | -66,057.09 |



THANKSGIVING... ABUNDANCE...AND A PRINCE

by Father Niko Bekris

One of my own favorite times of the year has always been the holiday season between Thanksgiving and Christmas. It could be because of the great food, family, time to rest, or maybe the beauty of winter (if we can call it that in San Francisco...), or, more likely, a combination of all of these things. Or could it be the fact that this season, especially in the United States, has become synonymous with giving gifts? I'll admit that I've always loved receiving presents, especially when I was young, but as I've gotten older I've also realized the joy of giving, as well.

As Christians, this time of the year is significant with regards to giving and generosity. In addition to Christmas, a celebration of the ultimate example of sharing- in this case, by God Himself- our country celebrates Thanksgiving, remembering that the pilgrims were thankful to God for what they had received from their new home. Knowing the needs of their own people in the cold Northeastern winter, they nevertheless sacrificed and offered their hospitality to share a feast of love with their neighbors- a gift, and a tenant of the Christian faith.

Abundance

In his second letter to the Corinthians, Saint Paul urged the people of the growing Church of Corinth to give generously for the growing ministries of the infant Church. Knowing full-well the challenges faced by this community and its citizens, Saint Paul says this remarkable verse to assure the people the Lord will take care of them:

"God is able to make all grace abound toward you, that you, always having sufficiency in all things, may have an abundance for every good work." (2 Cor 9:8)

By saying "always having sufficiency in all things," Saint Paul was assuring the Christians of nothing less than their needs being taken care of by God's grace. In effect, Saint Paul was telling the people, "give, and God will take care of the rest." Paul's words are Scripture, and are a part of the Bible- the Word of God. Even so, Paul's claim may sound highly dubious to us. How can we possibly give "an abundance" without worrying about having enough for each of our needs?

A Farmer, an Empress, and a Prince

While at seminary, I had the blessing to read a story which illustrated the joy of sharing, giving, and loving, all the while trusting God to take care of those who make an effort to live by the teachings that He has given us. There was once a kind, generous farmer who was very wealthy and had a great deal of land, animals, money, a big house and a wife, three children and seven beautiful grandchildren. The farmer gave to anyone who asked him for help. And he found that, to the surprise of many, the more he gave, the more his possessions multiplied.

One day, bandits stormed into his lands and burned his fields, killed his animals and stole so many of his possessions that the farmer was left with almost nothing. The only possessions which remained were two oxen, one horse, one donkey, one cow and her calf, and some beehives (in addition to his house and family). However, one by one, he began to give even these possessions away!

A poor man came one day to the kind farmer crying that his only ox had died, and he had no way of feeding his family. Moved by compassion, the kind farmer gave him one of his two remaining oxen.

Shortly thereafter, a soldier who had been summoned to war asked if he could borrow the farmer's horse. The farmer, knowing that it would be very difficult to return the horse, simply gave the horse to the soldier.

Another man came to the farmer one day and told him that his cow had died. The farmer gave him his one calf. However, when he saw how the calf's mother pined for her calf when he gave it away, the farmer gave the man the cow as well. And so on.

Finally, the kind farmer had nothing left but an empty house, a big family, and no knowledge of how he was to feed them! Yet, all the while, he assured his family that God would take care of them. Each of his donations, after all, had been done out of love.

At that time in the kingdom, there was an empress who sent servants into all the kingdom to find a wife for her son, the prince, Constantine. As it happened, one of the kind farmers granddaughters was selected for the competition... and was chosen to marry the prince.

Upon becoming the princess, the whole family was moved

continued on page 7

continued from page 6

to the palace, given land, houses and all manner of wealth, so much so that it was far greater than anything the kind farmer had had before. And even then, the kind farmer never stopped being generous.

The kind farmer's name was Saint Philaretos the Merciful. He died in Constantinople in 789. His is a true story.

Each of us has been given many gifts in our lives by the Lord. "Treasure" is indeed one kind of a gift we have been given, yet the lesson learned from Saint Philaretos' story can be applied to many aspects of our life. Saint Philaretos, the kind farmer, trusted the words of Saint Paul- to give, and to have faith that God would take care of the rest. We too, have a choice, to trust the assurance of God or not. These challenging times for our country are a time when trust in the Lord is more relevant than ever! It is a time when sharing with our neighbor, like the pilgrims did, can have a greater impact than before.

Thankfulness to God for all the gifts we have been given is something that is a part of our Christian stewardship. A steward is someone who is entrusted with something by someone else, and asked to take care of it. Whether it is money, gifts during the holidays, or even our very breath, what we do with our lives is our stewardship to God. It can be unnerving, even frightening, to completely offer ourselves back to God. And yet, we have an assurance from the Lord Himself, to do His will and spread His love as His disciples, knowing that we will have "sufficiency in all things."

I cannot contain the excitement I feel for us as a parish when I think of the potential impact we, as a community, can have to spread our Orthodox Christian message in the heart of San Francisco. Like the early Corinthians, who lived in a time when the Christian faith was spreading throughout the world due to the incredible stewardship of the faithful, we have an opportunity spread the same message in a different context. We have an opportunity to build on the wonderful foundation that has been established at the Annunciation Cathedral for almost 100 years, and in the Orthodox faith for almost 2,000.

Let us endeavor to be like Saint Philaretos, and like the pilgrims, who shared what they had because of their love for God, that we, too, "may have sufficiency in all things, and have an abundance for every good work."

GIVING IN THE OLD AND NEW COVENANTS

by Marcelo Souza

I found out that the portions of the Levites had not been given to them, so that the Levites and the singers, who did the work, had fled each to his field. So I confronted the officials and said, "Why is the house of God forsaken?" And I gathered them together and set them in their stations. Then all Judah brought the tithe of the grain, wine, and oil into the storehouses. (Nehemiah 13:10-12)

What were the Tithes commanded by God in the Old Testament?

Tithes were a tenth of the blessings the Israelites received from God. The Mosaic Law legislated that 'the seed of the land' (crops), 'the fruit of the trees' and 'herds and flocks' were to be tithed. There was also a second tithe, as provision for the poor. The tithes had been instituted in the Law, first, so as to remind the Israelites that their material blessings had been given by God, and so they also belonged to God. More specifically, the land was God's, and they were only tenants; therefore they were required to bring the first fruits of the land to their rightful owner.

Secondly, some of the tithes were used to provide a safety net for the poor, the widows, the orphans, and the aliens; it was means of dispensing mercy to the destitute. Thirdly, the tithes were also instituted in the Law of Moses so as to provide for the religious services of the nation. The tithes supported the Temple and the Levites and priests who worked in the Temple, and who were appointed by God to mediate between him and the people. Without the tithes, the temple worship and the appointed sacrifices were compromised; when the people of God failed to bring their tithes, they were robbing themselves of the covenant blessings that would come from the Mosaic covenant.

As God told them through the prophet Malachi,

Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the LORD of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need. (Malachi 3:10)

continued on page 8

continued from page 7

How does the Church apply such principles?

St. Paul says,

We want you to know, brothers, about the grace of God that has been given among the churches of Macedonia, for in a severe test of affliction, their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part. For they gave according to their means, as I can testify, and beyond their means, of their own accord, begging us earnestly for the favor of taking part in the relief of the saints—and this, not as we expected, but they gave themselves first to the Lord and then by the will of God to us . . . For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, so that you by his poverty might become rich . . . As it is written, “Whoever gathered much had nothing left over, and whoever gathered little had no lack.” (Malachi 3:10)

As those who are united to Christ, who gave himself for us, we also give ourselves to others – which includes sharing our resources and blessings with others. We are not under the Mosaic Law, so there is no commandment for us to give 10% of our income. Some give less, while some a lot more. As St Paul says, we give according to our means, according to our faith, and to our thankfulness. As Christians, we should examine our own circumstances, and remember the greater blessings we have been given by our Father, in the new covenant in Jesus Christ, through the Holy Spirit.

In my own experience in Protestantism, both as a layperson and as an ordained Minister, I observed that, despite lacking the fullness of the Faith we have in Orthodoxy, Protestants often excelled in their generosity to their churches.

Even though there was very little talk of money, most people gave at least 10% of their income to the work of the church, because they understood that not only they were giving back to God what He had given them in the first place – and thus this was an intrinsic part of worshipping Him – but also that the work of Christ in bringing salvation to the world through their own parishes was strengthened and multiplied by their financial support.

Lives were changed, spiritual and material needs were met; ministries, missionaries, the poor, and the elderly, they were all supported. New churches were planted by parishes that pooled together to finance the spread of the Gospel. In this way, Christians were putting in practice, *in a concrete and tangible way*, their thankfulness for God’s blessings and their love for one another.

All of us who have received God’s spiritual and material blessings ought to be generous in worshipping him also with the first fruits of what he has given us, because we are the blessed people who dwell in the kingdom of God which has dawned upon us. Christ has transferred us from the kingdom of darkness to his own kingdom of light.

God promised to open the floodgates of heaven for the crops of the Israelites if they complied with the covenantal tithes; but for us, floodgates of heaven have already poured everlasting salvation. God promised the Israelites that he would send them provision from heaven, but we have received the ultimate provision from heaven, Christ himself. How could we fail to be thankful not only in word but also in deed, so that our blessings will also become blessings for others? This is what Christ has done for us, and so it is also what he calls us to do.

ANNUNCIATION CATHEDRAL HAS STARTED LIST SERVER

A list server has been created for the Cathedral. A list server will allow the cathedral to effectively communicate via email to our parish and to the general public. A link to sign up to the list server has been included on the home page of our web site, www.annunciation.org. Beginning December 1st, the Cathedral will start sending the Sunday bulletin, the Herald, and any pertinent parish announcements through the list server. The Sunday bulletin in paper

form and the monthly Herald will continue to be mailed out, for those parishioners who wish to continue receiving it this way. We invite those parishioners and friends of the Cathedral who wish to receive these things electronically, as well as (or instead of) paper copies, to sign up! Simply go to the web site, www.annunciation.org, Click on Email list server and subscribe. You’ll be glad you did.

THE CATHEDRAL'S 2012 COMMUNITY CHRISTMAS CARD

Yes, it is that time. The time when we gather names of parishioners who wish to extend greetings to one another via the Cathedral's Christmas card. The card is sent to over 1,000 homes. What a wonderful way to extend best wishes to one another, particularly during these challenging, yet exciting times. Your greeting brings hope and encouragement to one another, since it celebrates the Birth of our Lord God and Savior Jesus Christ.

We recognize that, in this digital age, the sending of paper Christmas cards is fast becoming a thing of the past. But, that's for people who strictly communicate by electronic means, such as by email, Facebook, and, generally, the Internet. However, there's something heartwarming about receiving a real card. What a welcome addition a "real" Christmas card is, coming as it does amid a mound of circulars, catalogues and general junk mail. For, the Christmas

card announces the basic truth of our salvation: Christ is Born!

To avoid glitches, duplications and omissions, we are inviting participation in the Community Christmas card by responding to Mary Tonas, Calliope Fousekis, and Annamarie Balian on Sundays, following the Liturgy, through December 9. They will take turns staffing a special "Christmas Card Table" during the coffee fellowship hour. On December 10, the names of those participating in the Community Christmas card will be sent to the printers for processing. Mary, Calliope, and Annamarie will also collect your gift of \$25 per line, which covers the cost of the card, as well as mailing. We thank you.

Meanwhile, we are grateful to Annette Chiappari, who for many years headed the Christmas Card effort. She will be lending her assistance to this year's effort. Our prayers continue to be with her and her family.

PHILOPTOCHOS NEWS

We are approaching those wonderful days of Christmas as we look to the services that celebrate the birth of our Lord--the great feast of the Nativity. Our Philoptochos hopes that our Church family will connect with family and friends in this wonderful season of giving and warmth. We continue as a chapter to work to support our many ministries and projects that connect with those in need.

Our Thanksgiving luncheon was a success. Those who attended were provided with a most scrumptious meal. I can't thank enough the wonderful committee who prepared the luncheon and those who donated to help defray the cost of the lunch. In addition to our Philoptochos ladies, the chefs of the day included Jim Sogotis, John Panomitros, Phillip Athanasopoulos, Ted Leventis, Thespina Kokalis, Hariklia Razis, Effie Makras and Yvonne and John Stamatakis. Watching them in the kitchen was a loving experience as they laughed, talked and worked together in true camaraderie. Those who could not attend really missed a wonderful day. We thank those who did attend to support our Ladies as they raised the needed funds that support our charities.

We also thank the members of our community who have donated to our **Angel Tree Project**. Your gifts will go to the Hamilton House and the Boys and Girls Club.

SAVE THE DATES FOR THE FOLLOWING EVENTS:

On Sunday, **December, 23, 2012** the Philoptochos will host a **Loukoumades Sunday**. We will select one of our charities to support with your donation for that day.

Our annual **Vasilopita** will be held on Sunday, **January 6, 2013**. Once again, as is our annual tradition, we will come together to have a meal and the breaking of our traditional breads. Our ladies will be baking the bread on Friday, January 4, 2013. Please join us in this fun endeavor!

Our annual **Crab Feed** will be held on Friday, **January 25, 2013**. This event is one of our biggest fund raisers to support all our programs. So put the date on your calendar and invite family and friends to a great crab feast. It is one of the best meals you will ever have. Look for more info to follow.

During December and January, we will conduct a membership drive for our chapter, culminating in a tea or an evening event you won't want to miss.

As you can see we are as busy as ever! On behalf of the members of Philoptochos I extend our best wishes as you celebrate the magic of the season with the greatest of gifts of family and friends.

With Warmest regards and *Καλα Χριστουγεννα*
Patricia Aleck, Philoptochos President

METROPOLIS OF SAN FRANCISCO PHILANTHROPIC OUTREACH SURVEY

Below is a letter from His Eminence, Metropolitan Gerasimos, about a new survey being conducted by the Metropolis of San Francisco to develop a strategic plan for philanthropic outreach in our Metropolis:

October 22, 2012

Seven Holy Martyred Youths of Ephesus

Beloved Brothers and Sisters in the Lord,

“For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me....”

Matthew 25:35–36

These words from the Gospel of Saint Matthew truly exemplify the importance of serving others as we have been taught by Christ. Just as we entreat the Lord, through the intercessions of the Theotokos and the Saints in our daily lives, we, too, must become intercessors to help those who are in need.

One of the Core Values identified in our recent Strategic Planning Retreat was Philanthropic Outreach. In an effort to obtain opinions and input on this important area of our

ministry, we are asking parishioners to take a few minutes to complete an important survey. Your feedback will help provide a valuable assessment as to where we are today with our Philanthropic Outreach programs, and help shape the future of this ministry for our Metropolis. Philanthropic Outreach, for the purposes of the work of the Church, can be described as fulfilling a need that is currently unmet that benefits the local, national or international communities. While the work within our parishes is of the utmost importance, we must remember that Christ taught us to help others.

The Philanthropic Outreach survey can be found on the Metropolis website: www.sanfran.goarch.org/survey2012 and your responses are entirely confidential. **Survey responses will be accepted through December 15, 2012.**

I extend my gratitude for your participation in this important survey, as the opinions of our faithful stewards are vital to the development and expansion of this ministry. May God grant us all strength and wisdom to serve Him through our good works and bring His love and peace to the world!

With Love in Christ,

+Metropolitan Gerasimos of San Francisco

HAVE YOU GIVEN THOUGHT TO SERVING ON THE PARISH COUNCIL?

The Annunciation Cathedral Parish consists of fifteen (15) members of the parish, in good standing, who, together with the Cathedral Dean, are responsible for the day-to-day administration of the Cathedral. The members attend monthly meetings, participate in Metropolis or Archdiocese Clergy-Laity Assemblies, and individually hold membership on one or more of the many committees of the Parish Council, such as Stewardship, Technology, Youth, Buildings and Grounds, Finance, School Liaison, Hall Management, just to name a few. Seven members are elected one year to a

two-year term and eight are elected in the ensuing year, also to a two-year term. On Sunday, December 9, seven (7) individuals will be elected to a two-year term. To learn more about serving on the Parish Council, please speak to a member of the Cathedral clergy or a member of the Parish Council. If you have decided to serve your community as a member of the Parish Council, please call the Cathedral office, at (415) 864-8000, and request a Declaration of Candidacy form. Prior to the elections on December 9th, a required seminar for all new candidates will take place. We look forward to hearing from you.

WHAT DOES THE ORTHODOX CHURCH SAY ABOUT ORIGINAL SIN?

[Continued from the November Herald, part 3 of 3 parts]

Pastoral Practice East and West

In simple terms, we can say that the Eastern Church tends towards a therapeutic model which sees sin as illness, while the Western Church tends towards a juridical model seeing sin as moral failure. For the former the Church is the hospital of souls, the arena of salvation where, through the grace of God, the faithful ascend from “glory to glory” (2 Corinthians 3:18) into union with God in a joining together of grace and human volition. The choice offered to Adam and Eve remains our choice: to ascend to life or descend into corruption. For the latter, whether the Church is viewed as essential, important or arbitrary, the model of sin as moral failing rests on divine election and adherence to moral, ethical codes as both the cure for sin and guarantor of fidelity. Whether ecclesial authority or individual conscience imposes the code the result is the same.

Admittedly, the idea of salvation as process is not absent in the West. (One can call to mind the Western mystics and the Wesleyan movement as examples.) However, the underlying theological foundations of Eastern Church and Western Church in regard to ancestral or original sin are dramatically opposed. The difference is apparent when looking at the understanding of ethics itself. For the Western Church ethics often seems to imply exclusively adherence to an external code; for the Eastern Church ethics implies “the restoration of life to the fullness of freedom and love” (Yannaras, 1984, p. 143).

Modern psychology has encouraged most Christian caregivers to view sin as illness so that, in practice, the juridical approach is often mitigated. The willingness to refer to mental health providers when necessary implies an expansion of the definition of sin from moral infraction to human condition. This is a happy development. Recognizing sin as disease helps us to understand that the problem of the human condition operates on many levels and may even have a genetic component.

It is interesting that Christians from a broad spectrum have rediscovered the psychology of spiritual writers of the ancient Church. I discovered this in an Oral Roberts University Seminary classroom twenty-five years ago through a reading of “The Life of St. Pelagia the Harlot.” My journey into Orthodoxy and the priesthood began at that point. These pastors and teachers of the ancient Church were inspired by the Orthodox perspective enunciated in this paper: death as the problem, sin as disease, salvation as process and Christ as Victor.

Sin as missing the mark or, put another way, as the failure to realize the full potential of the gift of human life, calls for a gradual approach to pastoral care. The goal is nothing less than an existential transformation from within through growth in communion with God. Daily sins are more than moral infractions; they are revelations of the brokenness of human life and evidence of personal struggle. “Repentance means rejecting death and uniting ourselves to life” (Yannaras, 1984, 147-148).

In Orthodoxy we tend to dwell on the process and the goal more than the sin. A wise Serbian Orthodox priest once commented that God is more concerned about the direction of our lives than He is about the specifics. Indeed, the Scriptures point to the wondrous truth that, “If thou, O God, shouldest mark iniquities, O Lord, who could stand, but with Thee there is forgiveness” (Psalm 130:3-4). The way is open for all who desire to take it. A young monk was once asked, “What do you do all day in the monastery?” He replied, “We fall and rise, fall and rise.”

The sacramental approach in the Eastern Church is an integral part of pastoral care. The therapeutic view frees the sacrament of Confession in the Orthodox Church from the tendency to take on a juridical character resulting in proscribed, impersonal penances. In Orthodoxy sacraments are seen as a means of revealing the truth about humanity and also about God (Yannaras, 1984, p. 143). After Holy Baptism we often fail in our work of fulfilling the vocation to unbury the image within. Seventy times seven we return to the sacrament not as an easy way out (confess today, sin tomorrow), but because humility is a hard lesson to learn, real transformation is not instantaneous and we are in need of God’s help. Healing takes time. Sacraments are far from magical or automatic rituals (Yannaras, 1984, p. 144). They are personal, grace-filled events in which our free response to God’s grace is acknowledged and sanctified. Even in evangelical circles where Confession as sacrament is rejected the altar call often plays a similar role. It is telling that the Orthodox Sacrament of Confession always takes place face to face and never in the kind of confessional that appeared in the West. Sin is personal and healing must be equally personal. Therefore nothing in authentic pastoral care can be impersonal, automatic or pre-planned. In Orthodoxy the prescription is tailored for the patient as he or she is, not as he or she ought to be.

The juridical approach that has predominated in the West can make pastoral practice seem cold and automatic. Neither a focus on good works nor faith alone are sufficient to transform the human heart. Do positive, external criteria signify inner transformation in all cases? Some branches of Christian counseling too often rely on the application of

continued on page 12

continued from page 11

seemingly relevant verses of Scripture to effect changes in behavior as if convincing one of the truth of Holy Scripture is enough. Belief in Scripture may be a beginning, but real transformation is not just a matter of thinking. First and foremost it is a matter of an existential transformation. It is a matter of a shift in the very mode of life itself: from autonomy to communion. Allow me to explain.

Death has caused a change in the way we relate to God, to one another and to the world. Our lives are dominated by the struggle to survive. Yannaras writes that we see ourselves not as persons sharing a common nature and purpose, but as autonomous individuals who live to survive in competition with one another. Thus, set adrift by death, we are alienated from God, from others and also from our true selves (Yannaras, 1984). The Lord Jesus speaks to this saying, "For whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it" (Matthew 16:26). Salvation is a transformation from the tragic state of alienation and autonomy that ends in death into a state of communion with God and one another that ends in eternal life. So, in the Orthodox view, a transformation in this mode of existence must occur. If the chosen are saved by decree and not by choice such an emphasis is irrelevant. The courtroom seems insufficient as an arena for healing or transformation.

Great flexibility needs to exist in pastoral care if it is to promote authentic transformation. We need to take people as they are and not as they ought to be. Moral and ethical codes are references, certainly, but not ends in themselves. As a pastor entrusted with personal knowledge of people's lives, I know that moving people from point A to Z is impossible. If, by the grace of God, step B can be discovered, then real progress can often be made. Every step is a real step. If we can be faithful in small things the Lord will grant us bigger ones later (Matthew 25:21). There need be no rush in this intimate process of real transformation that has no end. As a priest and confessor I tell those who come to me, "I do not know exactly what is ahead on this spiritual adventure. That is between you and God, but if you will allow me, we will take the road together."

A Romanian priest found himself overhearing the confession of a hardened criminal to an old priest-monk in a crowded Communist prison cell. As he listened he noticed the priest-monk begin to cry. He did not say a word through his tears until the man had finished at which time he replied, "My son, try to do better next time." Yannaras writes that the message of the Church for humanity wounded and degraded by the 'terrorist God of juridical ethics' is precisely this: "what God really asks of man is neither individual feats nor works of merit, but a cry of trust and love from

the depths" (Yannaras, 1984, p. 47). The cry comes from the depth of our need to the unfathomable depth of God's love; the Prodigal Son crying out, "I want to go home" to the Father who, seeing his advance from a distance, runs to meet him. (Luke 15:11-32)

What this divine/human relationship will produce God knows, but we place ourselves in His loving hands and not without some trepidation because "God is a loving fire... for all: good or bad." (Kalomiris, 1980, p. 19) The knowledge that salvation is a process makes our failures understandable. The illness that afflicts us demands access to the grace of God often and repeatedly. We offer to Him the only things that we have, our weakened condition and will. Joined with God's love and grace it is the fuel that breathed upon by the Spirit of God, breaks the soul into flame.

Abba Lot went to see Abba Joseph and said: Abba, as much as I am able I practice a small rule, a little fasting, some prayer and meditation, and remain quiet, and as much as possible keep my thoughts clean. What else should I do? Then the old man stood up and stretched out his hands toward heaven, and his fingers became like ten torches of flame. And he said: If you wish you can become all flame. (Nomura, 2001, p. 92)

As we have seen, for the early Church Fathers and the Orthodox Church the Atonement is much more than a divine exercise in jurisprudence; it is the event of the life, death and resurrection of the Son of God that sets us free from the Ancestral Sin and its effects. Our slavery to death, sin, corruption and the devil are destroyed through the Cross and Resurrection and our hopeless adventure in autonomy is revealed to be what it is: a dead end. Salvation is much more than a verdict from above; it is an endless process of transformation from autonomy to communion, a gradual ascent from glory to glory as we take up once again our original vocation now fulfilled in Christ. The way to the Tree of Life at long last revealed to be the Cross is reopened and its fruit, the Body and Blood of God, offered to all. The goal is far greater than a change in behavior; we are meant to become divine.



Youth News - December 2012

Cathedral Young Adults Make Materials Distributed on Thanksgiving by Meals on Wheels

Last November 13, our young adult group coordinated a community service project for the Thanksgiving season- fifteen young adults gathered to create place mats to distributed with meals by the organization Meals on Wheels on Thanksgiving Day. Following the project, the group got together at the new restaurant on Guerrero Street, Mozzarella. Many, many thanks to **Stefani Kalligeros** and **Christina Tsiatis** for organizing the entire evening! Next month, our young adult group will hold its annual white elephant/gift exchange at a restaurant in San Francisco on Friday, December 14.

In addition, the Metropolis of San Francisco Youth Office held its second annual fall young adult retreat at Saint Nicholas Ranch on November 16-18, and six of our young adults attended this retreat. Activities included visiting the Monastery of the Theotokos the Life-Giving Spring, hikes,

daily services and even karaoke at a restaurant! Thanks to our Metropolis Youth Director, **Paul Gikas**, for putting the weekend together, and to all our young adults who attended. Stay tuned for more information about the upcoming Metropolis Young Adult Winter Retreat in Lake Tahoe January 18-21, 2013.

Our Young Adult group is open to all young adults ages 20-35, and typically meets the last Thursday of the month.

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!

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



November YA: "Some of our young adults helping with the Thanksgiving community service project. Together, over forty decorated place mats were prepared to be distributed on Thanksgiving Day through Meals on Wheels."



Our JOY kids enjoying dinner at the Kontonis home

GOYA News

Our Cathedral GOYA began its fall events by meeting at the Cathedral last Monday, November 26, where we had pizza and then enjoyed an open gym following. We look forward to another school year of GOYA events at the Cathedral, including another Christmas caroling project in December! Thanks to all who have helped with GOYA thus far this year!

Our Cathedral's GOYA is open to 7-12 grade youth, and typically meets the third Monday of the month at various locations.

November JOY News

Our Cathedral JOY group met November 12 at the **Kontonis** home, where fifteen of our kids played games, had dinner, and made a get-well card for **Metropolitan Gerasimos** (who was recuperating from an illness at the time). Many thanks to **Nick, Tina, Demetri** and **Bobby** for their kindness and hospitality! The next JOY night will be at the **Nuris** home on December 11.

JOY is for children 3-6 grade, and meets the second Tuesday of the month at a family's home.



November JOY: "Our JOY kids with Father Niko and Presbytera Stella last November 12"



Many thanks to the volunteers who came from Oakland to help with the loukoumades group at our last Food Festival!

SUNDAY SCHOOL KORNER

Wow, we have great attendance in each class and lessons are really moving along. November was a month learning about all the things we are thankful for and December we teach giving at all levels. Watch the handout coming home from your teachers and engage with your child/children about the lessons learned.

December is highlighted by the Christmas Program on December 16 immediately following the Divine Liturgy in the Hall. This is a community favorite and you won't want to miss out! Warm up your voice, as you will want to participate in our community sing a long. Parents, Teachers and Students have been busy preparing for a heartwarming play. Practice will occur every Sunday with the children and attendance is very important, even though this is a busy time of year. Children are assigned parts in November. Children who do not participate in Sunday School and/or practices are welcome to join us in the chorus during the program. The day will include a Christmas Play with community sing a long, Free Luncheon, Arts n crafts for children and a visit from Santa with photo's and treats. Volunteers needed to help at the arts n crafts tables and much more. Mothers to help with dressing our students in costumes, stage direction, etc. Questions about the program? Contact Chrisoula Pezo our Director.

This year we are holding a contest for our Christmas program cover. Students are asked to draw/color a picture depicting Christmas. Please turn in entries by Dec. 2, 2012. A winner/s will be selected and will receive a gift from our bookstore.

Please remember we are in the middle of our annual Food Drive, ending Dec. 16. Bins for food drop off are located in the Cathedral halls. Please help us teach the children the importance of giving to those less fortunate. Remember: Canned goods are preferred, but all non-perishables accepted. Please no glass containers. Our goal is over 500 pounds this year!

Thank you to everyone who helped with our Halloween Party after Church October 28th. The children were adorable and a good time was had by all. Thank you to the students who participated in the UNICEF program. This was our second year participating and we were able to collect money for children to have clean drinking water for 3 months. Thank you!

**Sunday, December 23 and December 30 Sunday School will be on vacation. Families are encouraged to attend Liturgy together. Classes will resume Jan. 6th, 2013.

**Please "like" us on the Annunciation Sunday School Facebook page!

GREEK SCHOOL CLASSES FOR CHILDREN CONTINUE TO GROW

Our Cathedral Greek School is well 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, enrollment has been closed until next school year. Thank you for everyone's support in making this program so successful!

If you have any questions,
please contact Pamfilia Zambelis at pzambelis@yahoo.com.



Several of our young adults at the Metropolis Young Adult Retreat during an Orthros service

YOUTH GROUP NEWS AND SEE'S CANDY AND BOULEVARD CAFÉ FUNDRAISERS

Thanks to the dedicated efforts of our Cathedral's Youth Committee, two fundraisers have been planned for the Cathedral's youth groups- JOY, GOYA, and Young Adults- for this holiday season. First, as you've probably already noticed in the gallery, a See's Candy fundraiser is currently taking place. If you'd like to buy a box of See's Candy to be delivered to you by Christmas, order forms can be picked up from either the table in the gallery, or from any of our youth who you see at church!

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 **Billy Panoutsopoulos** and to the Boulevard staff 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.**

ΤΑ ΧΡΙΣΤΟΥΓΕΝΝΑ ΚΑΙ ΤΟ ΚΤΙΣΙΜΟ ΤΟΥ ΝΑΟΥ

Το μήνυμα των Χριστουγέννων είναι απλό. Είναι, όμως, και ισχυρό. «Δοξάσατε!» όπως λένε οι Καταβασίες των Χριστοθγέννων, με έμφαση. «Οὕτως γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον» (κατὰ Ἰωάννην 3:16). Τα Χριστούγεννα είναι ο γιορτασμός της ενσάρκωσης, του γεγονότος ότι «μεθ' ἡμῶν ὁ Θεός». Αυτό είναι το κήρυγμα της Εκκλησίας εδώ και 2.000 χρόνια. Αυτός είναι ο λόγος που κτίζουμε ναούς, για να μαζευόμαστε, σαν λαός του Θεού, νά γιορτάζουμε την κατά σάρκα γέννηση του Κυρίου και Θεού και Σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ. Πριν 23 χρόνια χάσαμε τον ναό μας. Δεν χάθηκε όμως η Πίστη μας. Μάλιστα, η Πίστη μας κράτησε. Η Πίστη μας αξίωσε να ξανακτίσουμε. Αυτά που έχουμε κτίσει, η Πίστη τάκτισε. Αλλά δεν έχουμε τελειώσει. Έχουμε να κτίσουμε τον ναό. Και αυτό ακριβώς πρόκειται να βάλουμε μπροστά.

Με αυτό το σκοπό οργανώσαμε τον έρανο. Έρανο στον οποίο μπορούν να συμβάλλουν όλοι, και αυτοί που έχουν πολλά, και αυτοί που έχουν λίγα. Μέχρι στιγμής από 100 περίπου δωρητές έχουμε συλλέξει 2.625.779 δολάρια. Τώρα περιμένουμε να λάβουμε την δωρεά μιας σεμνής κυρίας, της οποίας όνειρο ήταν να δει τον καινούργιο ναό. Μας άφησε παραπάνω από 1 εκατομμύριο. Επίσης, σε λίγο θα λάβουμε τα «ρέστα» από τη διαθήκη του Ευάγγελου και της Άννας Μουντάνου, γύρω στις 100.000. Και, τελευταία, ένας ενορίτης μας υπεσχέθηκε δωρεά μέχρι 500.000 δολάρια εάν και εφ' όσον συλλέξουμε το αντίστοιχο ποσό. Ήδη έχουμε συλλέξει 254.000. Όταν φθάσουμε τις 500.000, είναι σαν να μας έχουν δώσει «μπόνους» τις άλλες 500.000. Και έτσι θα είμαστε σε θέση να αρχίσουμε να κτίζουμε.

Σεις, έχετε κάμει την προσφορά σας; Ή όπως ρωτήσαμε σε πρόσφατο εβδομαδιαίο φυλλάδιο, «έχετε εννοήσει την όραση που έχει ο Θεός για την Κοινότητά μας»; Ένα μέρος του «εννοήσει» έχει να κάμει με τη συμμετοχή τη δική σας στο ιερό έργο αυτό, της οικοδόμησης του Ναού του Κυρίου. Εάν δεν έχετε κάμει την προσφορά σας ακόμη,

σας καλούμε να συναντηθείτε με ένα μέλος της επιτροπής επί του εράνου, τον Πατέρα Στυλιανό, τον Πατέρα Νικόλαο, τον Αθανάσιο Νούρη, τον Αθανάσιο Παπαγεωργίου, την Αγγελική Λεβέντη, τον Χριστόφορο Κυριάκου, τον Κώστα Τσαγγάρη, τον Κώστα Κωνσταντινίδη, τον Γιώργο Βλάχο, τον Νίκο Σβέτκοφ, τον Νίκο Ραλλή, τον Νίκο Τάρλοσον, την Παναγιώτα Αλεξοπούλου, τον Παύλο Σογότη.

Στο μεταξύ, μας ενθαρρύνει ότι μερικοί άνθρωποι, ακόμα και οργανώσεις, με δική τους πρωτοβουλία, εδήλωσαν τη συμμετοχή τους. Μια τέτοια οργάνωση είναι η Ζακυνθινή Αδελφότητα που, όπως δείχνει η ανάλογη φωτογραφία στο παρόν δελτίο, προσέφεραν το ποσό των 5.000 δολλίων από ένα γέντι που οργάνωσαν πρόσφατα. Και τους ευχαριστούμε. Κάτω από τη φωτογραφία θα δείτε και ένα σχεδιάγραμμα που δείχνει πώς, βάζοντας στη άκρη ένα σχετικά μικρό ποσό, μπορείτε να κάμετε μία σημαντική προσφορά, είτε 5.000 είτε ένα εκατομμύριο.

Τώρα που ετοιμαζόμαστε να γιορτάσουμε τη Θεία Γέννηση, ρωτήστε τον εαυτό σας τι θα πει «Η κατά Σάρκα Γέννηση του Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ», τι θα πει «Εκκλησία», και πώς μπορείτε σεις, ατομικά, να εξασφαλίσετε το μέλλον της Ορθόδοξης μας Πίστεως, βοηθώντας ώστε να κτιστεί ο Καθεδρικός Ναός. Όσον για πότε θα αρχίσει η οικοδόμηση, σίγουρα θα αρχίσει την άνοιξη του 2013. Είχαμε πει για τις 25 Μαρτίου, αλλά περιμένουμε την έκδοση της σχετικής άδειας πριν ανακοινώσουμε, επισήμως, την ακριβή ημερομηνία. Προβλέπεται ο Ναός να έχει τελειώσει το 2015, ακριβώς 25 χρόνια μετά από εκείνον τον σεισμό που μας τον αφαίρεσε. Πάντως ευχαριστούμε τον Θεό που μας δίνει την ευκαιρία να τον ξανακτίσουμε, για να δοξάζεται το Όνομά του εις τον αιώνα!

“Pray for the salvation of others as you would pray for your own salvation.” - St. John of Kronstadt

ALTAR GROUP SCHEDULE FOR NOVEMBER

The schedule for the month will be as follows:

December 2- Group 1
December 9- Group 2
December 16- Group 3
December 23- Group 4
December 30- All welcome

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, Panagioti Sogotis, Yianni Sogotis

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!

Services & Sacraments At The Cathedral

BAPTISM

Haralambos Anastasios, son of
Anastasios Basile Mavroudis
and Natalia Fragakis Mavroudis,
was baptized on November 4.
His Sponsor is
Angela Christina Karahalios.
Na Mas Zisi!
(Long life!)

ANNUNCIATION CATHEDRAL SALUTES ITS 2012 STEWARDS:

Aleck, Demetria
Aleck, Patricia
Allen, Maria & Andrew
Ambus, Anthony & Zetta
Ambus, Dr. Antonia Ambus & James Warren
Ambus, Dr. George & Tessa
Ambus, Dr. Terry & Marina
Angelopoulos, Theodore & Jean
Arestis, Lambrini
Argyres, Ackie
Arvantelis, Agapi
Asimos, Chrisula
Asprogerakas, Danny & Sofia

Athanasiades, Philip & DIALA
Avdoulos, Maritsa Irene
Bach, J. Steven & Antonia
Bagatelos III, Anthony P.
Bagatelos, Emily
Bagatelos, Karen
Bagatelos, Michael
Bagatelos, Peter A.
Balian, Annamaria & Robert
Balian, Nicholas M.
Barlas, Constantine
Bekris, Rev. Dn. Nick & Stella
Bissas, Maria
Boone, Harriet
Bozionelos, Jim & Florika
Bozionelos, Pete

Annunciation Cathedral Presents:

**BYZANTINE CHANTING CLASSES
WITH
CHANTER COSTAS HARALAMBOPOULOS**



**Every First and Third Sunday after Liturgy
Beginning Sunday, November 18th**

All Skill Levels Welcome

**Annunciation Cathedral, 245 Valencia Street, San Francisco, CA
94103**

**For more information, please contact George Haris at
415-246-0706 or georgeharis3@gmail.com**

**BYZANTINE
CHANT CLASS**

Annunciation Cathedral is pleased to announce a new Byzantine chant class meeting on the first and third Sunday of each month at 12:30 pm in the Cathedral conference room.

Led by the chanter of the Metropolis of San Francisco, Costas Haralambopoulos, and his son, George, this is a brilliant opportunity for all interested parties to learn the beautiful music of our church. All parents, youth, and young adults are greatly encouraged to attend.

The next classes will be held on December 2 and 16.

CRETAN GLENDI

Save the Date! The 2013 Cretan Glendi will take place Saturday, January 19 at the Annunciation Cathedral. This event has been very successful in the past, with a delicious dinner and a Cretan folk band as the evening's entertainment. As in the past, the proceeds of the dinner will go to the Cathedral dance groups.

For more information, please contact **John Monolakis** at delphi2881@sbcglobal.net.

Callas, Georgia
Calofonos, Dennis S.
Cardellini, Marie
Carlos, Helen Andrea
Carter, Eleni Larissopoulos
Chiappari Gatewood, Christine
Chiappari, Philip & Annette
Chiappari, Yvonne
Christopher, Helen
Cocoles, Jim & Luba
Cocoles, Stanley
Condon, Susan & Arianthe Zevgolis Condon
Contos, Christopher
Costopoulos, Katherine
Coundouris, John A.
Curd, Vivian & John
Cusulos, Nan

Dakis, Elli & James
Dalianes, Athan & Marguerite
Dallria, Joan & Ralph
Davies, Mitchell & Ethel
Decker, Christina
Dekaristos, John & Anastasia
Demetry, Andrew
Derdevanis, Charlotte
Dermitzakis, Katherine
De-Simone, Giovanna-Maria
Dimitriou, Agnes
Doukas, Danae
Drimalas, Dora
Drolapas, Mr. & Mrs. Themis
Economides, Nicholas & Janine
Economopoulos, Nancy & Philip
Efstratis, Jenni & Greg & Alexi

WEEKLY CRETAN MUSIC & DANDE 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
petros@athertonappliance.com

Eliopoulos, Annette & John
Eliopoulos, Jr., John
Eliopoulos, Louie
Eliopoulos, Peter John
Elite, Dr. Anthony
Fkiaras, Evgenia N
Fotinos, Mr. James F.
Fousekis, Mr. & Mrs. Vlasis and Kalliope
Fousekis, Shareen & Spiros
Franco, Mr. & Mrs. Gus and Helen
Frangos, Mr. Ilias
Fuller, Michelle
Garibaldi, David & Kathie
Garibaldi, Nicole & Michael
Gavros, Dora & George
Gebremariam, Hiwet & Zeru, Menghiste
Georgatos, Mrs. Toula
Georgatos, Nicko M.
George, Sam
Gerbrat, Lemlem
Giranis, Steve and Toula
Glafkides, Mr. & Mrs. Constantine
Glaros, Stanley
Grammenos, Sakis & Christina
Grampas, Bonnie
Gumas, Mrs. George
Hamberis, Lillian (Stavroula)
Hamberis, Paul
Haras, Louis & Panagiota
Harrison, Anthoula
Hillas, Patrick
Holloway, Vicki Eleni
Johns, Katherine
Johns, Mr. & Mrs. John
Johnson, Michael & Yelena

Kallas, John & Kristina
Kallas, George & Bertha
Kallas, Katina E
Kallas, Mrs. Louise
Kallas, Nicole
Kapetanakos, Anna
Karas, Angelus
Karas, Bill
Karas, Chris
Karas, Eva
Karas, Jim
Karas, Joanna
Karas, Kathy
Kastoras, Athanasios & Niki
Katsanis, Gari
Kavalaris, James & Joanne
Keller, Sylvia & Jefferey
Keramari, Mr. & Mrs. Demitrios
Ketchum, Robert & Nicoletta
King, Thomas & Catherine
Kleinekorte, Mr. & Mrs. Richard
Knolles, Alexandra
Koche, George
Kokalis, Despina Nick
Konstantinidis, Deno C. & Bella
Konstin, Mr. Constantine
Kontonis, Mr. & Mrs. Nick
Kosaris, Paul & Irene
Kottas, Angelos
Koupas, Evelyn
Kouropoulos, Georgia
Koutoulas, Panagiota
Koutoulas, Pete & Voula
Koutsakis, Helen
Kozak, Alexandros
Kromydas, Georgene & Bill

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 December 15, beginning in the Cathedral Conference Room at 9 am.

MESSINIAN GLENDI

Save the Date! The 2013 Messinian Glendi will take place Saturday, February 2 at the Annunciation Cathedral. This event has been very successful in the past, with a delicious dinner, dancing to the music of the Mythos Band and fellowship. The proceeds will go to the Cathedral Building Fund.

For additional information, please contact **Kalliope Fousekis** at 650 591-5409 or **Niki Kastoras** at 415 337-7819.

Kyriacou, Mr. & Mrs. Chris
Kyriacou, Rev. Stephen & Alik
Lampros, Mr. John
Larson, Robert & Catherine
Lazarakis, Patricia
Lazarakis, Tom
Leventis, Angie & Theodore
Loufas, Mr. & Mrs. John
Lougaris, Filippa
Makras, Elaine
Makras, Sophie
Makras, Thalia
Makras, Victor & Farah
Manetas, Mr. & Mrs. Peter
Mantzoros, Catherine
Marca, Matthew & Anna
Markanton, Helen
Markoulakis, George & Chrisula
Markoulakis, Greg & Sophia
Mattis, Mr. & Mrs. George
Mavroudis, Aglaia
Mavroudis, Tasso & Natalia
McKnight, Nektarios L.
Melitas, Irene
Melitas, Theano
Meyer, Beverly A.
Misthos, Michael & Christina
Mitchel, Mary
Monolakis, John S.
Montgomery, Mr. and Mrs. Monte
Morales, Mrs. Helen

Moulas, Mrs. Vasiliki
Moulas, Vicky A.
Mountanos, Melanie & Steve Pardini
Mountanos, Michael S. & Erika
Mountanos, Patricia
Mountanos, S. M. & Helen
Mourgos, George & Dena
Mouroufas, Tula
Moussouras, Mr. & Mrs. Pete
Nager, Perri
Nashawati, Bashar
Nicolacakis, Maria & Dean
Nicolas, Michael & Helen
Nicolas, Rita
Novo, Dustin & Chrisula Bissas
Nuris, Thomas & Liberty
Oetzel, Robert & Pauline
Ossipoff, Alexander & Lula
Panagiotopoulos, Anton & Sotria
Panagiotopoulos, Magdl
Panagotacos White, Connie
Panagotacos, Dr. Peter
Panas, Mr. Michael
Panomitros, John & Helen
Pantages, Mr. & Mrs. Peter
Pantages, Sr., Gregory & Mary
Papadakis, Emanuel & Olga
Papadakis, Mr. & Mrs. Spiros
Papageorge, Mr. and Mrs. Petros
Papageorge, Mr. & Mrs. Tom
Papingu, Robert & Alma

Pappas, Voula
Pappis, Anna Elpida
Paras, Helen
Patiris, Mrs. Yiota
Patropulos, Joan
Pavlidakis, Alexandra
Peters, Kenneth & Polymiti
Peterson, Erin Elisavet
Pezo, Christine K.
Philliou, Dimitrios
Philliou, Jim & Patricia
Piccinini, Pamela
Poulakidas, Dean
Poulakidas, Jennifer
Poulakidas, Sakee & Irene
Poulos, Mr. & Mrs. James
Raggio, Nicholas & Anastasia
Rally, John & Mary
Rally, Mr. & Mrs. Demetrius
Rally, Mr. & Mrs. Nicholas
Rangaswami, M & K Desby
Rangaves, Kay
Razis, Mrs. Harklia
Riedel, Dorothy
Rizos, Demetrios W.
Rotter, J. Ward & Barbara
Salevouris, Billie
Saribalis, Dr. Stephen N.
Sarikakis, Emilia
Scourkes, Dr. & Mrs. Theodore
Selianitis, Mr. & Mrs. Tony
Selianitis, Demo
Selianitis, Helen and Robert Guldbech
Selianitis, Louis John
Shatara, Nader & Sawsan
Simotas, Demetrios
Skinas, Mr. & Mrs. Kosmas
Sogotis, Mrs. Rose
Sogotis, Mr. & Mrs. Theodore
Soultanakis, Mrs. Efstratia
Spanos, Georgia
Stam, Kalomira Roula
Stathopoulos, Mr. & Mrs. Marios
Stathopoulos, Nikolaos
Stathoudakis, Frosso
Stratakis, Anna
Stratakis, Mr. & Mrs. Ari

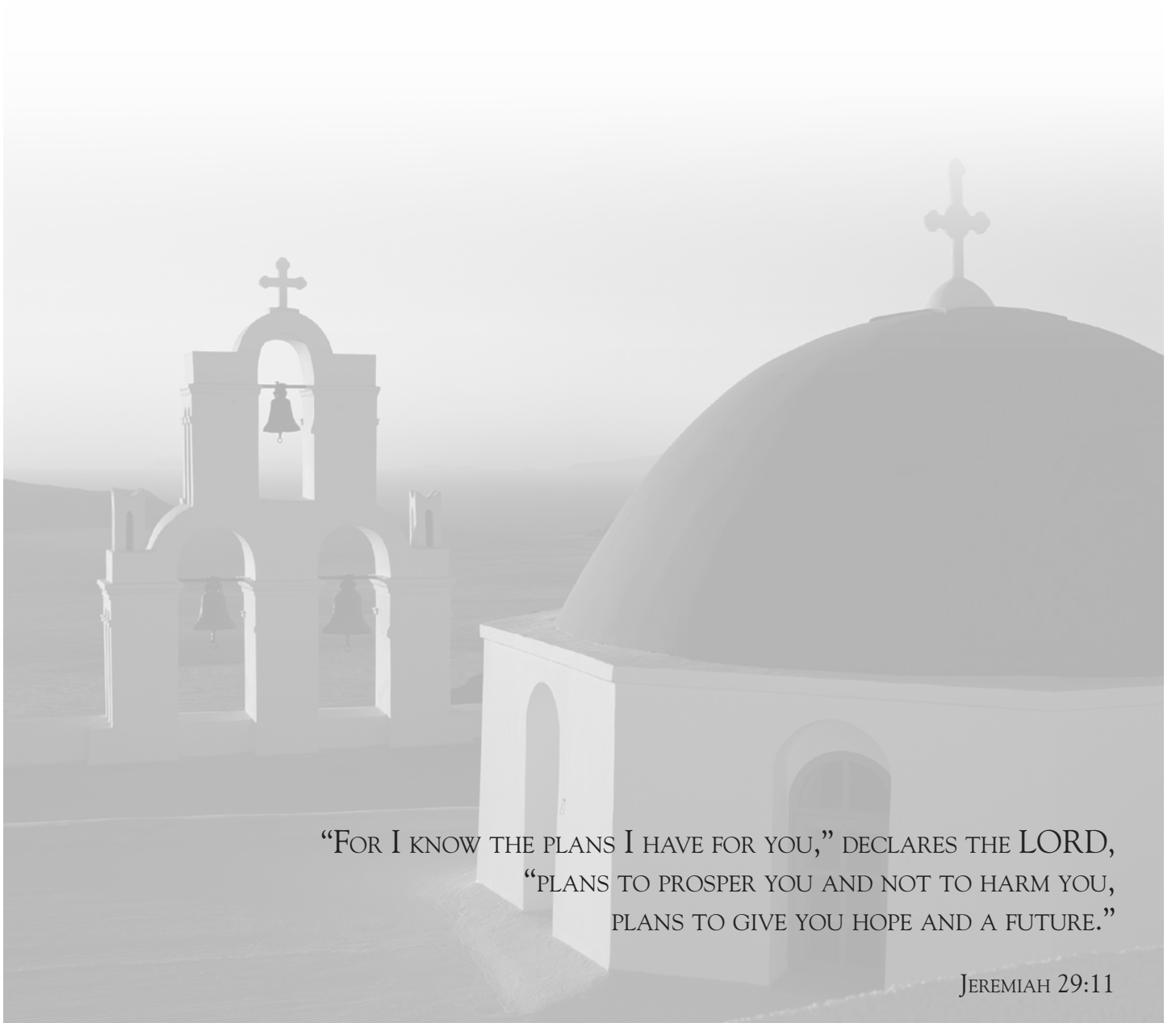
Stratoudakis, George & Georgia
Svetcoff, Nicholas
Tacticos, George
Tamaras, Joy
Tarlson, Mr. & Mrs. Nick G.
Tentes, Beatrice
Tewelde, Zaid
Thomas, James & Diane
Tonas, Basil & Mary
Tsagaris, George & Eleni
Tsiatis, Athanasios & Christina
Tsiatis, Athanasios and Christina
Tsokas, Mr. & Mrs. Dimitrios
Tsougarakis, Mary C.
Tsoules, Michael
Tzafopoulos, Nicholas & Vasiliki
Tzortzis, Mr. & Mrs. James
Vafiadis, Annamaria
Vafiadis, Konstantinos
Valos, Mrs. Irene A.
Varanis, Nickolas & Lourdes
Varanis, Terpsi
Vasilogiorgis, Foula
Vastardis, Harry A.
Vavuris, Mr. & Mrs. James
Vellis, Aris
Vidal, Marco A.
Vlahos, George V.
Vorrises, Angelo J.
Vorrises, Denis G. & Euginia
Vorrises, Denis J. & Renee
Vorrises, Louise & James
Vorrises, Marie & Lukehart, Ryan
Vorrises, Stephanie Louise
Vouchilas, Georgia
Vouchilas, Gus
Vozaites, Antonios & Thalia
Vriheas, Michael & Loula
Xepoleas, Bessy
Yannaghas, Mary
Yeilding, Bret & Denise
Yeilding, Kathrine Ann
York, Bessie
Zakis, Gus & Pope
Zambelis, John & Pamfilia
Zografos, Mrs. Evanthia

D E C 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 | 8 |
| Navarino Messinian Society Luncheon Food Drive (pasta/rice/beans) Orthros at 9:00 am Divine Liturgy at 10:30 am Dance Practice 12:30 pm - 2:00 pm | | Dance Practice 6:30 pm - 9 pm Adult Greek Class 7 pm | Basketball Practice 7 pm - 8:30 pm | Saint Nicholas, Divine Liturgy at Saint Nicholas, Diamond Heights, 10 am Orthros, 11 am Divine Liturgy | | |
| 9 | 10 | 11 | 12 | 13 | 14 | 15 |
| Stewardship Sunday Parish Council Elections Food Drive (canned fruits/veggies) Orthros at 9:00 am Divine Liturgy at 10:30 am Dance Practice 12:30 pm - 2:00 pm | | JOY Nuris home, 6:30 pm Dance Practice 6:30 pm - 9 pm Adult Greek Class 7 pm | Capital Campaign Committee, 7 pm Basketball Practice 7 pm - 8:30 pm | | Young Adult Dinner/Gift Exchange 6:30 pm | Community Link, 9 am |
| 16 | 17 | 18 | 19 | 20 | 21 | 22 |
| Food Drive (canned tuna) Orthros at 9:00 am Divine Liturgy at 10:30 am Dance Practice 12:30 pm - 2:00 pm | Saint Dionysios, Divine Liturgy, 10 am | Dance Practice 6:30 pm - 9 pm Adult Greek Class 7 pm | Parish Council 7:30 pm Basketball Practice 7 pm - 8:30 pm | | | |
| 23 | 24 | 25 | 26 | 27 | 28 | 29 |
| Orthros at 9:00 am Divine Liturgy at 10:30 am Dance Practice 12:30 pm - 2:00 pm | Eve of the Nativity of Christ, Royal Hours, 9 am, Vespers Liturgy 10:30 am | Nativity of Christ, Orthros 9 am Divine Liturgy 10 am | | | | |
| 30 | 31 | | | | | |
| Orthros at 9:00 am Divine Liturgy at 10:30 am Dance Practice 12:30 pm - 2:00 pm Youth Group Fundraiser Dinner, Boulevard Café, All Evening | | | | | | |

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

NON-PROFIT ORG.
U.S. POSTAGE PAID
SAN FRANCISCO, CA
PERMIT NO. 1734



“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