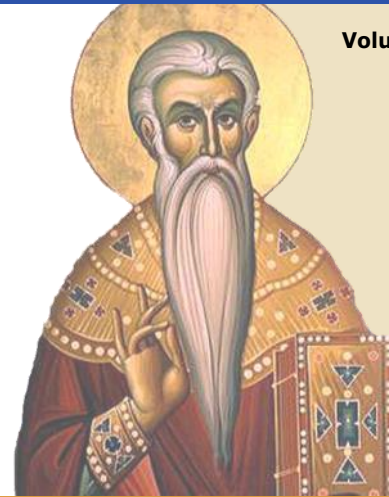


# in Touch

Volume 22, Issue 7

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## History of the Greek Orthodox Church in the United States



*Lord, You know that men are flesh and blood; forgive them their sins and pour out Your blessing on all. — St. Haralambos*

# New Backyard Play Structure!

We have an opportunity, through our new friends with Bayer School, to purchase a children's playground structure (pictured below) for our backyard, which would replace our current structure.

This new play structure meets city codes for educational playgrounds, whereas our current structure does not.

The cost, including installation, is \$11,200. Bayer School is willing to split the cost with us, so our

share would be \$5,100, and has also offered to leave the structure here when they move to their new campus. (The cost to install a similar new play structure is nearly \$30,000.)

This is something that will be enjoyed by our children and grandchildren for many years to come! Please consider contributing whatever amount you can towards the cost of this purchase. If you will be sending a check, please indicate that your gift is designated for this purpose. Thank you!





## Orthodox Christianity in America

*Continued from last month, this article by Fr. George Nicozisin discusses the fascinating history of the Greek Orthodox Church in the United States, its relationship to the Church of Greece and the Patriarchate of Constantinople. This month's excerpt discusses the influence of political divisions in Greece on the fledgling Church in America during the early 20th century.*

As the first World War surfaced, two political statesmen emerged in Greece, King Constantine and Prime Minister Eleftherios Venizelos. Venizelos wanted Greece to go in with the allies while King Constantine, whose wife was Kaiser Wilhelm's sister, wanted Greece to remain neutral. The political power struggle in Greece wreaked upheaval and havoc on the Greek parishes in America. The Greek immigrants, just as the citizens of Greece, found themselves split into two political factions, venizelist and royalist. This is more readily understood when we recall that many immigrants had no intention of remaining in America. They had come for economic reasons and in due time would return to their cherished homeland. The 1908

Tome was still in effect during this time. Archbishop Theoklitos of Athens, a staunch royalist, was forced to resign and in his place Archbishop Meletios Metaxakis was elected and enthroned. Since he replaced Theoklitos, Meletios was labeled a Venizelist.

### Formation of the Greek Orthodox Archdiocese of North and South America

One of the very first things Archbishop Meletios did was to take a trip to America. He assigned Bishop Alexander of Rodostolou as Synodical Vicar for the Greek Orthodox churches in America on October 29, 1918. Meletios returned to Athens to find that he had been deposed and that Theoklitos had been reinstated. Meletios returned to America and, jointly with Bishop Alexander, called the First Clergy-Laity Congress in September of 1921, something unheard of in Orthodox countries. This set the precedent for convening Clergy-Laity Congresses. At the conclave, papers were drawn up and the Constitution of the Greek Orthodox Archdiocese of North and South America was ratified. The following year Meletios Metaxakis was elected Ecumenical Patriarch. Under his

aegis the 1908 Tome was rescinded and the jurisdiction of the Greek churches in America was returned to the care and mantle of the Ecumenical Patriarch. On May 11, 1922, the Patriarchate officially recognized the Greek Orthodox Archdiocese of North and South America.

Although the lion's share of the communities affiliated and came under the jurisdiction of the canonical Archdiocese, a small but vocal group remained separate and retained their autonomy. They were the royalists. They petitioned Archbishop Theoklitos of Athens to send a bishop under the newly-designated "Synodical Autocephalous Exarchate of the Greek Orthodox Church of America," with Diocesan Headquarters in Lowell, Massachusetts. Metropolitan Germanos Tryanos of Sparta, a dynamic and charismatic churchman, was appointed to

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*On May 11, 1922, the Patriarchate officially recognized the Greek Orthodox Archdiocese of North and South America.*

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*(Continued on page 5)*



**St. Haralambos  
Greek Orthodox  
Church**

www.stharalambos.org

**Rev. Michael Pallad**

#### Sunday Worship

Matins: 8:45 a.m.  
Divine Liturgy: 10 a.m.

#### Office

623-486-8665  
7950 W. Pinnacle Peak Rd., Peoria, AZ 85383  
Office@StHaralambosAZ.com  
FrMichael@StHaralambosAZ.com

#### Hours

Monday - Friday 10 a.m. to 3 p.m.

#### Parish Council

Evanne Cuccorelli  
Dennis Georgen  
Kathy Harvey  
Timothy Harvey  
Lali Mekvabishbili

Russel Skocypec  
Dorothy Vordos  
Lee Vordos  
Russell Zook

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## Sunday Coffee Hour

Thank you to our coffee hour hosts/sponsors.

### June

- 1: Anna Giles – Charlotte Servetas – Ethel Nicholas
- 8: Roy Christian – Thalia Zorbas
- 15: Aphrodite Devolites  
June & Gary Nicholas
- 29: Dina & Carl Surman – Patti Christie

### July

- 6: Charlotte Servetas
- 13: Available
- 20: Anna & Bob Kinniburgh
- 27: Available

### August

- 3: Available
- 10: Mary Manos
- 17: Sunday School Teachers
- 24: Available
- 31: Available

Note: due to publication printing deadlines, any changes to the coffee hour listings will be noted in next month's newsletter.



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## Clergy-Laity Congress

This year the Archdiocese Clergy-Laity Congress will convene in Philadelphia, Pennsylvania from Sunday, Jul. 6 – Wednesday, Jul. 9. Meeting every two years, the Clergy-Laity Congress is comprised of delegates (representatives)

from each parish of the Archdiocese of America. The Congress approves the Archdiocese budget, offers workshops on various aspects of parish life, worship services and fellowship for all in attendance.

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## Memory Eternal

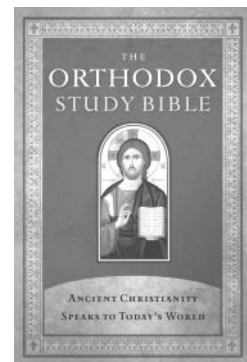
May God grant eternal rest to the soul of Ronald Dutton who fell asleep in the Lord on Wednesday, Jun. 4. Our deepest condolences are extended to his wife Sandy, their daughters Kim and Tonya. Both Ronald and Sandy have helped with

our annual Greek festival for many years, and Sandy has been singing in our choir and accompanying on the organ as well. Interment for Ronald was at the National Cemetary in Kent, Washington. May his memory be eternal.

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## Orthodox Study Group

Please note: The Orthodox Study group will be suspended the month of July.



## Name Days

Many years/*Chronia Polla* to those named after the following saints:

- St. Kyriaki (7th)
- SS. Cyril and Methodios (7th)
- St. Euphemia (11th)
- St. Nikodemos of the Holy Mountain (14th)
- St. Macrina (Sister of St. Basil) (19th)
- St. Mary Magdalene (22nd)
- St. Paraskevi (26th)
- St. Panteleimon (The All-Merciful) (27th)
- St. Irene (Chrysovalantou) (28th)
- St. Joseph of Arimathea (31st)

## Clergy Column

*(Continued from page 3)*

shepherd the dissident group. The disputes and quarrels that ensued were compounded by endless court litigation vying for jurisdictions and properties.

Under normal circumstances the inevitable preoccupation in the early years of any immigrant group is mere survival. Although the Greek immigrants had come a long way in their establishment, adjustment and orientation in the New World, they were not steeped in the interpretation of theology and canon law. Their recourse was to be led by the fervor of their daily emotions sparked by political leaders and generated by the Greek newspapers which took sides. With each shipload of immigrants the feud and opposition grew; more communities were established; more priests were brought from the homeland, while others were ordained here according to their political leanings. In a normal course of growth these events would be favorable and desirable. Not so in this case because dissension grew monstrously as clergy and laity were polarized as royalists or venizelists. These emotional dynamics had an inordinate negative impact on the mission of the parishes in America.

The friction was compounded in 1924, when both the Ecumenical Patriarchate of Constantinople and the Greek Orthodox Church of Greece jointly adopted the Gregorian calendar. (The Julian calendar was introduced by Julius Caesar in 46 B.C., and was used until it was corrected in 1582 A.D. Since the correction was introduced during the time of Pope Gregory XIII, it is called the Gregorian calendar. The Julian calendar is

approximately thirteen days behind the Gregorian calendar.) The royalists kept the Julian calendar and were called "Paleo-Imerologites" (Old-Calendarists.)

In May of 1930 Patriarch Photios and Archbishop Chrysostomos Pappadopoulos of Athens jointly directed Metropolitan Damaskenos of Corinth to assume temporary administration of the 133 communities of the autocephalous group. Damaskenos recommended that all bishops of both groups return to Greece and the Patriarchate for reassignment.

At this time Metropolitan Athenagoras Spyrou of Kerkyra was elected Primate of the Greek Orthodox Archdiocese of North and South America. He arrived in New York February 24, 1931 and set about reuniting the communities in good order. Athenagoras' seventeen-year tenure of office brought most of the dissident and recalcitrant churches back into the fold. Metropolitan Michael Constantinides of Corinth succeeded Athenagoras when the latter became Ecumenical Patriarch of Constantinople in 1949. Metropolitan Iakovos Coucouzis succeeded Michael and was enthroned April 1, 1959. Through the concerted efforts and great patience of these three prelates practically all the former royalist parishes returned to the canonical archdiocese. (The present day Old Calendarist group with headquarters in Astoria, N.Y. is not to be confused with the former royalist group.) Archbishop Iakovos retired in July of 1996 and was succeeded by Metropolitan Spyridon Papageorge of Italy, who was enthroned as Archbishop of the Greek Orthodox Archdiocese of America in September of 1996. *(continued next month)*

## Birthdays



- Marius Pagos (3)
- Mary Levendi (4)
- Christine Gero (5)
- Alexandros Papamatheakis (6)
- Stravros Theoharatos (7)
- Cathy Kapetanakis (8)
- Alexander King (11)
- Lisa Theoharatos (11)
- Lauren Retsinas (12)
- Patricia Martin (14)
- Peter Michas (14)
- Alaina Perreault (14)
- Eugeni Gavrilidis (15)
- Michael Gavrilidis (17)
- Marc Cooper (18)
- Pam Solomon (18)
- George Trakas (18)
- Sophia Rodriguez (19)
- Laine Kinney (20)
- Ioannis Papamatheakis (23)
- Jeannette Hollander (25)
- Elaine Yaghooti (26)
- Steven Gavrilidis (27)
- Desiree Milonas (27)
- Raluca Sofronie (27)
- Sharon Bolas (29)
- Kathy Williamson (30)
- Magda Gryparis (31)

If you don't see your name, or those of family members, and would like to be included on the monthly birthday listing, please send the information to the church office.

# JULY 2014

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b> Independence Day (Church office closed)	<b>5</b>
<b>6</b> 8:45am Matins 10:00am Divine Liturgy Archdiocese Clergy-Laity Congress (Philadelphia, PA)	<b>7</b> Archdiocese Clergy-Laity Congress (Philadelphia, PA)	<b>8</b> Archdiocese Clergy-Laity Congress (Philadelphia, PA)	<b>9</b> Archdiocese Clergy-Laity Congress (Philadelphia, PA)	<b>10</b>	<b>11</b>	<b>12</b> 10:30am Festival Meeting
<b>13</b> 8:45am Matins 10:00am Divine Liturgy	<b>14</b> 7:00pm Parish Council	<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>
<b>20</b> 8:45am Matins 10:00am Divine Liturgy IOCC Offering Tray	<b>21</b>	<b>22</b>	<b>23</b>	<b>24</b>	<b>25</b>	<b>26</b>
<b>27</b> 8:45am Matins 10:00am Divine Liturgy	<b>28</b> 7:00pm Executive Council	<b>29</b>	<b>30</b>	<b>31</b>		