



Volume 26, Number 6
JUNE 2017

The Cathedral Messenger

A Publication of St. George Antiochian Orthodox Christian Cathedral

MANY YEARS MASTER! 25TH ANNIVERSARY OF BISHOP BASIL'S CONSECRATION TO THE EPISCOPATE



May 31, 1992 --> May 28, 2017 ... St. George Cathedral remembers and celebrates the 25th anniversary of Bishop Basil's consecration to the sacred episcopacy. Many years, Master!

Dean, V. Rev. Paul O'Callaghan • St. George Orthodox Christian Cathedral

7515 East Thirteenth Street • Wichita, KS 67206-1223 • (316) 636-4676 • <http://www.stgeorgecathedral.net>

2017 Sam & Jacque KOURI
Scholarship Winners



**Lucas Merawi,
Joel Amend
& Anna Spencer**



2017 Ruth Cohlmya
Scholarship Winners



**Anna Spencer,
Daniel Likiardopoulos &
Martin Van Stipdonk**
Congratulations



HOLY BREAD

The limit for the total amount of names is
24 for the living and 24 for the dead.

This means: 3 families offering – 8 names each;
2 families – 12 names each; 1 family – 24 names.

Please prioritize the list of names by the following:

- Immediate family members
- Godchildren
- Those in special need of God's mercy
- Orthodox Christians

We have been getting 50-60 names recently
and it is too much. Thank you for your consideration.

MODESTY & DIGNITY In Church

As summer approaches, please remember
that dress in church should always be digni-
fied and modest.

For women, sleeveless or low cut dresses and
tops, short skirts, tight fitting outfits, and bold-
ly colored clothes are not appropriate. For
men, no shorts or message t-shirts; a jacket is
customary and long sleeves preferred.

Skimpy outfits and backyard wear are hard-
ly necessary for comfort in a modern air-
conditioned church.

Women's Faith & Growth

Join us Thursday June 22, 7:15p
in the Youth Center

for an evening of fellowship & faith.

We are continuing with the book,

"The Quotidian Mysteries",

by Kathleen Norris,

We will be covering pages pp. 1-26.

See Kh. Meredith if you'd like to order the book
through Eighth Day Books.

JUNE FASTING

The Wednesday and Friday fasts are observed
during June with the following exceptions.
June 5-9 are fast free following Holy Pentecost.
The Apostles' Fast takes place June 12-28.

Putting On Christ

"For as many as have been baptized into Christ have put on Christ"

(Galatians 3:27)

We began the first installment of this article with the following "(T)he verse quoted above will immediately bring to mind a melody that we have heard chanted at baptisms numerous times over. Yet some of us may not realize that it is a verse from one of the Apostle Paul's epistles. Still fewer of us may know what it actually means."

Last month we discussed the Apostle Paul's teaching that baptism is a baptism into Christ's death. That is, in Christ sinful human nature was put to death once and for all, and by baptism that death becomes ours. We die to sin. Yet baptism is also a resurrection. We go under, and then we come up. The old man (sinful human nature) is drowned, and the new man (human nature renewed in Christ) emerges from the watery tomb. In this we perceive the mystery of redemption. He took on what was ours, that we might inherit what is his. He became what we are, that we might become what He is.

What is done next, after the newly baptized emerges from the font? A white garment is placed on him as the priest says, "The servant of God is clothed with the garment of righteousness, in the name of the Father, the Son and the Holy Spirit." What is the significance of this?

Many Church Fathers teach that in Paradise, Adam and Eve were clothed with "garments of light", that is, their bodies were radiant with the Uncreated Light much like Christ at his Transfiguration. When they sinned, they were stripped of the Light. This is how they suddenly became aware of their nakedness.

Baptism "reclimates" us with the Light of Christ. We "put on" Christ in the sense that what is his becomes



ours. His righteousness becomes our righteousness. The "garment of righteousness" symbolizes truths articulated in the epistles of the Apostle Paul: "For He (God the Father) made Him (Christ) who knew no sin to be sin for us, that **we might become the righteousness of God in Him**" (2 Cor. 5:21). "Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord ... and **to be found in Him, not having my own righteousness, which is from the law, but that**

which is through faith in Christ" (Phil 3:8-9). "According to His mercy He saved us, **not by works of righteousness which we have done**, but through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior" (Titus 3:5-6).

The "garment of righteousness" therefore symbolizes the fact that in baptism, we are clothed with Christ's righteousness. Thus as the newly baptized is clothed, the priest chants, "Vouchsafe unto me a robe of Light, O Thou who puttest on Light as a garment." The garment of Light lost in Paradise is once again granted to man as he is clothed in Christ through baptism. Then, after the baptized is chrismated, he is processed around the font, as the congregation chants, "As many have been baptized into Christ have put on Christ."

The baptized has "put on" Christ, being "clothed" with his righteousness in the mystery of Holy Baptism. What was lost by the sin of the Old Adam has been recovered by the righteousness of the New Adam, Jesus Christ, whom we put on in the sacrament. The ceremony of clothing, then, far from being simply a "cute" or "trite" ritual, is rich with theological depth.

1st Annual Cinco de Mayo Fiesta

1ST ANNUAL CINCO DE MAYO Fiesta Dinner

by Kelly Reinert

St. George Antiochian Women's first Cinco De Mayo Fiesta was a success. Why was this successful? I have heard so many times in my life it takes a Village to raise children. We have the Village and we could not be prouder.

May 4th, 2017 was the first of what we hope will be many Cinco De Mayo dinners – an annual event much like the Big Dinner. After looking at the numbers I believe it will only get bigger. The purpose of the event was to raise money for scholarships for students at Christ the Savior Academy.

We had a Mexican Band, traditional food, a silent auction, and piñata's for the kids. It was an exciting evening full of fun. The smiles on the kid's faces were priceless. We sold tickets for at least 200 dinners. On top of this, we were given extra donations from people not taking change for their tickets or just giving us a little extra. We are so blessed to have people who care about our children!

I was asked to write from the heart so here goes: I came to Saint George Cathedral over 25 years ago. When I started Aunt Vi was a teacher, Katie Elkouri was a pillar of our church, and Sherry Abraham-Morrow held and worked every position of the Antiochian Women and the Big Dinner. These women have since passed along with a number of other women who worked tirelessly to provide

Community Support, Missions Team and everything the Antiochian Women have done in years past and now.

I observe the knowledge they've gained and how they teach their siblings, not to mention the respect, the beautiful voices they have, and most importantly the love they have for their faith. We should all be proud. Christ the Savior Academy not only teaches discipline, respect, self-



dinners, fellowship, and support for everyone. I always looked at these women as examples of faith in Christ. If I started to name all the women who have inspired me the list would be way too long!

The Antiochian Women and our parish continue to provide support for our church, the wider community, and missions far away. My hope for the children of Christ the Savior Academy is they will see that this always continues. I want to see them have the same opportunity to serve Christ. I want to see them help with Big Dinner,

worth and love; these children are getting an education that I feel no other can provide. They are our future. They will be the next Aunt Vi, Aunt Katie, Sherry – what more could we ask for? We need them! They need to know what great children they are. It is so obvious that these children have a gift from God. I have never seen children learn what they do in the amount of time they have learned it. This is called desire and the teachers from CSA provide it. They have teachers who truly love them.

I need to thank so many people for believing in me but my biggest thanks go to Cindy Abdallah, Patti Ayesh, and Elena Somerhalder. If it had not been for them helping me plan this benefit I could not have done it. Thanks also to all that helped and donated chips and salsa, taco shells, margaritas, and to the cooking and the cleaning crews! We could not have done this without all of you.

As I stated above, we are planning for this to be an annual event. Of course, anyone is free to make a donation for CSA scholarships outside of this event; it's as easy as earmarking and cutting a check! Let's watch the school grow and give us the future!



On the Remembrance of the Departed

If I were to list some treasures accumulated since entering the Church, surely my list of the departed would rank near the top. For many years I have compiled names on index cards, three columns to a card. The edges of the oldest cards are soft and worn, after passing through my fingers so many times.

A striking part of Orthodox worship is the memorial service—40-day, one year, even 10-15 years—held almost weekly at the conclusion of the Divine Liturgy. In my non-believing family, no one acknowledged such anniversaries. The deceased were not even mentioned. A conspiracy of silence surrounded the topic of death.

By contrast, the Orthodox remembrance of the departed is powerful and moving. However, as someone new to the faith, it saddened me that I didn't know any of the people being commemorated. Nor would I have an opportunity to commemorate my (non-Orthodox) relatives in a formal Church setting.

One day, I heard a priest describing a pious couple in San Francisco who had known St. John Maximovich in their youth. They offered daily prayers for the departed. Each day they went through the obituaries and added names to their list, which by then included thousands of people. They faithfully offered private prayers for total strangers, many of whom were not Orthodox, of course.

And so I began to make a list, starting with my father and grandparents, great aunts and uncles, and the more distant relatives whose names I knew. I put down classmates who had died suddenly of meningitis, car wrecks, or shootings. Colleagues and donors to organizations where I had worked. Parents

of friends, even if I didn't know their names. And suicides, the hardest names of all to write.

No one on my list was Orthodox, but every time there was a memorial at church, I added that person's name to my list. After all, these were the parents and lifelong friends—sometimes children—of the people I worshiped with every week.

If someone said, "My brother Tony in Denver died," his name went on the list. When tragedy struck an Alaskan village, I recorded the names of those who perished. When a priest's son lost his mother in an accident, her name was added. They became my Orthodox family; I remembered their names every day.

In time I experienced the loss of people I knew, admired elders of my church. A dear friend, also a convert, succumbed to cancer at age 50. She was divorced and there was no guarantee her children would remain in the faith. I felt a special obligation to pray for her soul, for it was unclear whether anyone else would.

In time the names of the childless, and of converts who died without Orthodox family, became the most important names on my list. I try to remember them every day, along with my relatives and those who committed suicide. I still pray through my entire list (now hundreds of names) once a week, on Saturday.

Why do we pray for the souls of the departed? The simplest answer is that they can no longer pray on their own behalf. They depend on us, the Church, to pray for them. Perhaps, if there is no one left to pray for me after I die, those whom I commemorate may offer a word on my behalf at the final judgment.



Cultural Renewal

Christianity and Classical Education

By Martin Cothran

One of the questions I most often hear about classical education is how it relates to Christianity. The question comes in various forms, usually something like, “What is Christian about classical Christian education?” Or, “How can I reconcile classical education with Christianity?”

The reason we ask questions about how we can “reconcile” the classical with the Christian is that we think that there is an entity on one side of the cultural ledger called “Christianity,” and another entity on the other side called “classical” and we think they have little to do with each other. In fact, Christian education has always consisted of an organically integrated set of knowledge and skills that stands in no need of being reconciled.

We are the products of an education system that no longer passes our civilization down to us. We are all guinea pigs in a grand cultural experiment in what the writer George Steiner has called “planned amnesia.” For two or three generations now schools have abandoned the classical ideal of education and gone on to what they consider better things—job training and political indoctrination.

They no longer value Western civilization, and in many cases actively undermine it.

The main purpose of the old classical education was to pass on our culture—its knowledge, its values, its ideals.

We are tempted to think that our government institutions, our cultural institutions, and our societal norms will just continue on autopilot. But this is not true.

“If you leave a thing alone,” said G. K. Chesterton, “you leave it to a torrent of change”.

If you leave a white fence post alone it will soon be a black post. If you particularly want it to be white you must be always painting it again; that is, you must be always having a revolution. Briefly, if you want the old white post you must have a new white post.

Our culture is in constant need of renewal, if not explicit defense-processes in which traditional knowledge and understanding are essential. That means, not that we must always keep things the same—but that, in considering ways in which we may improve things, we know what it is we are aiming for—a goal informed by the wisdom of the past.

Western civilization is the culture of Athens, the culture of Rome, and the culture of Jerusalem—transformed and perfected by Christianity. It is what has come down to us since roughly the fifth century A.D., preserved mostly by Christian monks. If it is ever fully extinguished, we will have cut ourselves off from ourselves. We will have fundamentally changed who we are, and will have done it without having given adequate thought to what we might become or who we should be, a thought we can only have with the help of the very tradition we will have lost.

Community Corner

COMMUNITY SUPPORT

BY Traci SPENCER

wē'd lovē to havē you join us!

"for I was hungry and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in

COMPLETED PROJECTS

THE TREEHOUSE The Community Support Committee provided 300 roses to be given to mothers who ate at George's French Bistro on Saturday, May 13th. George graciously gave 10% of his sales to The Treehouse that day. It was an honor to partner with George's French Bistro to support a life-changing ministry where babies and mothers can truly bloom.



HARBOR HOUSE On Saturday, May 13th six St. George volunteers did a Cook-Up-A-Storm for Harbor House and Family Promise. They made sixteen large frozen casseroles. Harbor House is an organization that helps women seeking help from domestic violence. Family Promise is an organization whose mission is to provide "compassionate hospitality and empower homeless families with children to achieve sustainable independence". We were so glad to provide frozen meals to both worthwhile ministries in the Wichita Community.



What's Coming Up ?

McADAMS ACADEMY WANTED: MEN, WOMEN, AND TEENS TO HELP MOVE McADAMS ACADEMY to a new facility on Saturday, June 3rd from 11:00 a.m. to whenever we are done. The relocation is only a few miles apart from 1156 N. Oliver to 2821 E. 24th St. N. It consists of moving books, computers, school supplies, and some very small appliances. They don't have a lot of stuff so it won't take up a lot of time. Pickups, cargo vans, and Large SUVs are welcome!!! If you can help, please contact Cindy Abdallah at 316-648-9576.

KANSAS MASONIC HOME On Tuesday, June 20th, Community Support volunteers will be assisting the residents at the Kansas Masonic Home with a craft activity, reading, or BINGO. Please join us from 9:00-12:00 to bless these elderly residents. Please let Betty Tadesse know if you can help at 202-246-3958.

CHRISTMAS IN JULY St. George is once again providing food and groceries to 25 less fortunate families in the Wichita area. We will gather in the fellowship hall to put the baskets together and make deliveries on Saturday, July 15th at 10:00 a.m. This project only takes 1 hour and all ages are welcome.

BOOKS FOR CHRISTMAS IN JULY We would like to provide a book for each child in the family. If you are interested in adopting a family (buying one book for each of the children in the family) please contact Cindy Abdallah at 648-9576, Debbi Elkouri (634-2525), or sign up at coffee hour following Divine Liturgy today. Please bring your books to the church by July 9th.

Next Meeting Tuesday, JUN 13TH
12:00 NOON in the BASEMENT Youth Room.
We would love to have you join us!!

The Cathedral Messenger

St. George Orthodox Christian Cathedral
7515 East 13th Street North
Wichita, KS 67206-1223
www.stgeorgecathedral.net

Return Service Requested

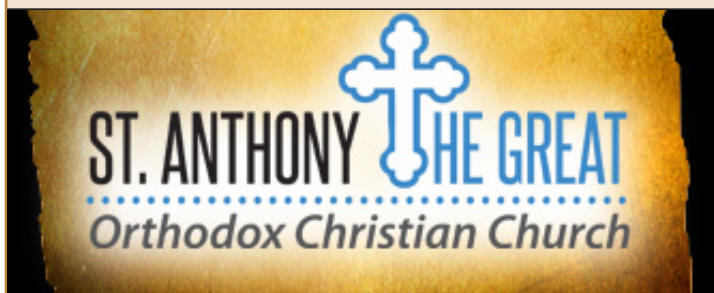
Non-Profit Org.

U.S. POSTAGE
PAID
Wichita, KS

PERMIT NO. 734



DIOCESE OF WICHITA AND MID AMERICA
PARISH LIFE CONFERENCE
HOSTED BY: ST. ANTHONY CHURCH; SPRING, TX
JUNE 7-10, 2017
WESTIN HOUSTON, MEMORIAL CITY



53RD BIENNIAL
ANTIOCHIAN
ARCHDIOCESE CONVENTION

Hosted by:
St. George Antiochian Orthodox Cathedral,
Coral Gables, Florida
The Diplomat Hotel
July 23 - 30, 2017
www.AC2017Miami.org



"MY HOUSE SHALL BE
CALLED A HOUSE OF
PRAYER FOR ALL NATIONS"
MARK 11:17