



Volume 26, Number 2  
**FEBRUARY 2017**

# The Cathedral Messenger

*A Publication of St. George Antiochian Orthodox Christian Cathedral*

## Winter Camp 2017

Written by Elissa Zakharia

Over Martin Luther King Jr. weekend, teens from all over our Diocese traveled to Camp St. Raphael for Winter Camp, also known as WAMP. Going to WAMP is something I look forward to every single year. It's a nice break from reality, just getting to spend true quality time with people of the same faith. We not only get to see all of our best friends from summer camp, but we also reconnect with God in a peaceful place.

Our speaker, Fr. James Coles, spoke to us about the sacrificial love we are supposed to have for each other and God. Fr. James spoke about being "Wounded by Love", but not in the ordinary sense in today's society. The love that he talked about was the eternal love we have with God. He related to us by using stories of saints and told us about the sacrifices they made and how we should follow



in their footsteps. An example he gave was Saint John the Hut-Dweller and how he sacrificed his pride to become closer to God. He also spoke about Zaccheus and how he climbed up in the tree just to see Jesus.

One of my favorite topics Fr. James Coles talked about was which attributes were most important in our lives. He engaged us in an activity that challenged us to question what we really want our lives to be focused on. Doing this forced me to question what my life really revolves around. Truthfully this made me realize that in order to truly love you have to put others, including God, before yourself.

While WAMP is a really enjoyable time seeing our friends and catching up with them, its true purpose is to strengthen our relationship with God. Throughout the retreat talks, Fr. James Coles was able to show us what true sacrifice is and what being "Wounded by Love" for God really means. This weekend was not only very fun, but also very spiritually fulfilling. WAMP is always one of the highlights of my year, and I cannot wait until summer camp to see everyone again.

**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>

**congratulations  
New Board Members**



**St George PARISH COUNCIL**

Jon deJONG	New Member
Christopher FARHA	New Member
Ana Ryan	New Member
Aziz MAKSOUD	New Member

**St George Cathedral  
ENDOWMENT FOUNDATION**

Ghassan AWWAD	New Member
Dn David SEBITS	New Member

**The TREEHOUSE**

Tara PATTERSON	Community Member
Sadie SALLOUM	St. George
Rachel ZARICH	St. Mary
Darren MINKS	St. Mary

**MANY YEARS!** **MABROOK! BLESSINGS!**  
**BIRTH**  
Luce Irene Oller, was born 1/20  
daughter of Lori and Jonathan Oller

The traditional "Evening at the Chancery" will not be held this year. In its place, the Belles of St. Mary are inviting their sisters of the Wichita Orthodox Community. Please see notice below.

*The Ladies of the Belles of St. Mary*  
Invite our sisters of the Wichita Orthodox Community To join us for an evening of fellowship and food on Tuesday, February 7th at 7:00 p.m. St. Mary Fellowship Hall 344 S. Martinson We look forward to spending time together!

**ST. GEORGE CATHEDRAL**  
Antiochian Women's

**Kibbeh Sakra**

**SUNDAY, FEBRUARY 19**

**5:00-7:00P**

Adults \$15, Children \$7

**Join us FOR FOOD,  
FELLOWSHIP  
AND FUN!**



Proceeds benefit

St. George Cathedral Programs for Women

**Women's Faith & Growth**

Please Join us  
**Thursday, February 16 at 7:15p**

Anthony Trent, a former Justice For All volunteer and pro-life abortion speaker will be sharing on the current climate of the discussion and abortion debate. Snacks and drinks will be provided along with childcare.

**FEBRUARY FASTING**  
The traditional fasting (from meat, poultry, fish, eggs and dairy products) is observed on Wednesdays and Fridays. The second week of February 5-11th is fast free. The Meat Fast begins February 20th and the Great Fast begins February 27th.



## The Seventh Annual Eighth Day Symposium

### Be a WATCHMAN in YOUR OWN BACKYARD

By Erin Doom

Against many odds, the seventh annual Eighth Day Symposium was a great success.

What were the odds? For the first time, the keynote and plenary speakers were a bit complicated. After inviting ten different Protestant presenters, we finally secured one in October, only to have him cancel in November. So we scrambled until we could find a replacement in early December. Then our plenary Catholic speaker had an emergency the week before the symposium. He too canceled. Thank God, Martin Cothran was visiting Christ the Savior Academy. He graciously stepped up and filled the Catholic shoes.

Then predictions of a winter storm began to rumble. And not just in Wichita. Due to weather in the northeast, Frederica Mathewes-Green was unable to fly in on Thursday and thus missed her first keynote lecture on Friday morning. This also meant her husband Fr. Gregory was unable to present his Friday breakout session. Fortunately, with some rearranging of the schedule, Frederica was still able to present her two keynote lectures and Fr. Gregory was able to present his breakout.

But there was still the storm. We all heard the apocalyptic warnings of ice shutting down the city. Freezing drizzle did indeed begin to fall just before our Friday evening banquet, at which we celebrated the life of St. Gregory of Nyssa with a feast of Chris Farha's food, hymnography from the Cathedral Choir, and brief reflections on cultural renewal by our keynote and plenary speakers. Thank God, however, the prophecies proved false and no significant ice storm ever materialized. But the prophecies did impact attendance. Nevertheless, both the symposium and the banquet proceeded like every other year and we had a wonderful weekend.

At our initial planning meeting, Fr. Paul suggested we explore the theme of theology in the public square. Then Alan Jacobs published an article in Harper's Magazine titled "The Watchmen: What Became of the Christian Intellectuals?" And so the title for the symposium emerged: "Where Are the Watchmen? Theology in the Public Square."

The weekend began with a meeting of local pastors on Thursday afternoon. Seventeen pastors – Orthodox, Catholic and Protestant – along with a seminary student and a local professor of theology, gathered to discuss a book related to our symposium theme: The Pastor as Public Theologian. One

of the most important questions that emerged in this discussion focused more on the public square than the watchmen: Where is the public square today? The Internet? The workplace? Social media? City Hall? Blog sites? A local bar? Time Magazine? The news media?

On Friday Frederica Mathewes-Green told us her personal story about how she spent much of her career seeking to be acknowledged and respected as a Christian in the public square (e.g. on NPR and beyond) and how, in her opinion, she failed. Her talk thus led us back to that initial question raised at the pastors' gathering: Where is the public square? If it is NPR or CNN or Time Magazine, then we might be able to agree with her conclusion. But what if the public square is in our own backyard: our workplace, the restaurants and schools and other places that we rub shoulders with our fellow Wichitans? If we define the public square more locally, then our measurement of success shifts. I think it is fair to say that Frederica has indeed been a successful public theologian, especially in her description and defense of our Orthodox faith.

Frederica's second keynote presentation was based on an article she wrote for Christianity Today in 2006: "Loving the Storm-Drenched." She compared culture to the weather and suggested that, while we can influence it in modest ways, we cannot control or direct it. Instead, our duty is to care for the people in our lives who are caught up in the storm. Cultural renewal is thus more about being faithful to Christ and loving our neighbors. So again, the public square where we as Christians have a responsibility as witnesses for Christ, is in our own backyards.

But our own backyards can be dangerous. Our culture is in decline and we cannot help but breathe its air. Frederica thus appealed to C. S. Lewis, in his introduction to St. Athanasius' work *On the Incarnation*. Lewis admonishes us to read the old books. For it is the old books – the classics – that help us discern the false assumptions of our age and help prevent us from being deceived.

So what is the lesson from this year's symposium? Be a watchman, a witness for our Lord and Savior, wherever you find yourself during the week. And visit Eighth Day Books so you can protect yourself from our declining culture by reading old books!

If you missed the symposium, all the presentations were video recorded and are available to Eighth Day Members at [www.eighthdayinstitute.org](http://www.eighthdayinstitute.org).

Youth

# CREATIVE ARTS DAY

Saturday, February 18  
10:30a - 12:30p



## CALLING ALL AGES and Grade Levels!



### WE NEED YOU!

## & YOUR

# Creative ideas

JOIN US  
FOR A FUN  
DAY OF  
CREATING!

TOPIC

My house shall be called a house of prayer for all nations. Mark 11:17



All 4th, 5th & 6th graders are invited to...

# YABOY

at **AVIATE**

EXTREME AIR SPORTS

Saturday, February 11 from 1:00-3:00p  
Cost is \$10 per person  
Please RSVP to Grace by Feb. 8

## WELCOME WEDNESDAYS!

Experience a classical, Christian education.  
Any Wednesday 8:30 a.m. - 1 p.m.  
Let us know you're coming!

CHRIST THE SAVIOR  
ACADEMY



316-201-4810



## 2017 CAMPING SEASON DATES

SESSION 1: JUNE 25 - JULY 1

SESSION 2: JULY 2 - JULY 8

SESSION 3: JULY 9 - JULY 15

Camp is available to all children,  
ages 9-17

Go to [WWW.CAMPSTRAPHAEL.ORG](http://WWW.CAMPSTRAPHAEL.ORG) for  
online registration available February 1st.

# YABOY!



YES (Youth Equipped to Serve) is the youth program of FOCUS North America.  
YES is coming to your community!

WHEN? Friday- Sunday, March 3<sup>rd</sup> - 5<sup>th</sup> 2017

WHAT? A wonderful opportunity to serve and love the people of Wichita, KS.

WHO? Junior High, High School, and College Students

WHERE? We will meet at 5pm and stay Friday and Saturday nights at St. George Cathedral: 7515 E 13th St N, Wichita, KS 67206. Pick up will be following Liturgy on Sunday.

COST? A registration gift of \$150 a person will cover all trip expenses, make it possible for the YES Program to prepare and execute the trip, and enable our service team to meet the needs of those we serve.

HOW DO I REGISTER? [www.yesnorthamerica.org](http://www.yesnorthamerica.org)

ANY QUESTIONS? Please contact Katrina Bitar, YES Program Director:  
[Kbitar@focusna.org](mailto:Kbitar@focusna.org)

## Monk, Hierodeacon, Hieromonk The Monastic House and St. George Cathedral

The December issue of *The Word* magazine contained an article entitled “The Place of Monasticism in the Modern Christian World.” This article and other factors prompted me to write about the place of Orthodox monasticism here in Wichita, Kansas. There is a need to establish boundaries and to clear up misunderstandings regarding the monastic house and our parish community. A creek bed separates the Cathedral property from the monastic house; it is a boundary that delineates two very different communities within the embrace of the One Faith we share.

### The Monastic House

Notice that I have used the term “monastic house” rather than “monastery.” There are two reasons for this. First, a monastery conducts a full liturgical life. Yet while daily prayers are held in the house, parishioners will notice that the monks are often here at the Cathedral for Vespers, Orthros, Divine Liturgy and feast day services. This is because they don’t have the ability at the present time to conduct these services. In a mature monastery the entire cycle of services is conducted and monks would not attend services in a parish.

Secondly, there is no abbot (Igumen is the Greek term) at the monastic house. For a monastery to function authentically, an abbot must be in place to guide the other monks. He determines the scope of their obediences, activities, and ministries. Without an abbot, full monastic life cannot be lived as intended. For these reasons, then, the residence at 1328 N. Tallyrand is best thought of as a “monastic house” rather than an actual monastery.

### Monks

What makes a monk a monk? As *The Word* article states, “The Greek word for monk, which is monachos, means a solitary person. It denotes someone who is single-minded and celibate” (p. 12). A monk is a person who has committed to a “max effort” attempt to follow Christ. He seeks perfection in fulfilling Christ’s commandments. Jesus said, “If you would be perfect, go sell all you have, give to the poor, and you will have treasure in heaven, and come, follow me” (Matthew 19:21). A monk renounces all private property in his search for spiritual perfection. Jesus spoke of those who “make themselves eunuchs for the kingdom of heaven” (Matthew 19:12). A monk renounces family life and embraces celibacy in his pursuit of salvation. Jesus said, “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of my Father in heaven” (Matthew 7:21). A monk renounces his own will and places himself under obedience to his abbot or spiritual father for the sake of doing God’s will. Thus we have the three classic monastic vows: poverty, chastity and obedience. These make a monk.



### Monastic Tonsure

The above monastic commitments are sealed by the ceremony of “tonsure”. After spending time in a monastery as a novice, when a person is deemed ready to embrace the fullness of monastic life, he is brought to the church where he is given a haircut (the tonsure) and a black robe is placed upon him. The tonsure symbolizes the renunciation of vanity, one’s worldly appearance, and identity in the world. From that point forward the monk grows his beard and traditionally no longer cuts his hair. A female monastic covers her hair, and only her face and hands are exposed. The black robe (rasso) symbolizes once again the renunciation of vanity and choice in outward appearance; the black symbolizes death to this world. The tonsured monk is thus called a “rassophore” (one bearing the rasso). He is a layman who has made the special commitments described above for the rest of his life.

### Monasticism and Family

Upon his tonsure, the rassophore is welcomed into his monastic community. This community becomes his new family. Traditionally, once accepted into his monastery, a monk no longer visits earthly family or communicates with them. Those who watched the “60 Minutes” interview with Fr. Maximos on Mt. Athos several years ago will remember him saying that he will not see his father again until the Kingdom.

This tradition once again embodies a saying of Jesus: “Then Peter began to say to Him, ‘See, we have left all and followed You.’ So Jesus answered and said, ‘Assuredly, I say to you, there is no one who has left house or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel’s, who shall not receive a hundredfold now in this time—houses and brothers and sisters and mothers and children and lands, with persecutions—and in the age to come, eternal life” (Mark 10:29-31).

The “houses, lands, brothers, sisters, mothers, and children” Our Savior speaks of are interpreted as being the monastery, its properties, and its community of fellow monastics, elders, and spiritual children. Thus the monk re-

nounces earthly family only to inherit a new spiritual family in the kingdom of God. The entirety of a monk's life is to be lived out in this new community.

However, this rule concerning renunciation of earthly family has become somewhat more relaxed in recent times. Monks are sometimes blessed to visit family or to care for ailing family members. Fr. Maximos is back in Massachusetts where he grew up, teaching at Holy Cross Seminary!

## Monastic Etiquette

With all this in mind, we can now think back to the monk as a "monachos", a solitary person. He is solitary in that he has removed himself from the web of earthly relations. Thus, monks do not socialize. Their relationships are found in their community.

In fact, a monk who lives in the world outside of his community, and who engages in visiting and worldly relationships is a monk in peril. This is demonstrated forcefully in the short story by Alexandros Papadiamandis, "The Monk".

Because monks are "solitaries" it is inappropriate for laypeople to hug and kiss monks. In fact, it is not traditional to do so to married priests either. Married priests, however, lead family lives in which touching and physical expressions of affection are normal, so this is not unnatural for them.

Monks on the other hand do not touch and do not express affection physically. They only touch when greeting other monastics in the formal manner prescribed by monastic tradition. The proper way to greet a monk or nun is to kiss his or her hand, as with a priest or bishop.

## Monastic Hospitality

Hospitality plays a huge role in traditional monasteries, especially larger ones. Pilgrims travel to monasteries to participate in divine services and sometimes to receive counsel from established monastic elders.

This is yet another instance where the monastic house differs from a traditional full-fledged monastery. As mentioned previously, the three monks there do not have a full liturgical life nor the facilities to host guests. Therefore it is policy that laypeople are not to be admitted into the house.

The monks in residence there are their own community. They are not members of St. George Cathedral parish and the monastic clergy are not attached to the Cathedral. Their role is not to minister to the Cathedral faithful. They attend Cathedral services by choice and out of convenience, given that their own cycle of services is incomplete. So, for example, they are free to attend St. Mary Church rather than St. George any time they choose.

(To be continued)

## "Our Last Stand" Reaches McPherson, KS

Tom Brown is the mayor of McPherson, Kansas, a town of 14,000 about an hour north of Wichita. Tom is a member of St. George Cathedral and of the Wichita Chapter of In Defense of Christians.



After attending the national convention of IDC in September 2016 and the Wichita screening of "Our Last Stand" that October, Tom approached Producer Jordan Allott about the possibility of a screening in his hometown. Jordan was agreeable and Tom immediately set to work on the arrangements.

The screening was held on Sunday, January 15, 2017 at the McPherson Opera House, a beautifully renovated facility in the center of town. Unfortunately devastating ice storms had been forecast for the day, causing many residents to stay home for the afternoon.



Nevertheless, about 70 people attended, .5% of the population of the city!

Mayor Brown introduced the movie with some observations about the situation of Christians in the Middle East. He and Fr. Paul O'Callaghan then handled the Question & Answer session following the movie. The attendees proved interested and perceptive in their questioning.

In all, the screening was a good exercise in raising awareness about our persecuted fellow Christians in the Middle East.

# COMMUNITY SUPPORT

BY TRACI SPENCER

we'd love to have 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 prison and you came to Me" — Matthew 25: 35-36*

## COMMUNITY AWARENESS FAIR



We had twelve out of fourteen 2017 Done In A Day agencies represented for our second annual Community Support Awareness Fair. Parishioners enjoyed meeting with the

various agencies and learning about the work that they do in our community . The agencies appreciated being invited and were impressed with the interest and concern for the community by our parish. A drawing for a \$100 gift card to Bradley Fair was won by Alicia McLain.

### The following agencies participated in the Community Awareness Fair:

- International Rescue Committee (IRC)
- Victory in the Valley
- McAdams Academy
- Treehouse
- Guadalupe Clinic
- Iasis Christian Center
- Cash for Classrooms- information provided
- Wichita Children's Home
- Opportunity Zone (OZ)
- Family Promise
- Harbor House
- Kansas Masonic Home
- VA Hospital – Homeless Veterans

## COMPLETED PROJECTS

**LORD'S DINER** On Sunday, January 15th, St. George volunteers helped serve meals to the homeless in our community at the Broadway location.

**KANSAS FOOD BANK** On Monday, January 23rd, fifteen St. George volunteers helped fill 800 bags of food for backpacks that will be given to school

**Next Meeting Tuesday February 14th**  
**12:00 NOON in the CONFERENCE ROOM.**  
**We would love to have you join us!!**

**At our next meeting we will be discussing project ideas for the agencies that we are supporting this year.**

aged children to take home on Fridays so they will have nutritious food to eat over the weekend.

## WHAT'S COMING UP ???



### THE LORD'S DINER FOOD HANDLER'S CLASSES

St. George volunteers serve the homeless at The Lord's Diner every other month on the 3rd Sunday. Please consider taking a Food Handler's class to be able to participate regularly in this worthwhile ministry.

Classes are offered at the following locations:  
Saturday, February 25th- St. Elizabeth Ann Seton Church  
645 N. 119th Street West  
9:30 am in Mother Seton Hall (please arrive a bit early to do paperwork)

Saturday, April 8th- Church of the Magdalen  
12626 E. 21st Street North  
9:30 a.m. in the Parish Hall (please arrive a bit early to do paperwork)

Online classes are available for a fee. Call 268-8351 for information.

The City of Wichita Environmental Health Dept offers free classes: 1st and 3rd Mondays and Saturdays of each month.

### CARE AND SHARE TEAMS AND HOSPITAL VISITATION TEAMS

We are so grateful for the interest shown by our parishioners to join these worthwhile teams in 2017 ! We value our members who are shut in or in the hospital. Cindy Abdallah will be contacting you regarding the final count of teams and the schedule. Please contact Cindy at 351-7678 if you have an interest or have further questions.

# LENTEN RETREAT

## *Orthodoxy in a Secular Age*

FREE to  
the PUBLIC

MARCH 17 and 18, 2017

*at St. Mary Orthodox Christian Church*

### *Session I: The Challenge and Opportunity of Secularization*

This session will tackle crucial questions such as: What is secularization? What role did Christianity play in creating it? Does secularization represent the death of Christianity or an opportunity for its renewal?

### *Session II: Living Christianity in a Secular World*

This session will explore the ways in which we can best manifest Christ in a secular world both in our individual lives and as Christ's body, the Church.



### *Schedule:*

#### FRIDAY, MARCH 17

5:00 PM Akathist Hymn  
5:45 PM Meal  
6:30 PM Session 1

#### SATURDAY, MARCH 18

9:00 AM Divine Liturgy  
10:00 AM Breakfast  
10:30 AM Session 2

### *Retreat Master: Deacon Rico Paul Monge*

*Deacon Rico Paul Monge is Assistant Professor, Theology and Religious Studies at the University of San Diego. His teaching and research focuses on comparative theology, continental philosophy of religion, and the history of Christian theology (including Catholic, Protestant, and Eastern Orthodox theology). As a comparative theologian, Monge specializes in Christian and Islamic mystical and ascetic traditions. Holding degrees in literature, theology, and religious studies, he also explores religious and philosophical themes in literature and film. He is the founding co-chair of the Catholic Studies Group of the American Academy of Religion's Western Region. His book *Hagiography and Religious Truth: Case Studies in the Abrahamic and Dharmic Traditions* was published in September 2016.*

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7515 East 13th Street North  
Wichita, KS 67206-1223  
www.stgeorgecathedral.net

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*Return Service Requested*



In the case of freezing rain, icing, or heavy snow, Daily Vespers, weekday Liturgies, meetings, and activities may be cancelled. **If possible**, an e-mail notification will be sent out by the Cathedral Office. In cases of uncertainty, please contact the Cathedral Office.

## Eighth Day Symposium - pics

