



**GREEK
ORTHODOX CHURCH
OF GREATER SALT LAKE**



DECEMBER 18, 2022

SUNDAY BEFORE NATIVITY

**THE DIVINE LITURGY
OF ST. JOHN CHRYSOSTOM**



CHURCHES



HOLY TRINITY CATHEDRAL

279 South 300 West
Salt Lake City, UT 84101
(801) 328-9681

PROPHET ELIAS CHURCH

5335 Highland Drive
Holladay, UT 84117
(801) 277-2693

churchoffice@gocslc.org

CLERGY



V. Rev. Archimandrite GEORGE NIKAS ~ CATHEDRAL DEAN
frgeorge@gocslc.org (732) 232-1036

Rev. Protopresbyter GEORGE POLITIS ~ RETIRED

PARISH COUNCIL



2022 Parish Council

EXECUTIVE BOARD

President: George Karahalios
1st VP: Dimitri Gerontis
2nd VP: Archon Nick Bapis
Recording Secretary: Nico Priskos
Corresponding Secretary: Lee Kapos
Treasurer: Evan Dudley
Asst. Treasurer: Chris Sakellariou

2022 Parish Council

MEMBERS AT LARGE

LeiAnn Bathemess
Dorie Farah
Steve Gamvroulas
Andy Giannis
John Lyhnakis
Chris Mantas
George Pappas
Harry Souvall

SUNDAY BEFORE NATIVITY



On the Sunday that occurs on or immediately after the eighteenth of this month, we celebrate all those who from ages past have been well-pleasing to God, beginning from Adam even unto Joseph the Betrothed of the Most Holy Theotokos, according to genealogy, as the Evangelist Luke hath recorded historically (Luke 3:23-38); we also commemorate the Prophets and Prophetesses, and especially the Prophet Daniel and the Holy Three Children.



THIS WEEK'S SCHEDULE

SUNDAY, DECEMBER 18

Orthros	9:00am	@ PE only
Divine Liturgy	10:00am	@ PE only
Sunday School Christmas Pancake Breakfast	Following Service	@ PE
Choir Concert and Dinner	5:00pm-8:00pm	@ PE Lg Gym

MONDAY, DECEMBER 19

GOYA Basketball Practice	6:00pm-10:00pm	@ PE Lg Gym
Girl Scouts	6:30pm-8:30pm	@ PE Sm Gym

TUESDAY, DECEMBER 20

Greek School	6:30pm-8:00pm	@ PE
GOYA Basketball Practice	7:00pm-10:00pm	@ PE Lg Gym

WEDNESDAY, DECEMBER 21

Boy Scouts Meeting	6:00pm-8:00pm	@ PE Sm Gym
GOYA Basketball Practice	7:00pm-10:00pm	@ PE Lg Gym

THURSDAY, DECEMBER 22

St. Sophia School Christmas Program	11:00am-12:00pm	@ PE
GOYA Basketball Practice	6:00pm-10:00pm	@ PE Lg Gym
Greek School	6:30pm-8:00pm	@ PE
Choir Practice	7:00pm-8:00pm	@ PE Sm Gym

FRIDAY, DECEMBER 23

Royal Hours of Nativity	10:00am-11:30am	@ PE
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SATURDAY, DECEMBER 24 - Christmas Eve

Christmas Eve Orthros & Liturgy	5:00pm-7:00pm	@ PE only
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SUNDAY, DECEMBER 25 - Christmas Day

Orthros	9:00am	@ Both Churches
Divine Liturgy	10:00am	@ Both Churches



MEMORIALS & SERVICES



SUNDAY, DECEMBER 18

AT PROPHET ELIAS

Billie Priskos: 6 ~ Month Memorial

Alex Priskos: 4 ~ Year Memorial

George Gianoulis: 20 ~ Year Trisagion

Stephanos Priskos: 36 ~ Year Memorial





ΥΜΝΟΙ ΤΗΣ ΗΜΕΡΑΣ



Ἀπολυτίκιον Ἀναστάσιμον

Ὅτε κατῆλθες πρὸς τὸν θάνατον, ἡ ζωὴ ἡ ἀθάνατος, τότε τὸν ἄδην ἐνέκρωσας, τῇ ἀστραπῇ τῆς θεότητος· ὅτε δὲ καὶ τοὺς τεθνεῶτας, ἐκ τῶν καταχθονίων ἀνέστησας, πᾶσαι αἱ δυνάμεις τῶν ἐπουρανίων ἐκραύγαζον· Ζωοδότα Χριστέ, ὁ Θεὸς ἡμῶν δόξα σοι.

Τῶν Πατέρων

Μεγάλα τὰ τῆς πίστεως κατορθώματα! Ἐν τῇ πηγῇ τῆς φλογός, ὡς ἐπὶ ὕδατος ἀναπαύσεως, οἱ ἅγιοι Τρεῖς Παῖδες ἠγάλλοντο, καὶ ὁ προφήτης Δανιήλ, λεόντων ποιμὴν, ὡς προβάτων ἐδείκνυτο. Ταῖς αὐτῶν ἰκεσίαις Χριστέ ὁ Θεός, σῶσον τὰς ψυχὰς ἡμῶν.

Ἀπολυτίκιον Πεντηκοστής (για τὴν Ἁγία Τριάδα)

Εὐλογητός εἶ Χριστέ ὁ Θεὸς ἡμῶν ὁ πανσόφος τοὺς ἀλιεῖς ἀναδείξας καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον καὶ δι' αὐτῶν τῆν οἰκουμένην σαγηνεύσας φιλόανθρωπε δόξα σοι.

Ἀπολυτίκιον Προφήτου Ηλίου

Ὁ ἑνσαρκὸς ἄγγελος, τῶν Προφητῶν ἡ κρηπὶς, ὁ δεῦτερος Πρόδρομος τῆς παρουσίας Χριστοῦ, Ηλίας ὁ ἐνδοξος, ἄνωθεν καταπέμψας, Ελισαίῳ τὴν χάριν, νόσους ἀποδιώκει, καὶ λεπρούς καθαρίζει, διὸ καὶ τοῖς τιμώσιν αὐτὸν βρῦει ἰάματα.

Κοντάκιον

Ἡ Παρθένος σήμερον, τὸν προαιώνιον Λόγον, ἐν Σπηλαίῳ ἔρχεται, ἀποτεκεῖν ἀπορρήτως. Χόρευε ἡ οἰκουμένη ἀκουτισθεῖσα, δόξασον μετὰ Ἀγγέλων καὶ τῶν Ποιμένων, βουληθέντα ἐποφθῆναι, Παιδίον νέον, τὸν πρὸ αἰώνων Θεόν.





HYMNS OF THE DAY



Resurrectional Apolytikion

When You descended unto death, O Lord who yourself are immortal Life, then did You mortify Hades by the lightning flash of Your Divinity. Also when You raised the dead from the netherworld, all the Powers of the heavens were crying out: O Giver of life, Christ our God, glory to You.

For the Fathers

Magnificent are the accomplishments of faith! The holy Three Servants greatly rejoiced, as they stood in the fountain of fire, as if beside the still waters; and the Prophet Daniel appeared to be a shepherd of lions, as if they were sheep. At their entreaties, O Christ God, save our souls.

Apolytikion of Pentecost (for the Holy Trinity)

Blessed are You, O Christ our God, who made fishermen all-wise, sending upon them the Holy Spirit and, through them, netting the world. O Loving One, glory to You.

Apolytikion of the Prophet Elias

The incarnate Angel, the Cornerstone of the Prophets, the second Forerunner of the Coming of Christ, the glorious Elias (Elijah), who from above, sent down to Elisha the grace to dispel sickness and cleanse lepers, abounds therefore in healing for those who honor him.

Kontakion

On this day the Virgin Maid goes to the grotto to give birth to the pre-eternal Word in an ineffable manner. Dance for joy, all the inhabited earth, on hearing. Glorify along with Angels and with the shepherds Him who willed that He appear as a newborn Child, the pre-eternal God.





Ο ΑΠΟΣΤΟΛΟΣ



Προκείμενον:

Εὐλογητὸς εἶ Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν.

Στίχος:

Ἵτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν.

Πρὸς Ἑβραίους Ἐπιστολῆς Παύλου τὸ ἀνάγνωσμα
(11:9-10, 32-40)

Ἄδελφοί, πίστει παρώκνησεν Ἀβραὰμ εἰς γῆν τῆς ἐπαγγελίας ὡς ἄλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς · ἐξεδέχετο γὰρ τὴν τοῦς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ θεός. Καὶ τί ἔτι λέγω; ἐπιλείπει με γὰρ διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαυὶδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων · ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοῦς νεκροὺς αὐτῶν · ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν · ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς · ἐλιθάσθησαν, ἐπρίσθησαν, ἐν φόνῳ μαχαίρης ἀπέθανον, περιῆλθον ἐν μπλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς. Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν, τοῦ θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.





THE EPISTLE



Prokeimenon:

Blessed are You, O Lord God of our fathers.

Verse:

For You are righteous in all You did for us.

The reading is from Paul's Letter to the Hebrews
(11:9-10, 32-40)

Brethren, by faith Abraham sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundations, whose builder and maker is God. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.



ΤΟ ΕΥΑΓΓΕΛΙΟΝ

Ἐκ τοῦ κατὰ Λουκᾶν ἀγίου Εὐαγγελίου τὸ ἀνάγνωσμα

(1:1-25)

Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυιδ υἱοῦ Ἀβραάμ. Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, Ἰούδας δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ ἐγέννησεν τὸν Ἑρώμ, Ἑρώμ δὲ ἐγέννησεν τὸν Ἀράμ, Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών, Σαλμών δὲ ἐγέννησεν τὸν Βοὀζ ἐκ τῆς Ῥαχάβ, Βοὀζ δὲ ἐγέννησεν τὸν Ἰωβῆδ ἐκ τῆς Ῥούθ, Ἰωβῆδ δὲ ἐγέννησεν τὸν Ἰεσσαί, Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυιδ τὸν βασιλέα. Δαυιδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζιαν, Ὀζίας δὲ ἐγέννησεν τὸν Ἰωθαμ, Ἰωθαμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἑζεκίαν, Ἑζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσίαν, Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ, Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ, Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιούδ, Ἐλιούδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς γεγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός. Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυιδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυιδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες. Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. Μνηστευθεὶς τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαυιδ, μὴ φοβηθῆς παραλαβεῖν Μαρὶάμ τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου· τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστιν μεθερμηνεύμενον Μεθ' ἡμῶν ὁ Θεός. Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ· καὶ οὐκ ἐγένωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.



THE GOSPEL



The reading is from the holy Gospel according to Matthew

(1:1~25)

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, and Ram the father of Ammin'adab, and Ammin'adab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Bo'az by Rahab, and Bo'az the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king. And David was the father of Solomon by the wife of Uri'ah, and Solomon the father of Rehobo'am, and Rehobo'am the father of Abi'jah, and Abi'jah the father of Asa, and Asa the father of Jehosh'aphat, and Jehosh'aphat the father of Joram, and Joram the father of Uzzi'ah, and Uzzi'ah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezeki'ah, and Hezeki'ah the father of Manas'seh, and Manas'seh the father of Amos, and Amos the father of Josi'ah, and Josi'ah the father of Jechoni'ah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: Jechoni'ah was the father of Sheal'tiel, and Sheal'tiel the father of Zerub'babel, and Zerub'babel the father of Abi'ud, and Abi'ud the father of Eli'akim, and Eli'akim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eli'ud, and Eli'ud the father of Elea'zar, and Elea'zar the father of Matthan, and Matthan the father of Joseph, and Joseph the husband of Mary, of whom Jesus was born, who is called Christ. So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations. Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call his name Jesus, for he will save his people from their sins." All this took place to fulfil what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a son, and his name shall be called Emman'uel" (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a son; and he called his name Jesus.



WINTER CHURCH SCHEDULE



- Dec 18 PE ONLY - Sunday School Christmas Program
- Dec 24 PE ONLY - Christmas Eve Orthros/Liturgy 5pm-7pm
- Dec 25 Both Churches - Merry Christmas!
- Jan 1 PE ONLY - Happy New Year!
- Jan 8 PE ONLY - Vasilopita Sunday
- Jan 15 HT ONLY - GOYA BB Tournament in Tulsa
- Jan 22 Both Churches
- Jan 29 Both Churches
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YOUNG AT HEART

Bring in the New Year 2023!
The Young at Heart will have
their monthly luncheon on
Thursday January 12th at noon
at the Hellenic Memorial Hall.

Happy New Year!
We hope to see you there



2023

Happy New Year

PHILOTOCHOS CORNER

Thank You

The Philoptochos would like to extend a thank you to all who attended and supported the Community Christmas Party. It was overwhelming to see so many of your community family in attendance. From the very young to the young at heart, it made for a nostalgic evening of wonderful parea, comradery, tree lighting, food, gingerbread decorating, a raffle and silent auction, and cheers of goodwill.

We thank you ALL, from those who donated to the event, the many who set up and worked the event, to the Philoptochos ladies, our chairs Cindy Skedros and Christy Daskalakis, and most of all those who came and supported the event, and who can forget Santa!

Your support and generosity help Philoptochos further its many ministries.

As we await the birth of our Savior, we ask that you all enjoy the spirit and peace of this blessed season, with those whom you love and cherish.

May you all have a blessed and Merry Christmas,
and a Healthy and most Happy New Year!

Καλά Χριστούγεννα με υγεία, ευτυχία για το καινούργιο Χρόνο!!

Χρόνια πολλά σε όλους



Holiday Goodies for Sale

We will be selling these items at both churches

Pastichio \$30

Galaktoboureko \$25



The Hellenic Cultural Association is again selling

Vasilopita coins

\$15 each or two for \$25.

Get yours now, limited quantity.

Call or text Bill Rekouniotis 801 673-0424



PARISH COUNCIL



Beloved Parishioners,

As you are aware, at our General Assembly on November 20, 2022, the Parish intended to vote and amend the section of our bylaws that constitutes a quorum to buy, sell or encumber property over \$1,000,000. Critical and serious issues arose as to proper procedures in the intended vote. As well there was no Parish vote on the alternative option which was also intended to be voted on. As a result, several letters of protest and calls identified significant issues requiring careful review and examination. After receiving the letters of protest that called into question the voting procedures followed, Fr. George sought advice from the Metropolis of Denver's legal counsel, John Johns, on this matter. Mr. Johns contacted both myself and Harry Souvall, the meeting's Parliamentarian, and suggested that indeed there was a breach of parliamentary procedure in accordance with Robert's Rules of Order. I invite all of you to read the enclosed Memorandum for the full explanation and reasoning by Mr. Johns.

After presenting this document to the Parish Council, the Parish Council has recognized the vote regarding the quorum was insufficient to adopt the motion, which requires a $2/3$ majority vote rather than a simple majority vote. Therefore, the Parish Council has agreed to convene a Special General Assembly slated for February 5, 2023, to repeat this process. A notice will be sent after the New Year regarding the Special General Assembly to change the current quorum requirement. Needless to say, the process of giving consideration to potentially modifying our parish bylaws needs to be done carefully and thoughtfully. Please look forward to the notice regarding the meeting and please plan to attend.

As Parish Assembly Chairman, I apologize for this inconvenience as it was an oversight on my part. In the meantime, if you have any questions, please feel free to contact me.

Fr. George and the Parish Council join me in wishing you a Merry Christmas and a Happy New Year.

Sincerely,

George Karahalios

Memorandum of Breach of Parliamentary Procedure

To: Father George Nikas; George Karahalios, PC President;
Harry Souvall; Meeting Parliamentarian
From: John Johns
Date: December 2, 2022
Re: Parliamentary Procedure to Amend Bylaws.

Father George called me on November 29, 2022 and asked if I would advise regarding your November 20, 2022 Parish Assembly for the Greek Orthodox of Greater Salt Lake and I talked to George and Harry on the phone. My purpose in writing this email is not to determine any parish protests for the Metropolis of Denver but instead to advise based upon my experience in dealing with Parish Bylaws on behalf of the Metropolis and individual Parishes. My suggestion is that the Parish Council recognize that the parliamentary procedure irregularities pointed out below caused a failure to properly amend the parish Bylaws. Otherwise this matter appears to be headed to the Metropolis of Denver under a formal protest.

The 1974 parish Bylaws are silent on how to make any Bylaw amendments to the document. The question is what procedure should be followed?

The Greek Orthodox Archdiocese recognizes Robert's Rules of Order Newly Revised, latest edition (12th Edition), as the official parliamentary authority for Plenary Sessions of the Clergy-Laity Congress. (See Article 4 Sections 17 & 19 of the Regulations). It is my understanding that Robert's Rules of Order has been used by the Parish during its history for procedural rules and therefore I will be outlining the requirements for amendments to the Bylaws found in Sections 56 and 57.

Robert's Rules of Order Newly Revised 12th Edition requires previous notice and a vote of two-thirds (a majority vote if the entire membership is present) when the Bylaws contain no provision for their amendment (see §56:50 and §57:10 below).

On November 20, 2022 the local parish Bylaws were the ninth order of business before the Parish Assembly. At some point the chairman of the meeting in error informed the Assembly that a majority vote was needed to pass motions on changes to the Bylaws based upon the recommendation of the Parliamentarian. After a motion to consider changes to the current bylaws was made and passed by 83%, both Option 1 and Option 2 were presented.

A vote on Option 1 was taken with 136 votes cast consisting of 77 in favor (57%), 55 opposed (40%), and 4 abstentions (3%) and announced that Option 1 had passed. This announcement was contrary to Robert's Rules of Order Newly Revised since it did not pass by the needed two-thirds vote or 91 votes instead of 77.

No vote was taken on Option 2. This also was contrary to Robert's Rules of Order Newly Revised (see §57.7 below). If Option 1 had properly passed by a two-thirds vote it would have replaced the 1974 Bylaw and then Option 2 should have been considered to replace Option 1 since it was part of the notice.

Amendments were made to Option 1 that were not passed. Robert's Rules of Order is also restrictive on Amendments in the fact that they not increase the modification of the notice (see 57:11).

I suggest the Parish Council inform the Parish that Option 1 did not pass as required by Robert's Rules of Order and that a Special Parish Assembly be called for the purpose upon notice of the proposed motion or motions (see 56:53 below) with the understanding that all proposed motions should be voted upon.

A number of sections of Robert's Rules of Order Newly Revised 12th Edition are provided below for your convenience in order to determine the procedures that should have been followed however the actual book should be consulted and used.

Particular Sections of Robert's Rules of Order Newly Revised 12th Edition

§56. CONTENT AND COMPOSITION OF BYLAWS

(56:1) Nature and Importance of Bylaws

Because bylaws in this sense are the most important rules which an organization must compose for itself, and because certain considerations must be taken into account that affect their construction as a unified document rather than a series of separate rules, bylaws are given more detailed treatment below. [page 535]

(56:15) PRESENTATION OF REPORT.

b) a revision of bylaws is adopted by the vote required to amend the existing ones (56:50-56), rather than by a majority vote as in the case of bylaws that bring a society into being. [page 539]

(56:50) Article IX: Amendment of Bylaws. The bylaws should always prescribe the procedure for their amendment, and such provision should always require at least that advance notice be given in a specified manner, and that the amendment be approved by a two-thirds vote. If the bylaws contain no provision for their amendment, they can be amended by a two-thirds vote if previous notice (in the sense defined in 10:44) has been given, or they can be amended by the vote of a majority of the entire membership. In making a requirement that notice be given by submitting the amendment at a meeting in advance of the one at which it is to be considered, the provision should always specify submission at "the previous meeting," and not "a" previous meeting, since the latter would permit indefinite delay and would defeat the object of giving notice—namely, to alert the members to the proposed amendment so that all those interested can arrange to be present at its consideration.

The requirement of notice restricts amendment of the proposed bylaw amendment to changes within the scope of the notice, as explained in 57:10-13 (see also 35:2(6)).

(56:53) Where assemblies meet regularly only once a year, instead of requiring amendments to be submitted at the previous annual meeting, the bylaws should provide for both notice and copies of the proposed amendment to be sent to the member delegates or constituent societies a specified minimum number of days in advance. [pages 550-551]

§57. AMENDMENT OF BYLAWS

(57:1) A motion to amend the bylaws is a particular case of the motion to Amend Something Previously Adopted (35); it is therefore a main motion, and it is subject to the same rules as other main motions with the following exceptions:

- 1) Special requirements for this motion's adoption should be specified in the bylaws, and they should always include at least notice and a two-thirds vote, which (with a vote of a majority of the entire membership as an allowable alternative) are the requirements for its adoption if such specification in the bylaws is neglected (see 56:50-56).
- 2) Permissible primary and secondary amendment of the motion to amend the bylaws is usually limited by the extent of change for which notice was given, as explained below.
- 3) An affirmative vote on the motion to amend the bylaws cannot be reconsidered (37).
- 4) The rule that, when a main motion is adopted, no other conflicting main motion is thereafter in order is not applicable to the motion to amend the bylaws, since several notices of proposals representing different approaches to the same problem may have been given, and all such bylaw amendments are entitled to be considered (see 57:6-8). [page 560]

Method of Handling Bylaw Amendments

(57:2) The extensiveness of amendments to the bylaws will determine the method of handling them, as follows:

(57:3) Isolated Changes. If only an isolated change is to be made in the bylaws, it can be treated as any motion to Amend Something Previously Adopted (35), subject to the particular rules indicated immediately above. [pages 560-561]

(57:6) Procedure of Consideration. A revision of bylaws or a lengthy amendment involving more than one section should be considered seriatim as described in 28. If notice is given of several amendments which conflict so that all cannot be given effect, the chair should arrange them in a logical order, much as in the case of filling blanks (12), generally taking the least inclusive amendment first and the most inclusive last so that the last one adopted is given effect. That arrangement of the amendments can be altered by the assembly; a motion to rearrange the amendments requires a second, is not debatable, is amendable, and requires a majority vote.

An affirmative vote adopting such an arrangement is not subject to a motion to Reconsider, nor may a later separate amendment be offered as a substitute for a pending one. [page 562]

(57:7) However, as already stated in 57:1(4), all bylaw amendments of which notice was given are entitled to be considered, as a matter of the rights of their proposers, and a bylaw amendment is not dropped simply because it would conflict with one previously adopted. This procedure does not violate the normal parliamentary rule as might appear, because when any bylaw amendment is adopted, that amendment becomes a part of the bylaws immediately; and it is the bylaw language as thus amended, rather than the previous language, which any bylaw amendments subsequently considered would now propose to modify.

(57:8) If an amendment that has not been considered no longer presents a rational proposition because it was applicable only to language which has disappeared from the bylaws in this process, such a bylaw amendment must, of course, be dropped; but this situation should generally not arise if the amendments are taken up in proper order as indicated above.

(57:9) The final vote on a bylaw amendment should be counted and recorded in the minutes unless it is nearly unanimous. [pages 562-563]

Amending a Proposed Amendment to the Bylaws

(57:10) While amendments to a proposed bylaw amendment can be made in both the first and the second degrees (as applicable) and can be adopted by a majority vote without notice, they are subject to restrictions on the extent of the changes they propose.

(57:11) If the bylaws require previous notice for their amendment (as they should), or if they do not but notice has been given and a majority of the entire membership is not present, no amendment to a bylaw amendment is in order that increases the modification of the article or provision to be amended (see 35:2(6)). This restriction prevents members from proposing a slight change and then taking advantage of absent members by moving a greater one as an amendment to the amendment. Thus, if the bylaws place the annual dues of members at \$10 and an amendment is pending to strike out 10 and insert 25, an amendment to change the 25 to any number between 10 and 25 would be in order, but an amendment to change the number to less than 10 or greater than 25 would not be in order, even with unanimous consent. Had notice been given that it was proposed to increase the dues to more than \$25 or to reduce them below \$10, members who opposed such a change might have attended the meeting to vote against the amendment. [page 563]

(57:12) The same principle applies to an amendment in the nature of a substitute for sections or articles (short of a revision), as already indicated above; the proposed substitute is open to amendments that diminish the amount of change, but not to amendments that increase it or that introduce new changes. Thus, if an amendment is pending to substitute a new rule for one that prescribes the initiation fee and the annual dues, and the substitute proposes to alter the initiation fee but does not propose any change in the annual dues, then an amendment which recommends changing the annual dues would not be in order.

(57:13) Amendments to strike out a sentence, paragraph, or section deserve special care. In such cases, the existing bylaw is not itself open to consideration, but only the amendment. If notice is given to strike out a provision of the bylaws and some members feel it should be retained with certain changes whose substance would be outside the scope of that notice, those members should immediately give notice of the amendments to the existing provisions which they think are advisable. Otherwise, friends of the existing provision will be cut off from opportunity to work out compromises for its partial retention by perfecting the existing language. [pages 563-564]

CHARTS, TABLES, AND LISTS

VI. MOTIONS WHICH REQUIRE A TWO-THIRDS VOTE

† **Amend** or rescind adopted constitution or bylaws containing no provision for own amendment, previous notice also being required (35, 57) [page t48]



The Ancient Orthodox Catechism

For anyone interested in learning about Orthodox Christianity,
free classes/discussions will be held weekly.

Beginning Wednesday, January 18 - Wednesday, February 22 at

Prophet Elias Orthodox Church,
5335 South Highland Drive in Holladay
7:00 pm in the Boardroom

We will cover historical, theological, social, and practical
components of this deep, authentic, and liberating way of life.

For more information, please call or text
Dean or Nick Athens (801) 821-8935 or (801) 979-8808



The Angel Wreath



It is that time of year again that we ask for your help and support for those in need during the holiday season. Our Angel Wreaths will be at both churches in the narthex. This year we are asking for monetary donations or gift cards. Philoptochos will collect the donations and distribute gift cards to assist those in need. Angel Wreaths will have tags; and on the back of each tag is a QR code to make it very easy to make a monetary donation. If you are purchasing a gift card from the wreath – please return the gift cards to either church narthex by Sunday, December 18th.

If you would like to mail in a donation, make your check payable to: 'Philoptochos' and mail to our treasurer,

Mary Katsanevas
1911 E. Millbrook Drive
SLC, UT 84106

No later than December 15th. Please note on your check memo "Angel Wreath". For questions, please contact Bonnie Georgelas (801) 699-2171 or Carrie Pappas (801) 450-0350

Thank you for your generous support!

For your convenience – here is the QR code that is specifically set up for Angel Wreath donations:

at shelley.jordan@comcast.net



Zelle[®]





**OH COME LET US
ADORE HIM**
NATIVITY CELEBRATION

SUNDAY DECEMBER 18TH
AFTER LITURGY

COMBINED CHURCH AND SUNDAY SCHOOL

PROPHET ELIAS

STUDENTS WILL PARTICIPATE IN THE NATIVITY
ACTIVITIES DURING SUNDAY SCHOOL



**PANCAKE BREAKFAST
FOR THE COMMUNITY**





Choir
Community
Christmas Concert and
Dinner

At Prophet Elias Church
Sunday, December 18, at 5:00pm

The combined Choirs of
Holy Trinity, Prophet Elias and St. Anna
Invite the Community to their Annual
Christmas Dinner Concert

A special feature will be the
Christmas Jazz Orchestra

Please join us for a Joyous Christmas Season!





Panahaikos Society

Mega Spileon / Agia Lavra

Christmas Party

December 19th, 6:00 p.m.

**CANCELED
LATER DATE TO BE DETERMINED**

A. Steak dinner, w/

or C. Mezethakia plate

Adults \$40, children 12 and under \$20

Raffle Prizes

RSVP is necessary by

Friday December 16th

Bill ReKouniotis 673-0424 or

George Miller 244-8587

Merry Christmas!



SAVE THE DATE

SR.
GOYA
XMAS
BASH

12/21
6:30 PM

RSVP TO KATERINA 801 803 4283

DINNER, GAMES,
\$15 WHITE
ELEPHANT GIFT

GIANOULIS HOME
294 FEDERAL HEIGHTS CIRCLE



METROPOLIS OF DENVER YAL SNOW CONFERENCE



ABOUT THE CONFERENCE

FEB. 9-12TH | MIDWAY, UT

The Metropolis of Denver is hosting a YAL Snow Conference in Midway, Utah during the weekend of Feb. 9-12th. Enjoy a weekend of snow and spiritual nourishment, while spending time with your para.

REGISTRATION INFORMATION

NOW OPEN

Early Bird: Oct. 31st-Nov. 20th (\$350)
Regular Registration: Nov. 21th-Dec. 18th (\$375)
Late Registration: Dec. 18th-Jan. 17th (\$400)
Last Day to Register: Jan. 17th

SNOW CONFERENCE THEME

Disconnect and Reconnect with Christ



BOOK YOUR ROOM

Book your room at the Zermatt Resort in Midway, UT. You can find the hotel room block reservation information with the link listed below.



REGISTER FOR THE CONFERENCE

Register for the snow conference before spots fill up! Follow the link below to learn more about registration information.



PLAN YOUR TRANSPORTATION

Purchase your flight into Salt Lake City or carpool to the resort. Be sure to plan for winter weather!

For more information visit the link

WWW.LINKTR.EE/YALMETROPOLISOFDENVER





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Are You a Junior
or Senior in High School?
CrossRoad Summer 2023
Applications Are Now Open!



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Summer
With What
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Join us for a **10 day immersive summer program** designed for you as you prepare to make **big life decisions** and **start new adventures.**

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Priority Application Deadline is January 18, 2023

**Join one of our
four sessions:**

- Boston 1:** June 9 - 19
- Boston 2:** June 23 - July 3
- San Francisco:** July 5 - 15
- Chicago:** July 22 - August 1





Summer 2023 is just around the corner! Are you looking for a culturally enriching experience?

For over 50 years, the American Farm School in Thessaloniki, Greece has welcomed students from all over the world for its Greek Summer program, an odyssey for high school students that combines culture, travel, and community service. The program will include:

A homestay with a Greek family in a local village

A community service project

An unforgettable tour of mainland Greece

A climb to the top of Mt. Olympus

A tour of ancient and modern Athens

... and much more!

As part of GREEK SUMMER, students are exposed to Greek history and culture while developing teamwork skills and engaging with students of different backgrounds. Colleges today seek to learn about the depth of a student's character. They seek leaders and risk-takers ready to give of themselves. You can nurture all that -- while having the summer of a lifetime!

DATES AND PRICES:

- The cost of the program is \$5,850. *Airfare is not included.* A deposit of \$1,600 is due with the application.
The program will run from June 26th through July 26th.

Greek Summer is limited to high school students who have completed grades 9, 10, or 11, and are between the ages of 15 and 17 years old.

We expect a full program, so we encourage you to [apply now](#).

Applications can be found on our website: <https://www.afsgreeksummer.com/>

For more information, please contact Seth Sikes at greeksummer@afs.edu.gr

ANNOUNCEMENTS

- Please Note – The older Church email orthodoxy3@gmail.com is no longer a used/supported email for communication with the office and information is being missed. Please change your Church office email correspondence and email address books to churchoffice@gocslc.org
- Instant Church Directory – We are encouraging all to update a photo to your Church Directory accounts so we all are able to identify those names with faces in our Church Community. Please call the Church office if you need assistance with the app and updating information.

SAVE THE DATES BELOW!

- Camp Emmanuel 2023
July 16–22, 2023, Ponderosa Camp, Larkspur, Colorado

The Young at Heart will be going to Wendover
on Saturday, February 11

Leave SLC from:

Prophet Elias 8:30am
Memorial Hall 9:00am



Leave Wendover at 5:00pm

\$20.00 per person.

RSVP Bill Rekouniotis at (801)-673-0424 or Bill Chaus at (801)-573-3348