

They Witnessed to North America with One Voice C.E.O.Y.L.A. & now, O.C.L.

Ronald Andrei Muresan, JD
Past Chairman, CEOYLA
Vice President, Orthodox Brotherhood USA

“This huge glistening stadium is likened unto a manger in which has been born a new horizon for militant Orthodoxy in America.”

“Beloved Bishops, Reverend Priests, Orthodox Faithful, and guests at the Civic Auditorium here in Pittsburgh, Pennsylvania. On this day, ***this huge glistening stadium is likened unto a manger in which has been born a new horizon for militant Orthodoxy in America.*** Jesus Christ and Orthodoxy have today been glorified. This great testimony of Orthodox unity in faith and spirit was initiated over five years ago by the laymen of the Orthodox Church in America through the Council of Eastern Orthodox Youth Leaders of the Americas . . .

—Address by CEOYLA Chairman Richard Joseph,
at the conclusion of Great Vespers of the first national Orthodox
Religious–Cultural Festival Saturday, Aug. 31, 1963.

“Today, for the first time, we worship as Americans of different ethnic backgrounds who are members of the oldest Church in Christendom. *This congregation of Orthodox Faithful has manifested an act of tremendous significance, and of such religious splendor that it will leave an indelible mark on the pages of Orthodox history.*”

* * *

“*You will, for the rest of your life, be able to say, ‘I was there – a participant in the first national gathering of the Orthodox Church in the New World.’*”

* * *

“ . . . *Seeking to glorify our God through our common Faith*, and joining hands across the cultural boundaries that have sometimes divided us, we, as young men and women of the Orthodox Church in this hemisphere, have dedicated ourselves to seeking an expression of our religious and cultural heritage. *May this gathering be the first step in molding this dedication into one cohesive, dynamic, and articulate force in service to Christ through Orthodoxy.*”

-- Richard G. Joseph, address

“We, the Orthodox youth of the Americas, are engaged in an unceasing struggle to make His message a living part of our everyday lives.”

“We, the Orthodox youth of the Americas, are engaged in an unceasing struggle to make His message a living part of our everyday lives.”

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“. . . We will contribute our vitality, our vigor, and our idealism for the fulfillment of His teachings. C.E.O.Y.L.A. through its 1,000 chapters and 50,000 membership has its ears and its heart turned upward in a constant communication with the Almighty to serve as a vessel, individually and collectively, to transmit the words of everlasting light.”

-- Richard Joseph Address, Pittsburgh 1963

“Represented on the C.E.O.Y.L.A. are 835 chapters, with a membership of 53,225” (10th CEOYLA meeting, June, 1959)

PUBLIC RELATIONS –

“Ross Chepeleff stated that from the reports presented on membership, there were 554 Senior Chapters, an increase of 19 over the November, 1958, meeting, and that the membership status was very much the same. Represented on the C.E.O.Y.L.A. are 835 chapters, with a membership of 53,225 and an overall increase of 28 chapters and 2,000 members, since the November, 1958, meeting.”

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Mr. Hamaty reported that S.O.Y.O. has a Divine Liturgy album on the record market which sells for \$7.00.

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COMMITTEE REPORTS

PUBLIC RELATIONS – Ross Chepeleff stated that from the reports presented on membership, there were 554 Senior Chapters, an increase of 19 over the November, 1958, meeting, and that the membership status was very much the same. Represented on the C.E.O.Y.L.A. are 835 chapters, with a membership of 53,225 and an overall increase of 28 chapters and 2,000 members, since the November, 1958, meeting.

Junior chapters are growing tremendously. Planned activities should be instituted for them.

S.O.Y.O., U.O.L., and the S.S.F. are delinquent in turning their history over to our Public Relations Chairman.

SPEAKERS BUREAU – Ross Chepeleff reported that there has been no activity.

The directory of our hierarchy is to be distributed in November. It is now in the hands of Margaret Hopkosky who is completing some last minute work on the directory.

Mr. Chepeleff reported that our organizations, generally, are not taking advantage of the fact that they may use articles published in member organizations' publications, provided they give proper credit.

Publicizing our faith must be done on a local level. Possibly, a Sunday of Orthodoxy which would be celebrated nationwide.

* *

It was announced by Chris Kalogeras that St. Andrews Greek Orthodox Church in Chicago, Illinois will have Easter services publicized in LIFE magazine in 1960.

Nicholas Hamaty was requested by the Chairman to collect a \$1.00 fine from each delegate entering Business Sessions late.

The meeting was adjourned for lunch at 11:45 a.m. by the Chairman.

SECOND SESSION

The Second Session of the Tenth Meeting of the C.E.O.Y.L.A. was called to order at 1:00 p.m. by the Chairman S.R. Vranes.

MOTION: TRAIAN LASCU moved, seconded by GEORGE AZAR to accept the reports thus far presented, with the exception of the Minutes of the Ninth C.E.O.Y.L.A. meeting in November, 1958, Washington, D. C. Motion was carried.

After much discussion on the November, 1958, Minutes, **MOTION:** ANDREW KOPAN moved, seconded by TRAIAN LASCU, to authorize Andrew Vance, since he had already corrected the Minutes to some extent, to send a corrected copy of the November Minutes, 1958, to the secretary, Margaret Hopkosky, so that she could publish a corrected copy before our November, 1959, meeting in New York City. Motion was carried.

“Together as [C.E.O.Y.L.A.], we stand here with you, side by side with our spiritual leaders, praying that the noble purposes toward which we are dedicated are being somewhat fulfilled. In seeking these lofty goals, we realize that we are not perfect. We seek the guidance and counsel of our priests and Bishops, and of our beloved parents to whom we owe our entire heritage and the gift of life itself”

—Richard Joseph







The First National

**Eastern Orthodox
RELIGIOUS-CULTURAL FESTIVAL**

AUGUST 31, 1963

Civic Arena - Pittsburgh, Pennsylvania

Sponsored by C.E.O.Y.L.A. - Council of Eastern Orthodox Youth Leaders of the Americas

CLASS OF SERVICE

This is a fast message unless its deferred character is indicated by the proper symbol.

WESTERN UNION

TELEGRAM

W. P. MARSHALL, PRESIDENT

SYMBOLS

DL = Day Letter
NL = Night Letter
LT = International Letter Telegram

SF-1201 (4-60)

The filing time shown in the date line on domestic telegrams is LOCAL TIME at point of origin. Time of receipt is LOCAL TIME at point of destination

1049A EST APR 15 64 CTA 156

CT TOB077

713P EST AUG 23 63 CTA566 NP536 YHA013 GOVT NL PD TEMP

WHITE HOUSE HYANNIS MASS 23

RICHARD G JOSEPH, CHAIRMAN, COUNCIL OF EASTERN ORTHODOX YOUTH
LEADERS OF THE AMERICAS(CE0YLA)

3235 KIMBALL AVE TOLEDO OHIO

I AM DELIGHTED TO LEARN OF THE CULTURAL FESTIVAL WHICH WILL
BRING TO PITTSBURGH NEXT WEEK SO BROAD AND LARGE A NUMBER OF
COMMUNICANTS AND SPIRITUAL LEADERS OF EASTERN ORTHODOXY. THIS
IS A MOST UNUSUAL GATHERING WHICH WILL SERVE TO DRAW THE ATTENTION
OF THIS WHOLE COUNTRY TO THE CONTRIBUTIONS AND IDEALS WHICH
HAVE BEEN WOVEN INTO THE FABRIC OF OUR NATIONAL LIFE BY THOSE
WHO BELONG TO THE SEVERAL CHURCHES AND YOUTH GROUPS WHICH WILL
BE UNITED IN THIS MASSED FESTIVAL. TO ALL WHO HAVE MADE THIS
GATHERING POSSIBLE THROUGH THEIR LEADERSHIP AND ATTENDANCE

I EXTEND EVERY GOOD WISH ON THIS SIGNIFICANT CULTURAL AND SPIRITUAL
OCCASION

JOHN F KENNEDY.



Program

Eastern Orthodox Religious Cultural Festival

**How the latter-day
characterization of
either '63 or '77 as
"Ethnic Festivals"
(see my Intro in
your Program Booklet)
arose implicates questions
that are better left
to others.**

2:30 p.m. Doors open, Civic Auditorium

3:00 p.m. CHOIR SELECTIONS

Praise Ye The Name of The Lord	Combined Choirs Rev. Vladimir Soroka, Director
We Praise Thee, O God; We Ackno To Be The Lord	Serbian Choir V. Rev. Milorad Dobrota, Director
Holy, Holy, Holy	Romanian Choir Paul Yova, Director
O Heavenly King	Carpatho-Russian Choir John P. Pazey, Director
To Thee, The Champion Leader, Theotokos	Greek Choir John Tsolainos, Director
We Praise Thee, O God	Ukrainian Choir Theodore J. Hoptiak, Director
O Lord, to Thee Have I Cried, Hear Me	Syrian Choir Albert Hazeem, Jr., Director
Praise Ye The Name of The Lord	Russian Choir Rev. Igor Soroka, Director

3:30 p.m. PROCESSION OF HIERARCHS AND CLERGY

The Reverend Bishops, Priests, Deacons, Seminarians and Acolytes will proceed to the Holy Altar for the Service.
Ees Polla Eli Despotal Combined Choirs
(May the Lord grant many years to our beloved Bishops)

4:00 p.m. THE GREAT VESPER SERVICE

CELEBRANT: His Eminence Archbishop Benjamin
Senior Orthodox Prelate of the Pittsburgh Diocese
SERMON: The Most Reverend Iakovos
Chairman of the Standing Conference of Orthodox Bishops in America

5:30 p.m. ACKNOWLEDGEMENTS

ADDRESS: Mr. Richard G. Joseph, Chairman
Council of Eastern Orthodox Youth Leaders of the Americas
INTRODUCTIONS: The Rev. Basil S. Gregory, President
Eastern Orthodox Clergymen's Association of Allegheny County
FINALE: "God Bless America"

The audience is invited to join the combined choirs in musically invoking the blessings of Almighty God upon our blessed Land of America as the world's largest retractable dome is swung open to reveal the celestial magnificence of His Glory.

God Bless America, Land that I love,	From the mountains to the prairies,
Stand beside her and guide her,	To the oceans, white with foam,
Through the night with a light from above.	God Bless America, my home sweet home. (twice)

6:00 p.m. DEPARTURE OF HIERARCHS AND CLERGY

The congregation is kindly asked to remain in the Auditorium while the Hierarchs, Clergy and special guests have made their departure.

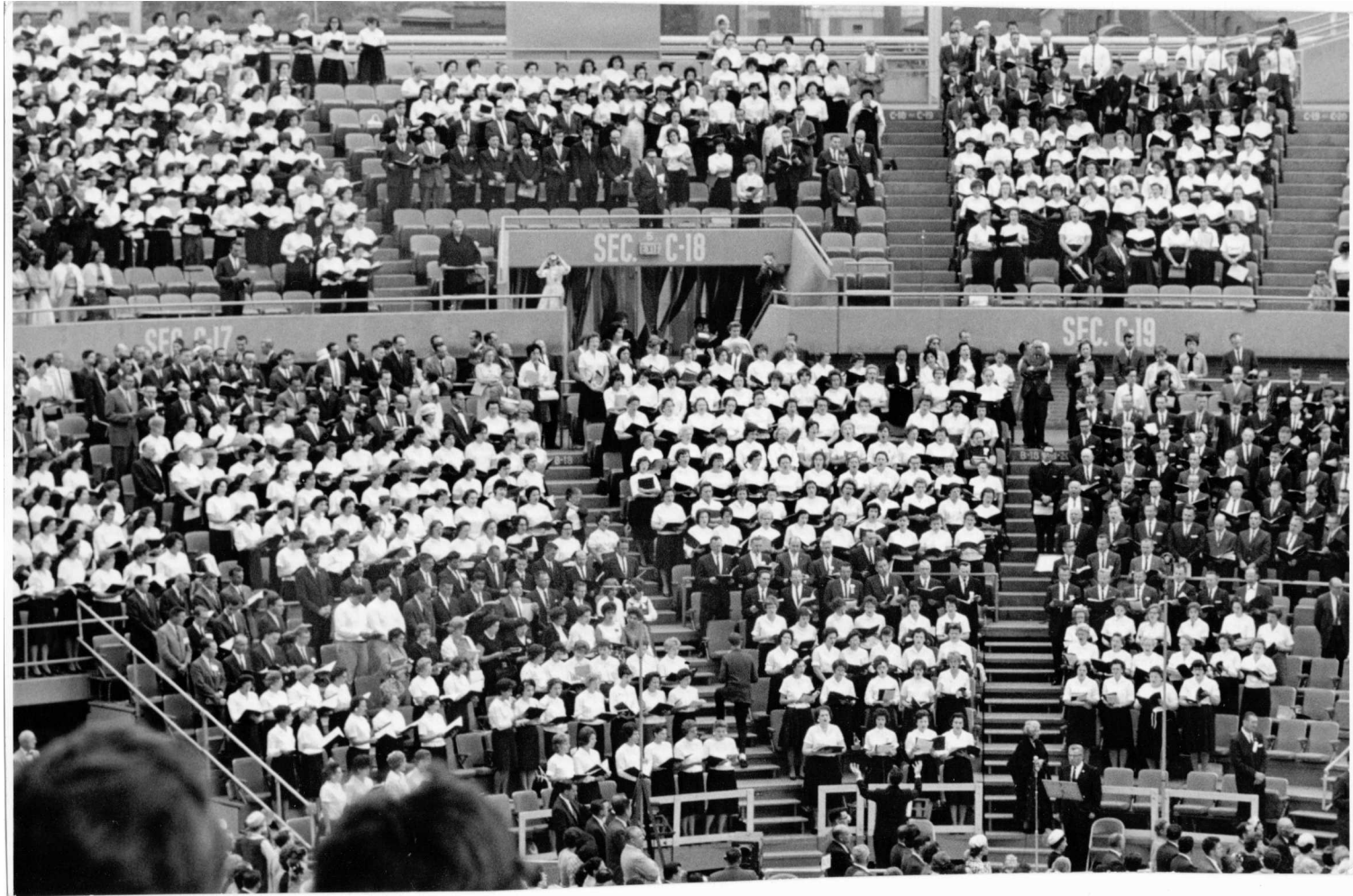
6:30 p.m. RECEPTION

All are invited to attend a reception in the Pittsburgh Room of the Hotel Penn Sheraton where the Reverend Bishops will be present to meet and bless the Faithful.

Programs of events for the conventions and meetings of A.C.R.Y., F.R.O.C., S.O.Y.O., S.S.F. and U.O.L. are available in the C.E.O.Y.L.A. Press Rooms at the Hilton and Penn Sheraton Hotels. The A.R.O.Y. Convention is convening in Akron, Ohio, and the G.O.Y.A. Conference concluded its week-long program at noon today.



7 choirs, each “limited” to 150 voices . . .



Archbishop +Iakovos of the Greeks gives the homily, broadcast worldwide by Voice of America:

*Ye younger, submit yourselves
unto the elder says the Lord.
He does not say love or respect
or obey the elder,
but submit yourselves...*

A SERMON DELIVERED BY ARCHBISHOP IAKOVOS AT THE
CEOYLA SPONSORED PAN-ORTHODOX VESPERS
PITTSBURGH, PENNA. - AUGUST 31, 1963

"Likewise, ye younger, submit yourselves unto the elder....Humble yourselves under the mighty hand of God that He may exalt you in due time....Be sober, be vigilant....for God had called us unto His eternal glory by Christ Jesus". (1 Peter 5: 5-10)



Hear ye, the sons and daughters of Orthodoxy, for God -- The God of your fathers -- speaks unto you, in response to your songs, hymns and psalms. The echo of your singing has reached His Throne; the harmony and beauty of your doxologies have resounded beyond this world; the souls of your parents have joyfully joined you in exalting His Name in the highest; yours was not a vesper service but a litany of prayerful hearts; a processional towards the altar, which myriads of martyrs of the Orthodox Church sanctified, through their life and blood. Yours was a marching of souls; a triumphant proclamation of faith; a solemn manifestation of unity; an act of rededication; a determined and steadfast resolution to stand together, and together to promote and serve the cause of Orthodoxy.

But now that the vesper is over and the twilight, which is the promise of a new dawn, enhances your heart and imagination, heed the word of God. His voice is as majestic, as exalting, as penetrating, as soft, as silent, as beautiful, as the diamond ruby-like rays that interweave the crown of the sun, at the moment of its return to its reign of light eternal.

"Ye younger, submit yourselves unto the elder", says the Lord. He does not say love or respect or obey the elder, but submit yourselves unto the elder. Submission is the word for your relations with the elder. Submission yes; but not in a legal or conventional sense. The younger -- you, my beloved children-- should submit unto the elder consciously and conscientiously; as children to their parents. Submit yourselves unto the elder, who pioneered the way for Orthodoxy, who established the first Orthodox Community in this hemisphere, who laid the cornerstone for the first Eastern Orthodox Church in this land, who cemented the foundation of the sacred Orthodox tradition through zeal and genuine Christian tears, sweat and blood.

Submit yourselves, my friends, unto the elder, unto their example of humility, courage, piety, perseverance and austerity. They willingly submitted themselves to all manner of humiliation -- civil, financial, social. They experienced contempt and disdain, suffering and poverty, that you today would never be able to endure. They descended hundreds of feet into all kinds of mines and knew first hand the hard toil and labor of a miner. Many of them faced and suffered death either beneath a collapsed carbon ceiling or in the dark pitfalls of a mine. To this kind of elder submit yourselves my friends, and try to follow their heroic footsteps, their unmatched bravery, their noble humanity, their shining faith, their sacrificial spirit. Submit yourselves unto the elder, regardless of their ethnic origin or culture, and respect what they respected -- our common Christian tradition and all that our Church upheld and stood for.

At turns inscrutable, then visionary; tinged with Vatican II-era reserve:

Orthodoxy is a newcomer to the United States.

*The process of its integration is kept at a slow pace,
so that the danger of losing its identity, may be
averted. Orthodoxy must preserve not only its
doctrines...but also its traditional form of
expression. * * **

*... they should all be continued for they constitute
the very substance of Orthodox spirituality. * * **

*Our present day concern must be with the Orthodox
Who have disassociated themselves from God and
Orthodoxy, and still with those who demand a
Church reformed, or rather conformed to their own
Liking.*

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its identity, may be averted. Orthodoxy must preserve not only its doctrines or its liturgical and sacramental theology, but also its traditional form of expression. Its sacred music can be rearranged, but always on the basis of the best Orthodox prototypes. Its liturgical language must be preserved when and where this is possible or purposeful, for it denotes not nationalistic leanings, as some seem to suspect, but the language of Orthodox spirituality and the charismatic diversity which transcends human reason and therefore, its usual norms of expression. Candles and lamps, icons and banners, incense and mystical prayers, kneeling and prostration, vigils and matins, laudations and lamentations, doxologies and supplications, relics and medallions, should never be discontinued for they constitute the very substance of Orthodox spirituality. The moment the Orthodox Christian begins to rationalize over his own and his Church's practices, that very moment Orthodoxy will start its decline.

I am fully aware of the mockery of the few. For long centuries we have been the idolaters of Christianity, the illiterate Christians of the world, the target of ignominy from those within and without the Christian fold. To some Christian friends we were considered to be merely a field of mission; by others, the children of darkness. Today, however, all cherish the warm climate that the Ecumenical relations brought into existence. Our present day concern must be with the Orthodox who have disassociated themselves from God and Orthodoxy, and still with those who demand a church reformed, or rather conformed to their own liking.

Be, therefore, sober and vigilant, my young fellow communicants. Give the most earnest attention to the things which you are hearing, lest you slip away from the faith and the Church of your fathers. Be sober lest you betray your own people. Be vigilant because your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour. (1 Peter 5:8).

We, Christians, have been called by God unto His eternal glory. In order to join Him in His eternal glory, however, we must bear in mind that no athlete is crowned except he strive lawfully (II Tim. 2:5). If we choose to serve God and His Church--our own Holy Eastern Orthodox--and join Her Founder in His eternal glory, we must ready ourselves for all eventualities. Unto us it is said: "Thou, therefore, endure hardness as a good soldier of Jesus Christ. (II Tim. 2:3).

Hold high and with firm hands the banner of Orthodoxy. Unite under it as it unfolds, so that you may see unfolded before you the great potentialities our Church has in the United States. Sing with fervor and high voices the marvels of God. Walk in faith and by its power remove the mountains that may block your way. Reach for one another over all walls of separation. Tear down the barriers of the old. Become the pioneers of a united, spirited, blessed and forceful Orthodoxy. Be brave enough to fight for it at times in its defense, at times for its expansion, and always with the Name of the Lord upon your lips and deep in your hearts. And we: your servants, your priests, and your hierarchs, will never cease praying for you. For we desire that you may be filled with the knowledge of His will, in all wisdom and spiritual understanding; that you may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. (Col. 1:10).

The very God of peace sanctify you, wholly, beloved children of Orthodoxy, so that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (I Thess. 5:23).

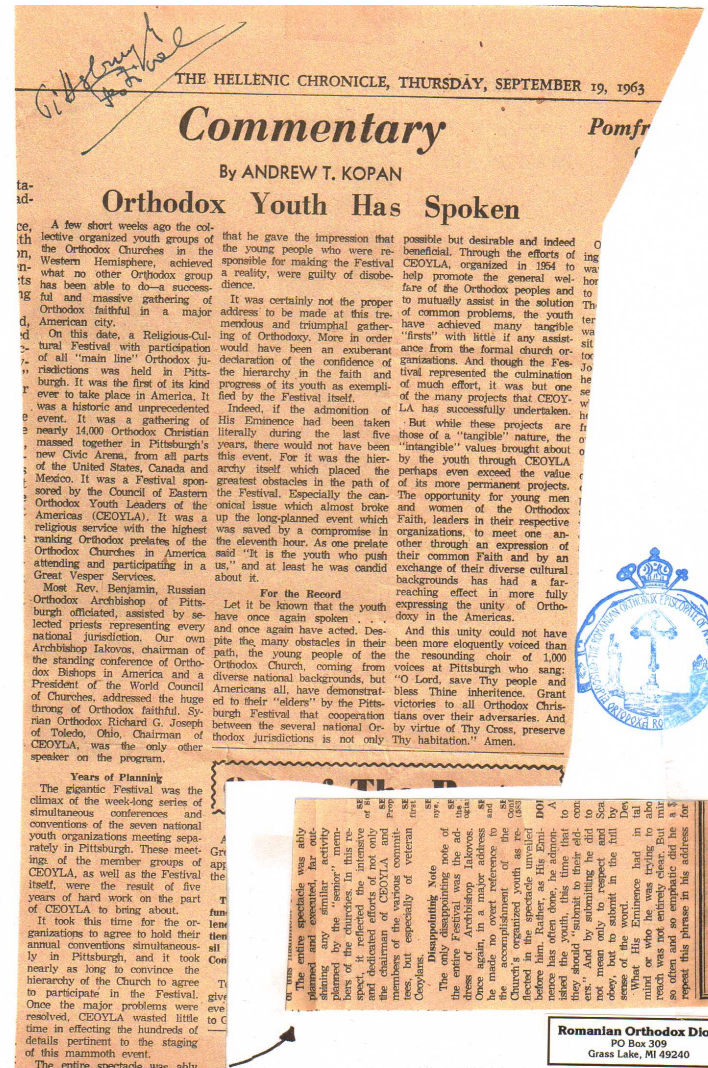
Resolute voices were raised in candid challenge and protest:

“A few short weeks ago the collective youth groups of the Orthodox Churches in the Western Hemisphere, achieved what no other Orthodox group has been able to do – a successful and massive gathering of Orthodox faithful in a major American city.

* * *

“What His Eminence [Iakovos] had in mind [by admonishing the youth to “submit”] was not entirely clear. But so often and so emphatic did he repeat this phrase in his address that he gave the impression that the young people who were responsible for making the Festival a reality, were guilty of disobedience.”

-- Andrew T. Kopan



*As one prelate said, “It is the youth who push us,”
and at least he was candid about it.*

Indeed, if the admonition of His Eminence had been taken literally during the last five years, there would have not have been this event. For it was the hierarchy itself which placed the greatest obstacles in the path of the Festival. **Especially the canonical issue which almost broke up the long-planned event which was saved by a compromise in the eleventh hour.** As one prelate said, “It is the youth who push us,” and at least he was candid about it.

-- Andrew T. Kopan, The Hellenic Chronicle, Sept. 19, 1963



**Let us not, however, let
history overlook Iakovos’
visionary peroration:**

Walk in faith and by [Orthodoxy’s] power
remove the mountains that may block your
way. Reach for one another over all walls of
separation. Tear down the barriers of the old.
Become the pioneers of a united, spirited,
blessed and forceful Orthodoxy. Be brave
enough to fight for it at times in its defense, at
times for its expansion, and always with the
Name of the Lord upon your lips and deep in
your hearts. And we: your servants, your
priests, and your hierarchs, will never cease
praying for you.

*Become the
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Orthodoxy.*

** * **

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servants, your
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“... I am most pleased with what you have done thus far. But I consider of importance to stress *the ultimate goal of your organization.* If I give a correct interpretation I would say that for me *your main purpose is to bring together all the Orthodox people of America.*”

--Address to post-1963

Festival CEOYLA meeting, by Bishop Valerian Trifa, of the Romanian Episcopate, spiritual leader of A.R.O.Y.

EXCERPTS FROM THE ADDRESS TO THE DELEGATES OF THE
20TH MEETING OF THE COUNCIL OF EASTERN ORTHODOX
YOUTH LEADERS OF THE AMERICAS (C.E.O.Y.L.A.)

By His Grace, the Right Reverend Bishop Valerian D. Trifa

Saint George Romanian Orthodox Cathedral
Southfield (Detroit), Michigan
Saturday, October 26, 1963



C In addition to the greetings by Father Preda and the local AROY Chapter, it gives me great pleasure to welcome you to the Saint George Cathedral. The entire Romanian Orthodox Diocese has its doors and its heart open to you. This is not only because we enjoy receiving guests, but because we like you and feel that this is part of our needed participation in your work.

O In regards to what to say to you, I must confess that I still do not know what is the function of the Spiritual Advisor for CEOYLA meetings, although this is the third time I had this honor. I do not know if you want to hear comments on the subjects included in the agenda or some general information about the Orthodox Church in America. In these circumstances, I shall take the liberty to convey to you some general impressions and suggestions about your work, and after that, I shall be at your disposal for any questions you may have.

Y I hope to be able to give you some advice because I was fortunate to have AROY representatives present at all CEOYLA meetings and our AROY delegates kept me up to date with all your efforts, programs and accomplishments.

Looking to the work of CEOYLA, I should like to state that considering the circumstances under which you worked, I am most pleased with all you have done thus far. But I consider of importance to stress the ultimate goal of your organization. If I give a correct interpretation, I would say that for me your main purpose is to bring together all the Orthodox people of America.

Keeping this in mind, sometimes I wonder if you are not involved in too many projects. It occurs to me as an outsider that CEOYLA devoted a lot of time to projects which are very difficult to implement. You took the initiative to organize Orthodox Fellowships

“You took the initiative to organize Orthodox Fellowships at Universities. * * * You worked for years to compile an Orthodox Church directory. You devoted uncounted days of work to study the problems of child adoption and child welfare.

“ * * * That you will have more success and rewards working in that direction [creating an atmosphere of inter-Orthodox cooperation] was **proven at the Pittsburgh Festival which no doubt marks the first major step toward Orthodox unity on this Continent.**”

--Bishop +Valerian, page 2

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at Universities. You started manufacturing directional signs indicating the location of Orthodox Churches. You worked for years to compile an Orthodox Church directory. You devoted uncounted days of work to study the problems of child adoption and child welfare.

Now all these are worthwhile projects and it is not my intention to consider them ~~the~~ unimportant or unnecessary. But on the other hand, it seems to me you do not have the cooperation or the support needed for accomplishments. This, I'm afraid, might result in discouragement. This is why I think that you should refrain from such projects and concentrate on the main purpose of your getting together, that is, creating an atmosphere of inter-Orthodox cooperation. That you will have more success and rewards working in that direction was proven at the Pittsburgh Festival which no doubt marks the first major step toward Orthodox unity on this Continent.

The second remark I should like to make about the working of GEOYLA is one of method. I am fortunate to receive most of your correspondence and communications. The officers of GEOYLA base their activities on the member organizations, such as ARGY, GOYA, SOYA, etc. I imagine that you hope to solve a problem by sending a circular letter to seven presidents of seven organizations. From my experience of Church life in America I have learned the hard way, that few things could be solved by mail. I wonder if you could find some dedicated people in the large centers of Orthodoxy and use them to further GEOYLA goals. Those people will then work by direct contact with the local organizations.

Another observation I would have is concerning the continuity of your work. Looking to you in this room, I notice that some of you have carried the load of GEOYLA work since its inception. You really did many things, but I feel that one of your prime concerns should be to get some new people and to introduce them in the life of the organization. I am afraid that sometimes your efforts are known only to a limited group of people while millions of Orthodox do not even know you exist. This is not the ideal way for reaching your goals, particularly because I feel that in this moment ~~at~~ your organization ~~itself~~ is needed in the life of the Orthodox Church in America. I'm not afraid to say that the Orthodox Church in America found itself at the crossroads of history. Yes, I know that this

“In coping with these problems, I must confess to you as a Bishop that we are handicapped immensely by the fact we are fragmented and that **no one represents the Orthodox Church to the outside world as One, Holy & Apostolic.**”

“Here in America, each one of us Represents his own Church and his own Diocese.

*** * ***

“We have overlapping jurisdictions. We are duplicating our efforts. Often we are fighting each other.”

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is a routine expression. I was just reading the report of the World Council of Churches' General Assembly in New Delhi which concludes with the statement that usually people live with the illusion that they are part of very important historical moments. This is one of the cherished illusions of all generations. But looking to our Church in America, I do not think we exaggerate when we say that the period in which we are living is extremely important. First, we are trying to find our place in the New World. Second, we are re-valuating our relations with the Mother Churches. Third, we are finding ourselves in direct dialogue with the Protestant and the Roman Catholic Churches.

C In coping with these problems, I confess to you as a Bishop that we are handicapped immensely by the fact we are fragmented and that no one represents the Orthodox Church to the outside world as One, Holy and Apostolic. Here in America, each one of us represents his own Church and his own Diocese. And more than this, each national jurisdiction has internal problems of great magnitude. We are tormented by difficulties in relation with the Mother Churches, especially with those located in the countries behind the Iron Curtain. We have overlapping jurisdictions. We are duplicating our efforts. Often we are fighting each other.

P I don't think it is necessary to go into particulars, especially since you had a taste of those problems at the Pittsburgh Festival. Those who worked for the Pittsburgh Festival know how many discussions, how many trips and how many clarifications by your Public Relations Director were necessary to bring ten thousand people together in the Civic Arena. They know also that some of the touchy problems were solved by setting the stage in the Civic Arena on different levels. It is true that many Bishops were there physically, but I personally did not feel that we, the leaders of the Church, fulfilled your expectations. I was impressed by the arrangements you made to get the Bishops together at the banquet. It was a great opportunity for us to be together and to know each other. I think that everyone enjoyed that moment, but not one word was spoken at that time about the cooperation of the Orthodox Churches or about the work to be done in the future.

That is why I feel that your work is not finished. This is why I insist that you concentrate on bring the Orthodox people together. Perhaps today things are not so rosey but there are many good signs

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** * **

"What humanly cannot be done could be helped by our common prayers.

"May God bless you."

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for the future. Divided as we are, we still find moments to get together. Even the Mother Churches seem concerned about the future and the destiny of Orthodoxy in this country. We might find ourselves in the dawn of important decisions to be taken in the very new future. GEOYLA has a very great function in the consolidation of Orthodoxy. You are the future of the Church. You have done a great deal to bring about a ray of hope that we will see a united American Orthodoxy.

I pray that you will succeed and I should like you to know that not only myself, but the entire Romanian Orthodox Episcopate of America is behind you with our prayers and our support. What humanly cannot be done could be helped by our common prayers. May God bless you.



C
O
P
Y

“You took the initiative to organize Orthodox Fellowships at Universities...”

EASTERN ORTHODOX FELLOWSHIPS

I C.E.O.Y.L.A. POLICY

The need for organization of EASTERN ORTHODOX FELLOWSHIPS on the campuses of American Universities is self-evident.

To this end, the Council of Eastern Orthodox Youth Leaders of the Americas encourages the creation of such Fellowships, unanimously, and endorses the promotion of Pan-Orthodoxy among our college students.

To help achieve this, C.E.O.Y.L.A. and its member organizations stand ready to render all assistance necessary in the formation of such Fellowships.

C.E.O.Y.L.A. also offers its facilities to established Fellowships for whatever service they may request.

II AIMS AND OBJECTIVES

In C.E.O.Y.L.A.'S view, EASTERN ORTHODOX FELLOWSHIPS are needed to achieve the following aims and objects:

1. To lead Eastern Orthodox students to grow in the Orthodox Faith as revealed by our Lord and Saviour Jesus Christ and as expounded by the Holy Orthodox Catholic and Apostolic Church and to offer an opportunity to Eastern Orthodox Students to become more fully acquainted with and informed about their Eastern Orthodox heritage.
2. To deepen the spiritual and devotional life of university and college students and to promote earnest study of Eastern Orthodox doctrine, practice and Christian living.
3. To strengthen ties between students of the Eastern Orthodox Faith and to develop a more fruitful fellowship among them and to further cooperate with other Christian Organizations with similar aims.
4. To bear witness on campus to the unique message of the Eastern Orthodox Church by affirming its continuity in the course of history from the Apostolic beginnings.
5. To further either directly or indirectly, the welfare of students in body, mind and spirit, which are in harmony with the Christian purpose.
6. To unite Orthodox students in Orthodox religious service.
7. To sponsor activities such as study groups, talks and lectures, by specialists on topics of interest to the group.

In the opinion of C.E.O.Y.L.A., these aims and objectives can best be realized and perpetuated on campuses through Pan-Orthodox Fellowships rather than through local chapters of member organizations of this Council (C.E.O.Y.L.A.).

“You worked for years to compile an Orthodox Church Directory”

Report 10/27/1963:
*“The Directory now
includes all known
Eastern Orthodox
Churches in the United
States, Canada and
Mexico and the
following code is
being used: ...”*

REPORT OF DIRECTORY COMMITTEE TO CEOYLA

TO: TWENTIETH MEETING OF THE COUNCIL OF EASTERN
ORTHODOX LEADERS OF THE AMERICAS

FROM: SERBIAN SINGING FEDERATION

October 25-27, 1963
Detroit, Michigan

As noted in the Council's historic program of the Religious Cultural Festival, the Directory of Orthodox Churches can be counted as an accomplishment.

The material is in the hands of the printer (Mr. Tom Avona, Weirton, West Virginia) and final proof reading and assembling is needed to complete the final draft. As you are probably aware we are in the process of finishing the preface. As directed at the 18th meeting (Pittsburgh, November, 1962) of the Council on pages 10 and 11 of the Minutes, all of the requested changes have been made. The Directory now includes all known Eastern Orthodox Churches in the United States, Canada and Mexico, and the following code is being used:

CODE

Albanian Orthodox Diocese of America
The Right Reverend Mark I. Lipa, Bishop
54 Burroughs Street
Jamica Plain 30, Massachusetts

F

Albanian Orthodox Church in America
The Most Reverend Metropolitan Fan S. Noli, Ph.D.
26 Blagden Street
Boston 16, Massachusetts

A

Bulgarian Eastern Orthodox Church
The Most Reverend Metropolitan Andrey, Archbishop
Bulgarian Orthodox Cathedral of St. Andrey
312 West 101st Street
New York 25, New York

B

American Carpatho Russian Orthodox Greek Catholic Diocese
The Right Reverend Orestes P. Chornock
338 Unity Road
Trumbull, Conn.

C

Estonian Orthodox Church
The Very Reverend Sergius Samon
6606 Drexel Avenue
Los Angeles, California

E

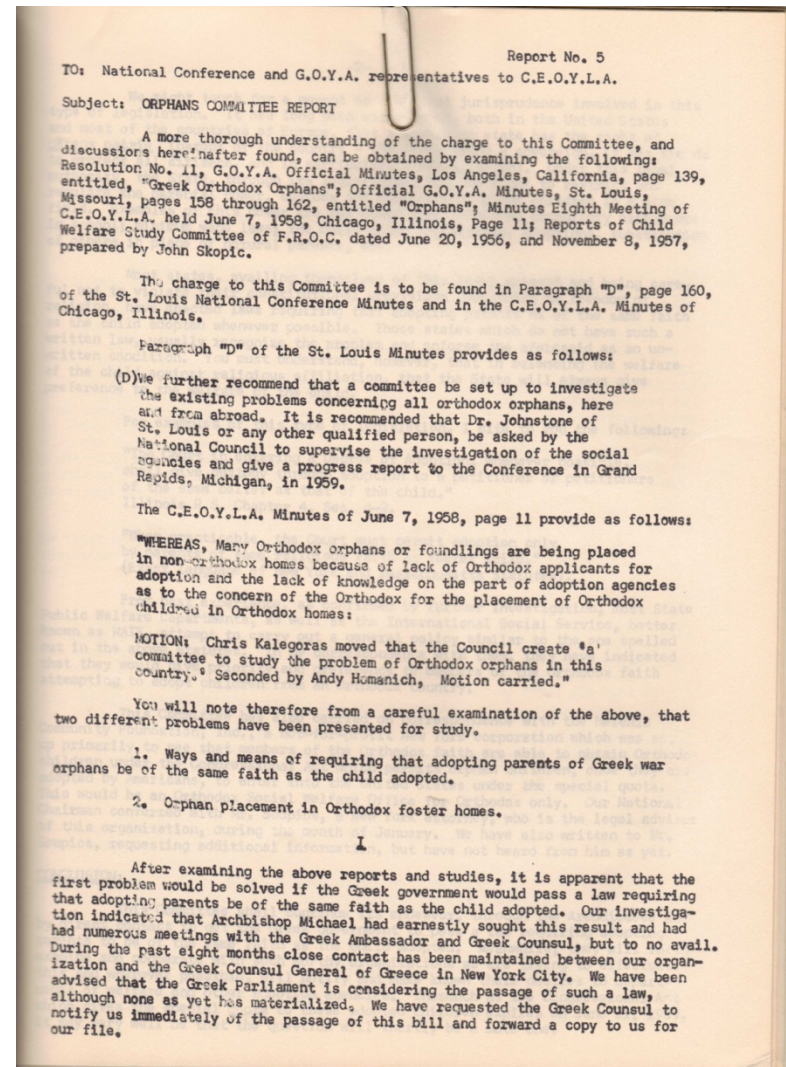
Greek Archdiocese of North and South America
The Most Reverend Archbishop Iakovos
10 East 79th Street
New York 21, New York

G

A vision of Orthodoxy as unitary, indivisible & grounded in this land ...

**CEOYLA, largely
through its constituent
groups, saw Orthodoxy
as a child's birthright,
even of the orphan &
the foundling:**

**--From 1959 CEOYLA
Minutes, GOYA + FROC
Reports:**



Child welfare work, with and through our presbyters...

*“Parish youth organizations should contact their parish priest and volunteer their services to assist in local parish welfare problems. *** most communicants are unaware of the work being done by our many conscientious clergy all across the country.”*

-7-

I would suggest that you contact the parish priest of your church, since one of the main purposes of this program is to see that the children receive Orthodox Christian training.

While each of you are District representatives of the F.R.O.C. Child Welfare Committee, I believe it will be best, for the present, that you try to work only in your own communities and gain experience, then we can pool our information and help others start similar programs. The start must be made at the local level. A national, or even a District committee can do little more than act as a clearing house for information."

JOHN SKOPIC
Chairman, F.R.O.C.
Child Welfare Committee

The Committee realizes that there are other ways of approaching a solution to this problem. Our independent study, however, has led us to the same conclusions reached by John Skopic, i.e. approach the problem initially on a parish level.

We further feel that it is important to view this small facet of social welfare work on Christian Charity in relation to the whole of the problem. For this reason we have included the report of John Skopic which touches very generally on the major problem.

RECOMMENDATIONS:

1. The most important single contribution which each member organization can make in this regard, is to be certain that all its members recognize this problem and their responsibility to assist the Church in all its Christian social welfare aspects. Unless this climate can be created and our communicants come forward and volunteer their services and money, none of the other recommendations will be effectual.

2. Parish youth organizations should contact their parish priest and volunteer their services to assist in local parish welfare problems. Because of the very nature of welfare work, most communicants are unaware of the work being done by our many conscientious clergy all across the country.

3. Once the first and second of these recommendations have been effectuated within each community, then and only then, should an attempt be made to organize city wide Eastern Orthodox Welfare Agencies. (The committee is forwarding with this report materials pertaining to Eastern Orthodox Welfare Council of Cleveland, Ohio. All Orthodox Christians can be proud of what has been accomplished by this organization and its sixteen member churches.)

Respectfully submitted,

/s/ Speros Boudours
National Vice Chairman
of G.O.Y.A.

*Militating for
legislative regard:*

*Grass-roots state-
to-state campaign,
that Orthodoxy is
a major American
Faith: eventually
30+ states.*

These reports show that we have 535 Sr. Chapters with a membership of 29,385 and 300 Jr. Chapters with a membership of 21,950.

The following states have accepted the Resolution to recognize Eastern Orthodoxy as one of the four major faiths:

California	New Jersey
Connecticut	New York
Delaware	New Hampshire
Georgia	Ohio
Illinois	Pennsylvania
Indiana	Rhode Island
Louisiana	South Carolina
Maryland	Texas
Michigan	West Virginia
Minnesota	Wisconsin
Missouri	

MOTION: ANDY VANCE moved, seconded by PAUL YOYA that upon the introduction of a Resolution in the Congress of the United States for the recognition of Eastern Orthodoxy as a fourth major faith, the Council investigate same and undertake a concerted drive through its officers and Public Relations Director in support of same. Motion was voted upon and unanimously passed.

Ross Chepeleff suggested that a list of all known Eastern Orthodox persons in the "public eye" be compiled from the respective areas by Council members.

Also, Mr. Chepeleff suggested that a uniform system of publishing material for distribution by the Council be determined. MOTION: ROSS CHEPELEFF moved, seconded by MARIE KOPRIVICH that all material published by the Council should be duplicated on 8½ x 11 inch paper. Motion was voted upon and passed.

MOTION: ROSS CHEPELEFF moved, seconded by ANDY KOPAN that the brochure presently being planned by the Council be revised as described in Recommendation I of the Report of the Public Relations Chairman as shown on page 31. Motion was voted upon and passed.

The Chairman recommended that each organization present to Mr. Chepeleff, prior to the June, 1959 meeting of the Council, by March 1, 1959, 500 words or three typewritten double-spaced pages of a History of each organization represented on the Council.

Ross Chepeleff prepared 8 recommendations in his Public Relations Report and each of them were assigned as follows:

1. All members to follow through.
2. S.O.Y.O.
3. U.O.L.
4. Assigned to Committee
5. S.S.F.
6. Public Relations Director
7. Public Relations Director
8. Public Relations Director

--Archbishop +Iakovos congratulating Richard Joseph on 1963 Festival

*“Knowing that your thoughts are in the direction for a united Orthodoxy in America, I must point out to you that * * * your views and thoughts for a future manifestation of such a united Orthodoxy in this country must be submitted and discussed at a special meeting of the Standing Conference, in all its aspects, at least a year before the event, since there are so many problems that must be gone into thoroughly.”*

TELEPHONE THAFALGAR 9-2060-1

CABLE ARCHGREEK, NEWYORK



GREEK ORTHODOX ARCHDIOCESE OF NORTH AND SOUTH AMERICA

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΒΟΡΕΙΟΥ ΚΑΙ ΝΟΤΙΟΥ ΑΜΕΡΙΚΗΣ

10 EAST 79TH STREET, NEW YORK 21, N. Y.

October 17, 1963

Mr. Richard G. Joseph
3235 Kimball Avenue
Toledo, Ohio

My dear spiritual Son:

I wish to thank you for your letter of October 12 with the expression of your sincere sentiments on behalf of our Holy Orthodox Faith, and to congratulate you and all our faithful sons and daughters of CEOYLA for your devoted efforts that made possible the great success of our wonderful Festival in Pittsburgh. This was indeed a triumph, the impact of which must be carried forward for the greater glory of an Orthodoxy in America that must be united in spirit and intent. Towards this end CEOYLA must strive with renewed effort and not rest on laurels already gained, for there is always the need for improvement and progress.

Knowing that your thoughts are in the direction for a united Orthodoxy in America, I must point out that in this respect we must proceed properly to approach the desired goal. First of all, your views and thoughts for a future manifestation of such a united Orthodoxy in this country must be submitted and discussed at a special meeting of the Standing Conference, in all its aspects, at least a year before the event, since there are so many problems that must be gone into thoroughly.

Another thought I have is that a united effort of all our Churches should be made to arrange an Orthodox Vespers, or even a Liturgy, in conjunction with the New York World's Fair next year. This will mean much work in which CEOYLA will participate.

I wish all of you every inspiration and guidance from the Almighty for your forthcoming meeting, about which I hope to hear in due course.

With my blessings to you all,

Paternally yours,

IAKOVOS
Archbishop of the Greek Orthodox
Church of North and South America

AL:et

Post-Festival Chairman's Report

“The attendance, estimated by Arena management personnel, was between 11,000 and 13,000. Over 175 Eastern Orthodox Priests were present.”

Initial financing of the Festival was assured with loans from the CEOYLA General Treasury and from the respective member groups. This is further explained in the Financial aspects of this report.

Problems: The problems with which the Festival Executive Board was faced were, in fact, too numerous to be properly recorded and discussed in this report. They embraced the gamut of imagination: administrative, technical, theological, political and emotional; the major and the minor; the important, the seemingly important and the relatively unimportant. To the credit of all concerned, they were resolved.

Special note must be made of the commendable spirit of cooperation by UOL, directly involved in one of the major problems, ultimately resolved to the satisfaction of all.

National Conventions:

In conjunction with the Festival, member groups held their annual National Conventions and/or meetings. FROC and GOYA were quartered at the Penn Sheraton Hotel. ACRY, SSF, SOYO and UOL at the Pittsburgh-Hilton Hotel. AROY met in Akron, Ohio. The SOYO conclave was not of a National Convention nature. As a social climax to the Festival, four member organizations combined to sponsor a Post Festival Ball at the Pittsburgh Hilton: ACRY, FROC, GOYA and SOYO.

The Festival:

As Festival Day approached, both optimistic and pessimistic viewpoints as to its success were apparent. Some, unable to grasp the immensity of the undertaking, appeared lost in an ocean of details. Others, more aware of the scope, were confident of its success.

For one week prior to the Festival, this reporter, together with Ernest Villas and CEOYLA Chairman Richard Joseph, were in constant, almost continuous meetings with Fathers Gregory, Soroka, Meena and Mesaros, as well as with Terry Kokas, Nick Flocas and others. Hundreds of last minute details had to be attended to.

As Chairman, the major portion of my time was spent in the coordination of all efforts and in the detailed review of assigned tasks. Numerous visits to Pittsburgh's Civic Arena were necessary to hire professional staff personnel; to negotiate with union representatives; to work out technical lighting and staging patterns; to work out inter-communications requirements; to negotiate and work out technical requirements of the Columbia Broadcasting System representatives; etc.

The Festival itself appears to have been a complete success. It started and finished according to the pre-arranged schedule and left an emotional impact seldom witnessed by this reporter.

The attendance, estimated by Arena management personnel, was between 11,000 and 13,000. Over 175 Eastern Orthodox Priests were present. Hierarchs and Bishops representing respective jurisdictions present were:

A.C.R.Y.: His Excellency, Bishop Orestes Chornock.

A.R.O.Y.: His Grace, Bishop Valerian Trifa.

F.R.O.C.: His Eminence Archbishop Benjamin.

G.O.Y.A.: His Eminence Archbishop Iakovas.

His Grace Bishop Theodosius.

S.S.F. : His Grace Bishop Firmilian.

His Grace Bishop Stefan.

His Grace Bishop Gregory.

S.O.Y.O.: His Eminence Metropolitan Antony Bashir.

U.O.L. : His Eminence Metropolitan John Theodorovich.

Visiting Bishops were: His Grace Bishop Mark of the Albanian Church and Bishop Ignatius Hazim from Balamand, Lebanon.

Post-Festival Chairman's Report

"Public Relations:

Pre-Festival and Festival coverage was exceptional. ... KDKA-TV had a half-hour show on the Festival on Sunday, September 1st; the CBS-TV "Lamp Unto My Feet" show carried the Festival nationally on Sunday, September 8th. Arrangements were made by this reporter to carry the CBS show in Detroit on Sunday, September 29th, since Detroit normally does not carry this program. ..."

During the Festival, this reporter stationed himself in the Press Box Control Booth directing staging cues. Ernest Villas was stationed Backstage and was also directing the press photo and motion picture cameramen. Richard Joseph supervised the motorcade procession from the hotel to the Arena and also handled the Bishops' Reception following the Festival. Terry Kokas handled press relations. During the week preceding the Festival CEOYLA virtually had four full time personnel working on its details.

Public Relations:

Pre-Festival and Festival coverage was exceptional. The "WELCOME ORTHODOX" electric sign atop Mt. Washington was visible to all; there were posters in City and County busses; TV and radio interviews were arranged; KDKA-TV had a half-hour show on the Festival on Sunday, September 1st; the CBS-TV "Lamp Unto My Feet" show carried the Festival nationally on Sunday, September 8th. Arrangements were made by this reporter to carry the CBS show in Detroit on Sunday, September 29th, since Detroit normally does not carry this program. Further information on Public Relations aspects will be given by Ernest Villas. To him, Nicholas Flocas and Terry Kokas we owe a great debt of gratitude.

And Now - What ?:

All of the elements of the "FIRST" National Eastern Orthodox Religious-Cultural Festival are now gone !

Where do we go from here ?

Without exception, all reports point to a desire for another such Festival. Obviously, if another is to be sponsored by CEOYLA, it would take some five years to arrange. Each member group must agree on a year and city - and arrange its National Conventions to coincide. Since several groups arrange Conventions two and three years in advance, they must receive approval at one of their National Conventions to proceed, then report back to CEOYLA, etc.

If another Festival is contemplated, careful consideration must be given as to When - Where - and How. The year, at this point, should be 1968. The City: Chicago, Detroit, Cleveland or New York, possibly Philadelphia.

It is my opinion that a future Festival can be staged with considerably less effort and at a considerably reduced cost. We've learned much from the First one !

On the other hand, similar Festivals appear feasible on Regional and Local Metropolitan Area levels, and this approach is worthy of further discussion at this meeting. From what we've learned, a Manual of Operation could be prepared which would assist greatly in the future in staging similar events on any level.

Conclusion: We should, indeed, be proud of what we have achieved. Personally, I am grateful for the privilege and opportunity to have been able to serve. We have successfully helped to demonstrate Unity in Prayer, and now must continue to pray for the Unity of the Eastern Orthodox Church in America.

To all who sacrificed their time and energy to help make this Festival a success - but more especially to Ernest Villas, Father Gregory, Father Soroka, Father Meena, Father Mesaros, Marie Koprivich Vaughn, Cornell Cotosman, Nicholas Flocas, Terry Kokas, Shirley Rusnak, Richard Joseph and the members of the Administrative Board and Committees - my sincere congratulations and thanks.

This meeting marks 10 years of participation and attendance at all 20 meetings of CEOYLA for me. That I, in some way, was able to serve CEOYLA and through it the Eastern Orthodox Faithful of America, will remain with me as a period in my life that I shall never forget and one for which I will always be grateful.

Financial Projection:

The following report covers Accounts already paid and some that are Payable. For the current "Cash" status of Festival Funds, refer to Treasurer Cornell Cotosman's report.

Figures which follow reflect a projected "Profit and Loss" picture. In some instances bills have been submitted which need clarification while some need CEOYLA authorization for payment. They will be pointed out and explained individually.

Villas PR Report

**“Let it be said here and now that
*the Festival was a success
 not because of the undue
 efforts expended by a few
 persons, but rather because
 of the Holy Spirit which
 resolved exceedingly
 difficult situations*, even at
 the “11th hour”, that otherwise
 might well have dissolved all
 plans for the Festival.”**

Council of Eastern Orthodox Youth Leaders OF THE AMERICAS (CEOYLA)



Chairman
 RICHARD G. JOSEPH
 3235 KIMBALL AVE.
 TOLEDO 10, OHIO
 U. S. A.

PART II

The Public Relations Report

of the

RELIGIOUS - CULTURAL FESTIVAL

Rather than recite a list of meetings, activities and duties far too numerous to mention I shall offer this report in subjective form recounting some of the highlights of the past months, and realistically evaluating what was accomplished in the process of carrying out the Public Relations program of the Religious-Cultural Festival.

To be sure the Festival was a bejewelled episode in the life of our Holy Orthodox Church in the Western Hemisphere. It was a gloriously rewarding experience, and every person who had the privilege of being present will re-tell the story of August 31, 1963 for years to come. To report on the myriads of letters, press releases, telephone calls, telegrams, meetings and above all, the prayers that went into the effort of making this Festival a success would serve no purpose other than to invite questions as to the validity or accuracy of this report. Those interested may examine copies of the major releases, flyers, posters and other PR material that are attached and which will be turned over to the Council Secretary for official filing.

Let it be said here and now that the Festival was a success not because of the undue efforts expended by a very few persons, but rather because of the Holy Spirit which resolved exceedingly difficult situations, even at the "11th hour", that otherwise might well have dissolved all plans of the Festival. The Holy Spirit however, is manifested in the souls of the Faithful, and in any given project, no matter how large or small, the measure of success attained is largely dependent upon the individuals who make up its working group. These various persons will be given proper mention at the conclusion of this report. Meanwhile, a cursory review of the various channels of the Festival Public Relations program is as follows:

AMERICAN
 CARPATHO-RUSSIAN YOUTH
 (A. C. R. Y.)



AMERICAN
 ROMANIAN ORTHODOX YOUTH
 (A. R. O. Y.)



FEDERATED
 RUSSIAN ORTHODOX CLUBS
 (F. R. O. C.)



GREEK
 ORTHODOX YOUTH OF AMERICA
 (G. O. Y. A.)



SERBIAN SINGING FEDERATION
 (S. S. F.)



SYRIAN
 ORTHODOX YOUTH ORGANIZATION
 (S. O. Y. O.)



UKRAINIAN ORTHODOX
 LEAGUE OF THE U. S. A.
 (U. O. L.)



- 3 -

SEE ORTHODOXY IN ACTION!

PLAN TO ATTEND THE EASTERN ORTHODOX RELIGIOUS-CULTURAL FESTIVAL,
 AUG. 31, 1963, PITTSBURGH, PA.



Villas PR Report

“[From August to Sept. 10 the clipping service counted] 193 clippings related to the Festival available for your perusal during this meeting. An additional 263 clippings on Orthodox items not associated with the Festival... These do not include clippings from Orthodox publications.”

PUBLICATIONS

All publications of CEOYLA member Organizations carried the Festival releases, and many wrote special articles for the event. The single most colorful item in this category was the cover of the August issue of the FROC Journal which carried an original sketch of the Civic Arena and an inside 2 -page picture story on places and persons concerned with the Festival. Many publications, including official Church newspapers and magazines, and some foreign-language papers printed the Festival story. However, whatever support or interest was indicated before the Festival was small in comparison to our post-Festival coverage. Every Orthodox publication, and many non-Orthodox including official Protestant and Roman Catholic organs, printed the full story and pictures. The national Religious News Service not only carried the Festival story, but also special articles on separate conventions as well, especially the AROY and GOYA conclaves.

The single exception to this beautiful cooperation of the press was Pittsburgh. Ironically, practically no follow-up stories on the Festival appeared. The excuse offered was that the event took place at an awkward time for news, that is, the Saturday of the Labor Day weekend, but this hardly seems credulous as a responsible reply for the near blackout that occurred. This is the only real disappointment that I can report in regard to cooperation of general news media. I hasten to add, however, that a much better spirit of cooperation with the Pittsburgh press prevailed prior to the Festival when several pictures and stories did appear. I should also add at this point that on the national level only TIME magazine was obviously disinterested in a story on the Festival, largely because of the great color coverage it gave on July 6 to the 1,000th Anniversary of Mt. Athos.

It can easily be reported that the greatest single burst of national coverage came from an article distributed through a national syndicated column of Associated Press Writer, Mr. George Cornell, which was released from New York on August 30 - 31 and picked up by newspapers large and small, in all parts of the country. A clipping service was employed to evaluate our effectiveness in the nation's press from August 10 through September 10, and the results of this service are evidenced by 193 clippings related to the Festival available for your perusal during this meeting. An additional 263 clippings on Orthodox items not associated with the Festival but appearing during this 30 day period are also available for those who may wish to view them. (Total: 456 clippings) These do not include clippings from Orthodox publications. The only remaining material yet to be seen in print are the photographs taken by representatives of LOOK Magazine of several of our Hierarchs at the Civic Arena at noon on August 31. These will be used in a future edition of LOOK which has not yet been determined. Briefly, this is a review of Festival coverage via the printed word.

RADIO

Many public service announcements were made over various radio stations in addition to several special interviews that were both taped and broadcast live. The most important radio contribution, however, was the national broadcast over CBS' "Church of the Air" on September 1. A complete change in the network program scheduling was effected in order to accommodate our request. The program on September 1st included music by the Pittsburgh Serbian Choir under the direction of Fr. Dobrota, and an address by His Eminence Archbishop Iakovos.

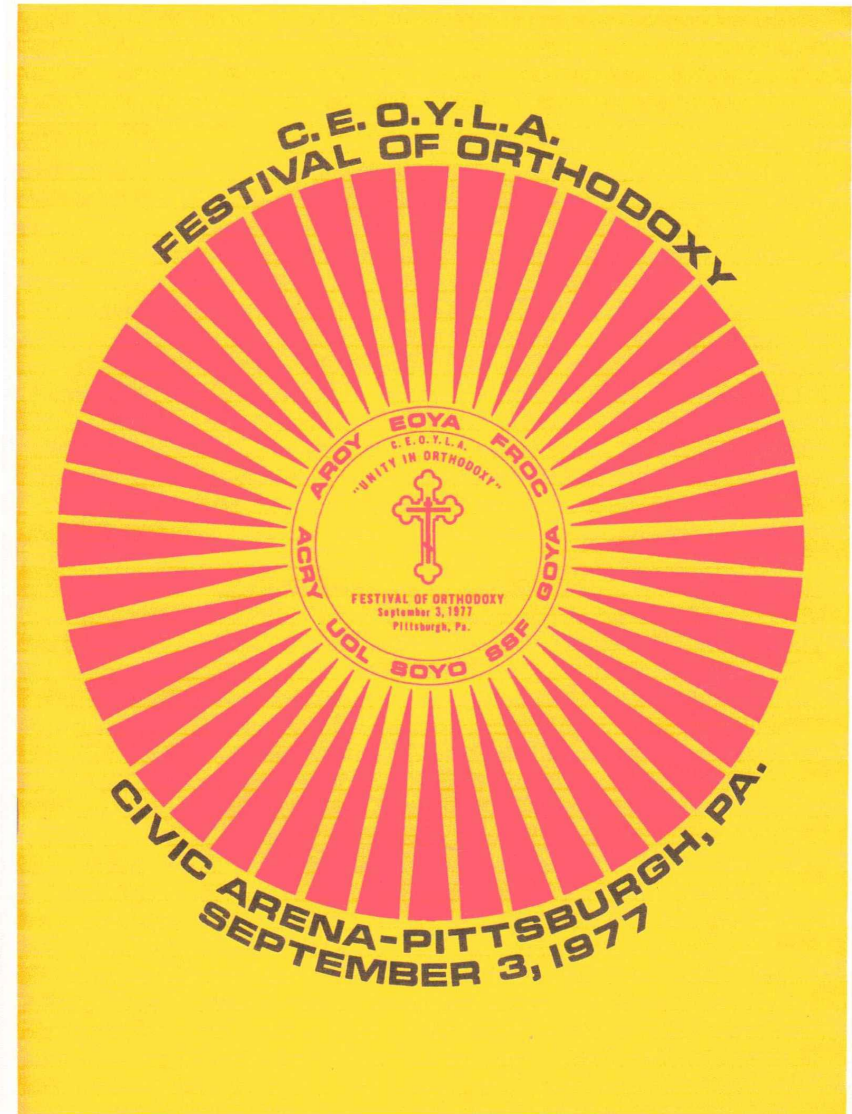
The rule of x^7 enforced with full strictness . . .

Ernie Villas' words proved prophetic:

Living within its scope of activity,
Festivals proved unattainable in
New York '64 & Chicago '65, while
Buffalo '72 was limited in conception
& scope.

**The return to Pittsburgh in 1977
bore the reflected splendor of '63.**

Reaching but exceeding its grasp,
CEOYLA's planning for a Divine
Liturgy in its Cleveland
“Journey to Pentecost” foundered,
postponed first from 1980 to 1982, then
to 1983, then to oblivion . . .



Another "lost" Festival: Buffalo 1972.

**Please: these
pioneering events
cannot be allowed
to be lost; original
sources materials
need to be located
& preserved.**

Council of Eastern Orthodox Youth Leaders OF THE AMERICAS (CEOYLA)



NOVEMBER 24, 1972

FOR IMMEDIATE RELEASE

EASTERN ORTHODOX CULTURAL FESTIVAL
TO BE HOSTED IN BUFFALO, NY

BUFFALO, NY... AN EASTERN ORTHODOX CULTURAL FESTIVAL, DESIGNED TO EMPHASIZE THE RICH CULTURAL BACKGROUNDS OF THE EASTERN ORTHODOX FAITH AND TO PROMOTE A BETTER UNDERSTANDING AMONG THE VARIOUS EASTERN ORTHODOX CULTURES OPENS DECEMBER 2, 1972 AT THE HELLENIC ORTHODOX COMMUNITY CENTER, 146 WEST UTICA AT DELAWARE AVENUE, BUFFALO, NY. PROMOTED BY CEOYLA, THE COUNCIL OF EASTERN ORTHODOX YOUTH LEADERS OF THE AMERICAS, THE FESTIVAL WILL RUN DECEMBER 2 AND 3, 1972, SATURDAY AND SUNDAY. HIGHLIGHTS OF EACH DAY INCLUDE FOLK DANCING AND SINGING BY THE LOCAL AFFILIATES OF THE AMERICAN CARPATHO-RUSSIAN YOUTH, AMERICAN ROMANIAN ORTHODOX YOUTH, FEDERATED RUSSIAN ORTHODOX CLUBS, GREEK ORTHODOX YOUTH OF AMERICA, SERBIAN SINGING FEDERATION, SOCIETY OF ORTHODOX YOUTH ORGANIZATIONS (SYRIAN), AND UKRAINIAN ORTHODOX LEAGUE OF THE U.S.A.

HANDICRAFTS OF GREEK, LEBANESE, ROMANIAN, RUSSIAN, SERBIAN AND UKRAINIAN BACKGROUNDS WILL BE DISPLAYED AND OFFERED FOR SALE. IN ADDITION, FOOD ITEMS AND PASTRIES FROM THE AFOREMENTIONED REGIONS WILL BE AVAILABLE.

(CONTINUED)

AMERICAN
CARPATHO-RUSSIAN YOUTH
(A C R Y)



AMERICAN
ROMANIAN ORTHODOX YOUTH
(A R O Y)



FEDERATED
RUSSIAN ORTHODOX CLUBS
(F R O C)



GREEK
ORTHODOX YOUTH OF AMERICA
(G O Y A)



SERBIAN SINGING FEDERATION
(S S F)



SOCIETY
OF ORTHODOX YOUTH ORGANIZATIONS
(S O Y O)

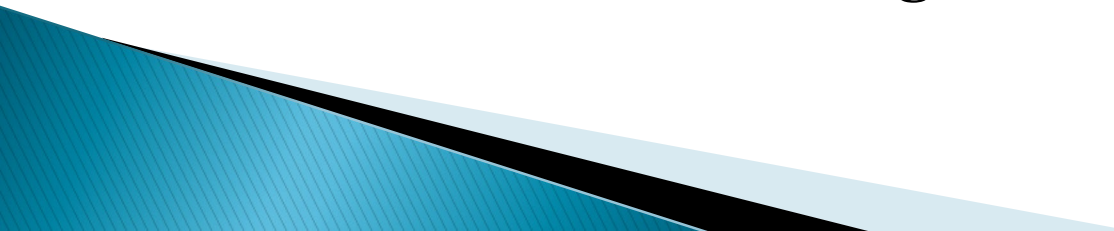


UKRAINIAN ORTHODOX
LEAGUE OF THE U.S.A.
(U O L U S A)



Benz, Ernst, *The Orthodox Church: Its Thought and Life* (Anchor, 1955):

“But in the deepest sense the Orthodox Church itself – sprung from the mystery of the Incarnation and preserving that mystery in itself, sprouting in the wilderness as the Church of ascetics, ravaged by the sandstorms of persecution, harassed by enemies of the faith and hostile fellows of the same faith, parched by immeasurable suffering and by inner and outer temptations, but yet unconsumed; burning with the fire of the Holy Spirit, aglow with the love of God, irradiated by the nuptial joy of the heavenly feast, illumined by the all-transfiguring power of the resurrected Lord – the Orthodox Church is - - - **the Burning Bush.**”



Acknowledgments

The 1977-vintage U-Matic video by KDKA-TV couldn't be digitized until Detroit's "Mr. Sound Lab" Danny Dallas Productions was located. Thanks to Danny Dallas.

The brittle 1963-era reel-to-reel audio tape was ripped to digital in real time by Efstratios "Strat" Calagias, Sts. Constantine & Helen Greek Orthodox Church, GOA Metropolis of Detroit.



*Ernie Villas +2006. Memory Eternal!
If CEOYLA had a godfather, it was Ernie.*

Thank you!