



receives of St James' Church at that time, still tied in the memory of those who had the vision of making themselves of his administration and valuable service.

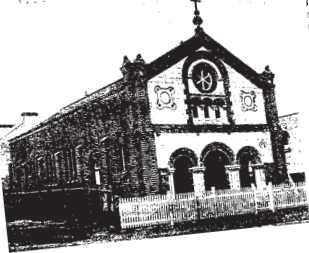
Not only in Sydney where the classical scholar and philhellene Wilfred Carr-Smith arranged for one of his Syrian members, Soudman Kromi, to call on the Patriarch of Jerusalem. Kromi did so, and while in Jerusalem he met a priest, Athanasios Kaniopoulos, whom he felt would be suitable. From Patriarch Athanasios (Kaniopoulos's successor) he obtained an assurance that Kaniopoulos would be sent to Melbourne.

The committee also hired a small hall in Gipps Street West, near the Parliament building, and on 18 August 1897 convened a meeting attended by 57 persons, of whom 52 were Greeks and the others presumably Lebanese or Syrians. This historic meeting resolved to establish a Greek Orthodox Community, to buy the Gipps Street property and to continue to use the Chalmers Church hall as an improvised church.

The roll of attendance, which provides a "Who's Who" of Melbourne's early Greek community, also records that an appeal for funds raised £16, the principal donors being Nikolaos Gavrilis, Alexandros Maniakis, Theodoros, Georgios and Marinakos, Grigorios Matorikos and Kleanthis Theodoros; but no one left the building without making a contribution.

The next meeting, on 7 March 1898, was held in Matorikos's shop in Sanson Street and attended by Syrians and Lebanese as well as Greeks. It set up a new committee, consisting of Grigorios Matorikos, Antonios argeos Lekakias, Alexandros Maniakis, Dimitrios Patsinos, Eleftherios Andriothalis the Syrians Soudman Kromi and Zacharias Gelimias, and instructed a committee to write again to the Patriarch, requesting a priest able to conduct in Greek and Arabic.

In the recommendation of Kromi—a lay Bible reader—the committee wrote "urging the appointment of Kaniopoulos and stressing that there were Melbourne some 200 members of the Orthodox faith without spiritual guidance, many children awaiting baptism. Recalling that it had sent £25 to his predecessor for the fee of a priest who never came, the committee assured the Patriarch that it will pay the fee of the priest and his wife, and would guarantee a stipend of 1 year. Reminding His Beatitude of Kromi's meeting with Kaniopoulos in the year, the committee asked the Patriarch to despatch the priest as soon as it is seen fit towards the Patriarch replied, confirming Kaniopoulos's hierarchy and announcing the latter's immediate departure for Melbourne, where the and his wife and children arrived on 10 June 1898.



Knitis and the Holy Trinity Church experienced many turbulent times and conflict between these opposing factions. So much so, the Metropolitan Knitis and his supporters established a separate church, St Sophia Greek Orthodox Cathedral (Ayia Sofia) in Paddington in 1927. This definitive split in the Orthodox Community was also a result of Fr Varaklas not recognising or accepting Knitis or the authority of the newly-formed Metropolis and his refusal to step down from his duties at the Holy Trinity Church. Varaklas and his supporters, the anti-Archbishop faction, maintained that he was the parish priest at the Holy Trinity Church and that he would continue to lead its religious services. With the break between the factions and the move of the Metropolitan and his supporters to the St Sophia Cathedral, Fr Varaklas was able to resume his priestly responsibilities and did so until he left Australia from the US, with significant honours by the Community and his congregation in 1932.

(Gilchrist, vol 2 & 3; Tsingris, 1998).

was accused of being preoccupied with money and his business activities, to the detriment of his duties to the church and the school that taught the traditional culture and the modern Greek language to the children of the congregation. Fr Marinakis withstood much of this criticism but, after losing the support of the Greek Orthodox Community, was dismissed in 1923 and replaced by Fr Athinagoras Varaklas. Fr Varaklas was to become the central figure in the division within the Community and the church's congregation that was to shape the Orthodox history in Australia over the next 10 years. (Gilchrist, vol 1 & 2; Turnbull & Valiotis, 2001; Tsingris, 1998).

From the early years of the twentieth century, the Orthodox Greeks in Australia had been under the spiritual jurisdiction of the Church of Greece, an autocephalous branch of the Ecumenical Patriarchate of Constantinople. In an effort to reclaim its authority over the Australian Orthodox branches, the Ecumenical Patriarchate established the Greek Orthodox Metropolis of Australia and New Zealand in 1924 and appointed Dr Christoforos Knitis as the Metropolitan. This action caused an intense dispute between the Greek Community of Sydney and the new

religious authority, the Greek Orthodox Metropolis of Australia, thus dividing the community into those in support and those opposing the Metropolitan (Gilchrist, vol 2; George Kanarakis, 1997; Fr Miltiades Chryssavgis & Fr John Chryssavgis, 1985).

Over the next eight years, Metropolitan

required during its construction. At the time, St Sophia Cathedral was 4800 pounds in debt and the trustees at the Holy Trinity Church were co-existence, and the amount would bankrupt the church, after a prolonged peri-

od of Orthodox Community of Sydney and NSW, in April 1945.

(Gilchrist, vol 2&3; Tsingris, 1998).

Physical Description: The Holy Trinity Greek Orthodox Church is aesthetically distinctive and prominent in its streetscape. Originally built in the Byzantine style of architecture (perhaps reflective of how highly the founding congregation regarded their Byzantine Christian heritage, the church was constructed to

hold up to 400 patrons. In 1931, the facade of the church was replaced with a two-storey Inter-War Romanesque construction of face brick with

rendered dressings, buttresses and a gable roof. As a result of these alterations, the entrance to the church is now framed by two brick towers and is headed by an arched leadlight window above a triple arched entranceway. The original facade, is, however, still discernable upon entering the foyer of the church. The interior of the church is well decorated with representations and symbols of iconography. There are also a number of original artefacts still in use including the alter, the main chandelier (as well as a number of others), a selection of hanging lamps and two candle stands inscribed with the

date of donation (1899). The church is in very good condition with a high degree of original fabric (including the alter, a number of chandeliers, a selection of hanging lamps and two candle stands). The facade of the church was replaced with an Inter-War Romanesque construction in 1931. The Holy Trinity Greek Orthodox Church has State significance as the first Greek Orthodox Church established in Australia and the Southern Hemisphere. Built in 1898, this church played an important role in the settlement of immigrant communities in Sydney in the late nineteenth century. The church provided an institutional structure to support the migrants while being a communal venue through which they could maintain the traditional culture, values and language of their homeland. The Holy Trinity Greek Orthodox Church has State significance for its association with the migrant communities that settled in Australia, particularly in Sydney, in the late nineteenth century. Originally, these groups were largely made up of Christian Orthodox Greeks, Lebanese and

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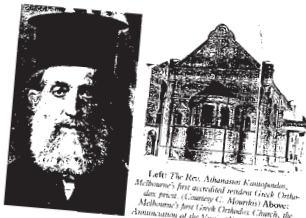
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Left: The Rev. Athanasios Kaniopoulos, Melbourne's first ordained Greek Orthodox priest. (Courtesy of Holy Trinity Church, the Association of the Upper Fitzroy Branch).

Athanasios Kaniopoulos, whose parents came from Rhodes, was one of four brothers of the Patriarch's residence in the Greek Embassy in London. They grew up in the city where their father worked in the Greek Embassy in London. They grew up in the city where their father worked in the Greek Embassy in London. They grew up in the city where their father worked in the Greek Embassy in London.

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GREEK ORTHODOX COMMUNITY OF NSW LTD
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Η ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΗ ΚΟΙΝΟΤΗΤΑ ΝΝΟ
Θα τιμήσει την **Εθνική μας παλιγγενεσία της «25ης Μαρτίου 1821»**

Δεξίωση-Cocktail Party

Ο Πρόεδρος και το Διοικητικό Συμβούλιο της Ελληνικής Ορθόδοξης Κοινότητας ΝΝΟ προσκαλούν όλους τους Ομογενείς σε **ΑΝΟΙΧΤΗ ΔΕΞΙΩΣΗ** για να τιμήσουμε την Εθνική μας παλιγγενεσία της «25ης Μαρτίου 1821» την

Πέμπτη 25 Μαρτίου 2010

Στην Ελληνική Κοινωνική Λέσχη
206 – 210 Lakemba Street, Lakemba
στις 7.00μμ.

Όλοι ευπρόσδεκτοι