

FOREVERMORE ON CEDAR HILL

“THE GREEKS AT CEDAR HILL”

{Burial Custom Differences between Here, in America, and in Greece}



The Poulianos/Poulos Family Site at the Gate

The First Greek ‘Family’ Plot in Cedar Hill

(Dedicated to my parents, Elpiniki ‘Alice’ (Poulos) and Stamatis Moraitis

Who passed and are interred on the Island of Ikaria, Greece)

(1927 – 2012) (1915 – 2013)

A “FOREVERMORE PROJECT”

Compiled and written by: GEORGE MORAITIS

All Photos by: G. Moraitis

Greeks had entered the peaceful world of Cedar Hill Cemetery as early as 1936, maybe even earlier. In time, other Greeks have come to join over these seventy-plus years and are in other parts of the cemetery. This writing will show custom differences between here, in America, and in Greece.

The funeral service on the islands in Greece, as I had witnessed, starts at the family's home. The body is laid out in a pine coffin just twenty-four hours after death in their living room. In Greece, the body is not embalmed. After a small service in the home, the body is escorted out to the village church for the service to continue and then to the nearby cemetery, much like the olden days of Port Jefferson. Old obituaries in the Port Jefferson Echo newspaper have many stories of the funeral services done by the clergy in local homes of the nearest relative. Today, the Greek Orthodox Church funeral service in the United States starts at the professional funeral home the night before by the Greek Orthodox priest. The next morning, the casket is removed from the funeral home and then reopened at the church for the start of the ancient Orthodox Christian rite by the Priest and Psalti (Chanter). At the end of the service, the people come forward to pay their respects to the deceased as the Psalti continues to sing the hymn of 'the farewell kiss'. Olive Oil and dirt are sprinkled on the body, by the Priest, in the church, symbolizing the anointment of Christ before His Crucifixion and to denote that we are from the dust of the earth and that we are to return. The casket is then ushered out as the people follow. The service continues at the gravesite. The actual funeral service here is the procedure done in the homeland of Greece. However, in Greece, as in other European countries, there is an additional service, that of the 'exhumation' rite which is preformed from three to seven or more years after burial. The Board of Health in the United States has three methods for the disposal of our decease; fire cremation, Alkaline Hydrolysis and bodily burial, all being forever. The Orthodox Church

condemns cremations and dissolving of the body using Hydrolysis. The American Board of Health and the United States Supreme Court condemns 'exhumations'. So, neither it cannot be done. Exhumations can only be done except by court order for extreme reasons in the presence of the Funeral Director. But, in Greece, mostly on the islands, land is very rocky and the inhabitant of the island is in the thousands of years, not hundreds, as here, so the burial land is very scarce. The desire by the villagers is to be buried in an already-full church cemetery in their local village. Yet, by local law, burial sites must be vacated as needed. So, the old bones are taken out to make room for the new body to be buried. The bones are washed with wine and packed in a box designed for the rite and placed in the village ossuary of the local church. More on this subject of exhumation will be entertained later.

When a Greek family, across this country, enters a local community cemetery for burial of a loved one, they choose an area of other buried Greeks. The Greeks at Cedar Hill, as at other cemeteries, tend to gather close with other Greeks, as to be standing on 'hallowed' ground. My mother's family, the Poulos family, started the first Greek 'family' burial plot as in the tradition of older Port Jefferson non-Greek families of yesteryear. Today, some Greek families have continued the tradition to be gathered together. The first of my immediate family member to enter Cedar Hill was my grandfather, Louis Poulos (aka: Poulianos / Poulinos) died in 1943 at Indian Head, Pennsylvania near Pittsburgh. There, he was a bridge painter over the rivers as he would send money home to his wife to help run the family farm on Pond Path in South Setauket. He died of a heart attack and is the first member of the family to be at this eastern corner site by the gates of the entrance of the cemetery. There, I call them 'The Keepers-of-the-Gates'. More family members had joined him there and other areas throughout the years:



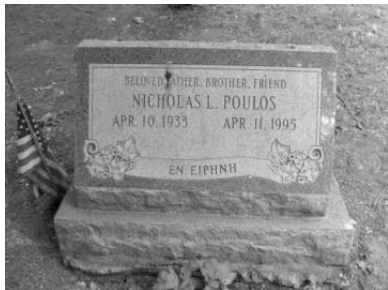
The Poulos Bench



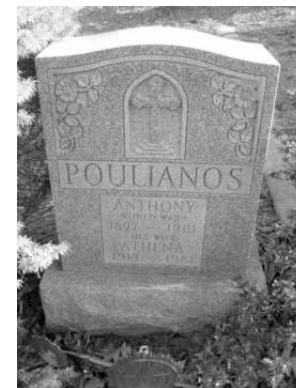
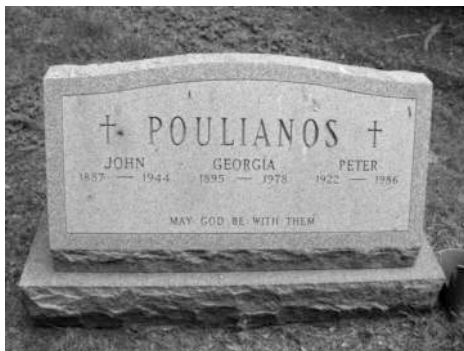
Louis (Elias) Poulos (1891-1943)



Mary Poulos (1891-1970)



Nicholas Poulos (1933-1995); Steven (1926-2002) & Ena Poulos (1930-1982); Karen Sue Poulos (1951- 1997)



John Poulianos (1887-1944), Georgia Poulianos (1895-1978) & Peter Poulianos (1922-1986); Alex Poulianos (1923-2003) & Helen Poulianos (1924-1999); Anthony Poulianos (1897-1981) & Athena Poulianos (1913-1981) [Anthony & Athena are in the American Legion Site] As of late, more have been added to this corner: Konstantinos 'Gus' Poulianos [1921 - 2011] and Vasiliki 'Bessie' (Poulos) Raptis [1921 - 2011]

The following, along with my Grandfather, Louis Poulos (d.1943) and Great-uncle, John Poulianos (d.1944), is an array of photos of the

Greeks found to be at Cedar Hill Cemetery. Interesting enough, the earlier stones are dated before any of the local Greek Orthodox Churches were established; St. John's, Blue Point, 1953; St. Paraskevi, Greenlawn, 1955; The Assumption, Port Jefferson, 1959. So, these poor souls had to be transported to or from churches in Brooklyn or Astoria, Queens, New York and then come to Cedar Hill. I have read in some obituaries that a priest would come from Brooklyn to conduct the services, either at the funeral home; O. B. Davis at 220 East Main Street or at the 'gravesite' rite called the 'Trisagion' {commonly called: 'Thrice Holy' or 'Agios O Theos'} service. This service repeats itself in the church in a memorial service at the end of the forty day period.

Listed, you will find other Greeks and/or wives [not necessary 'Greeks', themselves] but, of 'Greek' surnames that are interred at Cedar Hill with or without a headstone or a headstone 'in progress'.

1936:



Athena M. Couleas (1920-1936)
[Possibly the first Greek interred]

1937:



Angelo Caraftis; (abt. 1902-1937)

1938:



Charles Geotakes (1884-1938)

1944:



Charles Pyros (1889-1944);

1946:



Spiros (b.1899 -d.?) & Rose Tsantes (1896-1946)

1948:



Anna Geotakes (1925-1948)

[Note: No CHC record for Spiros. See note below.]

1949:



Pantales Cherouvis (1889-1949)

1954:



Afentulis Sarikades (1889-1954)

1955:



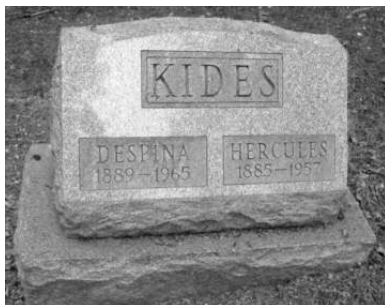
Estelle Tsarnas (1952-1955)

1956:



William Kratsas (1889-1956)

1957:

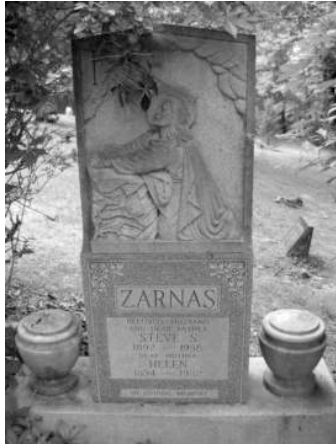


Hercules Kides (1885-1957)



Konstantinos Loizos (1879-1957)

1958:



Steve Zarnas (1892-1958)

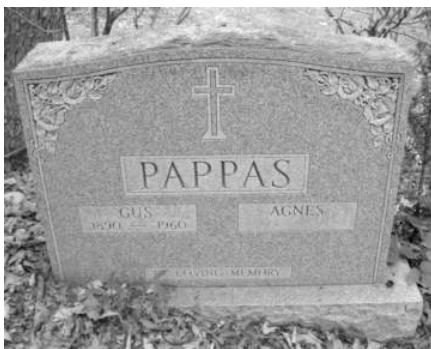
1959:



Vasilki Cherouvis (1888-1959)

The following sites are from the 'Funeral Records' books of the Assumption Greek Orthodox Church, Port Jefferson, written by many parish priests from 1959 to present times also from the records of Cedar Hill Cemetery that are kept by the Superintendent and secretary and from dates written on headstones at burial sites.

1960:



Gus Pappas (1890-1960)



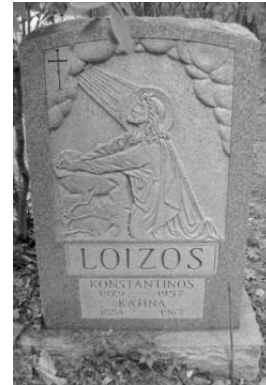
Argyro Constantara (1884-1960)

1962:



Angelos Rontios (1896-1962)

1963:



Katina Loizos (1884-1963)

1964:



Marianthe Tsikos (1914-1964)



Marianthe A. Tripodis (1904-1964)



Petros Th. Raptis (1916-1964)

1965:

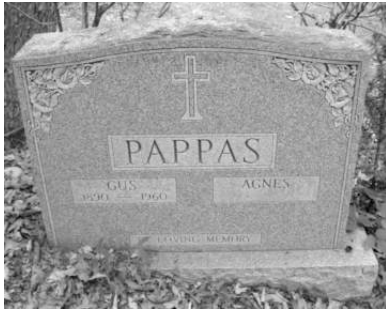


Demetrios Loizos (1887-1965)



Despina Kides (1885-1965)

1966:



Agnes Pappas (1895-1966)

1967:



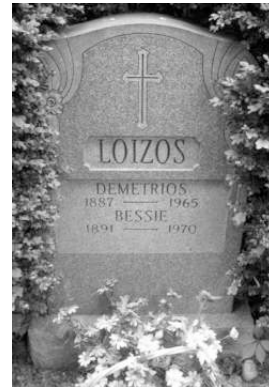
John Manikas (1892-1967)

1969:



Constance Politis (1921-1969)

1970:



Bessie Loizos (1891-1970)

1971:



Eugenia Geotakes (1902-1971)

1972:



Gust Condiles (1890-1972)

1973:

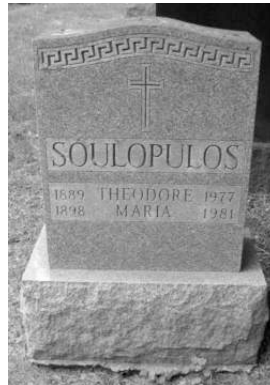


Lemonia Manolakis (1917-1973)



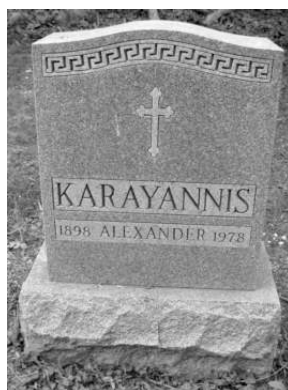
Fanny Samuel (1892-1973)

1977:



Theodore Soulopoulos (1889-1977)

1978:



Alexander Karayannis (1898-1978)



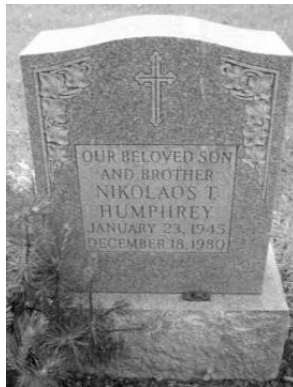
Elizabeth Bassi Katsis (1022-1978)

1979:



James Samuel (1890-1979)

1980:



Nicholas T. Humphrey (1945-1980)



Chris Veros (1920-1980)



Zaharoula Alexandropoulou (1915-1980)

1981:



Mary Kratsas (1907-1981)



George Tsikos (1908-1981)



Maria Soulopoulos (1898-1981)



Domna Condiles (1900-1981)

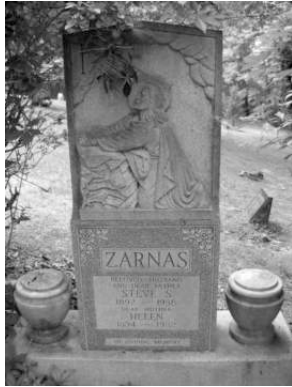
1982:



Gus Cherouvis (1924-1982)



Liberty Kantounis (1912-1982)

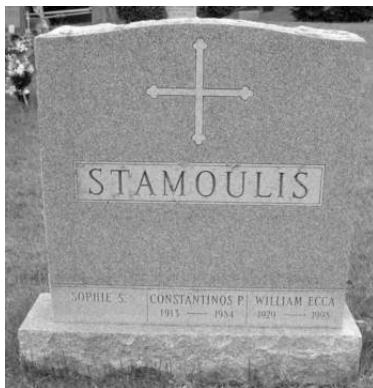


Helen Zarnas (1894-1982)

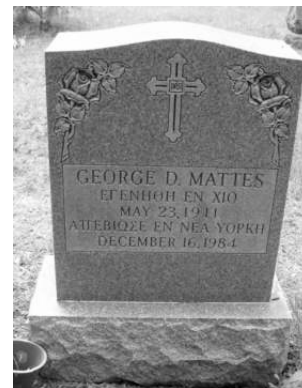


Nicholas Calcanes (1945-1982)

1984:



Constantinos Stamoulis (1913-1984)



George D. Mattes (1911-1984)



Haralambos Gemelas (1921-1984)



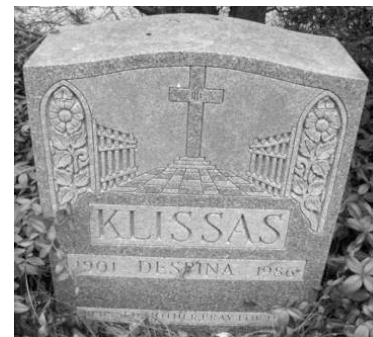
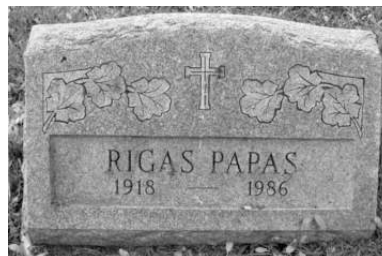
Ethel Davour (1918-1984)

1985:



Paraskevi Moraitis (1908-1985) Katina Lolos (1914-1985) Julia W. Jennings (1908-1985)

1986:



Socrates Kambos (1938-1986) Rigas Papas (1918-1986) Despina Klissas (1901-1986)

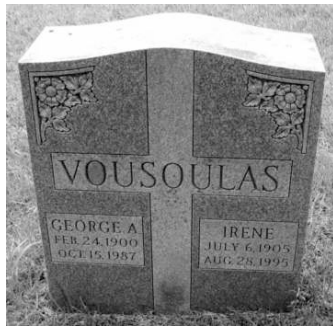


Rena Fradelos (1909-1986)

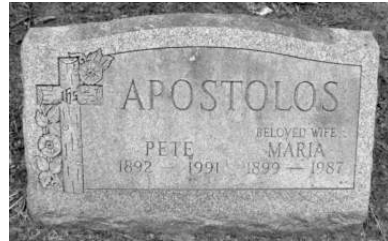


Histos K. Marangoudakis (1926-1986)

1987:



George Vousoulas (1900-1987)



Maria Apostolos (1899-1987)

1988:



Lambreni V. Carvaines (1897-1988) Gus Tsarnas (1913-1988) Evangelos Karayianakis (1921-1988)



1989:



Susanna Caraftis (1915-1989) Anna Aroniadis (1910-1989) Phaeon Davour (1918-1989)



Kyriacos Fradelos (1899-1989)



Alexander Carvaines (1897-1989)

1990:



Charles DeVie (1920-1990)



George Lindiakos (1899-1990)



Margaritis Michos (1891-1990)

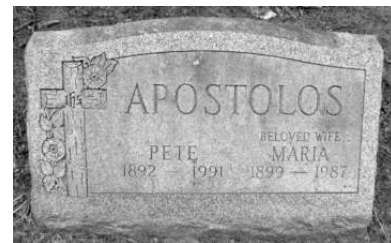
1991:



Elias Kefalos (1903-1991)



George Kantounis (1904-1991)



Peter Apostolos (1892-1991)

1992:



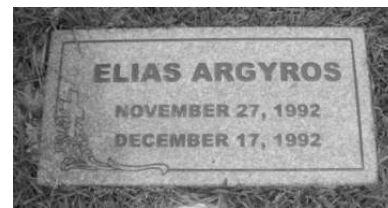
Koula Plakas (1909-1992)



Rev. Stylianos Stylianos (1924-1992)

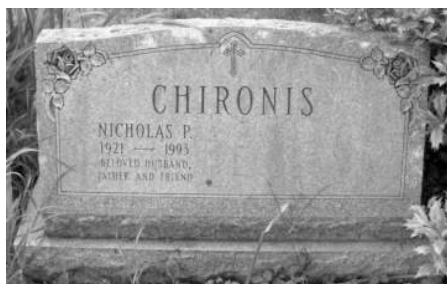


Justin Alexander Parlavatzas (1990-1992)



Elias Argyros (1992-1992)

1993:



Nicholas P. Chironis (1921-1993)

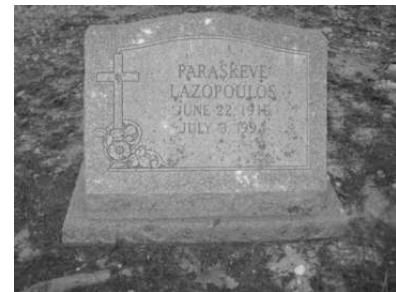
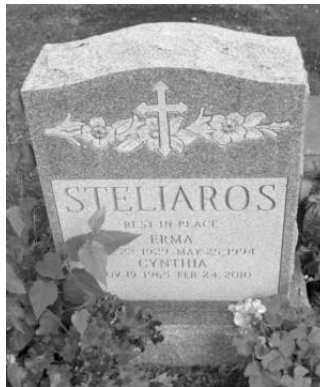
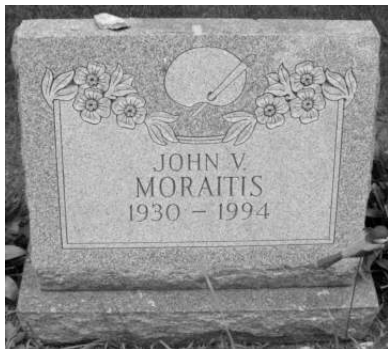


Aphrodite Voyiatzoglou (1913-1993)

1994:

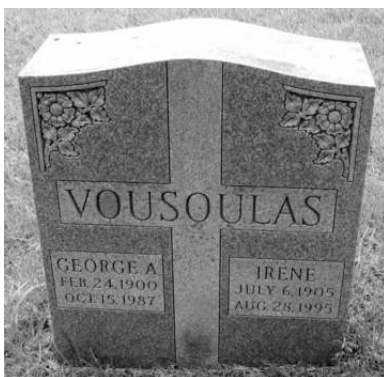


Despina Patestos (1911-1994) Christopher G. Karoutsos (Nov-Dec 1994) Katina Haralambidis (1916-1994)



John V. Moraitis (1930-1994) Erma Steliaros (1929-1994) Paraskeve Lazopoulos (1916-1994)

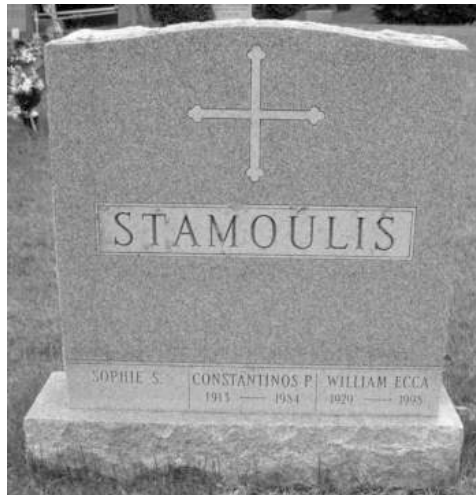
1995:



Irene Vousoulas (1905-1995)



Michael Kouloumbis (1944-1995)



SOPHIE STAMOULIS (1911-1995)



ULYSSES KAMBOS (1904-1995)

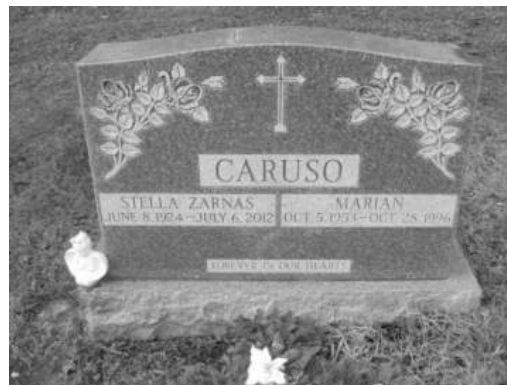


ZOE C. PAPU (1924-1995)



SOPHIA A. DEMACOS (1911-1995)

1996:

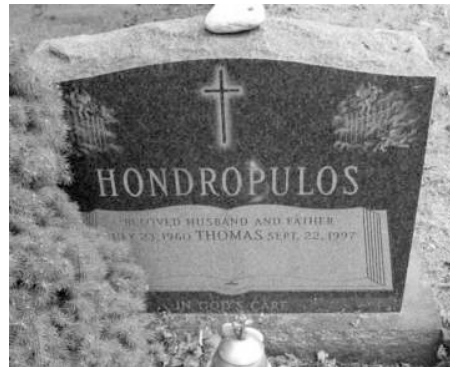


Marian Caruso (1953-1996)

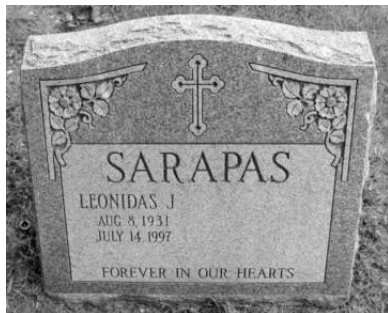
1997:



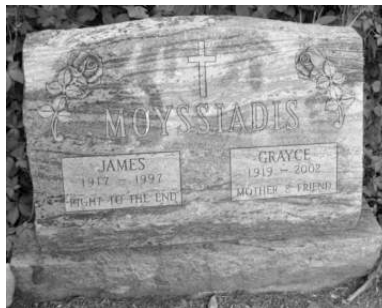
Pauline Kambos (1948-1997)



Thomas Hondropulos (1960-1997)



Leonidas J. Sarapas (1931-1997)

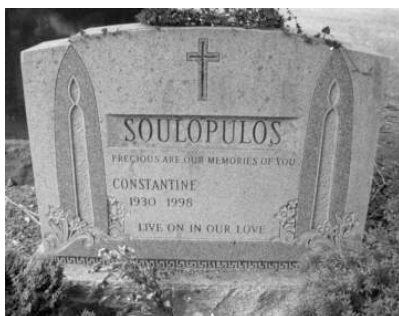


James Moyssiadis (1917-1997)



Angeline Mathews Proios (1922-1997)

1998:



Constantine Soulopoulos (1930-1998)



Jane Michos (1907-1998)



Victoria J. Calganes (1917-1998)

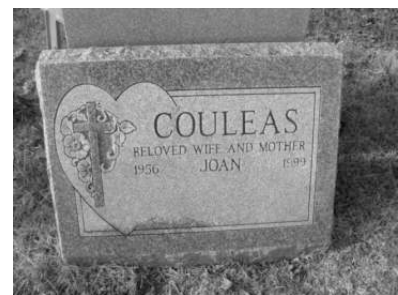


Helen Kambos (1915-1998)

1999:



John Valerakis (1924-1999) Alexander Panayiotis Proios (1946-1999) Louis B. Pious (1921-1999)

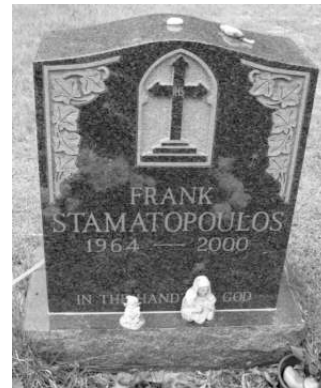


Spiros Theodoropoulos (1976-1999) Maria Laxanopoyloy (1910-1999) Joan Couleas (1956-1999)

2000:



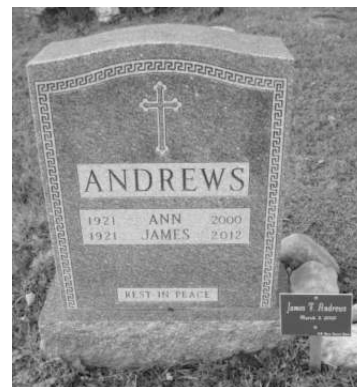
Bella G. Petrakis (1909-2000)



Frank Stamatopoulos (1964-2000)



Konstantinos Lettas (1931-2000)



Anne Andrews (1921-2000)

2001:



Stephanie Geralis (1980-2001)



Emmanuel Englezos (1934-2001)

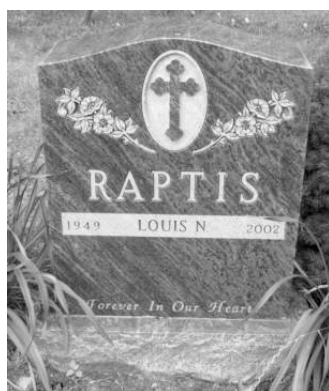


George Kontzamanys (1933-2001) Eleni Presvytera Helen Argyros (1926-2001) Mable Tsaptsalis (1901-2001)

2002:



Terpsichore Humphrey (1930-2002) Grayce Moyssiadis (1919-2002) Elias Stamatopoulos (1931-2002)



Louis Raptis (1949-2002) Kathleen Gaglias (1950-2002) George F. Psilovikos (1922-2002)



Evangelia Mallis (1925-2002)



Peter M. Frantzis (1965-2002)



Photini Christopher (1914-2002)

2003:



Eleni Kohoronas (1912-2003)



John Stavrakos (1936-2003)



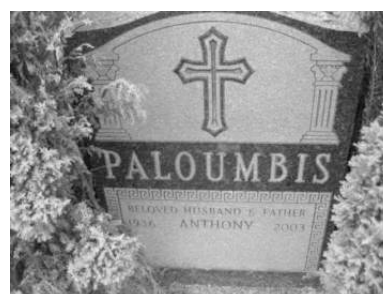
John George Contogine (1914-2003)



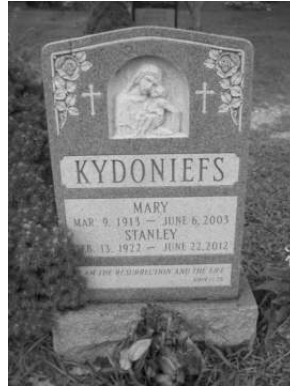
Demetrios Syrigos (1914-2003)



Emily Tsunis (1929-2003)



Anthony Paloumbis (1936-2003)



Argiro Gemelas (1926-2003)

Mary Kydoniefs (1913-2003)

James P. Devour (1940-2003)



Venetia Psarou (1915-2003)

Eleni Kohoronas (1912-2003)

Niki Symelidis (1916-2003)

2004:



John Gimourginas (1921-2004)

2005:



Chrisanthe Kefalos (1916-2005) Elenor V. Pappas (1940-2005) Rosa Magoulas (1925-2005)



Pantelis K. Andreotis (1927-2005)

2006:



Stamatis Klissas (1932-2006) Fotini Tina Argyros (1964-2006) Gus K. Kostas (1932-2006)



Louis Loizos (1916-2006) Antonios Sfakiotakis (1912-2006) Panagiota Geramanos (1922-2006)



Ekaterini Liaros (1922-2006)



Nikolaos Melahrias (1933-2006)

2007:



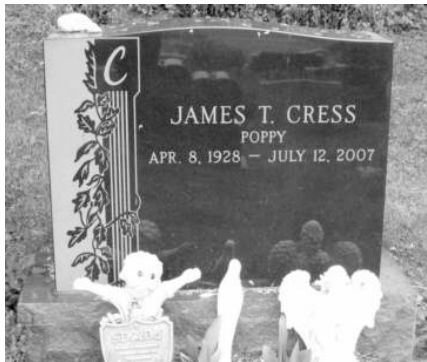
Basil Caraftis (1905-2007)



Mary DeVie (1927-2007)



Fotini Lindiakos (1912-2007)



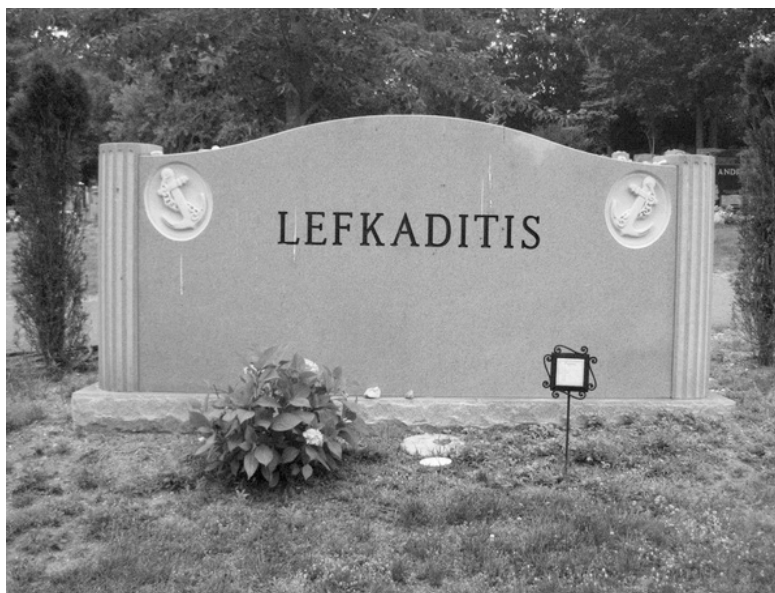
James Cress (1928-2007)



Tatiana Doxa (2002-2007)



Nickolaos Athanasatos (1949-2007)



Stavros Leikaditis (1935-2007)

2008:



Steven Pittas (1943-2008)



Kaliopi Lettas (1923-2008)

2009:

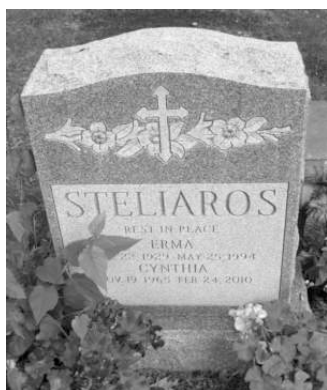


Manousos Katsanevakis (1940-2009)



Constantinos Varvatos (1936-2009)

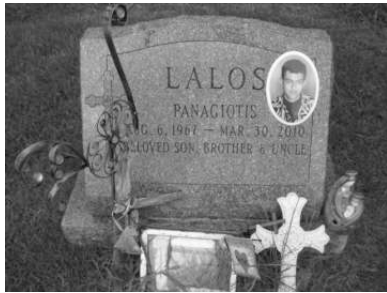
2010:



Cynthia Steliaros (1965-2010)



Panagiotis Ckritziotis (1939-2010)



Panagiotis Lalos (1967-2010)



Barbara A. Devour (1941-2010)

2011:



Alexandios Zizis (1924-2011)



Rosie Loizos (1916-2011)



Thomas Christofides (1936-2001)

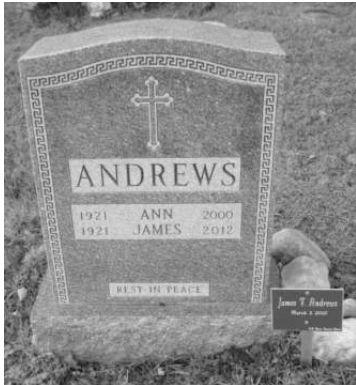


Kathrine Milonopoulos (1933-2001)



George Mitrakos (1912-2011)

2012:



James Andrews (1921-2012)



Susan Elizabeth Varelakis (1949-2012)



John N. Haralambidis (1934-2012)



Rick Poulos (1957-2012)



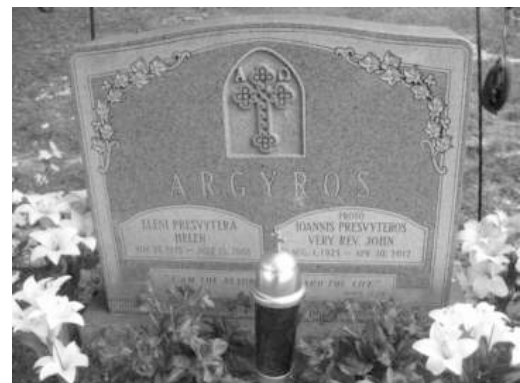
John Nikoloudakis (1952-2012)



Chris Kehayias (1947-2012)



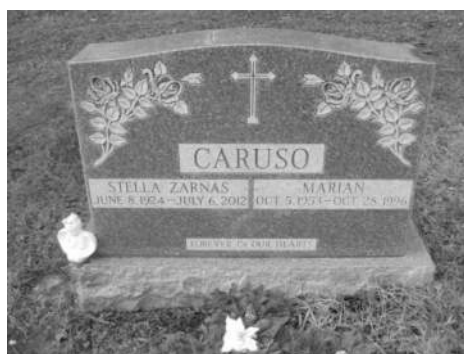
Irene Pappas (1929-2012)



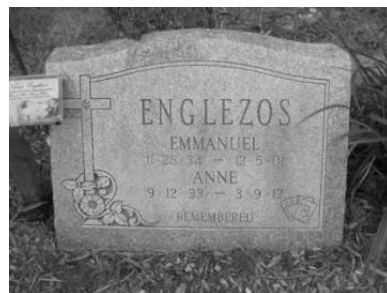
Fr. John Argyros (1923-2012)



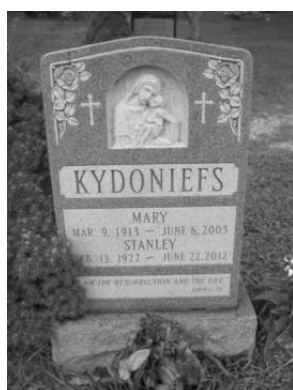
Andrea Karayianakis (1936-2012)



Stella Caruso (1924-2012)



Anna Englezos (1933-2012)



Stanley Kydonieffs (1922-2012)



Eleni Stylianoudakis (1941-2012)

2013:



Nicholas Kleppe (1953-2013)



Paul Conostas (1927-2013)



Jimmy E. Gionis (1960-2013)



Konstantinos Staboulides (1923-2013) Hariklia Varvatos (1910-2013) Andreas Tsantes (1928-2013)

Most of the more recent sites are having headstones that are in the progress of being made and will be installed when they arrive at Cedar Hill in the near future.

The following sites are also found in Cedar Hill Cemetery where services were conducted by other Orthodox Churches.

Special Presentations:

St. John of Rila Eastern Orthodox Monastery Site



This site is associated with what is today, The Holy Cross Monastery of the Russian Orthodox Church in Setauket. Only two graves there, presently known, one is Father Paul Ischie, who was once the Abbot of the Monastery, who is in front at road edge/left of stone. And the other is of Eleanor B. Eineck, parish member. No headstones of the graves.

Cretan's of Omonia, Astoria, Queens



One of the largest plot owners is the 'Cretan's of Omonia' of Astoria, Queens, New York. The organization has twenty four plots in the R Section for their membership's use. If you a Greek from the island of Crete, you may want to contact them.

The Exhumation Rite:

The ancient rite of exhumation of the body is a common ritual that is performed throughout Europe. In Greece, the whole village is involved with the exhumation as with the funeral service that was performed years earlier. The grave is opened in the present of the family and the local village priest; bones are viewed for their condition. I am told that if the bones are 'powdered-white', they are taken out of the ground. If they are 'grayish' in color (not yet 'cleaned'); they are reburied in a shallow grave for a few more years. I was once even told, that If the bones are 'charred-black'; they are re-covered as it is thought that the

'soul' is tormented in Hell and they are moved elsewhere. They are not to be included with the 'clean' bones of the souls that are in Heaven. The 'clean' bones are washed with wine and placed in a special made box for this propose with names and dates. The 'bone-box' is placed on a shelf in a special 'ossuary' building near the church and left there forever, along with the other boxes.



The local church graveyard and ossuary in the village of Pythagorio, Samos, Greece



The ossuary and opened 'Bone' box in Pythagorio, Samos, Greece

Special Presentation: Grandparents of George Moraitis:



John and Maria Moraitis, Agios Kirykos, Ikaria, Greece, ca. 1970s



(1)



(2)

(1) - The local church graveyard in the village of Koudoumas, Ikaria, Greece (The gravesite of John & Maria Moraitis, ca. 1982). (2) - The church graveyard in the village of Monkambi, Ikaria, Greece (The present site of John & Maria Moraitis, ca. 1993).



The ossuary and 'Bone' box of John & Maria Moraitis, at the village of Monokambi, Ikaria, Greece, ca. 1993.

All photos from the collection of George Moraitis

To learn more on Birth, Life, Death, Burial & Exhumations of the Greeks, seek out the book: "THE DEATH RITUALS OF RURAL GREECE", By: Loring M. Danforth; Photography by: Alexander Tsiaras. Princeton University Press, Princeton University, New Jersey, 1982.

Writer's Postscript:

To the people here in America, this rite might be seen as a barbaric act. However, in Europe, this is an everyday occurrence, a way of life (or death) in which certain procedures and laws must be followed. However, the philosophical theology of this transformation between the body and soul and the rejoining of the two at the 'Last Judgment', as a 'Rite of Passage' is far advanced in understanding for any layperson. I will not go into it here, but left open for your own personal research of the subject. Exhumations, however, brings to mind a whole new meaning to the saying: 'until we meet again'.

As of late, there is a campaign to introduce cremation into Greek society. Presently, Greece is the only country of fifteen in the European

Union that cremation does not exist. Greek citizens wishing to be cremated must go to Bulgaria or Germany. The campaign, which began in 1996, consists to have a Crematorium in the village of Zografou, near Athens, modeled after a Crematorium in Germany. It seems, that a Crematorium in the Athens area will be up and running in a few years. Greece has stated that if one is built, it will only be an option for Non – Orthodox Greek citizens and foreigners. The Greek Orthodox Church will deny a church funeral for all Greek citizens seeking cremations. Reason, simply being, that Jesus was buried, not burned and the belief that the Holy Spirit dwells in the human body and must be treated respectfully enough not to be ‘tossed’ into a furnace..... The Greeks, at Cedar Hill and other cemeteries are spared of any of the exhumation or cremation rites. Here, they will rest ‘Forevermore on Cedar Hill’ ‘Amen’.

Please note: when I come to a headstone with the husband’s date is not included and had died after his wife’s death of her date on the stone, It might mean one of two things: 1) no one was left to add his date or 2) in a case of no records of him, that he might have moved back to Greece and died and was buried there, I know this to be true for some. Also, on some stones inscribed a ‘non-Greek’ surname but, was ‘shortened’ or ‘changed’ however, known by this writer to be Greek. In Greece, also can be found a naming tradition of dropping off the last ‘s’ of the Greek surname of the wife, as an example of my father; ‘Moraitis’ & my mother; ‘Moraiti’ on their stones.....showing ‘respect’ of the wife to the husband.

{For more information about the possibilities of a Crematorium in Greece see: "GREECE and CREMATION; A GREEK DRAMA: 'CREMATION ISN'T ALLOWED'. By Frank Bruni, NYT, June 27, 2003.

[http://biserica.org/Publicatii/2003/NoIV/XXV_index.html]. And at "FIRST GREEK CREMATORIUM ON THE WAY", By Damian Mac Con Ulath ; (Athens News, Dec. 6, 2010 p. 12)
[<http://www.athensnews.gr/issue/13420/34712>]



.....Talk about 'Exhumation'!

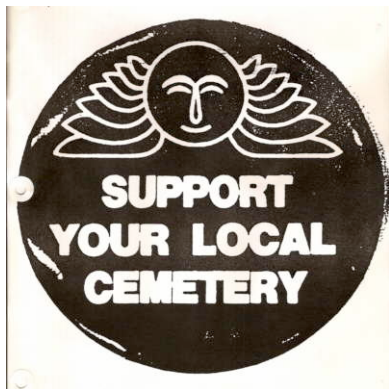
Other Sources:

Funeral Record Book: THE GREEK ORTHODOX CHURCH of the ASSUMPTION, Port Jefferson, New York.

For more information on these and very recent interments at Cedar Hill contact me at [forevermore\[upper case hyphen\]cedarhill@yahoo.com](mailto:forevermore[upper case hyphen]cedarhill@yahoo.com) or contact the church office at the Assumption Greek Orthodox Church at Port Jefferson and/or other Orthodox Churches in the local area using Cedar Hill Cemetery.

Headstones, in this issue are chronically listed with the oldest year inscribed unless they are listed in a 'Special Presentation'. In a few years I will write a supplement to this article of new interments and newly installed headstones.

Visit other Greek family sites at our nearby cemeteries of Seaview, Mt. Sinai and Washington Memorial, Coram.



____George Moraitis, September, 2013

All Photos by: G. Moraitis

"FOREVERMORE ON CEDAR HILL"-----'A FOREVERMORE PROJECT'.

ENJOY!