DORMITION OF THE THEOTOKOS:
IT’S MEANING AND PURPOSE

Very Rev. Timothy G. Bakakos

Each year, our Parish proudly commemorates and celebrates the Feast of the Dormition of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary. This event in the life of the Christian Church, commemorates the repose (Dormition, Koimisis) or “falling-asleep” of the Mother of Jesus Christ, our Lord. This Feast also commemorates the translation or assumption into heaven of the physical body of the Theotokos. Of course, we all have heard the words dormition, Koimisis, and falling asleep, but do we fully understand what the meaning of this most blessed day encompasses?

The Holy Scriptures tell us that when our Lord was dying on the Cross, He saw His mother and His disciple John kneeling at the foot of the Cross, and He said to the Virgin Mary, “Woman, behold your son!” and to John, “Behold your mother!” (John 19:25-27). And from that hour on, the Apostle took care of the Theotokos in his own home.

Along with the biblical reference in New Testament Book of Acts 2:14, that confirms that the Virgin Mary was with the Holy Apostles on the day of Pentecost, the tradition of the Church holds that she remained in the home of the Apostle John in Jerusalem, continuing a ministry in word and deed.

We are told that three days before the death of the Panagia, the Archangel Gabriel appeared and announced to her that he was sent from her Son, Jesus Christ, to inform her that the time of her departure into eternity was imminent. The disciples of our Lord, who were preaching throughout the world, miraculously returned to Jerusalem to see the Theotokos. All of them, that is, except for the Apostle Thomas. The eleven disciples, including the Apostle Paul, were gathered together at her bedside. The Mother of God expressed her wish to be buried in Gethsemane near her parents and her spouse, Joseph. At the moment of her death, Jesus Christ Himself descended, and accompanied by Angels and Saints, and while singing holy hymns, her soul was carried to heaven.

Following her repose, the body of the Theotokos was taken in procession by the Apostles and laid in a tomb near the Garden of Gethsemane, where they remained and kept vigil for three days. When the Apostle Thomas finally arrived three days after her repose, he desired to see her body. But when the tomb was opened, her body was not there, and only the funeral clothes which the body had been wrapped in were left. The tomb was opened, but was found to be empty. The Apostles then realized that Mary had been taken up body and soul into heaven, and it is from this that the theology of the bodily assumption of the Theotokos was confirmed by the message of an angel and by her appearance to the Apostles.

This great Feast of the Church celebrates a fundamental and important teaching of our Christian Faith, the Resurrection of the body. In the case of the Theotokos, this has been accomplished by the divine will of God. That is

continued on page 2
why we refer to this Feast as a **Feast of Hope**, hope in Resurrection and life eternal. And just like those who gathered around the body of the Virgin Mary at her bedside, we too, gather around our departed loved ones, and commend their souls into the hands of Christ when they pass from this world to the next. As we remember those who have reposed in the faith before us and have passed on into the communion of the Saints, we also prepare ourselves to one day be received into the new life of the age to come.

My dear brothers and sisters, we also affirm through this Feast as we journey toward our heavenly abode, that the Mother of God intercedes for us. For through Christ, She has become the Mother of all of the children of God, embracing them with divine love.

Finally, re-calling that our Orthodox Church year begins on September 1st, the last Feast we celebrate on our Church Calendar is fittingly the ‘Dormition’ of the Mother of God. And as we know, in our calendar, the first of the great feasts is the **Birth of the Virgin on September 8th**. We progress and we experience each Feast Day through the year, just as the Panagia lived through them: the **Feast of the Annunciation**, the **Birth of Christ-God at Christmas**, the **Holy Baptism in the River Jordan**, the **public ministry of Christ**, the **Passion of our Lord**, the **Crucifixion**, the **Tomb**, the **Glorious Resurrection**, the **Ascension**, and the **Descent of the Holy Spirit at Pentecost**. Now finally, as if to complete the story and the Book of Christ, we come to the end of the Virgin’s life on earth.

We have no reliable historical documents about how Mary’s life came to end. But that is **not** what is paramount here. What is important, however, is the “Tradition” that is equal to the Incarnation or Resurrection of Christ. As Orthodox Christians and believers, our emphasis on the ‘Dormition’ of the Virgin is about her passing from life to death to finally to eternal life in Christ, and how it parallels our approach to the Resurrection of Jesus Christ. The Panagia is Christ’s first and greatest disciple and as any good disciple, She imitates the Lord and teacher. God could **not** allow the body of the Mother of God, the flesh which had given Christ flesh, to know corruption, so the angels came to bring Mary to heaven with her body. There were witnesses to Christ’s Ascension, and it is told in Scripture, but there is no proof of Mary’s ascent, and that is why it is called her **Assumption**. However, the Church Fathers have always held that this honor **was** given to Mary, and that now, She is glorified in heaven, in the body and soul.

The blessed Panagia is unique and wonderful. There are many saints in heaven, but these must wait until the final day of judgment for their bodies to be raised, and for them to be reunited and made ‘whole’ again, in body and spirit. The bodies of the other saints remain in their tombs. We venerate them as relics, and they will remain until the glorious return of our Lord Jesus. But our Church tells us that that has already happened to our Panagia, to the Mother of God! Her relics are **not** among us. For those of us who have been privileged to visit Her tomb in Jerusalem which lies empty, we have experienced the wonderful fragrance that exudes from the tomb, because for three days she lay there as the apostles and the Early Church mourned. But our Church rejoices, and yet again, in his Mother, God has provided to us a **sign of the Resurrection**, a promise of the future glory we all hope to enjoy one day.

The Panagia, the Mother of God, is the faithful disciple, who carried out the will of God with a generous spirit. She accepted Christ, and bore our Savior within herself in love. And now, Christ accepts her, and bears her to the throne she occupies in heaven. She is the sign of hope, the proof of Christ’s merciful love, the first among the redeemed, and the highest among our race. The Panagia is more honorable than the cherubim, and beyond compare and more glorious than the Seraphim….for they are only spirits. The Panagia, however, glorifies God **in the flesh**. So, as we again witness and celebrate this Great Feast of Dormition of the Theotokos, let us implore our Mother of God, to support us, to console us, and to bring Her Son closer to us so that we too may be resurrected to his place in Heaven called Paradise!

+ A M E N
Parish Council President...

*President’s Report*
*By Andrew Kanel*

In the next few weeks, we will begin to prepare for the Feastday of The Assumption aka Panagia’s. While our next few weeks will be filled with worship we will also need support for various tasks to make our Feast day run as seamlessly as possible. Assistance is needed for August 14 and 15, for ushering, assistance with the trays, and moving of the candles.

In the event you’re looking for something to do Labor Day weekend, we can help. We need the following help:
- Thursday, August 30, to marinate and skewer pork
- Saturday, September 1, from 8am to 2pm to prepare the grounds for the Festival.
- September 2 and 3, we can use help welcoming our guests, cooking food, working at the food tent and with raffle ticket sales.

As many of you are aware, at our last General Assembly the body voted to move forward with the long overdue elevator project. By having an elevator in our church it will open the door to many of our own as well as visitors that may require assistance and not able to handle the stairs. We look forward to this project getting underway sometime in early fall if not sooner. Many thanks to Tom Collis and his committee for their dedicated efforts in making sure that they took everything into consideration when selecting and presenting this information to our community. Thanks to many of you who have stepped forward to make donations, responded to our appeal and support the second tray on Sunday.

Sunday Church School...

*Welcome Back Celebration!*

**Sunday, September 9th**
There’s no place like...Assumption Church School
Follow the yellow brick road to fun!
Immediately following Divine Liturgy

Join us in Emerald City
(aka Plato Hall)
for food, fellowship and
lots of fun
as we kick off the
new church school year!!

*Follow the Yellow Brick Road to Fun!*
Philoptochos...

Philoptochos News
By Nancy Pilafas

The dog days of summer are upon us and with them comes a busy time for Philoptochos. I will report on the Clergy/Laity/Philoptochos Conference I attended in Phoenix, Arizona in a future issue of our newsletter.

Dormition of the Theotokos
The feast of Panagia is always a time for our community to welcome visiting clergy and hundreds of visitors. Philoptochos served refreshments after vesper services and a light luncheon the following day. Once again this year, Philoptochos was fortunate to have the luncheon donated by Mrs. Anita Papanek. We thank Anita for her continued generosity and support of Philoptochos and her love of her church.

Labor Day Festival
Plans are in place for our Labor Day festival. Philoptochos is in charge of the sweets booth and we welcome homemade Greek sweets to sell at our booth. Please feel free to bring your goodies to the booth on Sunday or Monday.

General Meeting
On Thursday, September 20th, there will be a general meeting of Philoptochos at 10:30 AM in St. Catherine’s meeting room. The first vice-president of the Metropolis Board, Pam Argyris is planning on attending this meeting and we eagerly welcome her visit. Pam grew up at Panagia's and we look forward to her homecoming visit.

Metropolis Luncheon
I invite you to join many of us as we attend the Metropolis luncheon on September 22, 2012 at Rosewood Banquets. This is the sole fundraiser that our Metropolis Board holds and it is always a very enjoyable afternoon. Please contact Nancy Pilafas at 708-246-7833 if you are interested in attending.

I want to take this opportunity to thank Betty Tsiolis for chairing the 3 baking dates this August—a HUGE job! Also, a big thank you to ALL the women who gave of their time and talent to help with this task. Your continued love of Panagia and Philoptochos is greatly appreciated.

Sunday Church School Happenings...

Dates to remember:

Aug 16th: Mini golf outing
Sept 9th: Back to SCS kickoff celebration
Sept 15th: Dive for the cross
October 20th: Harvest Day
November 17th: St. Jude's Give Thanks Walk
Youth Ministry...

**Thoughts on the New School Year Ahead**

*By Father Athanasios*

This time of year children and their parents busy themselves trying to prepare for the upcoming school year. Indeed, the month of August is full of images of parents and children running to the store to make sure they have the items needed for the upcoming academic year. They tell by their actions that education is important to their development and future endeavors.

But are we getting from our educational system what we want?

What schools do well is give student information. Ask our students what the capital of Nebraska is and most will get it right. Academically speaking, our students are able to excel in writing, solving equations, and in memorizing even the lines from a Shakespeare play. Schools enable students to regurgitate facts and, as they progress through the college years, the facts become more and more complicated to pick up. We become smart people in this way.

But where the public school system excels in giving our children information, it lacks greatly in the areas of formation and transformation. These are important areas, and the church has something to say about this.

The Orthodox Church views education differently.

And we see this specifically with how our fallen society tries to solve sociological problems. Society today sees believes that we can solve crime and homelessness if we educate these people so that they can eventually get a job and become productive members. Again, the theme here is to accumulate information and one becomes productive in society.

And yet recent events prove otherwise.

The people who put this country in a financial mess were smart, educated people, many of them “brilliant” enough to rise to the top of their professions. Recently, we were told of the horrifying events of a young man, who was a PH D. student, went on a shooting rampage and ruined the lives of so many people.

Education alone – though important – doesn’t guarantee a thing. It doesn’t guarantee that our children will become law abiding citizens or that they will have the decency to help others and not just think of themselves.

The Church does not subscribe to this sort of education. *It differs in its approach because it defines ignorance, not as the absence of education, but as the absence of intimacy.* The Church sees intimacy, not education as the number one goal in life. This is why St. Paul says in his letter to the Corinthians that you can have everything, and even be able to speak in tongues and prophesize, but if you don’t have love you have nothing.

When we are intimate with God and engage in a life saving relationship with Him, when we see Him as our Savior, then he responds to our call by educating us, mostly through revelation. Education is always connected to living a righteous life.

There’s a wonderful story of a modern saint who lived in the past century that speaks to this idea of intimacy as being the opposite of ignorance. It was said that during his life, doctors would converse with this man, not just on spiritual matters, but they sought the advice on specific medical procedures, too. Their education couldn’t reveal the things this holy man knew! And he would consult with them on these complicated medical matters! This is the ideal model of education we speak of today, but since we keep God private and not public many people are running around getting information, but not transformation.

As we prepare our children for the challenges of the upcoming school year, let us seek to give our children only the best things. May the love of God our compassionate Father, keep all of our children and their families well, and may us all continue to grow in our intimacy towards Him.

In Christ’s Abiding Love
The issue of tattoos (and its acceptance) in our society has become quite widespread. Our Orthodox Church has definite concerns with attaching such marks to our bodies. The Metropolitan of Denver, His Eminence Metropolitan Isaiah, issued an encyclical to all his priests, and asked that it be disseminated to all the faithful throughout the Metropolis of Denver. It is biblically based, and addresses as to why our Holy Orthodox Church is opposed to such practice. We have taken the liberty to print it for our edification as well.

+ Fr. Timothy

Protocol 11–12
The Reverend Clergy, and
The Pious Faithful of
the Holy Metropolis of Denver

Beloved in the Lord,

It appears that the interest in tattoos and tattooing has become very popular among young people as well as adults of both genders in today’s society.

In ancient times, tattoos were restricted to slaves and people of servitude, and were limited to symbols and numbers, much like the branding of animals today. During the years of the Nazis in Germany, the Jewish people were forcibly tattooed to distinguish them as a lower class of people and even as enemies of the state. Even today, in certain parts of Africa, Christians are expected to have a tattoo of a cross on their foreheads in order to set them apart from the larger Moslem population. In short, tattoos were used as a visible sign of deferment to the higher authority which controlled the government or the kingdom. In regard to Christians who must have crosses on their foreheads, this can be tolerated by the Church for practical reasons.

In past generations, tattoos were restricted to seafarers and sailors as a mark of distinction in their travels. As a matter of fact, the word tattoo is derived from the military term for the sound of a bugle used to inform sailors and soldiers that it was time to return to their quarters. For the past several decades, tattoos have also been used by those who identify themselves as belonging to motorcycle clubs and to youth gangs. Lately, however, we see the use of tattoos by those who wish to make a public statement not only regarding their place in society, but moreso in order to express a narcissistic expression about themselves. In other words, they wish to announce to others who they are and what they believe, from loving their mothers or their lovers to loving God.

Are tattoos, then, acceptable in the Orthodox Church?

In order to find the answer, we must look into Holy Scripture. In the sacred writings we see that markings upon the human body are not acceptable to God. For example, in the Book of Leviticus we read, “You shall not make any cuttings in your flesh for the dead, nor print any marks upon you (19:28).” This command is repeated in the twenty-first chapter of the same book. We read the same thing again, about marking one’s flesh, in the Book of Deuteronomy.

Some, however, may say that these commands were intended for the Levitical priesthood and not for others among the Jewish people. If this is so, it is obvious that a priest who was dedicated to the one, true God could not have any markings on his body that would indicate his allegiance to another entity. Neither the priests nor the laity were expected to show their allegiance to God by external markings, but by their lifestyle.
Special Encyclical

*continued from page 6*

This religious principle is more evident in our Christian tradition which stresses that our faith cannot be an expression of pride by having Christian symbols tattooed or carved upon our bodies indicating our belief in Christ.

Of course the *wearing* of a cross on a chain is a completely different matter. Our baptismal cross is not attached to our body, but can be removed. This cross is a protection against the demonic powers and an inspiration to live a faithful life. Moreover, the cross we wear on a chain is never meant to be ostentatious or merely jewelry worn as a “fashion statement,” but it is normally worn around one’s neck for protection and especially as a blessing.

We are taught, through the Church, that we express our Orthodoxy with grateful thanks and humility, recognizing that Christ died for our salvation. This correct attitude on our part is a direct reflection of the humility which our Lord expressed when He came into the world because of His great love for us. Nowhere in Holy Scripture do we find that God is a god filled with pride. God Who is love knows no pride, but only humility.

To be more specific regarding tattoos, we read in Holy Scripture that our bodies do not belong to us. Saint Paul states, “Do you not know that you are the temple of God and that the Spirit of God dwells in you (1 Corinthians 3:16)?” He further says, “You are not your own, you were bought with a price (1 Corinthians 6:19).”

Consequently, it is obvious that we do not have the right to mark our bodies with tattoos, since we do not belong to ourselves, but to God. But there is another aspect to this contemporary craze of tattooing and of piercing the face and tongue with metal studs. It appears that, in our present computer and web site and Facebook society, we crave attention. We have a need to be recognized and acknowledged. How ironic that, decades ago, when people visited the circus which came into town on an annual basis, one of the highlights was to see people on a stage who had every part of their bodies covered with tattoos. They certainly received the attention of thousands of people.

As a final thought from a practical perspective, why should a member of the Church take a chance in contracting a serious illness, like AIDS, through the use of needles which could be contaminated. Is it worth the price?

With Paternal Blessings,

Metropolitan Isaiah of Denver

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**Sunday Church School Happenings...**

*Adventures at the Water Park*
Sunday Church School Happenings...

Participating in the Junior Olympics
Mrs. Christina Arvanites

What an AMAZING weekend at the Metropolis Junior Olympics! Congratulations to all our participants, as they represented our beloved Parish of Panagia with great enthusiasm, team spirit, and outstanding sportsmanship! Without a doubt we have the greatest children!

Many thanks to our coaches for all their hard work and dedication: Chris Caprio, Alex Facklis, Jette and Ike Georgopoulos, Erin Godellas, Lisa Gonzini, Dena Koulouris, and Kosta Skoulikaris. Also, a “thank you” to Fr. Timothy and Fr. Athanasios, and all our cheering section for coming out to support us!

A few highlights from the weekend. Friday was a fun-filled evening of bowling, but not sure who had more fun, the parents or the children!

On Saturday, Luke Maggos won gold in the 50 meter dash, and a gold medal in the long jump. Alexandra Palmisano received a gold medal in the 10K run. Our remaining track participants did an outstanding job as well.

Evan Massouras received a silver medal for Chess. Our boys Volleyball team may have been small in the number of players, but certainly not in determination. Our girl’s volleyball team played very well, winning the first few rounds. Both of our soccer teams did a tremendous job and played remarkably well!

On Sunday, our swimming team received several gold medals as well. George Koulouris received gold medals in backstroke, freestyle, and breast stroke. Our girls, aged 10 and under relay team won the gold medal, and Lea Arvanites received the bronze medal for breaststroke. And finally, our girls 12 and under relay team received the bronze medal, swimming in the 15 and under age group.

Great job to everyone! It was heartwarming to see our children cheering and congratulating, not only their own teammates, but also children from other parishes as well. We truly had the BEST representing us!!

Thank you, and once again congratulations to everyone. The children of Assumption Church are ALL GOLD MEDAL WINNERS in our parish!!
Dive for the Cross

Join us on
Saturday, Sept 15th
6-8 pm
Oak Brook Park District
1450 Forest Gate Rd
Oak Brook

$5.00 per Person
Includes:
• Swimming, zero depth splash area, water slide
• Food
• Fellowship
• Fun, for ALL ages!

Reservations are a MUST!!

Please call the church office 773-626-3114 by Sept. 10th and give the amount of people in your group and children’s grade level

This is an event you do not want to miss!
We will begin with the preschool level and continue through all grades
May 5-6, 2012 were red letter days in the history of the Assumption Church. Though nearly sixty years old, the St. Catherine Chapel was finally consecrated. The genesis of this event was the restoration of the chapel which began in 2010 under Father Timothy. New lighting, repainting of the iconstasis, new carpeting, and the creation of a solea were only the beginning. The Sanctuary was redesigned with new iconography. Mosaics of the Holy Apostles were installed in the Sanctuary. The preliminary work was shared with Metropolitan Iakovos who granted permission to proceed with the Consecration provided we replaced the existing wood altar with a new marble altar. Work accelerated as we approached May 6.

What is a consecration? Simply stated, it is the baptism and Chrismation of an Orthodox Church. This ancient Christian rite recalls how the Eucharist was once celebrated on the graves of martyrs. The climax of the two days was the sealing of the relics of three saints within the Holy Altar. Our faith became a tangible reality as Metropolitan Iakovos placed the relics of St. Panteleimon, St. Kyrikos, and a monk from the St. Savas Monastery within the Holy Altar. Though these martyrs (literally: "witnesses of the faith") may be separated from us by time measured in centuries and distance measured in thousands of miles, the final resting place for their relics is now St. Catherine Chapel. Henceforth, every Divine Liturgy in our beloved Chapel will be celebrated on the graves of martyrs.

Services began with Great Vespers Saturday evening (May 5). After but a few hours of sleep, we gathered again early Sunday morning (May 6). The Consecration occurred between matins and the Divine Liturgy. Metropolitan Iakovos, assisted by Bishop Demetrios, led the Congregation in a procession three times around the Church. The community gathered around the north entrance. In a day full of highlights, one of the most dramatic was when the Metropolitan struck the door with his episcopal staff proclaiming: "Open, open the gates and let them remain open forever and let the King of Glory enter." The two hierarchs then led the faithful back into the Chapel. The Holy Relics were brought to the Altar. In a specially created vault, the relics were deposited along with a scroll of the names of the faithful, living and dead, who call St. Catherine Chapel and the Assumption Church their spiritual home. The vault was sealed with a mastic/wax mixture harkening back to the sealing of Christ's tomb by Joseph of Arimathea. On their hands and knees, the Metropolitan and the Bishop jointly scrubbed the Altar. The Altar was adorned with new altar table articles. The Metropolitan then blessed the Chapel's iconography. The Consecration Service was completed by the faithful themselves. One by one, we came forward and placed a drop of oil within a vigil lamp that was placed on the Altar where it will remain forever.

Orthodox clergy from across the Metropolis joined us for our two days of prayer and celebration. Many of them had long ties to our community: Bishop Demetrios was a former altar boy; Reverend Apostolos Georgiades first chanted at the knee of his father, our beloved Niko. Reverends John Kalomas, Tilemachos Alikakos, and Athanasios Pieri began their ministry as assistant priests in St. Catherine Chapel. The Very Reverend Timothy Bakakos is our first proistamenos whose home parish was the Assumption Church. Other clergy who attended included Reverends Dean Botsis and George Kaloudis and Deacons Vasilios Smith and Peter Gikas.

While the many hours of service were physically taxing, everyone left the Consecration spiritually renewed. A special commemorative album is being created describing the history of St. Catherine Chapel, the sources of its iconography and the two day consecration. Copies of the album will be available for purchase through the Church Office and at the Labor Day Festival.
Stewardship…

It is important to remember that every good thing that we possess in this life is nothing more than a gift from God, a gift for which we should feel profound gratitude. As we hear in our Divine Liturgy, we should always give thanks to Him, “the Father of Lights,” from Whom comes “every good and perfect gift.”

Your 2012 Stewardship Pledge and support to our Lord’s ministry ay Panagias is, in essence, the return to God the fruit from the gifts He has given to us. Your faithful and loving gift assists our Church’s mission of teaching the word of God to all who hunger for it. Moreover your personal commitment of your time, resources and talents will serve as your anchor to Christ and help lead you to greater spiritual fulfillment.

The proportion of the gifts that we commit should stem from the love and concern we have for our Church, our willingness to make personal sacrifices, and our ability to recognize the needs of the Church even beyond our local level. Each of us must determine our response according to our love of God. Then, and only then, will we discover the true meaning of Christian Stewardship.

We are truly blessed because you, the faithful, have made your Church of Assumption a special part of your lives. For that, your Church is grateful. But we need the support and love of each of its stewards who call this Parish their “Spiritual Home”. For without your continued support, we cannot continue to grow. Our response to God only emphasizes the underlying and basic premise that the blessing God has given us demands a loving and generous response of our time, talents, and treasure.

St. Paul wrote: “The point is this: he who sows sparingly will also reap sparingly, and he sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver.”

As we fast approach the end of summer, let us be reminded that the greatest gift that we will ever receive is the gift of God’s only begotten Son. Let each of us pause and consider the question that should be uppermost in our minds: in the face of God’s most holy and magnificent gift to us, what can we offer Him in Return? If you have already submitted your 2012 pledge commitment, we thank you. However, if you have not as yet, please consider giving your gift of stewardship for the year 2012. Its not too late. Contact the Church office today. 773.626.3114.

SHARING, LOVING AND WORKING FOR THE GLORY OF GOD

<p>| 2012 Stewardship: We thank and are appreciative to all stewards (members) who have pledged to our beloved Parish of Panagia for the year 2012. Through your continued and loving support, the Parish Council has been able to serve as caretakers and deal with the needs and priorities that face our Church. We kindly ask that if you have not, as yet, made your pledge commitment for the year 2012, tp please contact the Church Office at your earliest convenience. Together as a Church Family, we continue to make great strides and progress for the glory of Jesus Christ and His ministry. |
| Book Club Begins - September 20  Led by Father Athanasios, First book will be Wounded by Love  Gathering will occur in a suburban location and meet once a month.  If you are interested in coming together for fellowship and interesting discussion contact Dr. Voula Spyropoulos (630) 217 0078 or the Church office. |</p>
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Stewardship List thru July 2012...

MRS FRANCES SILIRAS
MR & MRS GEORGE SIOMOS
MR & MRS KOSTAS SKOULIKAS
MS IRENE SKUTERIS
MR & MRS SPIRO SKUTERIS
MR NICHOLAOS SOLOMOS
MRS ATHENA SOULIDES
MS TASOULA SOULIDES
MR & MRS HARRY SOUMAKIS
MR & MRS NICK SPYRIDAKOS
MR & MRS PETER SPYROPOULOS
DR STAVROULA SPYROPOULOS
MRS LILLIAN STAMAS
MRS CATHERINE STAVROPOULOS
MRS CATHARINE STAVROPOULOS
MISS JOAN JOANNE STRATTON
MR & MRS PAUL STAVROPOULOS
MR & MRS JOHN STEC
MRS ROSE MARIE STEWART
MR & MRS DIMITRIOS STRAVOLEMAKOS
MR & MRS DIMITRIOS STRAVOLEMAKOS
MR & MRS BARRY TSIRIONIS
MRS MARY T SZCZESNIAK
MRS SEVASTI TAGARI
DR CHRISTOS TAKOUDIS & DR
MARIA FOUTALIERAKI
MS ANASTASIA TEROVOLAS
MR & MRS ANGELO TEROVOLAS
MISS CRYSTELLA TEROVOLAS
MR PETER TEROVOLAS
MR & MRS EMANUEL THEODOROU
MS ETHEE THEODOSOPOULOS
MR & MRS GEORGE THEODOSOPOULOS
DRS. NICK & ELAINE THOMPSONS
MR & MRS GENTIAN (YANNI) TOLE
MS THEM TOLE
MR & MRS ANGELO TOLIOS
MR & MRS CHRISTOPHER TORCHIA
MRS HELEN TOLIOS
MR & MRS PETER TRAGOS
MR JOHN TRAHANAS
MRS BESSIE TRIHAS
MR & MRS VASILIOS TSAGANOS
MR & MRS JOHN G. TSIKOLIS
MR & MRS JAMES TSIOLIS
MR & MRS TODD TSIOLIS
MR & MRS DAMIOTIS TSIROBAS
MR & MRS BOB TSIRIONIS
MRS VASILKI TSIRIONIS
MR BILL TSIOULOS
MR & MRS MARK TSIOULOS
MRS KATHERINE TZOUMIS
MR & MRS JOHN VASSILIAS
MR & MRS LUCAS VASSILIAS
PAULINE VAVASIS
MRS JAYNE VELIS
MRS STAMATA VERVENIOTIS
MR & MRS ALEX VICKAS
MS CATHERINE VIVADO
MR & MRS PETER VLagos
MR & MRS CONSTANTINE VLAHOS
MR & MRS GEORGE VLAHOS
MR AND MRS JOHN VLAHOS
MRS MARIAN THE VLAHOS
MR & MRS PETER VLAHOS
MR & MS THOMAS VOLLMAN
MRS MARIA VOULGARAKIS
MR & MRS PETER VOULGARAKIS
MR & MRS BILL VRANAS
MR & MRS JACK WOODS
MR & MRS GUS XINOS
MRS MARIKA XINOS
MR & MRS CONSTANTINE YANNI
MS DONNA YANNI
MRS ELAINE YANNI
MS TRACY YANNI
MR & MRS ARMAND ZIKE
MR IOANNIS ZOGRAFOS
MR & MRS BILL ZOURAS

Parish Registry May-July, 2012

40 DAY BLESSING
Son of Eva Soumakis
Daughter of Telly and Doris Psaradellis

CHRISMATION
Brian Birkland was Chrismated, taking the name, Matthew
Sponsor: Theodore Pappas

BAPTISMS
- Daughter of George and Chrisoula Dana, was Baptized, taking the name, Alexandra
  Godparent: Emanuel Mandakas
- Daughter of Timothy and Stamatia Nash, was Baptized, taking the name, Alexa
  Godparent: Dionysios Margaris
Parish Registry May-July, 2012

- Daughter of Natalie and Kevin Geyer, was Baptized, taking the name, Jordan (Iordania)
  Godparent: George Kotsuvetis
- Daughter of Lauren and Ryan DeReus, was Baptized, taking the name, Ioanna
  Godparent: Alayna Vlagos
- Daughter of Dawn and Brian Birkland, was Baptized, taking the name, Zoe
  Godparent: Dean Economos
- Daughter of Katherine and Steve Jones, was Baptized taking the name, Amalia
  Godparent: Catherine Vivado
- Son of Aaron and Kelley Pomis was Baptized taking the name, Nicholas
  Godparents: Adam Pomis and Angela Pomis-Welch
- Daughters of Vasiliki Ferlias and Adam Calderon were Baptized taking the names, Eleni and Maria
  Godparents: Ted Ferlias and Elizabeth Ferlias-Guzman

WEDDINGS
- Eftychia Gouvas and Steven Abaco were joined in Holy Matrimony.
  Sponsor: Anna Strati
- Vilma Tole and Armand Zike were joined in Holy Matrimony.
  Sponsor: Lorena Zike
- Thomas Panoff and Christina Skekloff were joined in Holy Matrimony,
  Sponsor: Michael Panoff
- Mark Tsoulos and Jordan Palmasani were jointed in Holy Matrimony,
  Sponsor: Bill Tsoulos
- Jason Christopoulos and Erin Hairrell were joined in Holy Matrimony,
  Sponsor: Leon Christopoulos

FALLEN ASLEEP IN THE LORD
+ John Golemes + Mary P. Lempeotis
+ Antoinette “Toni” Kaskas + James Mestousis
+ William D. Bakakos

MEMORIALS
Brotherhood of Kerasea

40 Days:
Steve C. Yannias
Jayne Terovolas
John Golemes
Antoinette Kaskas

1 Year:
Patricia (Petroula) Rombakis
John Maroutsos
Eleanor Georgalas
Georgia Stavropoulos
Demetra G. Karahalios
Evelyn (Evgenia) Psarras

3 Years:
Aggelike Nicholas
Matina Karras

6 Years:
Andrew T. Kopan

19 Years:
Efstratios Nicholas

30 Years:
Toula Orphanos

34 Years:
Pericles Orphanos

75 Years:
Peter Nicholas
Important
Upcoming Dates:

August 14th
Great Vespers of the Dormition of the Theotokos

August 15th
The Feast Day of the Dormition of the Theotokos

August 16th
Mini Golf Outing

September 2nd and 3rd
Annual Labor Day Festival

September 9th
Sunday School Church Begins

September 15th
SCS Dive for the Cross

October 18th
Annual Grand Raffle Banquet

October 20th
Harvest Days and Trivial Pursuit Night

October 23rd
Annual Metropolitan Iakovos Namesday Banquet

November 11th
Parish Fall General Assembly Meeting