I know that we all proudly make the claim that we are parishioners of this Panagia Parish. But how many of us know the ‘life of the Panagia? And what can we say about the ‘Feast of the Dormition’? Each year, our Parish proudly commemorates and celebrates this glorious event in the life of Christ, 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 John took care of the Theotokos in his own home.

Along with the biblical reference in the 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 our Church maintains that she remained in the home of the Apostle John in Jerusalem, continuing a ministry in word and deed.

And, 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 Saint Paul, the Apostle, 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, the Panagia’s soul was carried up to heaven.

Our Orthodox faithful have sometimes been confused with the terms “worship” and “venerate”. Simply put, it is God Who we worship, and the saints, including the Panagia, that we venerate. The is a difference! And so, in our liturgical worship services, we are called upon to venerate or honor the Theotokos. We do not venerate her because of anything She is in herself, but rather because of her part and the role she portrayed in our salvation. Roman Catholics and Orthodox, alike, honor her because of her part in the Incarnation of Jesus Christ, the Son of God; where God Himself become man, the God-Man, as we call it.

Of all the women on earth, God selected Mary to bear the Christ Child. The Virgin Mary must indeed have been better than any human being who has ever lived to have been chosen to be the mother of the Son of God. She must have been completely free from personal sin. But that’s not the reason why we venerate Her. We venerate Her because if she had not agreed to become the mother of Jesus Christ, our salvation would not have been possible. The Incarnation was God’s act, but it depended also on the willing co-operation of the Virgin Mary - the Mother of God.

continued on page 2
In our Panagia Parish, we are especially blessed to have two beautiful icons on the Iconostasion. Look at each of them...first the icon to the immediate left of the Holy Door. It portrays the icon of the Theotokos (that is, a simple icon of Mary with the Christ-Child). It is distinctly different from the next icon to the left, that is the Icon of the Dormition, which this Church is named for, and whose memory we celebrate each year on August 15th. But I reference the first Icon, the Panagia with the Christ Child, that shows us Her obedience to God by caring for Jesus. How do we know She was obedient? When told She was to be the mother of God's Son, what was her response? She replied, *Behold the handmaid of the Lord; let it be done unto me according to thy word.* (Luke 1.38a). Mary obeyed God, and that is what is required of all Christians. And we see that same theme carried to the saints that they are honored for their obedience to God.

In this day and age, there is always some question made as to the role of women in the Church. But look at the layout of any Orthodox Church, including ours. The Blessed Virgin Mary, the Theotokos, the Mother of God, occupies next to Christ, THE most important place in Orthodox Christianity. Upon entering any Orthodox Church, you first encounter the Theotokos. Her sacred icon is usually the first to meet and venerate in the Narthex. She appears in her primary identity as the Mother of the Lord Jesus Christ, the Incarnate Son of God, the Savior of the world, whom She holds in her hands. As you move further into the church, you encounter Her again both in the main Nave in most prominent places (on the Iconostasion and in the Apse, above the Holy Altar Table). The Church very correctly places the Panagia in these locations to remind us that we cannot worship and approach God in Christ without the Blessed Virgin Mother of God. She is the primary witness, the new Eve, the Mother of the second and last Adam, our Savior and Savior of the world.

The celebration of the Feast of the Dormition of the Theotokos dates back some 1,500 years, probably as far back as the late fifth century (though it may be earlier). It was always celebrated in Jerusalem on the same date as now. In Egypt, it was celebrated on January 18. Later it spread to other places, some choosing August 15, and some January 18. Finally, in the 7th century, the Byzantine Emperor Maurice decreed that the Dormition was to be celebrated everywhere on August 15. And shortly after that, the Roman Pope adopted the same date for the feast to be celebrated in the West, and it has been celebrated on that date in both East and West ever since.

As most of us know, in the western church, the feast is called the Assumption, given this reference because both the Roman Catholics and Orthodox believe that Mary was assumed bodily into heaven. It is called the assumption because there is no mention at all of this in the New Testament. In fact, there is very little mention of the Mother of God anywhere in the New Testament. We do find references related to the Dormition, but these are from apocryphal sources. Our Church accepts these as authentic because it follows the events with the experience of the Church. In the history of mankind, there are only accounts of two people bodily resurrecting into Heaven. Old Testament tells us that Enoch and Elijah were assumed bodily into heaven, and we believe, therefore that Mary, Who is without personal sin, and was chosen because of Her goodness to be the Mother of God, must at least have been assumed, and without corruption, carried bodily as well into heaven.

Our Holy Orthodox Church also believes that the Panagia has been deified - been made like God. And we believe that she has already received her Resurrection body. As followers of Jesus Christ, we are given that promise as well, that we shall all be deified, achieving the likeness as well as the image of God. The Mother of God is therefore our example.

So, the question can be asked, *"Why does the Roman Catholic Church use the term 'Assumption', but the Orthodox Church hesitates in doing so"?* Although Orthodox Christians believe in the assumption of the Theotokos, it has not been made into a doctrine of the Church as it has in the Roman Catholic Church. We instead choose to call this the *'Feast the Dormition of the Mother of God'*. Dormition means "falling asleep", which is of course, just a metaphorical way of saying "death".

The Orthodox Church has generally avoided formulating doctrines about the Mother of God. We are required to believe only that She is the virgin mother of our Lord Jesus Christ, Who is the Son of God, both God and man. But the story of Mary's assumption into heaven does indeed fall into line with the Church's experience, and is generally believed by Orthodox Christians. Finally, most, if not all of us, know that the Orthodox Church Year begins on September 1st (not January 1st), and that the last Feast Day we celebrate on our Ecclesiastical Calendar is fittingly this one, the Dormition, the Falling Asleep of the Mother of God, the Blessed Panagia. On our Church Calendar, the first of the Twelve Great Feasts is the Birth of the Panagia on September 8th. And in proper order, the remaining Feasts of Jesus and the Panagia then follow, culminating as if to close the chapter of the Book of God,
DORMITION OF THE THEOTOKOS, Continued

with the Falling Asleep of the Theotokos/Koimissis on August 15th. The Theotokos is Christ’s first and greatest disciple, and as any good disciple, She imitates the Lord and teacher, and God could not allow the body of the Panagia, the flesh which had given Christ flesh and birth, to know corruption, so the angels came and carried Her soul to Heaven with Her body. In our Bible, we are told that there were witnesses to Christ’s Ascension. But there is no proof of Mary’s ascent, which is why it is referred to as Her Assumption in the Roman Catholic Church. Our Orthodox Church does NOT use that term in its theology. But the Church Fathers have always held that this honor was indeed given to the Panagia, and that now, She is glorified in heaven, in bodily form, along with Her soul. The Panagia is unique and wonderful. There are many saints in heaven, but they must await until the final day of judgment for their bodies to be raised and reunited and made ‘whole’ again, in body and spirit. The bodies of the other saints still 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, so therefore, Her relics are not among us. Her tomb is found in Jerusalem, but lies empty, yet still gives off a wonderful fragrance, because for three days She lay there as the Apostles and the Church mourned. On the Orthodox Calendar, August 15th, is not a day of mourning, but of rejoicing, because through His Mother, Christ has provided to us a sign of the Resurrection, which is a promise of the future glory we all hope to enjoy one day.

Mary, 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, as shown in the Platytera high above the Holy Altar Table. 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, on this Great Feast of Her Dormition that we will celebrate on August 15th, and this Church which bears Her name, 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

Sunday School News...

Awards and Olympics
By Christina Arvanites

On Sunday, May 22nd our Sunday Church School had its Awards Day. Our students with Perfect and Faithful attendance were recognized, as well as our High School Graduates. Congratulations to Tina Linardos, Kosta Siomos and Madeline Szubert. On behalf of the Sunday Church School we pray that God continues to bless each of them in their future endeavors. Madeline Szubert was also the recipient of the Mary Maniatis Memorial Scholarship. We thank Mr. George Maniatis for his continued support of our program. May Mary's memory be forever eternal.

Turn to page 7 for photo highlights of our Sunday School students participating in the Metropolis Jr. Olympics!
Parish Council President...

The Pentecost Journey: Moses to the Internet
By Peter J. Panton, M.D.

Pentecost Sunday, the birthday of the Orthodox Church, presents us an opportunity to reflect upon church stewardship. When the Holy Spirit descended on that fiftieth day after Christ's Resurrection (Pentecost or Πεντηκοστή means "fiftieth"), Jesus fulfilled His promise to establish His kingdom here on earth. At times, we feel overwhelmed by Panagia's requests for our time, talent, and treasure. We must remember this fundamental truth: we serve the Church because the Holy Spirit empowers us to do so, just as the apostles were empowered on that first Pentecost nearly 2000 years ago.

Pentecost was a Jewish celebration that evolved into a Christian feast. The Jewish Pentecost counts fifty days from the Passover, the flight of the Jews from Egypt, to Moses receiving the Ten Commandments at Mt. Sinai. Each Pentecost, the faithful returned to Jerusalem to commemorate the receipt of God's Law. The circumstances of that first "Christian Pentecost" can be found in Acts 2:1-41. Prior to Pentecost, the total number of Christian believers numbered only 120 consisting mainly of fishermen and other common folk. The Holy Spirit descended and suddenly the apostles were evangelizing to all those pilgrims in their native tongues. St. Luke enumerates fifteen ethnic groups present at the first Pentecost. Those fifteen ancient peoples form parts of nine modern nations (Parthia, Medes, and Elam--Iran; Mesopotamia--Iraq; Judea--Israel; Cappadocia, Pontus, Asia, Phrygia, Pamphylia--Turkey; Egypt; Libya; Rome--Italy; Crete--Greece; Arabia--Saudi Arabia). 3000 were baptized. The nascent church grew 25-fold that day; a miracle possible only through guiding hand of the Holy Spirit.

Father Timothy shared a very special letter with me this Pentecost (June 19) that harkens back to the first Pentecost. It was written by one of our growing flock of Internet worshippers. This disabled “parishioner,” living out of state, worships with us every Sunday via her computer. Our Internet Ministry was conceived by Father Timothy and several forward-thinking Parish Council members to serve our parishioners who are unable to join us on Sunday. I was a “doubting Thomas” and questioned the need for such a ministry. I was wrong! Over the 18 months of my current term, I have been congratulated for our Internet Ministry on several occasions by the faithful (from within our parish and from the broader Metropolis of Chicago). What has amazed me have been the letters we have received--almost always accompanied by a donation—by those who know our parish only through the website. Evangelization through the worldwide web. The Holy Spirit is very much alive!

Evangelization ("spreading the Good News") is why we exist as a church. We evangelize in Greek and English in the main church. We evangelize in English in St. Catherine Chapel. We evangelize to our children through our Sunday Church School. We evangelize to the disabled with our elevator and handicapped accessibility. We will soon evangelize to the hearing impaired with a "hearing loop" to be installed this fall. And we evangelize to the nation and the world through video streaming over the Internet.

Panagia’s evangelization takes tremendous effort by both clergy and laity. Without the support of our loyal stewards none of this would be possible.

Our Internet Ministry Committee: George Arvanites, Steve Jurasek, Walter Kott, Taki Miller, Vince Nicholas, Joann Stavropoulos, John Szubert, Jack Woods, William Woods

Our Internet Address: www.assumptionchicago.org

Father Dimitrios Burikas’ lecture series on the Divine Liturgy can also be found on our website.
Residents of the Greek American Rehabilitation and Care Center were visited by our group Thursday, June 23rd. They enjoyed delicious Cupid Candy ice cream bars. Francine Kott, who organized the visit, said the residents enjoyed visiting and singing along to some classic songs played on the piano by Philoptochos president Ann Dervis.

We also held a “Supper Club” on Friday evening, June 24th, where 22 men and women gathered at Dave’s Specialty Foods for a gourmet dinner and sparkling conversation. It was an opportunity to taste some new foods and get to know some of our fellow parishioners a little better.

Philoptochos Summer Happenings

Saturday, July 16: Making Diples. We had several helpers come to Plato Hall to learn and participate in the fascinating art of making diples for the festival sweets booth.

Tuesday, July 19: Baking Sweets. Our ladies helped to bake various Greek cookies and sweets for the festival. They answered our call for all bakers to help make dough, roll, shape, bake, dip and count. It’s a phenomenal production.

Thursday, July 21: General meeting and Festival set up. Thank you to everyone who came to Plato Hall to get up to date on latest Philoptochos news and help package the sweets to prepare for sale at the festival.

Saturday/Sunday, July 22-23: FESTIVAL We’re so thankful to all those who helped out at the Sweets Booth, and came to enjoy fellowship, see old friends, enjoy the Greek music and foods at our important parish summer festival.
Become a Fan of Fanari: Observation from the Fanari Summer Camp
By Fr. Dimitri Burikas

In the summer time, life tends to slow down just a bit. We are able to rest a little bit more, travel a little bit more, stay outdoors a little bit more. We look forward to the summer because it affords us these rare opportunities in our hectic day-to-day lives.

But in the life of our parish, and especially in the youth ministries, the summer can seem a bit like a letdown. We just came off the high of the feast of Pascha and the Jr. Olympics, and now all of a sudden we are left with hardly any youth events (don’t forget about the Chicago Sky outing on July 10th!) until the fall and the start of Sunday School.

The summer can be a critical time in the spiritual growth of our youth, mostly in the sense that if our youth do not engage the life of the church at all during the summer, we certainly will lose all the development we achieved through hard work during the ministry year. Imagine a flower not being given water or sunlight for three months. What a disaster that would be!

With that in mind, I would like to discuss a wonderful summer opportunity that the youth of our parish absolutely should take advantage of, and that is the Fanari Summer Camp. Fanari Camp is the summer camp of the Metropolis of Chicago, held at the St. Iakovos Retreat Center in Wisconsin. There are four one-week sessions in June and July that accommodate up to approximately 120 campers. At Fanari, campers enjoy fellowship with Orthodox Christians from around the Metropolis (mostly from Greek parishes) and spend time praying, learning about our faith, and forming lifelong bonds of friendship together. The camp is led by a wonderful group of clergy and faithful lay counselors who are dedicated to the spiritual growth and well-being of each individual participant.

I myself had the opportunity to witness firsthand the good work taking place at the Fanari Camp on June 23rd, when I visited Fanari with His Eminence Metropolitan Iakovos. That day, the campers were learning about liturgical vestments, taking part in a scavenger hunt, enjoying hay rides to see the barn animals, and feasting on a picnic of souvlaki and watermelon. Before lunch, the whole group chanted the hymn of Pentecost, which they had learned earlier in the week. The previous day, all of the campers received the sacrament of confession and venerated the relics of St. Porphyrios and St. Nektarios (what a blessing!). In a few days, the camp would celebrate the Liturgy together.

As a former Fanari camper, I was impressed with how far the camp has come in terms of the spiritual curriculum and meaningful content offered to the campers. The fun activities and bonds of friendship, which have always been the hallmarks of Fanari, were still there, but now there is something more, something deeper.
Become a Fan of Fanari, Continued

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As I looked around at the smiling group, however, I realized that not one sun-tanned face was familiar to me. In that moment, I knew that I had failed each of you for not endorsing Fanari Camp more fervently. Not only is Fanari Camp an opportunity, it is a golden opportunity for our youth to grow in their faith and from relationships with other faithful Orthodox Christians. It is an opportunity we must take advantage of. There are still a limited number of open spots for Week Four of this year being held from July 17th-23rd. If you would like to register, please visit Fanari.org. If not, there is always next year. You can even put it in your calendars from now so you don’t forget.

As a parish, I ask that we make a commitment together to not let summer be a spiritual letdown for our youth. Instead, let them come and see what Fanari Camp is all about.

Sunday School News...Continued

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Memorial Day weekend our students participated in the Metropolis Jr. Olympics.

As always our children represented our parish with love and great sportsmanship. Our team sports as well as our individual participants earned medals. We thank all our participants, parents and coaches!

Looking forward to seeing everyone as we kick off another Sunday Church School year on Sunday, September 11th!
Stewardship... November 2015—June 24, 2016

MR JOHN GOUNARIS & MS OLIVIA RODRIGUEZ  MRS MIA KASIMOS  MR GEORGE C MANIATES
MR & MRS DOUGLAS GREEN  MR & MRS CHRIST KATES  MR GEORGE MANIATIS
MR JOHN GRITSONIS  MR SPYROS V KOKOLIS  MR & MRS THEODORE MANIATIS
MRS HELEN GROM  MR & MRS GEORGE KOLETTIS  MRS CATHERINE N MANOS
MR & MRS THEODORE HADJIS  MRS ALICE O KOPAN  MR & MRS NICHOLAS MANSOUR
MR HANY HANNA  MR & MRS PETER KOPSAFTIS  MR & MRS THOMAS MASSOURAS
MR & MRS JAMES J HARTZ  MR & MRS THOMAS KOSTAS  MS MICHELLE MAUTONE
MS FRANCINE D HARVALIS  MR & MRS WALTER J KOTT  MRS HELEN MIHAIL
MR JAMES HATZIS  MR & MRS GEORGIA KOUTAVAS  MS MARIANN MIHAELIDIS
MR & MRS KEN HEUMANN  MS SOPHIE KOUTSELAS  MR & MRS GEORGE MILLER
MR & MRS MARIO HOLGUIN  MR & MRS JAMES MILLER  MS ANDREA MILOGOS
MR & MRS PETER IATRIDES  MR JOHN KRILLIES  MR & MRS TIMOTHY J MULLIN
MR PAUL INNATIUK & MRS NICOLE PANTEL  MR & MRS CHRIST KATES  MR & MRS TIMOTHY NASH
MR RAYMOND R ISAAC  MR & MRS PENELope C LAGEOTAKES  MR & MRS ANASTASIOS NASSIS
MRS BARBARA JAVARAS  MR & MRS PENELope C LAGEOTAKES  MS PHYLLIS NICHOLAS
MR & MRS STEVEN JONES  MR PANAGIOTA LAGGAS  MR VINCENT NICHOLAS
MS ATHENA JOVANES  MRS KYRIAKI LAGON  MRS AMELIA NICHOLS
MR & MRS STEVEN JURASEK  MR JAMES LAKERDAS  MR & MRS LARRY PALMISANO
MR & MRS JAMES M KAEMERER  MS MARIA LAKERDAS  MR STRATI PANAGAKOS
MR & MRS JOHN KAEMERER  MR CHARLES G LAMPROS  MRS FREDA PANAGOS
MR & MRS STEVEN JURASEK  MR & MRS CHRIST LADAS  MR & MRS THOMAS PANOFF
MR & MRS JAMES M KAEMERER  MR JOHN KRILLIES  MS ANTOINETTE PANOS
MR & MRS JOHN KAEMERER  MR & MRS PENELope C LAGEOTAKES  MR & MRS CHRISTOS V. PANOS
MS MICHELLE MAUTONE  MR CHRIST N LEKOUSIS  MS EUGENIA PANOS
MR & MRS NICHOLAS KANEL  MRS MARIA LEKOUSIS  MRS FRIDERIKI PANOS
MR AND MRS NICHOLAS KANEL  MRS DENA LEVADITIS  MR PERRY PANOS
MR & MRS CHRIS KAPETANEAS  MR & MRS CHRIS E LIMPERIS  MR PETER J PANOS
MR & MRS CHRIS KAPPOS  DR JANICE LIMPERIS  MR & MRS KOSTAS PANTAZIS
MR HARRY G KAPPOS  MR & MRS CHRIST KATES  DR & MRS PETER PANTON
MR & MRS EVEL KAPSOURIS  MR & MRS NICHOLAS S LINARDOS  DR & MRS ROBERT W PANTON
MRS PATRICIA KARABAS  MR & MRS JAMES LOFTUS  MR & MRS JOHN PANTOS
MR & MRS PATRICIA KARABAS  MR ILIAS LOULOUSIS  MS ANASTASIA PAPADAKIS
MR & MRS ANASTASIA KARABATSOS  MS KATHY LOULOUSIS  MRS CONSTANDINA PAPADAKIS
MRS THALIA KARABIS  MR ANTHONY LOUTOS & MS PAMELA BEGAJ  MR & MRS DIONYSIOS PAPAFOTOPOULOS
MR PETER KARAHALIOS  MR & MRS WILLIAM LUCAS  MR NICK PAPAFOTOPOULOS
MR ANTHONY J KARAS  MR & MRS KEVIN LYNNCH  MRS MARIA PAPAGIANNOPOULOS
MR JOHN KARASI  MR & DR DEAN MAGGOS  DR & MRS STEVEN PAPAGIANNOPOULOS
MRS GLORIA KAROS  MR LOUIS G MALEVITIS  
MR & MRS ERNEST KARRAS  MR & MRS DEAN E MAMALAKIS  

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Stewardship… November 2015—June 24, 2016

MS ANASTASIA PAPPAS
MR & MRS EVANGELOS ROZOS
MR & MRS KEN RUBENSTEIN
MR & MRS DEAN G SARANTOS
MS MARIA SCHMIDT
MR & MRS THEODORE PAPPAS
MR & MRS JOHN G. TSIGOLIS
MR & MRS FOTIS THEODORE
Drs. Nick & Elaine Thomopoulos
MR & MRS MICHAEL TIERNEY
MR & MRS ANGELO J TOLIOS
MR & MRS KRISTOPHER D TORCHIA
MRS APHRODITE TRAGOS
MR JOHN E TRAHANAS
MR GEORGE TRAMBAS
MR & MRS VASILIOS TSAGANOS
MR & MRS JOHN G. TSIGOLIS
MR & MRS JAMES TSIOULIS
MR & MRS DIMITRIOS TSIRIBAS
MS ANNA TSIRONIS
MR & MRS PETER VALESSARES
MR Gerasimos Vasilatos
MR & MRS JOHN VASSILIADES
MR & MRS LUCAS J VASSILIADES
MR & MRS ALEX VICKAS
MR & MRS PETER VLAGOS
MR & MRS CONSTANTINE P VLAHOS
MR & MRS GEORGE VLAHOS
MRS MARIAN THE VLAHOS
MR & MRS PETER J VLAHOS
MR & MS THOMAS VOLLMAN
MRS MARIA VOULGARAKIS
MR & MRS PETER VOULGARAKIS
MR & MRS BILL J VRANAS
MS FRANCES WAHBY
MS TERESA WEIK
MR & MRS JACK M WOODS
MS MARY ELLEN WOODS
MRS MARIKA XINOS
MR & MRS CONSTANTINE YANNIAS
MS DONNA YANNIAS
MRS ELAINE YANNIAS
MRS MARY YANNIAS
MS TRACY YANNIAS
MR & MRS JOANNE YANNIAS
MR & MRS GEORGE ZENDOL
MR & MRS ARMAND ZIKE
MR & MRS DIMITRIOS ZOGRADOPOULOS
MR & MRS IOANNIS E ZOGRADOPOULOS
MR & MRS PETER ZOURAS

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Parish Registry… April 24, 2016—June 24, 2016

40 DAY BABY BLESSING:
• The daughter of Ryan and Viki Conner was Churched

BAPTISMS:
• The sons of Alexander and Catherine Bakakos were Baptized, taking the names, Anthony and Nikolas
  Godparents: Nicholas Bakakos and Stephanie Bakakos, respectively
• Joshua May was Baptized, taking the name, Joshua
  Godparent: Koula Michalopoulos

WEDDINGS:
• Christina Treantafeles and John Anastopoulos were joined in Holy Matrimony
  Sponsor: Christina Venos
• Eleni (Laurel) Savide and Ken Heumann were joined in Holy Matrimony
  Sponsor: Andrea Miologos
• Stephanie Pullos and Drew Arnold were joined in Holy Matrimony
  Sponsor: Alesa Pullos

FALLEN ASLEEP IN THE LORD
+ Nick Lekousis + Mary Szczesniak

MEMORIALS
40 Days:
Paul Javaras

3 Months:
Jane (Ioanna) Maxouris

1 Year:
Lucas Politis
Claudia Panos
John Ellis

3 Years:
Angela Paterakis
Andriana Vasilatos

5 Years:
Demetra G. Karahalios

10 Years:
Beatrice (Panagiota) Vroustouris

15 Years:
George Vroustouris

30 Years:
Haritine Jatos

40 Years:
William Jatos
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Dates to Remember:

August 15th
Feast of the Dormition of the Theotokos *

August 27th
White Sox Baseball Game at U.S. Cellular Field

August 29th
Beheading of St. John the Baptist *

September 1st
Beginning of Ecclesiastical New Year *

September 8th
Nativity of the Theotokos *

September 11th
Sunday Church School (SCS) Begins

September 14th
Elevation of the Holy Cross *

September 15th
Ladies Philoptochos General Meeting

September 16th
Youth Night at 7:30pm at the Oak Brook Park District

October 21st
Youth Night at 7:30pm at the Oak Brook Park District

November 12th
Annual Harvest Day Celebration

(*) Denotes Orthros/Divine Liturgy - 8:30am/9:30am