First Issue 2016

**FIRST SUNDAY OF GREAT LENT: CHOICES**

*Mark 1:12-15*

Very Reverend. Timothy G. Bakakos

This year, our Holy Orthodox Church begins the most holy period of Great Lent on Monday, March 14th. And on the first Sunday of Great Lent (March 20th), our Orthodox Churches throughout the world celebrate the ‘Sunday of Orthodoxy’, marked with the beautiful procession of the Holy Icons throughout our Church. This special day signifies and commemorates that glorious day on March 11th, 843 A.D., when the Icons were again restored back into our Churches after much bloodshed and killing. The next time you are in our Church, look around, and then try and imagine what this or any Church today would look without Icons!

As Orthodox Christians, we are also called upon to look upon this first Sunday of Great Lent as an opportunity to continue the process of taking some serious responsibility for your life and soul during this season of Lenten preparation. And it is the time and season when we need to review and reassess our lives, and put them in the proper direction in preparation for the glorious resurrection of our Lord and Savior Jesus Christ.

The Great Lenten Season can be best described as us being at a **POINT OR CROSSROADS OF CHOOSING CHRIST OR ABANDONING HIM**. Those of us who have been followers of Christ for most or all of our lives can look back at significant moments in our lives when we were called upon to make “choices”…to either choose Christ’s way or our own way. Maybe the decision involved our choice of marriage partners, our choice of jobs, our choice of priorities, a choice of giving in to or resisting temptation. If we can’t recall any such **crossroads moments** in our lives, perhaps we need to examine whether we view our faith as important and whether our faith has had any impact on our daily lives at all. If we seem to be comfortable and we are perfectly content with the status-quo, then **something** is wrong, **something** may be amiss, because our faith **should** make us uncomfortable with some aspects of our behavior and how we conduct ourselves in this less than Christian society that we live in.

And that is the beauty and importance of our Great Lenten journey. The Lenten Season in our Orthodox way is a perfect time to confront this question of choices, because this is the season in which we remember Jesus’ sacrifice for us. It is a time to realign our lives with a Savior who made the ultimate choice, the choice to lay down His life on our behalf. So, if we take our faith seriously, then it is not too much to ask that we be willing to make some tough choices for our own faith.

Throughout Jesus’ life here on earth, He also had to make a significant choices. If you remember, Jesus had just been baptized by John the Baptist in the River Jordan; when at that moment of baptism, a dove had descended from heaven and the voice of God had announced, **“This is my beloved Son, with Him I am well pleased.”** Jesus’ baptism was **not** to cleanse Him from sin, because He had committed no sins. Rather, His baptism, instead, was a sign and a symbol to others of what they needed to do to if they intended to become one of His followers. Jesus’ baptism was also a way to begin His new life in the ministry.

So, what happened after that? In the Gospel of Saint Mark, he records these words about what happened to Jesus before the start of His ministry. Saint Mark writes, **“And the Spirit immediately drove Him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and He was with the wild beasts; and the angels waited on Him.”** We are told that
before Jesus attempted to change the world, He, Himself, spent forty days in a wasteland, threatened by wild beasts and tempted by Satan. That was Satan’s plan for breaking down the spirit of Jesus…to shock Him, to tire Him, and to eventually weaken Him spiritually, meaning, to wear down His faith in God which would help Satan to confuse Christ’s mission and goal.

I’m sure we all had heard that story about Jesus in the wilderness for forty days. But did we ever think why it was that the Holy Spirit drove Jesus into the wilderness to be tempted? Well, it was to make Him stronger…like the process of tempering steel makes it stronger. JESUS HAD TO FACE A TIME OF CHALLENGE AND CRISIS IN ORDER TO PREPARE HIMSELF PHYSICALLY, MENTALLY, AND SPIRITUALLY FOR HIS MINISTRY AHEAD. And all the while, Satan was there…just like he is in our lives…he tempted Jesus and offered Him a choice: to surrender to the power of the devil, or to remain loyal to God. This was Jesus’ “crossroads moment.”

And it is, my dear brothers and sisters, the same for us as well. “Today’s challenges and crises are tomorrow’s credentials.” Jesus faced down the most tempting and seductive lies in Satan’s arsenal, and He did it by relying solely on God’s word and promise. And when Jesus emerged from the desert, He did so in triumph, ready to preach the good news of the coming of God’s kingdom. Jesus had shown that He was fully ready for the ministry to which God had called Him to do. And, by successfully fighting off the devil and temptation, and enduring this challenge, He had earned His credentials.

JESUS ENDURED HIS TRIALS IN THE WILDERNESS SO THAT HE COULD PROVIDE EVER-PRESENT HELP IN OUR TEMPTATIONS. That is why Great Lent is so important for us…Christ did it TO Himself, but not FOR himself. Jesus gave us the lesson, but He did not only preach to us how to do it. Jesus actually proceeded to test it out…by fasting for forty days Himself, so that we could see He is not telling us something only in theory! In the Old Testament Book of Hebrews 2:18, we see a passage that directly relates to Jesus when he writes, “Because He Himself suffered when He was tempted, He is able to help those who are being tempted.” He also wrote in Hebrews 4: “For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one Who, like us, has been tempted in every way, just as we are…yet was without sin.” What does this mean in plain English? It means Jesus did not preach something for us to follow without having tested it Himself. And that is why fasting is a requisite during this Lenten Season. Jesus fasted to prepare Himself for His passion and spiritual journey to the Cross, and we are called upon, likewise, to follow that same path to salvation as well.

My dear parishioners, we should make no mistake about it. You and I face a thousand small and large temptations every day. And at the center of every temptation is the same crucial question: will we choose to follow Christ’s example, or our own desires? Will we face up to the challenge, or will we give in to our weakness?

Finally, in some of the commentaries on the Gospel of Saint Mark, we read that the Apostle Mark had written to a small band of Roman Christians who were under constant persecution from the Roman government and surrounding society. The Romans invented the barbaric practice of sending unarmed Christians into the arena with hungry lions as a form of entertainment. The Romans invented a requisite during this Lenten Season. Jesus fasted to prepare Himself for His passion and spiritual journey to the Cross, and we are called upon, likewise, to follow that same path to salvation as well.

We probably can picture these poor believers, gathered in a secret meeting place, seeing what lay ahead in their future, and hungrily reading over Saint Mark’s letter of course and strength to them…searching for some words of encouragement. And they found them in four verses in the first chapter of his Gospel. In Mark 1: 12-15, the words, “At once the Holy Spirit made Jesus go out into the desert, where He stayed forty days, being tempted by Satan. Wild animals were there also, but angels came and helped Him. After Saint John had been put in prison, Jesus went to Galilee and preached the Good News from God. ‘The right time has come’, He said, ‘and the Kingdom of God is near’. Turn away your sins and believe the Good News”! There they are….in these four verses. These early Christians read where their Savior, Himself, knew what it was to be alone, hungry, weak, needy, isolated, in danger, surrounded by wild beasts, and tempted to give in….just as they were. And yet, He endured. And because He endured, He sealed our reconciliation with God. Jesus’ example gives us the courage, the hope, the promise that we can endure temptation and testing also.

In our choices lies our destiny. Who we will be ten years from now will be decided by the choices we make today. But no choice is
FIRST SUNDAY OF GREAT LENT: CHOICES, Continued

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more crucial, more central, or more influential than our choice to follow Jesus Christ. It will affect our priorities, our values, our plans, and our attitudes more than any other choice we will ever make. So, will we stand firm in the face of testing? Will we, like Christ, gain the power and assurance that comes from godliness?

You and I certainly have made numerous bad choices in the past. But the beautiful aspect of the Season of Great Lent reminds us that the first message of Jesus’ ministry was to “Repent”, which literally means “to change your mind…to change your direction. That is the challenge Jesus lays before us as we prepare for our Great Lenten journey 2016. I pray that you will choose HIS way for your life.

+ A M E N

METROPOLIS OF CHICAGO
FAMILY SYNAXIS WOMEN’S RETREAT
By Jeanne Jurasek

On January 16 the Chicago Family Synaxis hosted the Annual Women’s Retreat at the Saint Iakovos Retreat Center in Wisconsin. My sister Evie Maggos and I attended. Although it was a cold January day, the bright sun filled the lodge with the warmth of God’s love. Thirty five women from many different parishes spent the day together to reflect upon our lives as Orthodox Christian women, wives, mothers and friends. Led by Presvytera Vassi Haros, a graduate of Holy Cross Orthodox School of Theology, who currently lives in Florence, South Carolina, we discussed what is meant by “God’s Plan vs. God’s Will’ and the fine balance in our relationship with God which teeters between God’s Will and our will, and the pivot point is love. With the perfect gift of free will we have to find that balance where God’s Will and our own align us into His plan. We asked ourselves: Do we love God enough such that we want what he wants for us? We explored the meaning of the heart’s desire, an abundance of life, and reveled in the understanding that sometimes you have to be ok with the mystery of what is the heart’s desire. In addition, even when we go outside of God’s will, He protects us, fixes it, adjusts our plan and redirects us.

We shared stories with each other, of the struggles we encounter in today’s society, and were reminded again of God’s love for us and encouraged to set aside moments for prayer. Presvytera Haros gave each of us a pocket size notebook and instructed us to list all the names of the living we want to pray for, a separate list of the deceased, and to keep a running list of ‘special request’ prayers—when someone asks you to pray for them. She discussed that it is okay to pray for something you really want, and eventually if it is God’s Will, the prayer will be answered. This exercise, where we sat for about 20 minutes to fill out our books made us really think about who and what we should pray for. Having the book is a good reminder to set aside the time to pray every day. There was also free time to walk the snow covered grounds, through the woods, around the frozen pond—it looks very different than it does in the summer. I drove away from the retreat center that afternoon feeling uplifted and renewed in my faith in God, and His plan for me, and still find myself reflecting on this experience in every day that follows.
Orthodox Fasting: A Physician’s Perspective
By Peter J. Panton, M.D.

(Note: I believe you will find the article below informative and will serve as an aid in coping with Orthodox Christian Fasting while under a doctor’s care and taking prescribed and necessary medications. Dr. Panton has concisely prepared some ‘do’s’ and ‘don’t’s’ that are both scripturally and medically based. I urge you to take time and read the article below).

+ Fr. Timothy

With Father Timothy's blessings, I devote this column to a topic of concern for many of us—healthy fasting for those in less than perfect health. As we approach Great Lent, our Orthodox Faith teaches us to prepare physically and spiritually for the Our Lord's Passion and Resurrection. For those blessed with good health, observance of the Orthodox fasting rules offers a way to demonstrate humility before God. On the other hand, for those afflicted with illnesses such as diabetes, hypertension or heart disease—illnesses requiring the use of potent medications—fasting may be problematic. It has become an all-too-frequent occurrence that a devout Assumption steward passes out during the Divine Liturgy with the underlying cause being a skipped meal. How can we balance the conflicting demands of our doctors and our faith?

For an ecclesiastical perspective on fasting, I refer you to a comprehensive review written by the noted Greek Orthodox theologian of Blessed Memory, Father George Mastrantonis. (Father Mastrantonis served as our proistamenos: 1944-1953.) Father George's article entitled "Fasting from Iniquities and Foods" (lent.goarch.org/articles/fast_from_iniquities.asp) describes fasting beginning with its Old Testament roots, reviews the Lord's personal experience with fasting as well as His parables on the subject, summarizes the writings of the Patristic Fathers, and concludes with the Holy Cannons. I encourage everyone to read Father Mastrantonis' article in its entirety. I will reference a few passages from Father George's article to address our current concern—Orthodox fasting guidelines as they pertain to the infirm.

As early as the fourth century, the Church recognized that health considerations made it impossible for everyone to follow the same strict fasting rules. St. Timothy (381 A.D.) offered a canonical answer for those unable to fulfill the fasting guidelines: "Fasting was devised in order to humble the body. If, therefore, the body is already in a state of humbleness and illness or weakness, the person ought to partake of as much as he or she may wish and be able to get along with food and drink." St. Timothy's formulation was subsequently adopted by the Quinisext Council in 692. Father Mastrantonis concludes: "St. Timothy's answer can be used by the pious Christian to regulate his fasting with sincerity and without concession. A person who is weak in body, in accordance with the definition of fasting by St. Timothy, it is proper that a minimum of fasting be observed when they are not strong enough to endure the strict fasting from foods observed mostly by monks and nuns."

Now for some practical medical tips incorporating the fasting guidelines of St. Timothy and Father Mastrantonis:

**Don't skip your medications.** The efficacy of most medications depends on never missing a dose.

**Don't skip meals if your medications are synchronized to eating.** This is an obvious concern for diabetic medications that lower the blood sugar, but it also impacts a whole host of other drugs.

**Drink adequate fluids.** Hypertension pills can lower the blood pressure and your doctor has adjusted your medication based upon your typical daily fluid and salt intake. The surest way to become dehydrated is to take your water pill and then not drink.

**If you are getting tired during the Liturgy, it's acceptable to sit down—even if everyone else is standing.** "Orthostatic hypotension" means the blood pressure falls when standing erect. Blood pressure medications can cause orthostatic hypotension, particularly if your fluid intake has decreased. Orthostatic hypotension can cause light headedness or dizziness, ultimately resulting in “syncope” (passing out or fainting).

**The Bride's Room is everyone's room** and is open throughout the Divine Liturgy. We have a Hinckley Springs water cooler and a couch to relax. With our video system broadcast direct into the Bride's Room, you can continue to monitor the service. You can return to your pew when you feel better.
The elevator in the north stairwell is not as crowded as it should be. If your gait is unsteady, riding the elevator is faster and safer than navigating the stairs.

If you use a hearing aid, Panagia will soon have a WiFi-quality hearing loop. This hearing loop, properly synchronized to your hearing aid, will allow you hear the Divine Liturgy with the clarity of youth. For those with hearing difficulties, but not yet hearing aid dependent, we will have headsets available which can also tap into the hearing loop. Please contact the Church Office for further information about our hearing loop installation.

Orthodox Christianity is experiential and your physical presence is needed for full participation in the liturgy. When circumstances preclude you from being with us, the next best thing is the Assumption Church online. Every Sunday, you can join us at: assumptionchicago.org

HELLENIC BAR ASSOCIATION RECOGNIZES

90 ACTS OF KINDNESS WITH PHILANTHROPIC AWARD

By Tom Massouras

On November 7, 2015, the 90 Acts of Kindness and the Children of the Assumption Church were honored at the Hellenic Bar Association’s 65th Annual Scholarship Ball at the Sheraton Hotel and Towers in downtown Chicago. Every year, the Hellenic Bar Association awards scholarships to deserving law students of Greek descent and also honors outstanding members of the Greek community.

At this beautiful event attended by over 350 dignitaries and guests, our Sunday School was chosen to receive the Philanthropic Act of the Year award based on their outstanding philanthropic acts towards their community. Our Sunday School director, Christina Arvanites was introduced by Father Athanasios Papagiannis, former assistant priest at Assumption. Christina received this award on behalf of the Church School, and was presented the award by current Hellenic Bar Association President and Assumption Church member Thomas Massouras. In addition to the presentation of the award and speeches by Fr. Athanasios and Christina, a video presentation created by Chris Panos highlighting the 90 Acts of Kindness was also shown to the attendees. Over 30 members of the Assumption parish were in attendance at the Ball in support of our Church school and the 90 Acts of Kindness.

The Mistress of Ceremonies was WGN radio personality Andrea Darlas. Also honored were Thomas Demetrio, principal of the law firm of Corboy and Demetrio, Lifetime Hellene Award; Mariyana Spyropoulos, Water Reclamation President, 2015 Hellene of the Year Award; the late Theodore Spyropoulos, Lifetime Philanthropy and Service Award; Paul Vallas, former CEO Chicago Public Schools, the 2015 Community Service Award; and Nicholas Syregelas, 2015 HBA Lawyer of the Year Award. Former Illinois Gov. Pat Quinn also attended.

Scholarship recipients at the event were Sophia Bairaktaris, Northwestern Law School; Katherine Georginis, Chicago-Kent College of Law; John Giokaris, John Marshall Law School; Angeliki Pouliezos, Georgetown Law Center, and John Secaras, also of the Georgetown Law Center. The event raised over $100,000 in donations for the Hellenic Bar Association Scholarship Foundation.
Youth Ministry...

Triodion: Our Lenten Training Ground

By Fr. Dimitrios Burikas

Just as the new year transitions into the spring season, so too the Orthodox Church enters into the “spring” of its yearly cycle. As we know, springtime is a period of renewal, a rebirth of living things after the long, hard winter. As Orthodox Christians, this season – Triodion, Lent, Holy Week and Holy and Great Pascha – represents an opportunity as Christians to renew our faith and to come alive in the spiritual life centered on our Lord and Savior Jesus Christ.

This year, February 21st marks the beginning of Triodion, the three weeks of preparation before the start of Great Lent. Most of us think of Triodion for the fasting regimen that increases as the weeks go by (the first week of Triodion is fast free, the second week calls for fasting on Wednesday and Friday, and the third week for no meat the entire week). But just as important as the fasting “training” we receive during the Triodion are the spiritual themes that the Church highlights for us heading into Lent. Each Sunday of the Triodion points to a different subject that is important for us to experience a fruitful Lent. In a way, these Sundays serve as landmarks or road signs for us as we begin our journey to Pascha.

The first Sunday of the Triodion is the Sunday of the Publican and the Pharisee. In this parable, Christ compares two men praying in the Temple: one a haughty Pharisee who follows all the rules of the Mosaic Law, the other a lowly tax-collector or publican who is sinful. While the Pharisee boasts before God for all his seemingly good deeds, the publican kneels in the back of the Temple and offers the simple prayer, “God, be merciful to me a sinner.” Christ tells His audience that it was the publican who went home justified by God. The Church, then, has singled out humility as the first virtue for us to strive for during this time, for it is through humility that we defeat the devil, who thrives on our pride as mold thrives on moisture.

The second Sunday of Triodion is the Sunday of the Prodigal Son. This parable is a microcosm of the spiritual life. The younger son takes his inheritance and leaves his father’s house to live a life of depravity. His condition sinks so low that he is forced to take a job feeding pigs and is even jealous of the food he is feeding them. But at once he comes to his right mind and decides to return to his father’s house, even if it be as a servant. As he approached the house, the father saw him from afar and ran to meet him on the road. With joy the father received his son, clothing him in fine clothes and shoes, putting a ring on his finger and killing the fatted calf to celebrate. Here, the themes of repentance and God’s mercy are most prevalent. We are called to see ourselves as the Prodigal Son, to see how our sinfulness drags us away from God and to the edge of destruction. Even so, if we repent – turn away from our sins and back towards God – God will receive us into His merciful arms.

The third Sunday is Judgement Sunday, centered on the parable of the sheep and goats. God separates the nations, placing the good at His right hand and the wicked on His left. What is the standard for His judgment? “I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.” In other words, each of must answer the call to “love our neighbors,” to live with compassion and almsgiving towards those who are less fortunate. It is also a sobering reminder that though God is merciful, He will return as a righteous judge who will reward the lives we live accordingly.

The final Sunday of Triodion is Forgiveness Sunday. In the Gospel reading for the day, Christ warns us that if we wish to be forgiven, we must also forgive others. In many Orthodox churches, the service of the Forgiveness Vespers is held that night, where the faithful ask each other for forgiveness as Great Lent begins. We, therefore, should strive to enter the fast with this spirit of forgiveness, so that we may also receive God’s mercy and forgiveness for our sins.

Through these Sunday Gospels, our goals for Great Lent are laid out before us: humility, repentance, compassion, almsgiving, and forgiveness. If we arm ourselves with these virtues and incorporate them into our lives, we will experience with joy and the love of God the renewal and rebirth of the spiritual springtime: Pascha, Christ’s glorious Resurrection.
February was designated as Women’s Heart Health Month. **Go Red for Women** is the American Heart Association’s national call to increase awareness of heart disease, the number one killer of American women. This is a national call for women, by women, to take charge of their well-being and live stronger, healthier lives. Across America, the red dress and the color red are becoming instantly recognized as symbols of women’s empowerment to improve their heart health. In support of this program, National Philoptochos designated Sunday, February 7th as **Go Red Sunday** and our parishioners wore red to Church services as a symbol of support for this program. We pray this is a HEART HEALTHY year for us all!

The Apokreatiko Glendi takes us back to the 1980’s with neon colors and big hair. This is a night of festivities for young and old heading into the Lenten season.

During Great Lent the Metropolis Philoptochos hosts a Lenten retreat Saturday, March 26 at Holy Cross Church in Justice. The topic is: Humility—Key to the Kingdom. This provides an opportunity to learn more about our faith and prepare ourselves for Pascha.

With help from the Woods master chefs, will prepare and sell loukoumades during coffee hour on two Sundays, March 13th and April 3rd.

Finally, the Philoptochos will bake sweets for the bake sale Sunday, April 24th, which is Palm Sunday. Be sure to order your favorite Greek pastries and tsoureki in time for Pascha. We continue to invite women in our parish to join this philanthropic group as members. Also, we welcome the men in our community to show their support as associate members.

On a sad note we wish to express our condolences to the family of Soula Boudros, a board member and dear friend. May her memory be eternal.

Have a blessed Great Lent—Kali Sarakosti.
Sunday School News

90 Acts of Kindness Thank-Yous Roll In

By Christina Arvanites

Even though we completed the 90 Acts of Kindness, the effects are not forgotten. The church office has received thank-you-notes from some of the organizations/groups supported during the 90 Acts of Kindness. Two of the thank-yous appear below. It’s heart-warming to know what a lasting impact our kids have made!

Dear Assumption Church-

Thank you very much for the amazing donations of food for some of our Plato families. It was very appreciated by the families in need.

Sincerely,
Plato Learning Academy

Dear Members-

On behalf of the Jesse Brown VA Medical Center, I would like to take this opportunity to thank you and the members of the Assumption Greek Orthodox Church for the food donation you sent for the benefit of our Veterans.

It is through the generosity and thoughtfulness of organizations such as the Assumption Greek Orthodox Church we are able to enhance our VA Voluntary Service Program. Our Veterans will enjoy the donation during their stay at the Jesse Brown VA Medical Center.

Lastly, I would like to take this opportunity to wish you and your organization a very Happy Holiday Season!

Sincerely yours,

Patrick Gleason
Chief, Voluntary Services

Donation: 3 boxes of clothing/shoes, 2 shopping bags of food & sealed boxes of canned vegetables
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<td>Mr Peter Regas</td>
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<td>Ms Michelle Mautone</td>
<td>Mr &amp; Mrs Raymond R Riha, Jr</td>
<td>Mr &amp; Mrs Fotis Theodore</td>
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<td>Mrs Helen Mihail</td>
<td>Mr &amp; Mrs Raymond Riha, Sr</td>
<td>Drs. Nick &amp; Elaine Thomopoulos</td>
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<td>Mr &amp; Mrs Timothy Nash</td>
<td>Mr &amp; Mrs Sosti Ropaitis</td>
<td>Mr and Mrs Michael Tierney</td>
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<td>Ms Phyllis Nicholas</td>
<td>Dr &amp; Mrs William Rouman</td>
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<td>Mr &amp; Mrs Ken Rubenstein</td>
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<td>Mr &amp; Mrs Dean G Sarantos</td>
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<td>Ms Laurel Savide &amp; Mr Ken Heumann</td>
<td>Ms Anna Tsirolis</td>
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<td>Ms Antoinette Panos</td>
<td>Ms Maria Schmidt</td>
<td>Mr &amp; Mrs Peter Vlessares</td>
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<td>Mrs Denise Scourletos</td>
<td>Mr &amp; Mrs Peter Vlagos</td>
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<td>Ms Christine Sedares</td>
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<td>Mr George Sefer</td>
<td>Mr &amp; Mrs Peter Voulgarakis</td>
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<td>Mr &amp; Mrs Kosta Skoulika</td>
<td>Ms Alexandra Weik &amp; Mr Tim Mullin</td>
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<td>Mrs Pope Skoulika</td>
<td>Mr &amp; Mrs Jack M Woods</td>
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<td>Mr &amp; Mrs George Souleles</td>
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<td>Ms Georgia A Psychogios</td>
<td>Mrs Mary T Szczesiak</td>
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<td>Ms Keke Raftelias</td>
<td>Mr &amp; Mrs John Szubert</td>
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**40 DAY BABY BLESSING:**
- The son of Theodore and Stephanie Hadzis was Churched

**FALLEN ASLEEP IN THE LORD**

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<tr>
<th>+ Georgia Pappadimitriou</th>
<th>+ Olga Bancroft</th>
<th>+ Soula (Athanasia) Boudros</th>
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<tr>
<td>+ Dr. John H. Panton</td>
<td>+ Arita Valessares</td>
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**MEMORIALS**

**9 Days:**
- Arita Valessares

**40 Days:**
- Fay (Fotini) Kollias
- Georgia Pappadimitriou
- Dr. John H. Panon
- Olga Bancroft

**6 Months:**
- Mary Panton

**1 Year:**
- Helen (Eleni) Maniates
- Alkistis Wonais
- Bessie (Vasiliki) Mavreas
- George Cherimpes
- Beverly Cherimpes
- Nick (Nicolaos) Scourletos
- Thomas Ekman
- Lillian (Evangelia) Pierce

**2 Years:**
- Peter Wonais

**5 Years:**
- James (Demetrios) Dionesotes

**15 Years:**
- Leo (Lekourgos) Agoranos
- Eva (Evanthea) Vermis

**20 Years:**
- Athanasia Haralampopoulos

**24 Years:**
- Louis (Elias) Sedaris

**31 Years:**
- Donald J. (Demetrios) Pierce

**40 Years:**
- Christine Orfanos
- Argyrios Haralampopoulos

**43 Years:**
- Aristoleli Orfanos

**50 Years:**
- John Wonais
First, 2016
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Dates to Remember:

March 6th
Annual Apokreatiko Glendi

March 14th
Youth Night
Oakbrook Park District, 7:00 p.m.

March 17th
Great Lent Begins/Great Compline
Clean Monday Lenten Meal, 7:00 p.m

April 9th
Annual Youth Lenten Retreat, 9:00 a.m.

April 24th
PALM SUNDAY

MAY 1st
HOLY PASCHA (Easter)

MAY 5th
Assumption Grand Raffle Banquet
Fountain Blue Banquets, Des Plaines, 7:00 p.m.

MAY 15th
Sunday Church School Awards Day

MAY 27th - MAY 29th
Annual Metropolis Jr. Olympics

June 5th
Annual Outdoor Liturgy & Picnic in the Park