I thought that with the start of the Church’s Ecclesiastical New Year, it would be a good time to reacquaint ourselves with the liturgical calendar of our Holy Orthodox Church. The liturgical year in the Orthodox Church begins on September 1st, and continues through August 31st. For the most part, our Church takes us through a chronological order of events, beginning with the Birth of the Panagia (September 8th), and ultimately ending with her falling asleep in August (August 15th). If we look at the Feasts of the Church, we should keep in mind that all Feasts of the Church revolve around the main “Feast of Feats” (Pascha). We can equate it with our solar system, where the sun is the main source, and the planets revolve around it and draw their sustenance from it. Similarly, Pascha (Easter) is the pre-eminent Feast Day, and 12 additional Feast Days follow.

Q - Why the need for Feast Days?

- Helps us to remember great events of our Church in a historical context.
- Makes them understandable and alive to us to participate.
- It reminds us of what God said and did for us in and through Jesus Christ.
- Aides us in “Theosis” (Salvation) (Christ-like process).

Our Church Services, like our Divine Liturgy and Services during Holy Week, are not an act out of remembrance. While we acknowledge that they happened once, the Orthodox interpretation of the ‘Mysteries’, (the Sacraments), are that they come alive again. For us worshippers, the events that happened in the past come alive for us who are witnessing it in this present day. That is what keeps our liturgical life so special. It is not like Protestantism, who look upon their Services, and their Communion for that matter, as noting more than a ‘symbol’ of an event that happened back in history.

Holy Scripture Woven Into The Church Calendar:
Holidays are specifically placed on the Calendar to not only coincide with the chronological events in history, but also to complement the seasons and cycle of the year as well. For example, let us look at Saint John the Baptist concerning his relationship to Jesus. Saint John said these words, “He must increase, but I must decrease” (John 3:30). The birthday of Jesus, as we know is fixed at December 25th. This is at the beginning of the winter solstice, when the days following begin to get longer, the meaning being that Jesus is the “Light”, Who has entered the world, and He must increase. On the other hand, John the Baptist’s birthday is when? (June 24th), and it is fixed on this date 6 month’s earlier which represents the start of the summer solstice, when the days gradually start to get shorter. The meaning of this is that Saint John was not the light. He was only the Forerunner, and therefore he needed to decrease so that the Messiah (Jesus) could increase since He is the ‘Light’!

Again, the entire liturgical year of the Orthodox Church revolves around the Feast of Pascha. And there are twelve Feast Days which are divided into two groups: Feasts of the Mother of God (5), and Feasts of our Lord (7):

**Feasts of the Mother of God (5)**
- Birth of the Theotokos: September 8th
- Entrance of the Theotokos: November 21st
- Meeting of our Lord: February 2nd
- Annunciation of the Theotokos: March 25th
- The Dormition of the Theotokos: August 15th
THE ORTHODOX ECCLESIASTICAL SCHOOL YEAR, Continued

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Feasts of our Lord (7)
Exaltation of the Holy Cross September 14th
Christmas December 25th
Epiphany (Theophany) January 6th
Palm Sunday (one week before Pascha)
Ascension of our Lord 40 days after Pascha
Pentecost 50 days after Pascha
Transfiguration of our Lord August 6th

And as you notice from the lists above, Pascha is not one of the Twelve Great Feast Days because it is considered to be the source of them all. Three of the dates are “moveable” because they are dependent upon the Feast of Pascha. The purpose of all of these Feast Days is to move us to greater devotion and commitment to our Lord, to make these sacred events present again, so that we might provide our personal response to them.

Periods of Fasting:
Also woven into our Church Calendar year are periods of fasting. Just as Jesus fasted, so did the early Christians. Regarded as a means of disciplining the body and overcoming the passions, fasting is built into the Church calendar year. The periods of fasting are:

♦ Each Wednesday and Friday, in memory of the betrayal (Wednesday) and Crucifixion (Friday) of our Lord, except between Christmas and Epiphany, during Pascha Bright Week, and week following Pentecost.
♦ The Christmas Fast…40 days, from Nov. 15th through Dec. 24th.
♦ The Great Fast of Great Lent…begins seven weeks before Pascha.
♦ The Fast preceding the Feast of the Holy Apostles.
♦ Two Fasts which closely follow each other…August 1st through 6th (before the Feast of the Transfiguration of Christ); the second from August 6th through 15th (before the Feast of the Falling Asleep of the Theotokos).
♦ There are additional individual Fast Days mandated by the Church…Exaltation of the Holy Cross (Sept. 14th), the Beheading of St. John the Baptist (Aug. 29th), and the Eve of Epiphany (Jan. 5th).

The Days of Each Week:
The first day of the week is Sunday, which is called a “little Pascha”, commemorating the resurrection of Jesus. As Pascha is the center of the year, so Sunday is the center of the week. We view Sunday as the start of the week because we celebrate the victory of Jesus conquering death.
♦ Monday is dedicated to the archangels, angels, and the hosts of invisible powers.
♦ Tuesday is dedicated to the memory of St. John the Baptist, the last of the Old Testament prophets, the first and greatest saint (after the Theotokos), and the greatest man who was ever born of woman.
♦ Wednesday is dedicated to the Theotokos and to the passion of Jesus Christ. It is considered to be the day on which Judas betrayed Jesus, and therefore is considered a day of fasting.
♦ Thursday is dedicated to the apostles and all the Church Fathers.
♦ Friday is remembered as the day on which Jesus was crucified. It is a day of fasting.
♦ Saturday is dedicated to the holy martyrs and to the faithful who have departed from this world. It is the day when Christ resurrected Lazarus. It is also the day on which Christ the Lord lay dead in the tomb. It is actually the ‘approved’ day for memorials to be done in the Church. Contrary to belief and practice, Sunday is not the day originally sanctioned by the Church for memorials. This practice was unfortunately changed to accommodate the laity.

The Daily Cycle:
The New Testament follows a system of telling time according to which the first hour of the day is one hour after sunrise, or 7am. Hour two is 8am, hour three is 9am, etc.. By using this schedule, early Christians would pause for prayer and meditation every third hour during the day and night. Below we find two examples from Holy Scripture:
♦ Acts 3:1 - “Peter and John went up into the Temple together at the hour of prayer, being the ninth hour”.
♦ Acts 10:9 - “Peter was found to be on Simon’s rooftop praying...it was the sixth hour”.

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In monasteries, we have seen where through the centuries, monks have devised prayer services for common worship around the “system of hours”. Their lives would be a balanced system of prayer and work:

- **1st Hour (7am)** - New Day Reminder of Jesus Who is the *Light of the World*. Theme - Time to praise God and thank Him for a new day.
- **3rd Hour (9am)** - Exact time the Holy Spirit descended upon the Apostles on the Day of Pentecost. Theme - Praise to God for the Holy Spirit.
- **6th Hour (Noon)** - Coincides with the hour Jesus was crucified.
- **9th Hour (3pm)** - Time when Jesus died on the Cross.
  
  “Eli, Eli, lama sabachthani”
  
  “My God, My God, why hast Thou forsaken me?”
- **12th Hour (6pm)** - Evening prayers on the Orthodox Church Calendar start with the setting of the sun from the previous day. The coming of darkness gives us a reminder of our sinful state and longing for the new day.
- **Midnight** - The hour of midnight was designated as a time for prayer for 3 reasons: First, the Jews were led out of Egypt at midnight. The Messiah at the time of Jesus was expected to come at midnight. And, Christian thought was that the Second Coming would occur at midnight.

**Great Lent, Holy Week, and Pascha:**
The most inspiring and meaningful periods of the liturgical year in the Orthodox Church are Great Lent, Holy Week, and Pascha. The main purpose of Great Lent in the Early Church was to prepare the catechumens (newly converted pagans), for baptism which was traditionally administered at the Pascha Liturgy. In modern days, it is basically the same, except that the emphasis is turned now to those of us who are already Christians. Great Lent offers us the opportunity to redirect and refocus our efforts in bringing us closer to God and His Church. Through Holy Week, we have the privilege to experience the entire passion of Christ, where we are mystically present as Jesus endures His passion, crucifixion, and glorious resurrection. And this is all culminated with the Feast of Pascha where we share in the joy of Christ’s victory over death.

**Synaxis:**
Finally, on our Church Liturgical Calendar, we also see days following Feast Days which are reserved for those saints who played a vital role in the event of the saint being commemorated. For example:

- **September 8th**: Nativity of the Theotokos
- **September 9th**: Sts. Joachim and Anna (parents of Theotokos)
- **February 2nd**: Presentation of our Lord
- **February 3rd**: Sts. Symeon and Anna, who acknowledged Christ as the expected Savior.
- **March 25th**: Annunciation of the Theotokos
- **March 26th**: St. Gabriel the Archangel, who brought the Good News to the Theotokos.
- **January 6th**: Feast of Epiphany
- **January 7th**: St. John the Baptist, who baptized Jesus.

As Orthodox Christians, we need to know that our history and tradition is rich with meaning. The praxis of our liturgical life is closely linked to the chronological life of Jesus Christ, the Apostles, early Saints, and Early Christian Church. The Orthodox Church is alive, and each time we celebrate the Mysteries of our Holy Orthodox Church, we must realize that it is not done simply out of an event that happened a few thousand years ago. It is alive and real and Jesus Christ and communion of Saints are all around us each and every time we come together in worship. Do not take your faith lightly. Worship should be a priority for us all.

+ AMEN
The kids are back in school, the days are getting shorter, and we begin to plan year-end activities. I highlight three red-letter days as we chart our community's future.

**October 30—Fall General Assembly**
We gather twice a year as a General Assembly of Parishioners. At the fall meeting, we approve the Church Budget for the next year. This year we have a very important item to consider.

The Assumption Greek Fest was challenged by the weather this year. July can endure blistering hot afternoons--our two days had temperatures in the mid-90s. Panagia’s festival patrons took the afternoons off, waiting for the evening to cool. The thermometer began to dip, but we were then hit by torrential rains—both nights. The evening bump in attendance never materialized and revenue was down substantially.

With a significant festival income shortfall in 2016, we will dip into our reserves to pay for operating expenses. Another point to candidly confront, the majority of our booths were manned—in steaming summer heat—by senior citizens. On the other hand, the Assumption Greek Fest has always been more than just a revenue source. We gather to meet old friends, to savor our delicious souvlaki and loukoumades, and to open our magnificent home to the community--both Greek and non-Greek--and share with them our Orthodox faith.

Cancelling the Festival without an alternative revenue source would be fiscally irresponsible. Cancelling the Festival without a non-liturgical social event would diminish us as a parish. The Parish Council has begun consideration of what a festival-free Panagia would look like—financially and socially. Ultimately, the future of the Assumption Greek Fest is a decision for all parish stakeholders. We need your input. Please plan on attending.

**November 20—Stewardship Sunday**
A frequently heard lament is Panagia’s urban location. We would supposedly enjoy huge festival profits if we had a suburban address—and all our problems would be solved. Our Church teaches us the opposite. When we rely upon festival income to run our parishes, we are shifting our stewardship obligations to others. Stewardship is giving to God our time, talent, and treasure. Do we inappropriately reduce the stewardship message to: "How much do I HAVE to give?" Or, do we understand Orthodox stewardship and pose the question correctly: "What does my Church NEED and how can I help?"

On November 20, every Assumption steward is given the opportunity to declare what Panagia means to them. By completing a stewardship pledge card, you return to God those gifts which he has bestowed upon you. We want our stewardship pledge basket to be overflowing. You will receive your 2017 Stewardship packet in the near future. Please complete the card and bring it with you on November 20. Our gifts of time, talent and treasure define us as Orthodox Christians.

**December 4—Parish Council Election**
Every two years, we elect the lay leaders who serve our community. I again ask for volunteers for the Parish Council. We need new blood. We need fresh ideas. Many of us serving on the Parish Council would willingly step aside if others were to step forward. If you are considering Parish Council participation for 2017-2018, feel free to query any of us currently serving. It is hard work, but important work. Parish Council service is incredibly gratifying.

We value everyone's vote. Please make sure that you have completed your 2016 stewardship commitment prior to December 4—it is a bylaws requirement. If there are any questions about your voting eligibility, please contact the Church Office.

Hardly a Sunday goes by without people greeting me at the coffee social hour and offering their opinions. I welcome those words of encouragement. That said, these three Sundays are your chance to make a difference in Panagia's future. Please don't pass on that opportunity.
Philoptochos News...

The Latest News
By Dr. Evie Maggos

The fascinating story of the building of St. Nikolaos of Myra Greek Orthodox Church in Havana, Cuba was shared with our members and guests by Chris Zouras at our meeting September 15th. Chris is an architect and builder who was invited to participate with the team that built the church from 2002-2004. It was the first church built during Fidel Castro’s regime in Cuba. The church was named for the patron saint of sea farers. Many Greek merchant ships docked in the Havana port delivering supplies to Cuba. Chris assisted in the architectural design modifications, construction documents and construction supervision. Chris and Mary Zouras attended the celebration of the opening of the church in 2004 and attended many festivities. Since that time there have been more than 2,500 converts to the Orthodox faith. Metropolis Philoptochos President Pam Argyris joined us at this meeting and brought Metropolis greetings and wishes for a great year.

We also supported the National Philoptochos Disaster Relief by purchasing Home Depot gift cards for the people of Louisiana who were victims of the devastating floods. These will be given to families of the Holy Trinity Church in Louisiana.

Philoptochos Upcoming Events

Thursday, November 3: Parade of Prizes.
Join us for an evening of fellowship, shopping and refreshments at the Diplomat West, 7:00 p.m. Proceeds from this fundraiser will benefit Bright Pink—which offers help to women with breast and ovarian cancer—and IOCC. This is a fun evening where you may take home a great surPRIZE and support two important causes.

Sunday, November 6: Feast Day of Sts. Kosmas and Damianos
There will be a memorial service at the conclusion of the Divine Liturgy remembering the Philoptochos members who have fallen asleep as well as Artoclasia to pray for the health and well being of our current members. Please come and pray for your loved ones.

St. Catherine’s Feast Day, November 24/25:
A reception after the vesper service in our chapel will be hosted in addition to a luncheon after Divine Liturgy on the Feast Day. We would love to have all “Catherines” who celebrate this feast day attend and help serve refreshments.
Youth Ministry...

College Students and the Church:  
Nurturing Healthy Christians Before and During the College Years

By Fr. Dimitri Burikas

Going off to college is a special time in the life of a young adult. College symbolizes freedom, growth, and discovery. It is a rite of passage, a sign that a person is now an adult and can make (the right) decisions for themselves. Unfortunately, what often happens to our youth when they go off to college is that they lose the desire to be a part of the Church and church life.

In a recent article in the Orthodox Observer, Christina Andresen – who is the manager of chapter relations for Orthodox Christian Fellowship (OCF), a ministry focuses on serving Orthodox students on college campuses – discussed this problem the Orthodox Church is facing and what Orthodox families and parishes can do to reverse the trend. Andresen points to a 2011 report by the Barna group which concluded that “six or seven out of ten young people will leave the church in college and never return.”

To be completely honest, I wasn’t too surprised when I read those numbers. It’s long been understood that college kids go through an “anti-church” phase in college. The usual factors to blame are the temptations of college life and the largely secular environment of college campuses that negatively impact the view of the Church in the minds of students. Makes sense enough. In the end, some of them return when they get older, some of them don’t. It’s just a fact of life.

But what made me read on in the article was Andresen’s next point, the “why is this happening?” element of the story. According to Andresen, the study reveals that “it is not the experiences of anti-Christian academic courses, Saturday night parties, or even the casual hook-up culture alone that draws students away from the Church. Rather, the bigger issue is their lack of preparedness to face such obstacles and turn to Christ and His Church when college life gets difficult.”

If this is true, then the college culture and secularism are not (entirely) to blame. Most of the damage is done before the student even steps foot in a dorm. The study goes more deeply into the roots of the “college faith crisis”, citing that few Christian students were ever taught “to think about matters of faith, calling and culture”; that less than 20% consider the Bible in shaping their studies and/or professional life; that most do not have faithful Christian adults and mentors to guide them through the challenges of college; and that many of our youth feel emotionally disconnected from church before they are 16 years old. In other words, “the university setting does not usually cause the disconnect; it exposes the shallow-faith problem of many young disciples.”

Can we expect our youth to stay connected to Christ and His Church when we are not giving them the tools to do so? As much as we can expect a 70-degree day on Christmas this winter.

We – as families, as fellow Christians, as leaders in our own communities – must look at ourselves and how we approach our youth (especially GOYA) if we are to have any hope in reversing the trend. This entails a paradigm shift in how we approach youth work and teaching youth the Faith from the time they are born. Andresen writes that, “Instead of putting our primary emphasis on teaching our high-schoolers how to stay out of trouble or how to intellectually assent to a set of Orthodox tenets, our emphasis has to be on forming whole persons who have internalized God’s love and His commandments and who know where to turn when they face the world’s challenges.”

Andresen highlights three main challenge areas for us to work on in regards to our college students. I’d like to share with you some of her thoughts.

They need to know they are loved: Our youth need to experience the love of God in their families, with their friends, and in their church. This love is unconditional just as Christ’s love for us is unconditional. “This means giving them space for mistakes, showing them the path of repentance, and offering them true forgiveness when they fall. More than perfect children, we should pray for and raise repentant children who know not only God’s expectations for life but His mercy and love.” Also important is that our youth should “have connections with individuals in the parish wrought in this kind of love.” I cannot understate the important of adult Christian (truly Christian) role models in the life of a young person: grandparents, parents, godparents, youth ministers, priests. We are all responsible for staying connected with our youth and making sure they know that we are here for them throughout their life.
College Students and the Church, Continued

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They need to know how to think and do for themselves: In school, students are taught to critically analyze and make their own conclusions in all areas of research, but “too often, we aren’t doing the same in Sunday school and GOYA.” Andresen directs that we must “create a space to hear their questions, their doubts, and their personal opinions even if they are not fully in line with the Church’s teaching. While remaining unwavering in our own devotion to the teachings of Christ and His Church, we need to be prepared to let our young people disagree with us, challenge us, and come to terms with the Church’s teaching in their own way…We want our kids to ask the tough questions (and find the answers to them) in the context of our unconditional love and peers and mentors that pray for them and desire that they come to know the Way, the Truth, and the Life. That way, they are prepared to face the challenges and questions which they will inevitably face on campus when the context is less than supportive and the questions are not posed to sharpen their faith but to tear it down.”

They need to know Christ: “It is our responsibility as parents and teachers to make sure that our kids don’t just know about Jesus, as if he were a character in a novel or a subject to be studied in a textbook, but know Him personally in prayer and worship. Bring them to liturgy. Say morning and evening prayers as a family. Pray at the table. Read Scripture. Introduce your children to the saints who love Christ with all their being. Turn to God in prayer in times of distress and in times of thanksgiving. When they are raised in an environment where Christ is always at the center, our children will come to know Him and rely upon Him truly, and they will not be swayed by the world when its temptations combat them.”

I hope and pray that we each consider these challenges facing us and how we can better equip our young people to face the world, especially when they begin their college studies. Through God’s grace and mercy and our own repentance, may we transform our homes and churches into a better environment for teens and young adults to thrive as Orthodox Christians during these challenging years of their lives.

Sunday School News...

Sunday School Kick-off and More!

By Christina Arvanites

On Sunday, September 11th, our 2016-2017 Sunday Church School year kicked off with a SPLASH! Students were able to take turns trying to dunk their teachers in the dunk tank. Most of them were very successful. There was also a pie-eating contest and lots of messy, fun-filled silly-string chases. All of the fun took place in the comfort of our own “backyard” at our home of Assumption.

The children of our church school have also embarked on a Happiness Challenge. The children are doing what they do best, bringing happiness to the many organizations and people we had helped during our 90 Acts of Kindness programs. On Saturday, September 24th, more than 30 volunteers packed food at Feed My Starving Children in Aurora. This organization is always an Assumption SCS kids favorite.

October brings us the opportunity to work with a new group, the Road Home program at Rush Hospital. Rush is one of three places in the country that offers this program, which serves veterans from all walks of life that suffer from PTSD. Our children will make cards and pack welcome kits for the veterans that arrive from all over the country to stay at Rush for the 3-week program in mid-October. On October 23rd, our students will be volunteering with Night Ministry by making soup and 200 meals to serve Chicago-area homeless in Humboldt Park.

Lots of good to do and the Assumption Church School children are just the group to do it; leading by example for others to emulate. Whether we call it Acts of Kindness, Happiness Challenge, etc., the outcome is the same… Our faith in Action!!

Please turn to page 8 for some photo highlight from the first day of Sunday School!
Sunday School News...
Did you miss the last Adult Education Program session? Have no fear! The hard working video team at Assumption will be recording all of the AEP sessions and posting them on the parish website. You can watch all of the videos at http://www.assumptionchicago.org/video/educational-videos/.

**Adult Education Videos Now Online**
Parish Happenings...

Father Timothy recently received a thank-you letter from the Greek Orthodox Archdiocese of America thanking Assumption Church for its generous donation toward the rebuilding of Saint Nicholas Church in New York, which was destroyed during the 9/11 attacks.

The letter is reprinted below in its entirety.

Reverend and Dear Father Timothy, Members of the Parish Council, and Faithful of the Assumption Church—

With the shared sentiments of my beloved Brother in Christ, Metropolitan Iakovos of Chicago, and all the members of the Holy Eparchial Synod, I write to you today to thank you for the magnitude of Christian responsibility that you have shown by embracing so willingly and sacrificially the sacred task of the rebuilding of Saint Nicholas Church, the only church destroyed in the horrific acts of September 11, 2001.

It is a particularly meaningful act as you are not simply helping to resurrect a church structure but more importantly that you are participating in the rebuilding of the Saint Nicholas Greek Orthodox National Shrine, a national and global symbol that speaks to faithful of the life giving power of Christ and to the people of this country of Orthodoxy as a major Faith on the American landscape.

Kindly know how deeply appreciative I am of this act of stewardship on your community’s behalf. I look forward to the day when we will worship in this sacred edifice resurrected by the love, determination, and unity of faithful as yourselves who believe that all things are possible with God (Mark 10:27).

With my prayers for your parish ministry and my best wishes that each of you be enriched throughout your life by the unsurpassable spiritual blessings of the Lord, I remain

With Paternal Love in Christ,  
+ Demetrios, Archbishop of America
Stewardship... November 2015—Sept. 19, 2016

MR STEVE AGOS
MR JOHN ALEXANDER
MS PAULINE ALEXANDER
MR ORESTIS O ALEXOPOULOS
MR SARANTIS ALEXOPOULOS
MRS GEORGIA ANALITIS
MR & MRS JOHN ANASTOPOULOS
MS CONSTANCE ANDREWS
MS DEMETRA ANDREWS
MR & MRS CHRIS ANGELOS
MRS GEORGIA APOSTOL
MR & MRS LOUIS G APOSTOL
MR & MRS STEVE APOSTOLOU
MRS FRIEDA ARAVOSIS
MS CAROL ARGYRAKIS
MS ASHLEY ARNOLD
MRS DIANE ARNOLD
MR & MRS DREW ARNOLD
MR & MRS GEORGE ARVANITES
MR BAKAKOS & MS PETROCELLI
FATHER TIMOTHY G. BAKAKOS
DR & MRS NICHOLAS CHIPAIN
MS ASHLEY ARNOLD
MRS DIANE ARNOLD
MR & MRS DREW ARNOLD
MR & MRS GEORGE ARVANITES
MR BAKAKOS & MS PETROCELLI
FATHER TIMOTHY G. BAKAKOS
DR & MRS NICHOLAS CHIPAIN
MR & MRS GARY CALLAHAN
MRS VALERIE CAPPER
MR & MRS CHRISTOPHER CAPRIO
MR MIKE CARLSON & MS ATHANASIA VOULGARIS
MRS CATHERINE CATCHFORES
MR & MRS MITCHELL CELIK
DR & MRS NICHOLAS CHIPAIN
MR & MRS JASON CHRISTOPOULOS
MR & MRS MICHAEL CHRISTOPOULOS
MR & MRS CHRIS J CHULOS
MR & MRS PATRICK CIBULA
MR & MRS ANDREW COLLIS
MRS HELEN COLLIS
MR THOMAS COLLIS
MR & MRS FRANK COLUMBUS
MR & MRS JAMES COLUMBUS
MR & MRS JAMES CONNER
MRS MATINA CONNOLLY
MRS JULIA CUTSUVITIS
MR PAUL CUTSUVITIS
MR JOHN DADIES
DR & MRS WILLIAM P DAGIANTIS
MS ANASTASIA DAMOLARIS
MS MARTHA DAMOLARIS
MR & MRS JAMES DARRAS
MR THOMAS P. DARRUS
MS ANASTASIA DELIGIANIS
MR BILL J DELIGIANNIS
DR & MRS CONSTANTINE DELIS
MR & MRS BILL DEMAKIS
MR & MRS JOHN DEMITROPOULOS
MR & MRS DIMITRIOS G DEMOS
MRS KRESTINA DEMOS
MR & MRS THOMAS DEMOS
MRS ANN DERVIS
MR GEORGE DERVIS
MR & MRS DAVID DIEHL
MR & MRS EMMANUEL DIMITRAKOPOULOS
MS KATHERINE DOUKAS
MRS SOTIRIA DRAVELLAS
MS BASILLE EFANTIS
MRS TULA ELLIS
MR PASQUALE ESPOSITO, JR & MS MARIE PISHOS
MR & MRS JAMES FACKLIS
MS CATHERINE FERGUSON
MR PANTAZIS FILIS
MRS PATRICIA FLANARY
MRS MARY FOTOPOULOS
MR & MRS RICHARD FRITZ
MR & MRS CHRISTOPHER GANAS
MRS BESSIE GANGAS
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Parish Registry… June 25, 2016—Sept. 19, 2016

40 DAY BABY BLESSING:
- The son of Mitchell and Katherine Celik was Churched

BAPTISMS:
- The daughter of Haroula and Joshua May was Baptized, taking the name, Christina
  **Godparents:** Maria and George Nomikos
- The son of Theodore and Stephanie Hadjis was Baptized, taking the name, Magnos
  **Godparents:** Peter Hadjis and Melissa Poulos
- Mike Carlson was Baptized, taking the name, Michael
  **Godparents:** Evel Kapsouris and Christina Arvanites

WEDDINGS:
- Haroula Giannikopoulos and Joshua May were joined in Holy Matrimony
  **Sponsor:** Angie Giannikopoulos
- Marina Jankulla and Lester Tasho were joined in Holy Matrimony
  **Sponsor:** Constantinos Tasho
- Steve Apostolou and Lauren Turner were joined in Holy Matrimony
  **Sponsor:** Bill and Joanna Apostolou

FALLEN ASLEEP IN THE LORD
+ Martha Skoulikas + Gus Pontikes

ARTOCLASIA
The Artoclasia was offered by the Floros and Stavropoulos families for the Health and Well fare of the families.

MEMORIALS

9 Days:
Martha Skoulikas

40 Days:
Nick Lekousis
Mary Szczesniak
Marth Skoulikas
Gus Pontikes
Nick Makropoulos

1 Year:
Don (Paul) Biannucci
Joann (Ioanna) Maroutsos
Stefan Wiseman
William (Vasili) Diamant
Bertha (Panagiota) Diamant
Ester (Efstathia) Polydoros
Antigoni Koulouris
Nicolette J. Demitropoulos

3 Years:
Elias Theodosiou
George Demitropoulos

12 Years:
James Diamant

13 Years:
James (Demostanis) Pitsis

16 Years:
Christos Theodosiou

17 Years:
Theodore Theodosiou

18 Years:
Rose Theodosiou

25 Years:
George Karabis

70 Years:
Athanasios Theodosiou
First, 2016

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Dates to Remember:

October 30th
Fall General Assembly Meeting
(following worship services)

November 12
Annual Harvest Day Celebration (Plato Hall)

November 24th
Great Vespers for Feast of Saint Catherine

November 25th
Orthros and Divine Liturgy for Feast of St. Catherine

December 3rd
Annual Ladies Philoptochos Christmas Party
(Greek Islands/Lombard)

December 3rd
Annual 'Decorate The Hall' Party (Plato Hall)

December 4th
Parish Council Elections

December 24th
Christmas Eve Orthros/Divine Liturgy (8:30/9:30 a.m.)
Great Vespers (5:00 p.m.)

December 25th
Christmas Day - Orthros/Divine Liturgy
(8:30/10:00 a.m.)

January 6, 2017
Feast of Epiphany - Orthros/Divine Liturgy
(8:30/9:30 a.m.)