

ASSUMPTION GREEK ORTHODOX CHURCH OF CHICAGO



The Assumption *Newsletter*



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e-mail: AssumptionChurch@aol.com

Feast Day of Saints Cosmas and Damianos

November 1st

Very Rev. Timothy G. Bakakos

As Orthodox Christians, we are instructed by Jesus Christ and our Holy Church, and are also challenged as unique members of the body of Christ, to develop our stewardship to the fullest degree. Evidence is given to us on the importance of co-workers as we see *who* Christ selected as His disciples and apostles as He put His ministry together here on earth. For example, among His co-workers, He selected fishermen, and tax collectors, and farmers, and laborers, as well as from other professions and classes of the society of the day. And, as the decades and centuries progressed, we also read that men and women who were martyred for the Church, stepped out from their everyday existence, and laid their lives on the line for Jesus Christ and the early Christian movement. When we look at the Saints of our Church, and then read about their commitment, loyalty, dedication, perseverance, and sacrifice, through them we are given strength, encouragement, and hope. Whether we are laborers, technicians, professionals, homemakers, retirees, or students, each of us is called upon to play an invaluable role in the life of Church. The difficulty for many of us is simply realizing that our labors and toils in this world *can* be stewardship to Christ and His Church, and see *how* it can serve as an example to others to follow.

And we see this vividly portrayed in the lives of two saints which we commemorate and celebrate on November 1st. Their story is one that you may be familiar with as it has been told over and over. Cosmas and Damianos, two brothers and physicians during the early years of our Church, sought to not only include Christ in their labors, but also to make Him the *reason* for their efforts. Throughout their lives, they remained devoted to glorifying Christ through their medical practices. They are given the title, “unmercenaries”, because of their refusal to take any remuneration, any money for their medical practices, and these brothers were additionally considered miracle workers for their remarkable healings.

We honor Saints Cosmas and Damianos on November 1st for their miraculous labors within the Church of Christ. These men, two unique members of the body of Christ, realized their gift and talent given to them by God, and returned that gift as stewardship to the fullest degree and became physicians par excellence. Unlike others, they did *not* subordinate their faith in Christ to their passion for medical science. Instead, they allowed their faith to develop and to materialize in their labors within this world to the betterment of their contemporaries. The Holy Wonderworkers and Unmercenary Physicians Cosmas and Damianos, and their mother Saint Theodota, were natives of Asia Minor. Their pagan father died while they were still very small children. Their mother was left to raise the boys alone, and she was determined to raise them in Christian piety. Through her own example, and by reading holy books to them, Saint Theodota preserved her children in purity of life according to the command of the Lord, and Cosmas and Damianos grew up into righteous and virtuous men.

We are told that both Cosmas and Damianos were trained and skilled as physicians, and received from the Holy Spirit the gift of healing people’s illnesses of body and soul by the power of prayer. In fact, it is recorded that they even treated animals. With fervent love for both God and neighbor, they never took payment for their services, strictly observing the command of our Lord Jesus Christ that is recorded in the Gospel of Matthew: “*Freely have you received, freely give.*” For this reason, as the fame of Saints Cosmas and Damianos spread throughout all the

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surrounding region of Asia Minor, stories circulated about their many miracles, prompting people to begin to refer to them as “*unmercenary physicians*”.

There is one such story I share with you about Cosmas and Damianos. One day, these two saints were summoned to a seriously ill woman named Palladia, whom all the doctors had refused to treat because of her seemingly hopeless condition. Through faith and through the fervent prayer of the holy brothers, the Lord healed the deadly disease, and Palladia immediately got up from her bed perfectly healthy and giving praise to God. In gratitude for being healed and wishing to give them a small gift, Palladia went quietly to Damianos. She presented him with three eggs and said, “*Take this small gift in the Name of the Holy Life-Creating Trinity, the Father, Son, and Holy Spirit.*” Saint Damianos hearing the woman invoke the Name of the Holy Trinity, did not dare to refuse to accept the gift.

However, when St Cosmas learned what had happened, he became very sad, for he thought that his brother had broken their strict vow never to accept payment for their healings. So, on his deathbed, Saint Cosmas gave instructions that his brother should not be buried beside him. Saint Damian also died shortly afterward, and everyone wondered *where* Saint Damian's grave should be. But through the will of God, a miracle occurred. A camel, which the saints had treated for its wildness, spoke with a human voice saying that they should have **no** doubts about whether to place Damian beside Cosmas, because Damian did **not** accept the eggs from the woman as payment, but rather, out of respect for the Name of God. So, the venerable relics of the holy brothers were buried together at a place called, Thereman.

APPLYING THE BEAUTIFUL LIVES OF SAINTS COSMAS AND DAMIAN TO OURSELVES, THE FIRST THING I BELIEVE WE NEED TO NOTE IS THAT LIFE IS A GIFT. It is so sad to see healthy, intelligent talented people adopt a gloom and doom attitude towards life. Let us be honest with ourselves for a moment. We always seem to want to look at the ‘other’ side of the fence. We seem to mistakenly think that it just “has” to be greener on that side. So, as a result, we lament and moan and complain that we are neglected, deprived, and seemingly refused the treasures and gifts of life, when we really don't know nor appreciate our *own* blessings and what our Lord has provided for us.

What about our early Greek immigrants, our parents, our grandparents? They came with ‘nothing’. They fought poverty and discrimination, and they established the Churches and Archdiocese here in America that we have today. But what about us? We are entrusted with that same task as our forefathers were. We are given the responsibility to support and maintain the gift that our forefathers left for us. In other words, we are called to be *caretakers* of our Churches and our Greek Orthodox faith in this Country, and to be stewards like the saints of our Church before us who used Christ to glorify His Name and do His work for the betterment of all believers.

Saints Cosmas and Damian did what we are all challenged with, to show the world that the test of all happiness is gratitude. Jesus said it best when He said, “*If you then who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him.*” (Mt. 7:11) There is a short story about a man that I read about, a man in Memphis, who opened his car trunk one day and discovered a dusty package inside. Months earlier, He had bought a wastebasket for his wife as a Christmas gift, but had forgotten to give it to her. Sheepishly, he took the package home and presented it to his wife. When she saw it, she burst into tears of joy. For on that very day he gave it to her, and something that he had forgotten, it was their wedding anniversary, and she was afraid he had forgotten. The gift of a wastebasket was not the issue with her. Rather, the fact that she thought he had remembered their “special day” was the true gift in her heart and mind. The meaning of this is; we are *imperfect givers*. But God is a *perfect giver* and life itself is a gift beyond measure. That is the first thing we need to see.

THE SECOND THING WE CAN LOOK AT IS, JUST AS THE UNMERCENARIES, COSMAS AND DAMIANOS, GOD HAS PLACED EACH OF US IN A WORLD OF UNIMAGINABLE OPPORTUNITY. As we come to the fourth quarter of this year 2011, a year which has been one of much trial and tribulation to our country and world, we should not look upon ourselves to be pitied, for that certainly would be a sin. Nor should we dare take for granted the blessing of living in this free and bountiful land. The story of Saints Cosmas and Damianaos, which serves as

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the beacon of light for our Ladies Philoptochos Societies, and who are the Patron Saints of this prestigious organization, continues to encourage them in the invaluable and noble and holy work that they do, and gives us that same encouragement as well, to do the good works of God.

Finally, life is full of stories of people who knew they had talent, yet failed to use it. The untold stories are those of millions of individuals, among them many of us, in fact, who unconsciously disguised their virtues so that they be obliged to use them, and lost the riches of true living in the process. In this sense, we human beings are very much like the battery in a flashlight; for left unused, it corrodes. What we do **not** use is wasted, what we do **not** share we cannot keep." That is the Word of God and that is true Orthodox Christian Stewardship.

As Orthodox Christians, we are challenged to follow the lead of Saints Cosmas and Damianos, and develop the full realization of our own unique talents and gifts, and offer them as our stewardships within the Church of Christ. Saints Cosmas and Damianos acknowledged that **"of the most high comes healing."** And similarly, we must acknowledge that **our** talents and abilities come from God, and He has bestowed each of us with those talents in order to glorify His Name and to be used for the good of others. For it is then, and only then, that we may begin to realize our own unique stewardships to the fullest degree and to the glory of His name!!!

+ A M E N



Parish Council President...

President's Report *By Andrew Kanel*

October is upon us and we have already had a busy Fall. On September 18, our new assistant priest Father Athanasios Pagiannis was ordained. AXIOS. We look forward to working with Father and Presbytera Katherine on all of our ministries.

Changes took place in Plato Hall with Catherine Karabas and Father Timothy selecting paint colors and blinds for the interior of the hall. Thank you Father and Catherine your help, and thank you Dean Maggos for overseeing the work so that the project was completed in time for Panagia's. As always, the church was crowded on both August 14th and 15th. Thanks to the parish council for their support and to our Philoptochos for baking and serving on both days. It seems that when the women begin to bake they can't stop. As usual, they spent several Saturdays preparing for the Labor Day Festival. Thank you to the many who helped bake including Betty Tsiolis, Soula Boudros, Ann Dervis, Effie Gekas, Helen Grom, Helen Collis, Irene Skuteris, Joan Leakakos, Lillian Stamas, Nancy Pilafas, Rosemarie Stewart, Eugenia Kribales, Rita Pietrzyk, Evie Maggos, Marika Maggos, Nikki Massouras, Christen Massouras, Christina Arvanites, Lea Arvanites, Marissa Arvanites, Pat Laggas, Sophie Koutselas, Dian Dionesiotes, Sophia Papafotopoulos, Valerie Green.

The festival is one of our largest fund raisers and a heartfelt thanks to all who helped. I think I am still defrosting from our bone chilling weekend. The list of gratitude is long, the festival would not have been successful without the efforts of Dean Bastounes, Ted Pappas, Jack Woods, Dean and Tina Sarantos, Tom Demos, Dean Maggos Mary Ellen Woods, Rosemarie Stewart, Peter and Demetra Sypropoulos, Nancy Pilafas, Pat Karabas, George and Christina Arvanites, Betty and Jim Tsiolis, Georgia Psychogios and Gail Holguin. Thank you to the many volunteers who worked prior to, during and after the event.

Several members of the parish council and Philoptochos along with Father Timothy will drive to Champaign for the Clergy Laity Metropolis Conference in early October. Please mark your calendars for our General Assembly on Sunday, November 13.

Philoptochos...

News from the Philoptochos By Nancy Pilafas, President

It is hard to believe that Summer is behind us and Autumn looms ahead with the promise of a busy year for our Philoptochos chapter.

This year our chapter will host a major fundraiser for the benefit of Macular Degeneration Research and other philanthropic endeavors. "Your Kind of Night", a dinner and show starring singer Nino Folino will be held on Thursday, October 20th 2011 at the Rosewood Banquets. Social hour begins at 6:00P.M. and dinner at 7:00P.M. We only have a major fundraiser every other year so please support us in any way you are able; whether you purchase raffle tickets, a patron ad, and of course by joining us the evening of the 20th of October. Reservations are taken every Sunday in Plato Hall or by calling Nancy Pilafas at 708-246-7833.

The month of November is a busy one for our chapter. Sunday, November 6th we celebrate the patron saints of Philoptochos: Cosmos & Damianos with an Artoclasia service in the main church. Our ladies will host the fellowship in Plato Hall following the Divine Liturgy.

Saturday, November 19th, we invite all the women of our community to join us for our Membership Tea at noon in Plato Hall. Our program for the tea will be a speaker from the Hellenic Foundation. A light lunch will be served and this will give our women an opportunity to pay their 2012 membership dues.

St. Catherine's vespers and feast day will be celebrated on November 24th and 25th. As always, our women will provide refreshments after church services.

Please mark your calendar for the following dates:

December 3rd- Christmas party at Greek Islands in Lombard, IL. Fliers will be available soon with information on making your reservations. December 13th- Feed-the-Hungry- our chapter serves a hot meal to the less fortunate at Annunciation Cathedral. Reach out to any officer or board member if interested in joining this most heartwarming day.

December 18th- Holiday Bake Sale- plenty of special treats and gift ideas for Christmas and the many holiday parties of the season. Watch for posters and fliers with more information.

On behalf of myself and the Philoptochos board, we welcome and encourage every woman of our beloved parish to participate in any of our meetings or activities as together we accomplish the goals of Philoptochos.



Volunteer Opportunity...

The parish has a new volunteer opportunity related to coordinating the production of the Assumption Church newsletter. The newsletter is produced six times a year and requires coordination for the submission of articles, layout of the newsletter in Microsoft Publisher (a standard Microsoft application) and submission to the printer via email. If you are a steward looking for a way to increase your involvement in our Church community and would like to learn more about this opportunity, contact Tina Sarantos, (708) 660-0154.

Special Article...

Why Orthodox Christians Are Not Cremated

By Fr. John Touloumes

(The following article was written by a Greek Orthodox priest regarding 'cremation', and what our Orthodox Faith believes about this controversial subject)

Cremation (burning the bodies of those who have died to the point of ashes) is a practice which is being "sold" as a cost-effective, space-conservative alternative to traditional burial of the body. Throughout her history, however, the Orthodox Church has prohibited this practice. But, as in many areas of the Faith, we must take the time to learn why the Church takes such a position. In doing so, we not only grow in our own knowledge of the Lord and His Church, but we are better prepared to answer questions others ask us about our Orthodox Christian Faith.

The following passage is drawn from the Orthodox journal, "Life Transfigured" a publication, "Contemporary Moral Issues", by Father Stanley Harakas.

A Growing Practice & Problem

In our country, cremation is increasingly being practiced. In part this is due to the influence of Oriental religions such as Hinduism and Buddhism, and to the rise of neo-paganism. But it is also a result of the eroding of traditional beliefs among non-Orthodox Christians. In many Christian denominations, or at least among their liberal preachers, it is no longer necessary to believe in the "empty tomb", in Christ's physical Resurrection. These teachers call the "empty tomb" a myth, and reduce all the post-Resurrection appearances of Jesus to merely spiritual experiences. The Orthodox conviction that the Son of God was also truly Man and was raised in His whole human nature, both body and soul, explains the Church's traditional rejection of cremation, a practice which is diametrically opposed to the expectation of the resurrection of the dead in Christ. If the Resurrection is merely a legend or a beautiful metaphor, then as Saint Paul writes, ***"If Christ be not raised, your faith is in vain" (1 Cor. 15.17)***

The Church's Historical Foundations

The Church throughout her entire history has stressed the importance of understanding that Jesus was born with an actual human body with the same attributes and needs of any other human body, which upon being crucified died the same death that every other body has died. Three days later, the Resurrection included His human body.

Through all this, Jesus makes abundantly clear that the whole of our humanity, body as well as soul, has been called to salvation and eternal life. All of human nature has been raised by Christ's Ascension to the right hand of the Father. Jesus gave us many proofs of this, but it is seen most clearly in Christ's appearance to Saint Thomas. In his "Commentary on Saint John," Saint Cyril of Alexandria writes: ***"What need was there for the showing of His hands and side, if in accordance with the depravity of some, He did not rise with His own flesh? If He wanted His disciples to believe differently concerning Him, why did He not rather appear in a different and by putting the form of the flesh to shame, draw them towards a different understanding? But it was more important that He show Himself carefully at that time so that they should believe in the future resurrection of the flesh."***

Saint Cyril adds that the Body of Christ had to be raised in order to vanquish death and destroy the power of corruption. Christ's body, which Saint Thomas proved through touching to be real, gives clear witness to the future resurrection of our own bodies.

In God's Image

The human person is created in the image and likeness of God. When we are baptized, it is not only the soul which becomes the temple of the Holy Spirit, but also the Body. When we receive Holy Communion, we take the real Body and Blood of Christ into our bodies. In the mysteries of Holy Chrismation and Holy Unction, it is our bodies which are anointed with Holy Chrism. Particularly clear proof of the sanctity of the body is given by those saints such as Saints Spyridon, Paraskevi, Savas, Gerasimos, and Dionysios, whose bodies remain incorrupt centuries after their physical deaths. The Church knows innumerable accounts of healing occurring upon being

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blessed with the relics of a saint. These men and women lived the life in Christ so fully that not only were their souls taken to heaven, but their bodies retain the sanctity and healing power of the presence of the Holy Spirit.

The Example of Holy Friday

The future resurrection of the believer's soul and body, according to the truth which Christ revealed, dictates the nature of Orthodox traditions concerning the body at death. In an Orthodox funeral, "the mourners gather" as the "myrrhbearers to provide the last ministry to the Christian body in preparation for the Resurrection." Anyone who has attended the Orthodox Great Friday services knows the sequence following Christ's death: Joseph of Arimathea goes at great personal risk to beg Pontius Pilate for the body of Jesus. As our icons show, the Theotokos, Nicodemus, John the Apostle, and the Myrrhbearing Women helped Joseph, covering the Most Precious Body with tears.

How We Care for the Body

The Church has unequivocally taught since Christ's Crucifixion that the proper way to treat the dead is a reverent burial of the body in the context of a proper Church funeral and prayers for those who have fallen asleep in the Lord. We sing hymns and psalms to escort the dead on their way and to express gratitude to God for their life and death. We wrap the body in a new shroud, symbolizing the new dress of incorruption the person is destined to receive. We pour myrrh and oil on the body as we do at baptism. We accompany this with incense and candles, showing our belief that the person has been liberated from darkness and is going to the true Light. We place the body in the grave towards the east, denoting the Resurrection to come. And we weep in our grief, but not unrestrainedly, as we know what happiness is to come.

The Process of Death

"O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15.55). Death is neither a finality nor it is merely an evolutionary step. The Church in her wisdom commemorates saints on the day they died in this life, calling it their day of birth into eternal life in heaven. A Christian death means eternal life with Christ, where at the Last Judgement, body and soul will be reunited and glorified together.

The Bridal Chamber

A radiantly beautiful verse from the Orthros of Pascha concerning Christ's bodily Resurrection from the grave encompasses the blessed hope He has given to each of us, saying: *"Today, as from a Bridal Chamber Christ has shown forth from the Tomb and filled the women with joy, saying: Proclaim the glad tidings to the Apostles!"*

The Broad Picture

In conclusion, acceptance of cremation, therefore, would represent a radical departure from an established practice for which there seems to be no adequate reason to institute a change. The argument that cemeteries waste space does not stand in a nation as immense as our own, especially when the universality of modern transportation makes burial sites away from urban centers easily accessible. The sky-rocketing cost of burial is not seen at this time as a compelling reason to sanction cremation, for the Church does not ask that funerals be extravagant and costly, but simply that a certain amount of respect be maintained for the human body that was once the temple of a human soul. Thus the Church, due to a pastoral concern for the preservation of right beliefs and right practice within the Tradition of the Fathers, and out of a sense of reverence for its departed, must continue its opposition to this practice. **Each Orthodox Christian should know that since cremation is prohibited by the canons [rules of the Church], those who insist on their own cremation will not be permitted a funeral in the Church.** Naturally, an exception occurs when the Church is confronted with the case of some accident or natural disaster where cremation is necessary to guard the health of the living. In these special situations, the Church allows cremation of Orthodox people with prior



Sunday Church School...

Welcome Back to Sunday Church School By Christina Arvanites

On Sunday, September 11th we welcomed back our church school students and families and also welcomed several new families to our program. The Baker Family, Christian in Little Lambs; the Bolchert Family, Zoe in Preschool; the Bolt family, Ari in Kindergarten and Ava in Little Lambs; the Bornhorst family, Collin in Preschool and Rosemary in Little Lambs; the Oana Family, Maria in 4th grade and Luca in Preschool; the Orlof family, Sophia and Valerie in 1st grade and Ozzy in Preschool; the Szubert Family, Madeline in 8th grade and Sophia in 5th grade and the Welch family, Connor in 1st grade.

We kicked off the school year with a special welcome back celebration featuring Dave Dinaso and his "Traveling World of Reptiles". The children also decorated their own reptile, each grade was assigned a specific reptile and they will be displayed in the tunnel leading to Plato Hall.

We look forward to the 2011-2012 Church School year and pray that our Dear Lord guides us and inspires us as we learn about our Orthodox Faith together!

May His blessings be upon all of us!

Christina Arvanites

Church School Director

*And yes that is me with a tarantula crawling on my arm; I would do anything to bring a smile to the faces of our Church School students!



Youth Ministry..

How Far Does Your Love Extend?

By Father Athanasios

How far does my love extend? This is a question that I would hope we ask ourselves from time to time. Is my love isolated to those who love me, to my friends and family? Or can I find examples in my life of extending love to strangers and even enemies?

Since we live in a “me first” culture, a culture that generally goes against the teachings of Christianity, we constantly have to look inside ourselves and evaluate our own lives, so that we make sure that our works follow our beliefs as Christians. Our faith must be matched with our actions, our Orthodoxy (right worship) must be matched by Orthopraxis (right actions).

When we look at the Bible, we notice in the Old Testament that the concept of love was more localized than it is in the New Testament. Love didn’t extend to strangers or the unfortunate. In the Old Testament, the idea of loving your neighbor did not extend itself to members outside the tribe of Israel. If you were an Israelite, you didn’t love outside your own people. This is something seen even among the Greeks. In Greek villages, a foreigner (a xeno) many times was defined as someone who did not live in the same village as you did, not just someone from another country.

In the New Testament, however, as Christ teaches and models, love is extended much further as the Lord’s love extends, not only to the chosen people of God, but also prostitutes, beggars, thieves, strangers, and even enemies. There was no one the Lord did not love. And this type of love wasn’t received well by the people of Israel, who criticized him for spending time with tax collectors and prostitutes to help them change their lives and follow God.

And so this is our calling – to match our fallen or lesser love, with the unconditional love the Lord had for man. Make no mistake, this is not an easy thing to do. Human beings have a tendency to exhibit their love in measurable terms. This is best exemplified by contractual, “something for something” love. But the Lord’s love is different. His love is divine love. And the more you pursue divine love, the more God’s grace finds you. When the Lord lived on earth and spent time with human beings, he taught them what love really is. Love is really a mystery, something that can’t really be measured and something that isn’t really rational. We have to love because we want to be like God. We have to love because love gives life to people; it gives them courage and hope.

The statement “God is love,” is a strong statement. Notice that we don’t say that God loves but that God is Love. He does it so much, so unconditionally, so irrationally that it is what he is known as – love. This then is our calling, to love so much that we are known as love. When we make the commitment to love in the divine way, we develop good habits. And soon the pain of getting rid of our selfishness leaves us. The saying, “Give until it hurts,” doesn’t apply to those who really set out to love in a Godly way. We should give because we are Christians who are committed to live like Christ. Just as a police officer protects, a teacher instructs, we love because we are Christian.

And so our job as Christians is to monitor how much love we have for others, and how far that love extends. Are we participating in the Resurrection of Christ? Are we trying to change human love into the divine love that Christ exemplified? When we are in school and we see someone getting picked on, do we try our best to comfort that person? If I know that two classmates are not getting along, do I, even if I find them annoying, try to bring peace between them?

As it always has done, our church will in the coming months continue to present opportunities for us to extend our love to those in need. We plan on feeding the hungry, visiting the lonely and consoling those who are suffering. God always gives us opportunities to show him how far our love extends. What he waits for is our response.



Stewardship thru September 2011

MR JOHN ALEXANDER
MS PAULINE ALEXANDER
MR ORESTIS ALEXOPOULOS
MR & MRS ERNEST ANALITIS
H. ANAST
MS CONSTANCE ANDREWS
MS DEMETRA ANDREWS
MR JOHN ANDREWS
MRS GEORGIA APOSTOL
MR & MRS LOUIS APOSTOL
MRS FRIEDA ARAVOSIS
MS CAROL ARGYRAKIS
MRS HAIDO ARGYRIS
MR MICHAEL ARGYRIS
ASHLEY ARNOLD
DIANE ARNOLD
DREW ARNOLD
MR & MRS GEORGE ARVANITES
MRS MARY ARVIS
FATHER TIMOTHY G. BAKAKOS
DR & MRS MICHAEL BAKALIS
MR & MRS JEREMY BAKER
MR JOHN BAKOSH
MR & MRS DEAN BASTOUNES
MR & MRS JAMES BECKER
MR & MRS MATTHEW BECKER
MR & MRS DEMITRIOS LIVADITIS BEJANIS
MR & MRS JOHN BELTRAMO
MR & MRS GEORGE BERBAS
MR & MRS DONALD BIANUCCI
MR & MRS BRIAN BIRKLAND
MR & MRS WILLIAM BLATHRAS
MR & MRS JAMES BOARDEN
MR & MRS STEVEN BOKIESS
MR JAMES BOKIOS
MR WILLIAM BOLAS
MRS GARIFALIA BOLOS
MR & MRS MICHAEL BORKOWSKI
MR & MS NICK BOUDROS
MR & MRS JAMES BOUNARDJ
MR & MRS MICHAEL BOZDOS
MRS TOULA BOZDOS
MR & MRS CHRISTOPHER CAPRIO
MR & MRS DAN CARAS
MRS CATHERINE CATCHFORES
MITCHELL & KATHERINE CELIK
MR & MRS GEORGE CEPEK
MR & MRS GEORGE CHERIMPES
DR & MRS NICHOLAS CHIPAIN
MR CHRIS CHULOS & MRS TANJA CHULOS-SAARINEN
MR & MRS PATRICK CIBULA
MR & MRS LOUIS COLETTA
MR & MRS GEORGE COLLIAS
MR & MRS ANDREW COLLIS
MRS HELEN COLLIS
MR THOMAS COLLIS
MR & MRS FRANK COLUMBUS
MR & MRS JAMES COLUMBUS
MRS MATINA CONNOLLY
MR & MRS MATTHEW CORRADINO
MRS DEMETRA COSTON
MRS JULIA CUTSUVITIS
MR PAUL CUTSUVITIS
MR JOHN DADES
MR & MRS NICK DAGIANTIS
DR & MRS WILLIAM DAGIANTIS
MRS BESSIE DAKURAS
MS ANASTASIA DAMOLARIS
MS MARTHA DAMOLARIS
MR & MRS STEVE DAMOLARIS
MR & MRS JAMES DARRAS
MR THOMAS DARRUS
MR BILL DELIGIANNIS
MR & MRS BILL DEMAKIS
MR & MRS GEORGE DEMITROPOULOS
MR & MRS JOHN DEMITROPOULOS
MR DIMITRIOS DEMOS
MR & MRS JAMES DEMOS
MR & MRS THOMAS DEMOS
MRS LAUREN DEREUS
MRS ANN DERSIVIS
MR GEORGE DERSIVIS
MR & MRS WILLIAM DIAMANT
MR & MRS EMMANUEL DIMITRAKOPOULOS
MRS DIAN DIONESOTES
MS KATHERINE DOUKAS
MR & MRS ADAM DUPONT
MS BASILLE EFANTIS
MR & MRS JOHN ELLIS
MS THEODORA ELLIS
MS CATHERINE FERGUSON
MR & MRS PANTAZIS FILIS
MR & MRS HAROLD FITZSIMMONS
MR JOHN C FLOROS
MRS MARY FLOROS
MR LEE FORRES
MRS MARY FOTOPOULOS
MS CATHERINE FOVOS
MS MARISSA FRANKOS
MR & MRS RICHARD FRITZ
MR GEORGE GALANOPOULOS
MR & MRS CHRISTOPHER GANAS
MRS RULLA GANAS
MRS BESSIE GANGAS
MR & MRS ANTHONY GARBIS
MR & MRS JERRY GARBIS
MRS SHIRLEY GATZIOLIS
MS CHRISTINE GEANON
MR & MRS WILLIAM GEIB
MRS EFFIE GEKAS
MS TOULA GEORGAKOPOULOS
MR JAMES GEORGALAS
MR & MRS NICK GEORGIAFENTIS
MR & MRS ANTHONY GEORGIAN
MR & MRS GEORGE GEORGIU
MR PERICLES GEORGOPOULOS
MR & MRS THEODORE GEORGOPOULOS
MRS IRENE GERAKARIS
MR NICK GERAKARIS
MR & MRS JOHN GEROULIS
MR & MRS KONSTANTINOS GERTOS
MR & MRS PETER GIANAKOPOULOS
MRS TOULA GIANAKOPOULOS
MRS VASILIKI GIANNOS
MRS CHRISTINE GIANNOULIS
DR & MRS CONSTANTINE GODELLAS
MR JOHN GOUVAS
MR & MRS DOUGLAS GREEN
MR JOHN GRITSONIS
MRS HELEN GROM
MR & MRS MICHAEL HAAS
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MRS LOLA HALOULOS
MR & MRS NICHOLAS HARALAMPOPOULOS
MS SOPHIA HARITOS
MS FRANCINE HARVALIS
MRS PENELOPE HARVALIS
MR JAMES HATZIS
MR & MRS MARIO HOLGUIN
MR & MRS PETER IATRIDES
MR RAYMOND ISAAC
MR & MRS STEVE JONES
MR & MRS STEVEN JURASEK
MR PANAGIOTIS KALOGERESIS
MRS MARIA KAMBEROS
MR ANDREW J. KANEL
MRS CHRISTINE KANEL
MR JAMES A. KANEL
MS MARIE KANEL
MR AND MRS NICHOLAS KANEL

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Stewardship List thru September 2011

MR & MRS CHRIS KAPETANEAS
MR GEORGE KAPPOS
MR HARRY KAPPOS
MRS CATHERINE KARABAS
MRS PATRICIA KARABAS
MISS SOPHIE KARAGIANNIS
MRS DEMETRA KARAHALIOS
MR & MRS PETER KARAHALIOS
MR & MRS ANTHONY KARAS
MR LAMBROS KARKAZIS
MRS GLORIA KAROS
MRS MIA KASIMOS
MRS ANTOINETTE KASKAS
MR & MRS CHRIST KATES
MR GEORGE KATSIKARIS
MRS ALICE KAZAGLIS
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MR & MRS DANIEL KICKERT
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MR & MRS GEORGE KOLETTIS
MS FAY KOLLIAS
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MRS MARTHA KOTSIOS
MR & MRS WALTER KOTT
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MRS HELEN KRILLIES
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MRS KYRIAKI LAGON
MR AND MRS JAMES LAKERDAS
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MR & MRS CHARLES LAMPROS
MR AND MRS. GEORGE LATTAS
MR & MRS JAMES LEAKAKOS
MR & MRS NICK LEKOUSIS
MR & MRS PAUL LEKOUSIS
MISS BETTY LEONTIOS
MISS EUGENIA LEONTIOS
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MRS DENA LEVADITIS
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DR JANICE LIMPERIS
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MRS MARY CLARA LIVADITIS
MR & MRS ILIAS LOULOUSIS
MR & MRS WILLIAM LUCAS
MRS ANN MAGGIO
MR & DR DEAN MAGGOS
MRS HELEN MAGGOS
MR LOUIS MALEVITIS
MR & MRS DEAN MAMALAKIS
MR GEORGE MANIATES
MRS HELEN MANIATES
MR & MRS GEORGE MANIATIS
MR & MRS THEODORE MANIATIS
MR TOM MANIKAS
MR & MRS JOHN MANOLAS
MRS CATHERINE MANOS
DR CHAD MANSOUR
MR & MRS NICHOLAS MANSOUR
MR & MRS EMILE MANTZAKIDES
MRS MARY MARAS
MRS JOANN MAROUTSOS
MR & MRS THOMAS MASSOURAS
MRS BESSIE MAVREAS
MS JANE MAXOURIS
MR & MRS GEORGE MENTON
MRS HELEN MIHAIL
MR & MRS JAMES MILLER
MR & MRS THOMAS MITROPOU-
LOS
MR & MRS TIMOTHY NASH
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MR VINCENT NICHOLAS
MRS AMELIA NICHOLS
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MR ANTHONY PANAGAKOS
MR NICK PANAGAKOS
MR & MRS ALEX PANAGIOTOPOU-
LOS
MRS FREDA PANAGOS
MS ANTOINETTE PANOS
MR & MRS CHRISTOS PANOS
MS FRIDERIKI & MS EUGENIA PANOS
MR & MRS PETER PANOS
MR KOSTAS PANTAZIS
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DR & MRS PETER PANTON
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DR & MRS STEVEN PAPAGIANNPOULOS
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MR & MRS THEODORE PAPPAS
MS VIVIAN PAPPAS
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MR GEORGE PARRY-PATERAKIS
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MRS MARY PETENES
MRS GEORGIA PETREE
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DR & MRS LUCAS POLITIS
MRS HELEN PONTIKES
MRS ELAINE PONTIKIS
MR & MRS GUS PONTIKIS
DR PETER PONTIKIS
DR & MRS GAREY POTAMIANOS
MR & MRS ANTHONY POTOGLOU
MS ANNA POULOS
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MRS MARY PREVAS
MR GEORGE PREVOLOS
MR & MRS ALEXANDER PSARRAS
MS GEORGIA PSICHOGIOS
MRS HELEN PSICHOGIOS
DR & MRS SPENCER PULLOS
MS KEKE RAFTELIAS
MS MARY RAFTELIAS

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Stewardship List thru September 2011...

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MR & MRS WILLIAM RANTIS
MRS HELEN RAPTIS
MR ALEXANDER RASSOGIANIS
MR & MRS ANTHONY REBAPIS
MR & MRS JAMES REGAS
MS NICOLE RIHA
MR & MRS RAYMOND RIHA, JR
MR AND MRS RAYMOND RIHA, SR
MR & MRS JEFFREY ROBERTS
MR AND MRS PETER ROMAS
MRS SOPHIE ROMAS
MRS IRENE ROMBAKIS
DR & MRS WILLIAM ROUMAN
MR & MRS EVANGELOS ROZOS
MR & MRS KEN RUBENSTEIN
MR JOHN RYAN
MR & MRS DEAN SARANTOS
MR & MRS HARRY SAUNDERS
MS MARIA SCHMIDT
MR & MRS NICK SCOURLETOS
MR CHRIS SELIMOS
MS MELISSA SHUBALIS
MS ELENA SIAMPOS
MRS ELAINE SIMMS
MR & MRS DEMETRIOS SKOUFIS
MR & MRS KOSTA SKOULIKARIS
MR & MRS KOSTAS SKOULIKAS
MS IRENE SKUTERIS
MR & MRS SPIRO SKUTERIS
MRS ATHENA SOULIDES
MS TASOULA SOULIDES
MR & MRS HARRY SOUMAKIS
MR & MRS NICK SPYRIDAKOS
DR BASIL SPYROPOULOS & MRS MATA
BINTERIS

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DR STAVROULA SPYROPOULOS
MRS CATHERINE STAVROPOULOS
MR & MRS ERNEST STAVROPOULOS
MRS GEORGIA STAVROPOULOS
MISS JOANN STAVROPOULOS
MR & MRS PAUL STAVROPOULOS
MR & MRS JOHN STEC
MARGARET & BRIAN STEINHAGEN
MRS ROSE MARIE STEWART
MS JOANNE STRATTON
MR & MRS DIMITRIOS STRAVOLEMAKOS
MR & MRS MATHIEU SUSSMAN
MRS MARY T SZCZESNIAK
MRS SEVASTI TAGARIS
DR CHRISTOS TAKOUDIS & DR MARIA
FOUSTALIERAKI
MRS MARINA TAYLOR
MS ANASTASIA TEROVOLAS
MR & MRS ANGELO TEROVOLAS
MISS CRYSTELLA TEROVOLAS
MS EFFIE THEODOSOPOULOS
MS GEORGETTE THERIOPOULOS
MR CHRISTOPHER THOMOPOULOS
DRS. NICK & ELAINE THOMOPOULOS
MR & MRS TYLER TIELBAR
MR & MRS GENTJAN (YANNI) TOLE
MR & MRS ANGELO TOLIOS
MR & MRS CHRISTOPHER TORCHIA
MRS HELEN TOULIOS
MR & MRS PETER TRAGOS
MR JOHN TRAHANAS
MRS BESSIE TRIHAS
MR & MRS JOHN G. TSIGOLIS
MR & MRS JAMES TSIOLIS
MR & MRS DIMITRIOS TSIRIBAS

MR & MRS BOB TSIRONIS
MRS KATHERINE TZOUMIS
MR GUST VASILIADES
MR & MRS JOHN VASSILIADES
PAULINE VAVASIS
MRS BEATRICE VELASQUEZ
MRS JAYNE VELIS
MR & MRS DINO VERROS
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MR & MRS PETER VLAGOS
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MR & MRS GEORGE VLAHOS
MR AND MRS JOHN VLAHOS
MRS MARIANTHE VLAHOS
MR & MRS PETER VLAHOS
DR & MRS PERRY VOORNAS
MRS MARIA VOULGARAKIS
MR & MRS PETER VOULGARAKIS
MR & MRS BILL VRANAS
MR JASON VRANAS
MS FRANCES WAHBY
MR STEVEN WEIGAND
MRS ALKISTIS WONAIS
MR & MRS JACK WOODS
MS MARY ELLEN WOODS
MR & MRS JIM XIARHOS
MR & MS GUS XINOS
MRS MARIKA XINOS
MR & MRS CONSTANTINE YANNIAS
MS DONNA YANNIAS
MRS MARY YANNIAS
MR & MRS STEVE YANNIAS
MS TRACY YANNIAS
MS MALINDA YOUROUKOS



Consecration of St. Catherine's Chapel ...

Sunday, May 6, 2012

As has been announced, our Assumption Church will celebrate the Consecration of it's beloved Chapel of Saint Catherine on Sunday, May 6th, 2012. This is another historic event in the life of our blessed Parish of Panagia, and the Metropolis of Chicago, under the leadership of Metropolitan Iakovos, will consecrate (sanctify) the edifice and holy parts that make up the Church.

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Consecration of St. Catherine's Chapel ...

Sunday, May 6, 2012

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But what does "Consecration of a Church mean"? For an Orthodox Christian, salvation is union with Christ. This union with Christ is called the "Life in Christ". The center of this "Life in Christ" is the Holy Altar, as well as the religious services which are related to it, i.e. the Seven Sacraments. Because the Holy Altar is so important in the life of an Orthodox Christian, the Service of Consecration centers around the Holy Altar Table. So, in simple terms, similar to our own baptism, the Consecration Service is the Baptism and Chrismation of the Church.

During the next several months leading up to May of 2012, in future issues of our Assumption Parish Newsletter, we will present articles surrounding our Chapel of Saint Catherine, her life, martyrdom, and the importance of how this Chapel played such an important role in the spiritual and cultural formation and growth of thousands of young Orthodox Christian children throughout the past seven decades. This first article is presented to us by Mr. George Dervis, a parishioner and longtime member of our Assumption Parish.

+ Fr. Timothy

THE LIFE AND MARTYRDOM OF SAINT CATHERINE

The depiction of the extraordinary life of Saint Catherine which follows was taken in large part from The Lives of the Saints, Vol.III, November, translated from the Slavonic edition in 1914, derived in turn from the original compilation by Saint Demetrius of Rostov, published in Kiev. Additional sources are The Monastery of St. Catherine by Dr. Evangelos Papaioanou and The Oxford Dictionary of Byzantium, Volume I.

"During the reign of the impious Emperor Maximianus, there lived in the city of Alexandria, a maiden named Catherine. She was of royal lineage, very beautiful and tall, and had reached the age of eighteen. She was also most learned, having studied all the writings of the Hellenes, and had acquainted herself with the authors of antiquity: Homer, Virgil, Aristotle, Plato, and others. It was not, however, only the philosophers that she read: she knew well the books of the physicians Asclepius, Hippocrates, and Galen"..." Numerous rich men of noble birth came to ask her hand of her mother, who held the Christian faith secretly because of the great persecution raised up against the faithful at the time of Maximianus

[Maxentius]

This quote represents a little background of the social, political and religious environment that existed during Catherine's life as a young woman. She strongly honored her virginity and vowed not to marry. She also set extremely high standards for a mate, knowing that her demands could never be met.

One day, her mother took Catherine to meet a holy man to counsel her. It wasn't long before the holy man recognized Catherine's intellect and more so, her spiritual curiosity. He proceeded to describe a person that possessed all the qualities that she looked for in a mate. In time, after intense questioning, the elder eventually revealed that the young man he had been describing had no father on earth and His mother was holy and pure and was granted with immortality. The elder also gave Catherine an icon of the Virgin and Child which she took to her home, guarding it and praying fervently, as instructed by the elder.

Upon falling asleep that night, she had a dream where the Virgin Mary and Her Divine Son, Jesus conversed in the presence of Catherine. As the Virgin spoke to Her Son, She drew His attention to Catherine's superior qualities. Christ, however, was not willing to accept her at first. With this holy encounter in mind, Catherine returned with eagerness to the elder for further consultation, describing to him her dream and what she must do to satisfy Him. He discussed with her at length, about the spiritual world in which the Lord ruled, along with all

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Consecration of St. Catherine's Chapel ...

Sunday, May 6, 2012

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its mysteries. Shortly afterward, Catherine eagerly agreed to participate in the Holy Sacrament of Baptism, officiated by the elder. It was at this time she assumed the Christian name Catherine. Heretofore, from birth up to this point, she had commonly been known as Dorothea. In yet another dream, the Holy Virgin asked Her Son if Catherine was now acceptable to Him. Christ responded by saying that Catherine now pleased Him and wished to take her as His bride. Catherine awakened, trembling at what she had just witnessed in her dream, and prayerfully vowed her devotion, filled with Divine Love, now realizing her destiny that lie ahead.

Shortly following this event, the Roman Emperor Maxentius arrived in Alexandria. Catherine sought a meeting with the Emperor to try and sway his pagan loving ways from that life, drawing his attention to the One True God she had come to know and how He came down from heaven to save mankind. Maxentius became enraged over Catherine's boldness, however he attempted to enter into discussion with her. Realizing her high level of intelligence, he decided to arrange a debate between her and fifty of the empire's leading philosophers and orators. The city of Alexandria was the setting of the debate where the large group of debaters were assembled and awaited Catherine to appear, confident at putting the intelligent maiden to shame. As the debate proceeded, each of the Emperor's skilled orators attempted to trap Catherine in her defense of her True God. Time and again, Catherine skillfully explained her faith and instead, put the skilled orators on the defensive. Even the Emperor's leading orator had to finally concede to Christ, which he was unable to dispute what even he called "the truth" as the intelligent maiden clearly argued.

The Emperor became enraged and ordered that all his orators be put to death by burning. The orators pleaded with the maiden, beseeching her to pray to the True God to forgive them of their sins and to allow them to receive the Sacrament of Holy Baptism. Catherine was heartened to hear of this spiritual transformation and their readiness to accept the One True God. She encouraged them to maintain this new faith by believing that the fire that threatened them would serve as their baptism, cleansing their flesh and spirit before being presented to the Lord. Thus, each experienced martyrdom on the 17th day of November. Following this, the Emperor concentrated his efforts on Catherine, believing that the recent martyrdom of his orators would sway her.

Time and again, he attempted but failed to turn Catherine's faith away from her True God. Angered by his futility, Maxentius turned his attention to torture as a means of weakening and punishing the maiden. Meanwhile, Catherine had drawn the admiration of the Emperor's wife, who had great respect for the maiden's courage, wisdom and virtue. The Empress, in fact, visited Catherine in her cell. The Empress expressed great fear of her own husband, realizing that she was being drawn to Catherine and her God. Meanwhile, the Emperor was planning how to punish the maiden if she persisted in her refusals. First there were two wheels designed with sharp blades attached, which would be used to cut into Catherine. As she was tied down, the wheels were put in motion and ready to cut. Suddenly, an angel appeared, descending from heaven, loosening Catherine's bonds and also causing the bladed wheels to break apart.

Troubled by this attempted torture, Maxentius' wife suddenly spoke up, calling her husband a fool. Taken aback by his wife's outburst, the Emperor responded by turning his wrath upon his wife by ordering her to face immediate tortures, culminating in her beheading – this occurring on November 23rd. Following this, the Emperor's chief officer, Porphyrius, who had been loyal to the slain Empress, took her body to be properly buried. The next day, General Porphyrius and several soldiers came forth and declared themselves as Christians, confronting the Emperor, whereupon all of them were also beheaded.

The Emperor, by this point, was emotionally uncontrollable, attempting time and again to dissuade Catherine away from her True God. Finally, failing again, he ordered Catherine's beheading. At the site of her beheading, Catherine prayed to her Bridegroom, thanking Him for His guidance and asking forgiveness of those who were witness to her martyrdom. Upon her beheading and martyrdom on November 24th, milk was seen flowing out from her neck rather

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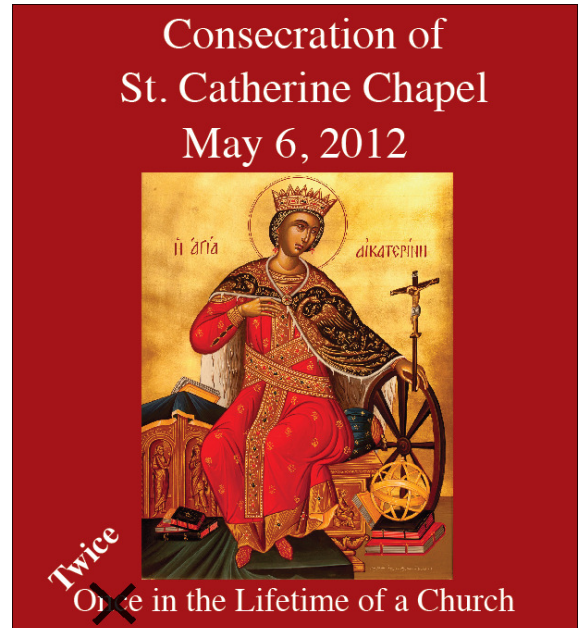
Consecration of St. Catherine's Chapel ...

Sunday, May 6, 2012

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than blood. As tradition holds, her body vanished from the site as an angel gathered her relics, taking them to the summit of a peak in Sinai to the southeast of Alexandria. Some two hundred and fifty years later, Saint Catherine's relics were discovered by monks living in the area near the biblical Mount Horeb (later re-named Mount Moses), site of the biblical Burning Bush. Shortly thereafter, Emperor Justinian I, during the mid sixth century, built the renowned monastery, which was eventually re-named The Monastery of Saint Catherine in the Sinai Desert.

(Note: We thank Mr. George Dervis, who gathered information and presented this historical account of the life and martyrdom of Saint Catherine, the Patron saint of our Chapel. We look forward to future contributions as we lead up to the Consecration on the weekend of May 5th and 6th, 2012)



ASSUMPTION
Greek Orthodox Church of Chicago
601 S. Central Avenue • 773-626-3114



Stewardship...

Stewardship Update 2011 *By Jack Woods, V.P. Stewardship Committee*

As we are about to end the year 2011 Assumption Church Stewardship Program, I personally want to thank our Parish Stewards who have supported our Panagia Parish. Listed below are the financial figures as of July 31, 2011. Recap Stewardship Program as of July 31, 2011:

	<u>Thru July 31, 2011</u>	<u>Thru Dec. 31, 2010</u>
Pledge Cards Received	379	413
Total Dollars Pledged	\$ 256,178.00	\$ 282,766.00
Average Dollars Pledged	\$ 675.93	\$ 684.66

Once again, on behalf of the Clergy, the Parish Council, and Stewardship Committee, many thanks to our faithful parishioners for their annual "Stewardship Commitment" in supporting the many ministry programs of our beloved Panagia Parish. In the meantime, if you have not fulfilled your "Stewardship" commitment for 2011, please do so as soon as possible.

Parish Registry June-Sept. 2011

40 DAY BLESSINGS

- Son of Maria and Luke Bolchert - Son of Demetrios and Joanne Skoufis
- Son of Nicholas and Michelle Kanel - Son of Gus and Kelley Xinos

BAPTISMS

- Son of, Matthew and Catherine Becker, taking the name, *Jacob*
Godparent: Lauren Kirk
- Son of, Katina and Jeremy Baker, taking the name, *Christiano (Christian)*
Godparent: Alexis Bolt
- Son of Peter and Jodi Gianakopoulos, taking the name, *Aristedes*
Godparents: George and Crissi Gianakopoulos

WEDDINGS

- Andrianni Liosatos and Louis Coletta were joined in Holy Matrimony.
Sponsor: Effie Konstantopoulos
- Katherine Maniatis and Mitchell Celik were joined in Holy Matrimony.
Sponsor: Frances Fatta
- Constantina Apostolou and George Lattas were joined in Holy Matrimony.
Sponsor: Steve Koliopoulos
- Katina Haloulos and Jeremy Baker were joined in Holy Matrimony.
Sponsors: Angelo and Kristy Parhas
- Melissa Shubalis and Jason Mouldan were joined in Holy Matrimony.
Sponsor: Maria Kamberos
- Amy Argyris and Adam DuPont were joined in Holy Matrimony.
Sponsor: Michael Argyris
- Ray Khoury and Jordan Schilling were joined in Holy Matrimony.
Sponsor: John Khoury
- Marisa Frankos and Ethan Jacobson were joined in Holy Matrimony.
Sponsor : Alexandra Galanopoulos

FALLEN ASLEEP IN THE LORD

- | | |
|------------------------|----------------------|
| + George C. Floros | + Demetra Karahalios |
| + Mariel Deligianis | + Theresa Halsey |
| + Georgia Stavropoulos | + Angela Sofiakis |
| + Evelyn Psarras | + Anthony Haloulos |

MEMORIALS

- 40 Days:** Andrew Karos, Eleanor Georgalas, John Maroutsos, George C. Floros, Georgia Stavropoulos, Mariel Deligianis, Demetra G. Karahalios, Evelyn Psarras, Christine Vassiliades, Anthony Haloulos
- 3 Months:** Patricia Rombakis
- 9 Months:** Peter Ganios
- 1 Year:** Penelope Glanapoulos, Panagiota Maros, Bessie Selimos, Elizabeth Phillips, Panagiota (Nota) Barkoulies, Vasilisi (Betty) Govosits, Fotini Mansour, Sotiria Condos
- 3 Years:** Alexandros Kalasountas, Gus Barkoulies, Barbara Leakakos, Jenny Berbas
- 4 Years:** Yannoula (Joan) Ganios
- 10 Years:** Costas Lambros
- 20 Years:** Demetrios Poulakidas, George Sarantos, George Karabis
- 25 Years:** Haritine Jatou
- 35 Years:** William Jatou

Submit articles to the Church Office or to Tina Sarantos at t.sarantos@sbcglobal.net or (708) 660-0154.

Please deliver this newsletter to:

The Assumption
Newsletter



Fourth Issue, 2011

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**Important
Upcoming Dates:**

October 20th

“Your Kind of Night” Dinner Dance

October 22nd

Johannson's Farm Hayride outing

November 5th

Harvest Day

November 13th

General Assembly

November 19th

St. Jude Walk for Childhood Cancer
(Yorktown)

November 24th

St. Catherine's Great Vespers

December 3rd

Decorate the Hall

December 17th

Christmas Carol at Drury Lane

December 30th

Harlem Globetrotters