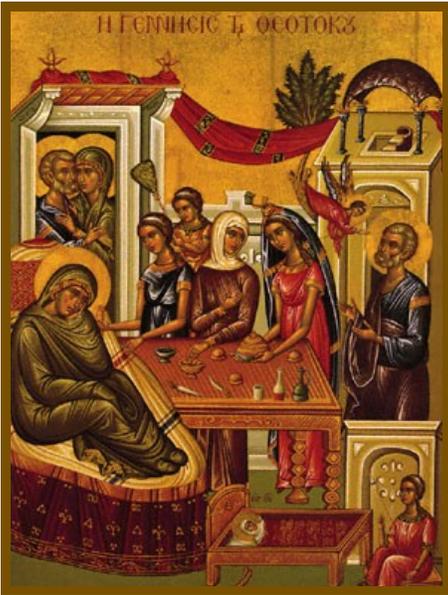


Christian Light

September 2020 — Vol. 32



September Message

Beginning of the Ecclesiastical Year

In this volume of "Christian Light" we host the message of the Ecumenical Patriarch Bartholomew on the occasion of the new ecclesiastical year that begins on September 1:

Prot. No.529

**+ B A R T H O L O M E W
BY GOD'S MERCY
ARCHBISHOP OF CONSTANTINOPLE-NEW ROME
AND ECUMENICAL PATRIARCH
TO ALL THE PLENITUDE OF THE CHURCH
GRACE, PEACE AND MERCY
FROM THE MAKER OF ALL CREATION
OUR LORD, GOD AND SAVIOR JESUS CHRIST**

Dearest brother Hierarchs and beloved children in the Lord,

It is a shared conviction that, in our time, the natural environment is threatened like never before in the history of humankind. The magnitude of this threat becomes manifest in the fact that what is at stake is not anymore the quality, but the preservation of life on our planet. For the first time in history, man is capable of destroying the conditions of life on

earth. Nuclear weapons are the symbol of man's Promethean titanism, the tangible expression of the "complex of omnipotence" of the contemporary "man-god."

In using the power that stems from science and technology, what is revealed today is the ambivalence of man's freedom. Science serves life; it contributes to progress, to confronting illnesses and many conditions that were hitherto considered "fateful"; it creates new positive perspectives for the future. However, at the same time, it provides man with all-powerful means, whose misuse can be turned destructive. We are experiencing the unfolding destruction of the natural environment, of biodiversity, of flora and fauna, of the pollution of aquatic resources and the atmosphere, the progressing collapse of climate balance, as well as other excesses of boundaries and measures in many dimensions of life. The Holy and Great Council of the Orthodox Church (Crete, 2016) rightly and splendidly decreed that "scientific knowledge does not mobilize the moral will of man, who knows the dangers but continues to act as if he did not know." (*Encyclical*, § 11)

It is apparent that the protection of the common good, of the integrity of the natural environment, is the common responsibility of all inhabitants of the earth. The contemporary categorical imperative for humankind is that we live without destroying the environment. However, while on a personal level

*Assumption of the Virgin Mary Greek Orthodox Church
97 Walcott Street, Pawtucket, RI 02860*

Reverend Dr. Philip Zymaris
Protopresbyter



E-mail: pzymaris@hchc.edu
(401) 725-3127 Phone (401) 725-9270 Fax
(857) 204-9021 Emergencies
Web Site: www.assumptionri.org

SUNDAY SERVICES

Orthros 8 A.M. and Divine Liturgy 9:30 A.M.

ALL CHURCH SERVICES LIVE STREAM

*****RESERVATION IS REQUIRED for Sunday Services***
RESERVATION NOT REQUIRED for Weekday Services**

OFFICE HOURS

Monday-Friday 8:30 A.M. to 1:30 P.M.

Elizabeth Lazouras

secretary@assumptionri.org

NO ACCESS TO CHURCH OFFICE UNTIL FURTHER NOTICE

PARISH COUNCIL MEMBERS

President	George Foussekis
Vice President	Dr. Nicholas Nikolopoulos
Treasurer	Angelo C. Limnios
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Cultural Society:	John Lyssikatos
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Philoptochos:	Patricia Panichas, President
PTO:	Ourania Stefanopoulos, President
Visitation:	Tina Demopoulos Sophia Balamas-Young
Seminarian:	James Harritos

and on the level of many communities, groups, movements and organizations, there is a demonstration of great sensitivity and ecological responsibility, nations and economic agents are unable – in the name of geopolitical ambitions and the “autonomy of the economy” – to adopt the correct decisions for the protection of creation and instead cultivate the illusion that the pretended “global ecological destruction” is an ideological fabrication of ecological movements and that the natural environment has the power of renewing itself. Yet the crucial question remains: How much longer will nature endure the fruitless discussions and consultations, as well as any further delay in assuming decisive actions for its protection?

The fact that, during the period of the pandemic of the novel coronavirus Covid-19, with the mandatory restrictions of movement, the shutdown of factories, and the diminishment in industrial activity and production, we observed a reduction of pollution and encumbrance of the atmosphere, has proved the anthropogenic nature of the contemporary ecological crisis. It became once again clear that industry, the contemporary means of transportation, the automobile and the airplane, the non-negotiable priority of economic indicators and the like, negatively impact the environmental balance and that a change of direction toward an ecological economy constitutes an unwavering necessity. There is no genuine progress that is founded on the destruction of the natural environment. It is inconceivable that we adopt economic decisions without also taking into account their ecological consequences. Economic development cannot remain a nightmare for ecology. We are certain that there is an alternative way of economic structure and development besides the economism and the orientation of economic activity toward the maximization of profiteering. The future of humanity is not the *homo oeconomicus*.

The Ecumenical Patriarchate, which in recent decades has pioneered in the field of the protection of the creation, will continue its ecological initiatives, the organization of ecological conferences, the mobilization of its faithful and especially the youth, the promotion of the environment’s protection as a fundamental subject for interreligious dialogue and the common initiatives of religions, the contacts with political leaders and institutions, the cooperation with environmental organizations and ecological movements. It is evident that the collaboration for the protection of the environment creates additional avenues of communication and possibilities for new common actions.

We repeat that the environmental activities of the Ecumenical Patriarchate are an extension of its ecclesiological self-consciousness and do not comprise a simple circumstantial reaction to a new phenomenon. The very life of the Church is an applied ecology. The sacraments of the Church, its entire life of worship, its asceticism and communal life, the daily life of its faithful, express and generate the deepest respect for creation. The ecological sensitivity of Orthodoxy was not created by but emerged from the contemporary environmental crisis. The struggle for the protection of creation is a central dimension of our faith. Respect for the environment is an act of doxology of God's name, while the destruction of creation is an offense against the Creator, entirely irreconcilable with the basic tenets of Christian theology.

Most honorable brothers and dearly beloved children,

The ecofriendly values of the Orthodox tradition, the precious legacy of the Fathers, constitute an embankment against the culture, whose axiological foundation is the domination of man over nature. Faith in Christ inspires and strengthens the human endeavor even before the immense challenges. From the perspective of faith, we are able to discover and assess not only the problematic dimensions, but also the positive possibilities and prospects of contemporary civilization. We call upon Orthodox young men and women to realize the significance of living as faithful Christians and contemporary people. Faith in the eternal destiny of man strengthens our witness in the world.

In this spirit, from the Phanar, we wish all of you a propitious and all-blessed new ecclesiastical year, fruitful in Christ-like deeds, for the benefit of all creation and to the glory of the all-wise Creator of all. And we invoke upon you, through the intercessions of the All-Holy Theotokos, the *Pammakaristos*, the grace and mercy of the God of wonders.

September 1, 2020
+Bartholomew of Constantinople
Fervent supplicant of all before God

Μήνυμα Σεπτεμβρίου

Σ'αυτό το τεύχος τοῦ «Χριστιανικοῦ Φωτός» φιλοξενοῦμε τὴν ἀνακοίνωση τοῦ Οἰκουμενικοῦ Πατριάρχου Βαρθολομαίου ἐπ'εὐκαιρίᾳ τῆς ἐνάρξεως τοῦ νέου ἐκκλησιαστικοῦ ἔτους τὴν πρώτη Σεπτεμβρίου:

Ἀριθμ. Πρωτ. 529

† Β Α Ρ Θ Ο Λ Ο Μ Α Ι Ο Σ
ΕΛΕΩΙ ΘΕΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ
ΝΕΑΣ ΡΩΜΗΣ ΚΑΙ ΟΙΚΟΥΜΕΝΙΚΟΣ ΠΑΤΡΙΑΡΧΗΣ
ΠΑΝΤΙ ΤΩ ΠΛΗΡΩΜΑΤΙ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΧΑΡΙΝ, ΕΙΡΗΝΗΝ ΚΑΙ ΕΛΕΟΣ
ΠΑΡΑ ΤΟΥ ΔΗΜΙΟΥΡΓΟΥ ΠΑΣΗΣ ΤΗΣ ΚΤΙΣΕΩΣ
ΚΥΡΙΟΥ ΚΑΙ ΘΕΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

Προσφιλείς ἀδελφοί ιεράρχαι καί τέκνα ἐν Κυρίῳ ἀγαπητά,

Αποτελεῖ κοινήν πεποίθησιν, ὅτι εἰς τὴν ἐποχὴν μας τό φυσικόν περιβάλλον ἀπειλεῖται ὅσον ποτέ ἄλλοτε εἰς τὴν ἱστορίαν τῆς ἀνθρωπότητος. Τό μέγεθος τῆς ἀπειλῆς ἀποκαλύπτεται εἰς τό γεγονός ὅτι τό διακύβευμα δέν εἶναι πλέον ἡ ποιότης τῆς ζωῆς, ἀλλά ἡ διατήρησις αὐτῆς εἰς τόν πλανήτην μας. Διά πρώτην φοράν εἰς τὴν ἱστορίαν, ὁ ἄνθρωπος δύναται νά καταστρέψῃ τοὺς ὄρους τῆς ζωῆς ἐπὶ τῆς γῆς. Τά πυρηνικά ὄπλα εἶναι τό σύμβολον τοῦ προμηθεϊκοῦ τιτανισμοῦ τοῦ ἀνθρώπου, ἀπτή ἔκφρασις τοῦ «συμπλέγματος παντοδυναμίας» τοῦ συγχρόνου «ἀνθρωποθεοῦ».

Εἰς τὴν χρῆσιν τῆς πηγαζούσης ἐκ τῆς ἐπιστήμης καὶ τῆς τεχνολογίας ἰσχύος, ἀποκαλύπτεται σήμερον ἡ ἀμφισημία τῆς ἐλευθερίας τοῦ ἀνθρώπου. Ἡ ἐπιστήμη ὑπηρετεῖ τὴν ζωὴν, συμβάλλει εἰς τὴν πρόοδον, εἰς τὴν ἀντιμετώπισιν τῶν ἀσθενειῶν καὶ πολλῶν καταστάσεων αἱ ὁποῖαι ἐθεωροῦντο μέχρι σήμερον «μοιραῖαι», δημιουργεῖ νέας θετικὰς προοπτικὰς διὰ τὸ μέλλον. Ὅμως, ταυτοχρόνως, δίδει εἰς τὸν ἄνθρωπον πανίσχυρα μέσα, ἢ κακὴ χρῆσις τῶν ὁποίων δύναται νὰ ἀποβῆ καταστροφικὴ. Βιοῦμεν τὴν ἐξελισσομένην καταστροφὴν τοῦ φυσικοῦ περιβάλλοντος, τῆς βιοποικιλότητος, τῆς χλωρίδος καὶ τῆς πανίδος, τὴν ρύπανσιν τῶν ὑδατίνων πόρων καὶ τῆς ἀτμοσφαιρας, τὴν προιοῦσαν ἀνατροπὴν τῆς κλιματικῆς ἰσορροπίας καὶ ἄλλας ὑπερβάσεις ὁρίων καὶ μέτρων εἰς πολλὰς διαστάσεις τῆς ζωῆς. Ὅρθως καὶ προσφυῶς ἀπεφάνθη ἡ Αγία καὶ Μεγάλῃ Σύνοδος τῆς Ὁρθοδόξου Ἐκκλησίας (Κρήτη 2016), ὅτι «ἡ ἐπιστημονικὴ γνῶσις δέν κινητοποιεῖ τὴν ἠθικὴν βούλησιν τοῦ ἀνθρώπου, ὁ ὁποῖος, καίτοι γνωρίζει τούς κινδύνους, συνεχίζει νὰ δρᾷ ὡς ἐάν δέν ἐγνώριζεν» (Ἐγκύκλιος, § 11).

Εἶναι προφανές ὅτι ἡ προστασία τοῦ κοινοῦ ἀγαθοῦ, τοῦ ἀκεραίου φυσικοῦ περιβάλλοντος, εἶναι κοινὴ εὐθύνη ὅλων τῶν κατοίκων τῆς γῆς. Ἡ σύγχρονος κατηγορικὴ προστακτικὴ διὰ τὴν ἀνθρωπότητα εἶναι νὰ ζῶμεν χωρὶς νὰ καταστρέφωμεν τὸ περιβάλλον. Ἐνῶ ὅμως εἰς προσωπικόν ἐπίπεδον καὶ ἀπὸ πολλὰς κοινότητος, ὁμάδας, κινήματα καὶ ὀργανώσεις ἐπίδεικνύεται μεγάλη εὐαισθησία καὶ οἰκολογικὴ εὐθύνη, τὰ κράτη καὶ οἱ οἰκονομικοὶ παράγοντες ἀδυνατοῦν, ἐν ὀνόματι γεωπολιτικῶν σχεδιασμῶν καὶ τῆς «ἰδιονομίας τῆς οἰκονομίας», νὰ λάβουν τὰς ὀρθὰς ἀποφάσεις διὰ τὴν προστασίαν τῆς κτίσεως καὶ καλλιέργου τὴν ψευδαίσθησιν ὅτι τὰ περὶ «παγκοσμίου οἰκολογικῆς καταστροφῆς» εἶναι ἰδεολόγημα τῶν οἰκολογικῶν κινήματων καὶ ὅτι τὸ φυσικὸν περιβάλλον ἔχει τὴν δύναμιν νὰ ἀνανεῶνεται ἀφ' ἑαυτοῦ. Τὸ κρίσιμον ἐρώτημα, ὅμως, παραμένει: Πόσον θὰ ἀνθέξῃ ἡ φύσις τὰς ἀκάρπους συζητήσεις καὶ τὰς διασκέψεις, τὴν περαιτέρω καθυστέρησιν εἰς τὴν ἀνάληψιν ἀποφασιστικῶν δράσεων διὰ τὴν προστασίαν τῆς;

Τὸ γεγονός ὅτι κατὰ τὴν διάρκειαν τῆς πανδημίας τοῦ νέου κορωνοϊοῦ Covid-19, μὲ τὸν ἐπιβληθέντα περιορισμὸν τῶν μετακινήσεων, τὸ κλείσιμον ἐργοστασίων καὶ τὴν μείωσιν τῆς βιομηχανικῆς δραστηριότητος καὶ παραγωγῆς, παρετηρήθη μείωσις τῶν ρύπων καὶ τῆς ἐπιβαρύνσεως τῆς ἀτμοσφαιρας, ἀπέδειξε τὸν ἀνθρωπογενῆ χαρακτῆρα τῆς συγχρόνου οἰκολογικῆς κρίσεως. Κατέστη ἐκ νέου σαφές ὅτι ἡ βιομηχανία, ὁ σύγχρονος τρόπος μετακινήσεως, τὸ αὐτοκίνητον καὶ τὸ ἀεροπλάνον, ἡ ἀδιαπραγμάτευτος προτεραιότης τῶν οἰκονομικῶν δεικτῶν καὶ ἄλλα συναφῆ, ἐπηρεάζουν ἀρνητικῶς τὴν περιβαλλοντικὴν ἰσορροπίαν καὶ ὅτι ἡ ἀλλαγὴ πορείας πρὸς τὴν κατεύθυνσιν μιᾶς οἰκολογικῆς οἰκονομίας ἀποτελεῖ ἀδήριτον ἀναγκαιότητα. Δέν ὑπάρχει ἀληθὴς πρόοδος, ἡ ὁποία στηρίζεται εἰς τὴν καταστροφὴν τοῦ φυσικοῦ περιβάλλοντος. Εἶναι ἀδιανόητον νὰ λαμβάνωνται οἰκονομικαὶ ἀποφάσεις χωρὶς νὰ συνυπολογίζωνται αἱ οἰκολογικαὶ ἐπιπτώσεις των. Ἡ οἰκονομικὴ ἀνάπτυξις δέν εἶναι δυνατόν νὰ παραμένῃ ἐφιάλτης διὰ τὴν οἰκολογίαν. Εἴμεθα βέβαιοι ὅτι ὑπάρχει ἐναλλακτικὴ ὁδὸς οἰκονομικῆς ὀργανώσεως καὶ ἀναπτύξεως ἔναντι τοῦ οἰκονομισμοῦ καὶ τοῦ προσανατολισμοῦ τῆς οἰκονομικῆς δραστηριότητος εἰς τὴν μεγιστοποίησιν τῆς κερδοφορίας. Τὸ μέλλον τῆς ἀνθρωπότητος δέν εἶναι ὁ homo oeconomicus.

Τὸ Οἰκουμενικὸν Πατριαρχεῖον, τὸ ὁποῖον κατὰ τὰς τελευταίας δεκαετίας πρωτοστατεῖ εἰς τὸν χῶρον τῆς προστασίας τῆς κτίσεως, θὰ συνεχίσῃ τὰς οἰκολογικὰς του πρωτοβουλίας, τὴν ὀργάνωσιν οἰκολογικῶν συνεδρίων, τὴν κινήσει τῶν πιστῶν καὶ πρωτίστως τῆς νεολαίας, τὴν ἀνάδειξιν τῆς προστασίας τοῦ περιβάλλοντος εἰς βασικὸν θέμα τοῦ διαθρησκευτικοῦ διαλόγου καὶ τῶν κοινῶν πρωτοβουλιῶν τῶν θρησκευτῶν, τὰς ἐπαφὰς μὲ πολιτικούς ἡγέτας καὶ θεσμούς, τὴν συνεργασίαν μὲ περιβαλλοντικὰς ὀργανώσεις καὶ οἰκολογικὰ κινήματα. Εἶναι προφανές ὅτι ἡ σύμπραξις διὰ τὴν προστασίαν τοῦ περιβάλλοντος δημιουργεῖ διαύλους ἐπικοινωνίας καὶ δυνατότητας διὰ νέας κοινὰς δράσεις.

Ἐπαναλαμβάνομεν, ὅτι αἱ περιβαλλοντικαὶ δραστηριότητες τοῦ Οἰκουμενικοῦ Πατριαρχείου εἶναι προέκτασις τῆς ἐκκλησιολογικῆς αὐτοσυνειδησίας του καὶ δέν ἀποτελοῦν ἀπλῶς περιστασιακὴν ἀντίδρασιν εἰς ἓν νέον φαινόμενον. Ἡ ἰδία ἡ ζωὴ τῆς Ἐκκλησίας εἶναι ἐφηρμοσμένη οἰκολογία. Τὰ μυστήρια τῆς Ἐκκλησίας, σύνολος ἡ λατρευτικὴ ζωὴ, ὁ ἀσκητισμὸς καὶ ὁ κοινοτισμὸς, ἡ καθημερινότης τῶν πιστῶν, ἐκφράζουν καὶ παράγουν βαθύτατον σεβασμὸν πρὸς τὴν κτίσιν. Ἡ οἰκολογικὴ εὐαισθησία τῆς Ὁρθοδοξίας δέν ἐδημιουργήθη, ἀλλὰ ἀνεδείχθη ἀπὸ τὴν σύγχρονον περιβαλλοντικὴν κρίσιν. Ὁ ἀγὼν διὰ τὴν προστασίαν τῆς δημιουργίας εἶναι

κεντρική διάστασις τῆς πίστεώς μας. Ὁ σεβασμός τοῦ περιβάλλοντος εἶναι ἔμπρακτος δοξολογία τοῦ ὀνόματος τοῦ Θεοῦ, ἐνῶ ἡ καταστροφή τῆς κτίσεως εἶναι προσβολή τοῦ Δημιουργοῦ, ὅλως ἀσύμβατος μέ τās βασικὰς παραδοχὰς τῆς χριστιανικῆς θεολογίας.

Τιμώτατοι ἀδελφοί καί προσφιλέστατα τέκνα,

Αἱ οἰκοφιλικά ἀξία τῆς Ὁρθοδόξου παραδόσεως, ἡ πολύτιμος παρακατα-θήκη τῶν Πατέρων, ἀποτελοῦν ἀνάχωμα κατά τῆς κουλτούρας, ἀξιολογική βᾶσις τῆς ὁποίας εἶναι ἡ κυριαρχία τοῦ ἀνθρώπου ἐπί τῆς φύσεως. Ἡ πίστις εἰς Χριστόν ἐμπνέει καί ἐνισχύει τήν ἀνθρωπίνην προσπάθειαν ἐνώπιον καί τῶν μεγίστων δυσκολιῶν. Ὑπό τό πρῖσμα τῆς πίστεως, δυνάμεθα νά ἀνακαλύπτωμεν καί νά ἀξιολογῶμεν ὄχι μόνον τās προβληματικάς πτυχὰς, ἀλλά καί τās θετικάς δυνατότητας καί προοπτικάς τοῦ συγχρόνου πολιτισμοῦ. Καλοῦμεν τούς ὀρθοδόξους νέους καί τās νέας νά συνειδητοποιήσουν τήν σημασίαν τοῦ νά ζοῦν ὡς πιστοί χριστιανοί καί σύγχρονοι ἄνθρωποι. Ἡ πίστις εἰς τόν αἰώνιον προορισμόν τοῦ ἀνθρώπου κρατῦνει τήν μαρτυρίαν μας ἐν τῷ κόσμῳ.

Ἐν τῷ πνεύματι τούτῳ, εὐχόμενοι ἐκ Φαναρίου πᾶσιν ὑμῖν αἴσιον καί παντευλόγητον τό νέον ἐκκλησιαστικόν ἔτος, καρποτόκον εἰς ἔργα χριστοπρεπῆ, ἐπ' ἀγαθῷ τῆς κτίσεως ὅλης καί πρός δόξαν τοῦ πανσόφου Ποιητοῦ τῶν ἀπάντων, ἐπικαλούμεθα ἐφ' ὑμᾶς, πρεσβεΐαις τῆς Παναγίας τῆς Παμμακα-ρίστου, τήν χάριν καί τό ἔλεος τοῦ Θεοῦ τῶν θαυμασιῶν.

**,βκ' Σεπτεμβρίου α'
Ὁ Κωνσταντινουπόλεως
διάπυρος πρός Θεόν εὐχέτης πάντων ὑμῶν**



WATCH LIVE STREAM OF OUR CHURCH SERVICES

Visit the homepage of our Assumption of the Virgin Mary Greek Orthodox Church website:

<https://www.assumptionri.org/>

You will find the following options on our website homepage:

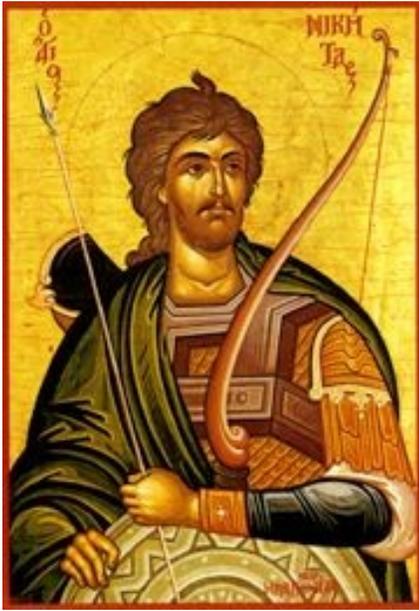
- 1. To watch live stream of church services, click the large button that says: "WATCH NOW"**
- 2. To light a red glass candle, click the button that says: "VIRTUAL CANDLE"**
- 3. To make an offering, click the button that says: "VIRTUAL TRAY"**

These contributions are crucial to the survival of our church. Despite the pandemic, these kinds of contributions can still take place thanks to options made readily available on our website. On the home page of our website, there are buttons that make such donations very easy. Please avail yourselves of this opportunity while following the services online or any time you wish so that this year can be just like any other year despite the pandemic. Thank you to our Parishioners for your continued support.

September 2020

Live Stream of all Church Services continues. A limited number of parishioners will be allowed to attend church in person. To attend SUNDAY CHURCH SERVICES, you must first make a reservation and receive a confirmation email in return. Email the Church Office to request a reservation at secretary@assumptionri.org. Reservation not required for weekday services.

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 8:30 PM Parish Council	2	3	4	5
6 13th Sunday of Matthew 8 A.M. Orthros 9:30 Divine Liturgy LIVE STREAM and Limited In-Person Church Attendance - Reservation Required Email Church Office	7	8 NATIVITY OF THE THEOTOKOS 8 A.M. Orthros 9 A.M. Divine Liturgy LIVE STREAM and In-Person Church Attendance	9	10	11	12
13 Sunday before Holy Cross 8 A.M. Orthros 9:30 Divine Liturgy LIVE STREAM and Limited In-Person Church Attendance - Reservation Required	14 THE EXALTATION OF THE HOLY CROSS 8 A.M. Orthros 9 A.M. Divine Liturgy LIVE STREAM and In-Person Church Attendance	15	16	17	18	19
20 13th Sunday after Holy Cross 8 A.M. Orthros 9:30 Divine Liturgy LIVE STREAM and Limited In-Person Church Attendance - Reservation Required	21	22	23	24	25	26 ST. JOHN THE EVANGELIST AND THEOLOGIAN 8 A.M. Orthros 9 A.M. Divine Liturgy LIVE STREAM and In-Person Church Attendance
27 1st Sunday of Luke 8 A.M. Orthros 9:30 Divine Liturgy LIVE STREAM and Limited In-Person Church Attendance - Reservation Required	28	29	30			



Nikitas the Great Martyr

SEPTEMBER 15th

This Saint was of high birth among the Goths beyond the Danube River. He was taken by Athanaric, pagan ruler of the Goths, and after being tortured, he was burned to death for his confession of Christ. According to some, this took place during the reign of Saint Constantine the Great; according to others, under the Emperor Gratian.

Apolytikion of Great Martyr Nikitas (Fourth Tone)

Thy Martyr, O Lord, in his courageous contest for Thee received the prize of the crowns of incorruption and life from Thee, our immortal God. For since he possessed Thy strength, he cast down the tyrants and wholly destroyed the demons' strengthless presumption. O Christ God, by his prayers, save our souls, since Thou art merciful.

Kontakion of Great Martyr Nikitas (Second Tone)

Destroying the might of error by thy firm resolve, and taking the crown of vict'ry through thy sufferings, O Nikitas, namesake of vict'ry, thou rejoicest with angel-kind, and with them, O glorious one, thou ceaselessly prayest Christ God for us all.



Euphemia the Great Martyr

SEPTEMBER 16th

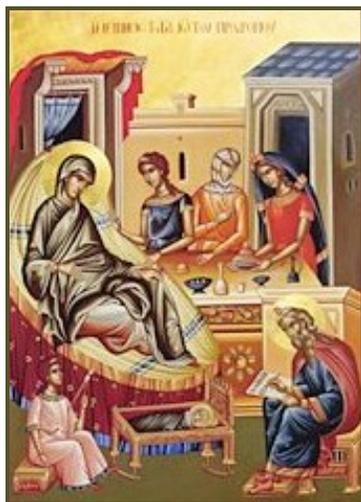
Saint Euphemia was from Chalcedon and lived in virginity. According to some, she suffered martyrdom during the reign of Diocletian in 303; according to others, in 307. Her sacred relics are preserved in the Patriarchate in Constantinople.

Apolytikion of Great Martyr Euphemia (Third Tone)

O Euphemia, Christ's comely virgin, thou didst fill the Orthodox with gladness and didst cover with shame all the heretics; for at the holy Fourth Council in Chalcedon, thou didst confirm what the Fathers decreed aright. O all-glorious Great Martyr, do thou entreat Christ God that His great mercy may be granted unto us.

Kontakion of Great Martyr Euphemia (Fourth Tone)

Thou strovest valiantly in thy sacred contest; and even after death, thou makest us holy with streams of healings, O all-famed Euphemia. For this cause we venerate thy most holy dormition and with faith we stand before thine all-ven'erable relics, that we be freed from illness of the soul and also draw forth the grace of thy miracles.



The Conception of St. John the Baptist

SEPTEMBER 23rd

This came to pass fifteen months before the birth of Christ, after the vision of the Angel that Zacharias, the father of the Forerunner, saw in the Temple while he executed the priest's office in the order of his course during the feast of the Tabernacles, as tradition bears witness. In this vision, the Archangel Gabriel appeared to Zacharias and said to him, "Thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John" (Luke 1:13). Knowing that Elizabeth was barren, and that both he and she were elderly, Zacharias did not believe what the Angel told him, although he had before him the example of Abraham and Sarah, of Hannah, mother of the Prophet Samuel, and of other barren women in Israel who gave birth by the power of God.

Hence, he was condemned by the Archangel to remain speechless until the fulfilment of these words in their season, which also came to pass (Luke 1:7-24).

Apolytikion of Conception of the Forerunner (Fourth Tone)

Rejoice, O thou barren one who hadst not borne until now; for lo, in all truth thou hast conceived the lamp of the Sun, and he shall send forth his light over all the earth, which is afflicted with blindness. Dance, O Zacharias, and cry out with great boldness: The one to be born is the blest Prophet of God Most High.

Kontakion of Conception of the Forerunner (First Tone)

Great Zacharias now doth rejoice with resplendence; Elizabeth his glorious yoke-mate exulteth; for she hath conceived divine John the Forerunner worthily, whom the great Archangel had announced with rejoicing, whom, as it is meet, we men revere as a sacred initiate of grace divine.

Coffee With Sister Vassa . . .



THE YEAR OF THE LORD'S FAVOR, 2020

"And he came to Nazareth, where he had been brought up; and he went to the synagogue, as his custom was, on the sabbath day. And he stood up to read; and there was given to him the book of the prophet Isaiah. He opened the book and found the place where it was written, 'The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor / acceptable

year of the Lord (ἐνιαυτὸν Κυρίου δεκτὸν).' And he closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on him. And he began to say to them, 'Today this scripture has been fulfilled in your hearing.'" (Lk 4: 16-21)

What is "the year of the Lord's favor" (in the NIV [New International Version] and ESV [English Standard Version] translations) or the "acceptable" year of the Lord (in the KJV [King James Version])? It is our human time, including this difficult 2020. And it's been ongoing ever since our Lord Jesus Christ proclaimed our human time, with all its difficulties, as "acceptable" or "favorable" to Him and His liberating work in our midst. It is whenever I have my eyes "fixed on Him," as did all in the synagogue in the above-quoted reading, and open my heart to Him, allowing Him to "release" me when I am captive; to "recover sight" to me when I am blind; to "liberate" me when I am oppressed. So let me not waste time on self-centered fears, resentments, or going around in other such circles. Let me pick up my light-bringing cross also this year, and on this day, as NC-folks (New Calendar) celebrate the Beginning of the Church Year. Let me "accept" this time, our time, which has been accepted by the Lord, as "favorable" to fixing my eyes on Him, and moving forward on our cross-carrying journey. *"Behold, now is the accepted time; Behold, now is the day of salvation."* (2 Cor 6: 2)





Where is AHEPA?

Dear friends, we have seen it all in just a few months from the beginning of the year!

- Turkey sending tens of thousands of illegal “immigrants”, mostly men, from Afghanistan, Pakistan, Somalia and militant areas of Syria to break through the Greek border!
- Covid-19 Pandemic, with thousands of victims to the pandemic and economic downturn!
- Hagia Sophia turned into a mosque and the Muslim priest dying of heart attack inside Hagia Sophia!
- Greek and Turkish fleets in a standoff at the Aegean!
- Turkey brutal intervention in Syria, Libya, Iraq and now in Azerbaijan, against Armenia!
- Panagia Soumela iconography vandalized in Pontos (Turkey)
- Turkey trying to establish a new, militant, and fanatic Muslim Ottoman empire, a new Caliphate, in Eastern Mediterranean and threatening with war anyone who stands in its way!

And the question I was asked was: Where are the AHEPAns, what are they doing?

AHEPA is the largest Greek American organization, that nothing will stand in its way to lead and to contribute.

AHEPA is made by people who care and by people who want to make a difference!

- We are helping the youth with educational and athletic scholarships
- We are providing shelter for elderly people and veterans and battered women
- We are helping medical research
- We are well known for our philanthropy actions
- We are engaging in efforts to help for the Covid-19 pandemic!
- We are well-known for our Hellenic Affairs engagements

We are working to lead our community, immediate and extended, as the challenging times that we are going through demand! In Rhode Island and Connecticut your AHEPA Pawtucket Chapter has made a difference and we will be engaging even more in the days to come! **The Defense of Hellenism is not consumed in a day or a week or in rushed actions. It is a long-term commitment and engagement! Our cause is not about us only, it is about the freedom and values of our Western civilization and humanity as well!**

As such, the real question here is: where are the Greeks, Greek Americans, and Philhellenes? Where are those who care for freedom, religious liberty and they oppose ethnic cleansing and religious militarism and fanaticism and they choose to stand for human rights? We cannot answer this question, this is something for all of you to consider! What we can say is where you should be:



Supreme President George G. Horiates

"We must continue the pressure against Turkey"

Supreme President George G. Horiates calls on every member of AHEPA to maintain the pressure and the fight against Turkey. Although the despotic leader of Turkey has worked behind the scenes to advance his agenda, the AHEPA holds steady to preserving and Defending Hellenism. Since 1922 AHEPA has been in the forefront, working hard to maintain our history and heritage.

AHEPA Supreme President George G. Horiates maintains AHEPA's stance to Sanction Turkey & Boycott Turkey!

SANCTION TURKEY! ACTION ALERT

WWW.AHEPA.ORG

STAND UP & FIGHT

Turkey violates Human Rights and Religious Freedom DAILY!

JOIN AHEPA NOW and Defend Hellenism. Your money fights unchecked tyranny!

www.AHEPA.org

Hagia Sophia is only the most current example of an agenda which is retroactive rather than peaceful. The Turkish Republic is crumbling and transforming into the modern Ottoman Caliphate with no end in sight. This current regressive posturing and the anti-western sentiment in Turkey is dangerous. The Greek presence in Turkey has been dwindling over time and now with less than 1500 Hellenes left, our footprint will be washed away forever. Our Patriarchate, the seat of our Orthodox Church, is in jeopardy as are the Human rights and Religious freedoms of every man, woman and child who is not blindly following this arrogant leader. A free and open society provides for a more secure and prosperous region.

AHEPA will fight for the rights of Western Civilization, and for our members who currently live in Turkey. We are ever present in sustaining pressure on the US State Dept, the EU and any other governmental body who can make Turkey back down. We may have lost Hagia Sophia to Mehmet II in 1453, but Constantinople will forever be part of our existence.

AHEPA calls for the continuation of boycott of Turkey and Turkish products and the call for Sanctions. Let's work together to "hit them where it hurts"

BOYCOTT

TURKISH AIRLINES

Turkey is a large exporter of clothing items, agro food, beverages, traditional foods, home textile, exterior building decorations items, bathroom furniture, etc. There are a slew of rugs, clothing and food products made in Turkey. Do not buy made in Turkey. Check the supplier for the country of origin. All textiles imported from Turkey, carpets, shirts, clothing, etc.

CHECK for the "MADE IN TURKEY" sticker on all products and DON'T BUY THEM!

***We Must Preserve the Legacy We Inherited!
We need you to join our AHEPA A121 (Pawtucket) Chapter!***

We ask all of you to join and support your AHEPA Pawtucket chapter. You can get involved as much as you have time for or desire. Please keep in mind that just by becoming a member and through your yearly membership fee you help us to . . .

- ***Support AHEPA activities and publications***
- ***Support our Chapter's activities and representation***
- ***Give strength to our Pawtucket chapter though membership counts***
- ***Provide academic and athletic scholarships***
- ***Make our voice heard for things that matter***
- ***Make a difference in every community and in the country as well***

This is an invitation to everyone – we need all of you! Your opinion will always count, whether you are attending our meetings in person or you are submitting your ideas via email, phone, text or personal conversation. For membership information and/or applications, please see Yianni Apostolakis, Tom Andrikopoulos or Nick Bitsakis.

For more information, please visit www.ahepa.org.



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At IOCC, we've helped people in more than 60 countries across the world.



IOCC

Urgent: Lebanon Needs Our Help!



There are times where a great disaster is an opportunity for all of us Orthodox Christians to help! The powerful explosion and disaster in Beirut, which killed scores of people including Greeks, injured thousands, and left hundreds of thousands without a home, is such a time!

Our team in Beirut has reported on the heartbreaking impact of this tragedy and is planning how to best help the people of Lebanon. IOCC has been working in Lebanon for almost 20 years. We are saddened that the country is facing yet another challenge in an already deepening crisis.

Short-term assistance will include hygiene parcels, the expansion of community kitchens, and assessments for building rehabilitation. Given the continuing danger posed by the COVID-19 pandemic, all activities will incorporate a health component, with measures to prevent the further spread of the virus. Your support of IOCC's work through our International Emergency Response Fund will allow us to respond quickly and effectively in Lebanon.

Please donate to IOCC so that along with our prayers to the people of Lebanon, we can also offer much needed assistance and enable our relief efforts!

Please visit iocc.org to donate or send a check, with the footnote **Emergency Fund (Lebanon)**, payable to **IOCC** to Ioannis Apostolakis, IOCC Parish Representative for the Assumption Parish (Ioannis Apostolakis, 770 Ware Street, Mansfield, MA 02048).

IOCC does NOT just hand out your donations! IOCC validates every humanitarian organization and IOCC works with local organizations to make sure that the much-needed help arrives at the hands of those who need it the most!

Support from Greece already arrived in Lebanon. Greek rescue teams are operated in Lebanon and a Greek warship delivered help in Beirut!



Harnessing the Sun to Bring a New Day for Georgia

The nation of Georgia emerged from the collapse of the Soviet Union in 1991. Located in the Caucasus region, the country has faced continual challenges, from a severe economic crisis triggered by the disintegration of the USSR to various conflicts. While conditions have improved, 20% of Georgians still live below the poverty line; 14% get by on less than \$1.25 per day. IOCC has been working to help improve living conditions since 1994. In Georgia, current efforts are powered by the sun. Since 2017, IOCC has been working with local farmers and the Georgian Orthodox Church to build and maintain inexpensive plastic greenhouses, enabling them to raise vegetables — and their income. Building on its initial success, the program is now moving ahead on two fronts. First, IOCC is providing these greenhouses and training to local farmers and people displaced by the conflicts that have wracked parts of Georgia. For training, IOCC partners with AgroLink, an independent consultant network of international agricultural experts focused on education. The training covers crop diversification, processing practices, marketing, and adopting new technologies. Participants receive seeds or seedlings, fertilizers, and a drip-irrigation system. The goal is to plant high-value, nontraditional vegetables in 10 demonstration plots. Potato, lettuce, pepper, and radish seeds are distributed, along with containers for the seedlings and peat concentrate. The program emphasizes learning by doing — which participants greatly appreciate.

For example, Revaz, now in his 60s, has been displaced from his home for more than 25 years. He cited the adage about teaching a man to fish. “After so many years living in the settlement, nobody taught us how to fish,” Revaz said. “They were just bringing fish. But IOCC’s approach to teach fishing is just a great idea.” The program’s other component, funded by the IOCC Foundation, provides solar-powered produce dryers and teaches participants how to use them. Dried fruits and vegetables — kiwis, persimmons, oranges, and sweet and chili peppers — fetch much higher prices than fresh items and can be stored to sell year-round.

That’s an exciting prospect for Mariam, who lives in temporary housing with her husband and their four children. Her husband, an internally displaced man from Abkhazia, takes short-term construction jobs when they’re available, but his income is sporadic. So Mariam is eager to dry fruits and sell them at market. “Someone in heaven,” she said, “decided to help me and my family.” And while the COVID-19 pandemic temporarily paused in-person trainings during spring, farmers still sowed seeds in their greenhouses and fields, while IOCC staff and consultants advised via phone, photos, and video chat on diseases, pests, and how to address them. IOCC’s long-term projects continue to be a driving force in equipping self-employed farmers to build their enterprises, harnessing the sun to bring a new day for their homeland.

Here is How YOU Can Help More!

- Become a monthly donor to IOCC
- Send a donation to IOCC for a cause that touches your heart!
- Give a donation to Ioannis Apostolakis, payable to IOCC, for any occasion you would like to make a difference!

Help Us Provide for Those in Need!

And remember, 92 cents of every dollar you give goes to our humanitarian work. The other 8 cents is for administration and fundraising costs. Charity Navigator gives IOCC a 4-star rating (highest possible) for financial health, accountability and transparency. Plus, every dollar you give helps us secure \$7 more in support from governments, foundations, and other sources.

Ioannis Apostolakis

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Cemetery Fund

Our Church is in the process of having work performed by landscapers on our grounds at Walnut Hill Cemetery on Armistice Boulevard in Pawtucket. It would be greatly appreciated if you would consider making a donation to help with the upkeep and beautification of the grounds where so many of our deceased loved ones are buried. If you have not already done so, please contribute to the Cemetery Fund so that completion of the work can take place. Special thanks are expressed to the following parishioners for their generous donations:

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 Mr. & Mrs. Thomas Andrikopoulos
 Mr. John Lyssikatos
 Miss Anastasia Vellopoulou
 Mr. & Mrs. Stephen Mudge
 Dr. & Mrs. Vasili Amfilo

Ms. Elaine Sioras and Mrs. Irene Sioras
 in memory of father and husband, Harry Sioras

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 in memory of his father, Harry Sioras

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Much appreciation is expressed for the following Dormition of the Theotokos floral donations:



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Donations towards the floral decorations of the Iconostasion Dormition Icon by:



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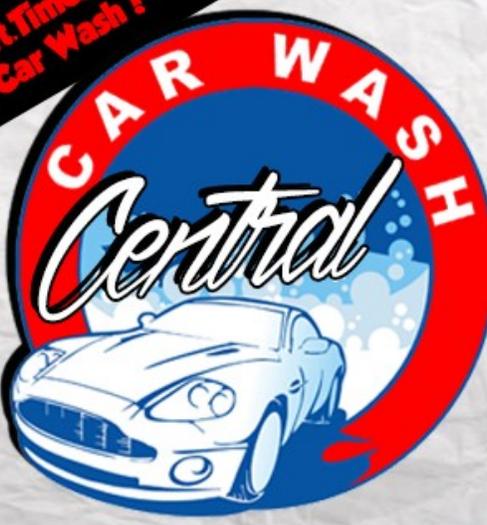


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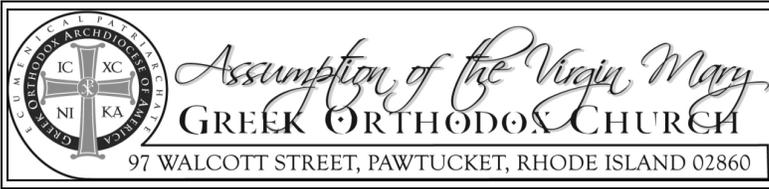
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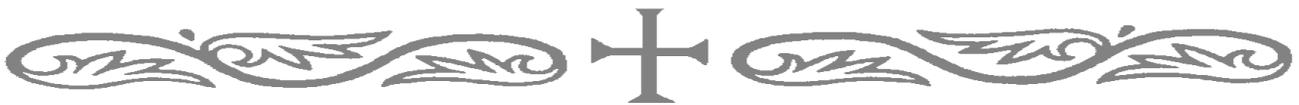
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Providence, RI
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