

Christian Light

November 2020 — Vol. 32

Fr. Philip's November Message

This month we host a very pertinent interview of a friend and renowned New Testament scholar, Petros Vasileiades, Professor Emeritus of the New Testament at the University of Thessaloniki.



Interview with Petros Vasileiades:

The Church Does Not Exist for Herself

Is the Church willing to speak on contemporary issues?

The Great and Holy Synod in Crete exclaimed loudly that the Church does not exist for herself. Coming out of herself, however, she sometimes fears coming

out of her comfort zone. The true Church, however, is that which is in a constant state of mission.

The vast majority of Greeks are Orthodox. What could the Church possibly feel threatened by?

People tend to look at the Church only as a sort of safe-zone. Many inspired clergy, however, feel the need for something more. The contact most people have with the Church is merely Sunday liturgy and they are satisfied with this. The liturgy, however, with no follow-up after the liturgy, is deficient. Usually it seems that both the faithful and worldly people are not that interested in dialogue between Church and the World because they feel secure in their own respective microcosms.

Why then should things change?

The Church does not serve the purpose of a sedative drug, the Church is called to be the light of the world and its renewal.

What exactly is the role of the Church today?

During the time of the Byzantine Empire the Church understood herself in varying ways. It seems that the proper expression of the Church's role is that she is literally and figuratively a "ship" (the word "nave" comes from "nautical," "navy" terminology) that is journeying towards something that has not yet been reached.

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

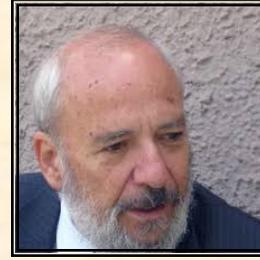
NO ACCESS TO CHURCH OFFICE UNTIL FURTHER NOTICE

PARISH COUNCIL MEMBERS

President	George Foussekis
Vice President	Dr. Nicholas Nikolopoulos
Treasurer	Angelo C. Limnios
Asst. Treasurer	Donna Gerace
Secretary	Peter Papavasiliou
	Nickolas Vellopoulos
	Triantafillio Foussekis
	Vasileios Papavasiliou
	George Karalis
	Eleni Katsios
	Brian Gerace

ORGANIZATIONS

AHEPA:	Ioannis Apostolakis
Cantors:	John Lyssikatos
	Nick Vellopoulos
	Virginia Skodras
	Dr. Vasili Amfilo
Choir:	Marion Manickas, Director
Cultural Society:	John Lyssikatos
Greek Pride:	Andrea Vastis
	Nancy Georgitsis
	George Microulis
Greek School:	Panagiota Vastis, Principal
	Sophia Augoustakis
	Stavroula Papavasiliou
Sunday School:	Elizabeth Lazouras, Director
	Stavroula Papavasiliou
	Seminarian James Harritos
	Charikleia Campos
	Stephanie Dokos
	Sophia Augoustakis
GOYA:	Sharon Turk, Gail Manickas,
	Anna Dafulas, Helena Lambrakis
Over 50 Club:	Ursula Michalopoulos
Philoptochos:	Patricia Panichas, President
PTO:	Ourania Stefanopoulos, President
Visitation:	Tina Demopolus
	Sophia Balamas-Young
Seminarian:	James Harritos



Some seem to act as if they believe the goal has been reached.

I don't think so. I see most people coming to Church as if it is a drug store. The liturgy, however, is actually a foretaste of the Kingdom; but it involves responsibilities. The popular "drug store" Church notion is a distortion of true ecclesial and spiritual life – the result of a strange kind of individualism. The true meaning of Church is communion/community.

So you are saying that the Greek Orthodox live a double life?

Precisely. On the one hand they live totally secular lives but, on the other, they seek in the Church a "pharmacy for the soul."

Can Orthodox dogma possibly correct with this situation?

The Orthodox Church has dogma but is not dogmatic. Our responsibility is for us to speak to current issues while gleaning from the treasures of our tradition. There is no dogma without the acceptance of the consciousness of the Church, i.e., the whole body of the Church, all the people. The people are concelebrants in the sacraments and have the same responsibility as the clergy. This is the true conciliar nature of the Church, which unfortunately has been forgotten today.

So everyone is equal in the Church?

Yes, all are members of the body of Christ and therefore are equal towards the head, who is Christ.

What is the difference between Protestants and the Orthodox and Catholics?

Protestants reacted against the oppressive papal institution and went to the other extreme. They don't have ecclesiastical unity, rather they only have an individual relationship with God. But that isn't the Church. And because of this void that they sense in their lives, they ended up being major players – along with the Orthodox Patriarchate – in the Ecumenical Dialogue. The Church of Greece is closely connected to the State and the State takes advantage of the Church as much as it can. The Church will become strong again if she reinstates the conciliar system at all levels.

Did Organizations such as “Zoe” contribute to this situation?

(Note: “Zoe” was a para-ecclesiastical organization or “brotherhood” that was founded at the beginning of the 20th century and was especially active in Greece during the 50s into the 70s.)

They went to the other extreme. They detached themselves from the Church system and made their own subsystem. They had good intentions to change things for the better. However their structure was different than that of the Church. They actually wanted to prevail over the Church and they accomplished this. But we can't avoid admitting that they also were pioneers in many things, such as the reinstatement of the sermon.

Why didn't they ever create a Christian-Democratic political party?

Fortunately they didn't. What actually happened is the left copied the social narrative of the Church, even her practices (for example, Church processions were replaced in the leftist political sphere with the “Festivals”), in order to rally the people. The main distinguishing feature of Christianity, however, is freedom, and this they were not able to secure. The Left speaks the language of a secular millenarianism.

Did Hesychasm play a role in a supposed “stagnation” of Orthodoxy? (Note: Hesychasm is a 14th c. spiritual movement initiated by St. Gregory Palamas)

Hesychasm is not incompatible with modernity (and the rational). A gross misinterpretation of Hesychasm would be that of those who, in the name of “spirituality” and “quietude,” exclude all others including the par excellence other – God. Genuine Hesychasm does not lead to the rejection of the rational. However, it is possible that a wrong practice of it led to a certain isolationism during the time of the Western Renaissance.

Are there patristic texts that stress a holistic salvation of the material cosmos? Or is salvation for the Orthodox only a metaphysical idea?

Many have wrongly reduced it to the latter, not due to genuine Orthodox teaching but due to influence from notions coming from the Western Middle Ages. A more genuine and dynamic return to the Orthodox view can be found in the New Testament.

Do we Orthodox have a good relationship with Scripture?

That's another pet peeve of mine. Our Church has sometimes been reduced to the “Church of the Fathers” and not of Christ, despite the fact that these very Fathers of the Church were authentic exegetes of Scripture. Our attachment to patristic texts developed due to the defensive stance of the Eastern Church. We like to stress that we are not like the “others,” for example, the Protestants who give great emphasis to Scripture. Thankfully, today there are Orthodox theologians who maintain that Orthodoxy does not get its identity simply from being the “opposite” of the others, but rather that we need first to be genuine Christians.

Can there be an Orthodox Nation without a national Church?

There should be an autocephalous Church but not a strictly national one. Unfortunately, among many Orthodox the ethno-phyletic identity seems to take precedence, whereas the correct parameter would be for the Orthodox aspect to prevail over the ethnic. In other words, the ethnic identity should follow the Orthodox identity and not the other way around. Of course autocephaly is only administrative, the Church cannot be but One. The Roman Catholic world did not face this problem because the Pope once enjoyed a worldwide political jurisdiction (i.e., the national and the faith aspects were once identified together and universal in the West). In the case of the Orthodox Church we need to reinstate the synodical nature of the Church with the participation in her administration of the clergy, the bishops the monks and all the faithful. Today unfortunately conciliarity is applied only to the top. Churches need to be autocephalous, separate from the state, and with a principle bishop, who, however, will not be able to do anything without the other bishops.

Μήνυμα π. Φιλίππου

Ἡ Ἐκκλησία δὲν ζεῖ γιὰ τὸν ἑαυτό της



Στὸ τρέχον τεύχος τοῦ «Χριστιανικοῦ Φωτός» φιλοξενοῦμε μία συνέντευξη ἐνὸς φίλου καὶ διακεκριμένου θεολόγου, τοῦ Πέτρου Βασιλειάδη, ὁ ὁποῖος εἶναι ὁμότιμος καθηγητὴς τῆς Καινῆς Διαθήκης τοῦ ΑΠΘ. Ἐδῶ μιᾶ γιὰ τὴν Ὁρθοδοξία καὶ τὸν ρόλο της στὴν Ἑλλάδα.

- Ἕνα μεγάλο κομμάτι της ζωῆς μας εἶναι ἡ Ὁρθόδοξη πίστη μας, συνήθως ὅμως οἱ διανοούμενοι στὴν Ἑλλάδα τὴν παραμελοῦν.
- Ἄν καὶ ἡ πλειονότητα τοῦ ἑλληνικοῦ λαοῦ κάνει ἀκριβῶς τὸ ἀντίθετο! Ἐδῶ καὶ καιρὸ ἡ Ἐκκλησία ἔχασε τὴν ἐπαφή της μὲ τοὺς διανοούμενους στὴν Ἑλλάδα. Σὲ ἄλλες εὐρωπαϊκὲς χώρες κοινωνία καὶ Ἐκκλησία βρίσκονται σὲ διάλογο. Ἡ θεσμικὴ Ἐκκλησία στὴν Ἑλλάδα ὅμως δὲν ἐνδιαφέρεται γιὰ τὸν διάλογο γιὰ νὰ μὴ χάσει προνόμια, ἐνῶ θὰ ἔπρεπε νὰ ἐπαναφέρει τὶς ἀξίες της στὴν κοινωνία. Ἡ Ὁρθοδοξία ἀπὸ τὴ δημιουργία τοῦ ἑλληνικοῦ κράτους παραδόξως σταμάτησε νὰ παράγει πολιτισμὸ. Ἀπὸ τὴν ἄλλη πλευρά, ἡ κοσμικὴ διάνοηση ὑποβλέπει τὸ θρησκευτικὸ περίγραμμα τῆς ἐλληνικῆς κοινωνίας θεωρῶντας τὸ ξεπερασμένο. Ἡ ὑποκατάσταση τῆς πίστεως ἀπὸ τὴν ἐπιστήμη ἦταν εὐρύτατα διαδεδομένη ἀντίληψη μετὰ τὸν Διαφωτισμὸ. Σήμερα φαίνεται νὰ ἐνισχύεται τὸ θρησκευτικὸ αἶσθημα σὲ ὅλες τὶς κοινωνίες, ὄχι ὅμως μὲ υγιῆ τρόπο. Ἡ θεολογία ὑπεισέρχεται σὲ δια-θρησκευτικὸν διάλογο, πὺ ἡ θεσμικὴ Ἐκκλησία ὑποβλέπει.

– **Πιέζεται από κάπου ή Ἐκκλησία νὰ μπεῖ σὲ διαδικασία διαλόγου;**

– Ἡ Ἁγία καὶ Μεγάλη Σύνοδος τῆς Κρήτης διατράνωσε ὅτι ἡ Ἐκκλησία δὲν ζεῖ γιὰ τὸν ἑαυτό της. Βγαίνοντας ὁμως στὸν κόσμον βγαίνει καὶ ἀπὸ τὴν ἀσφάλεια. Ἡ πραγματικὴ Ἐκκλησία εἶναι αὐτὴ ποὺ βρίσκεται διαρκῶς σὲ ἱεραποστολή.

– **Ἡ συντριπτικὴ πλειονότητα τῶν Ἑλλήνων εἶναι ὀρθόδοξοι. Ἀπὸ τί ἀκριβῶς νιώθει ἡ Ἐκκλησία ὅτι ἀπειλεῖται;**

– Ὁ κόσμος αἰσθάνεται τὴν Ἐκκλησία σὰν ἕνα καταφύγιο καὶ μένει ἱκανοποιημένος. Πολλοὶ ὁμως σοβαροὶ κληρικοὶ αἰσθάνονται ὅτι χρειάζεται κάτι παραπάνω. Ὁ κόσμος δὲν ζητεῖ τίποτε πέρα ἀπὸ τὴν κυριακάτικη λειτουργία. Ἡ λειτουργία, ὁμως, χωρὶς τὴ λεγόμενη μετα-λειτουργία εἶναι λειψή. Καὶ οἱ κοσμικοὶ καὶ οἱ πιστοὶ ἀρνοῦνται τὸν διάλογο, γιὰτὶ αἰσθάνονται ἀσφαλεῖς στὸν μικρόκοσμό τους.

– **Γιατί τότε νὰ ὑπάρξει ἀλλαγὴ;**

– Ἡ Ἐκκλησία δὲν εἶναι καταφύγιο τῆς ψυχικῆς ἡρεμίας τοῦ καθενός, ἀλλὰ τὸ φῶς τοῦ κόσμου γιὰ τὴν ἀναμόρφωσή του.

– **Ποιὸς εἶναι ὁ ρόλος τῆς Ἐκκλησίας στὴ σημερινὴ κοινωνία;**

– Στὸ Βυζάντιο ἦταν παρούσα μὲ διαφοροτικὲς καὶ ἀλληλοσυγκρουόμενες ἐκφράσεις. Ἡ σωστὴ ἔκφραση τῆς Ἐκκλησίας εἶναι κυριολεκτικὰ καὶ μεταφορικὰ ἕνα καράβι (ναὸς ἀπὸ τὸ ναῦς) ποὺ πορεύεται πρὸς κάτι ποὺ δὲν ἔχει ἀκόμα ὀλοκληρωθεῖ.

– **Μὰ ζοῦμε σὰν νὰ πιστεύουμε ὅτι ἔχει ὀλοκληρωθεῖ.**

– Δὲν προσλαμβάνω τέτοια ἐντύπωση ἀπὸ τοὺς ἀνθρώπους. Περισσότερο τοὺς βλέπω νὰ βρίσκουν τὸ φάρμακό τους μέσα στὴν Ἐκκλησία. Ἡ λειτουργία, ὁμως, δὲν εἶναι παρὰ πρόγευση τῆς Βασιλείας. Ἔχουμε κι ἄλλες εὐθύνες. Αὐτές οἱ ἀντιλήψεις εἶναι κακέκτυπα τῆς ἐκκλησιαστικῆς καὶ πνευματικῆς ζωῆς, ἐπηρεασμένες ἀπὸ ἕναν περιέργο τύπο ἀτομικότητας. Ἡ πραγματικὴ ἔννοια τῆς Ἐκκλησίας εἶναι αὐτὴ τῆς κοινωνίας.

• **Δηλαδή ὡς Ἕλληνες ὀρθόδοξοι, ζοῦμε διπλὴ ζωὴ;**

– Ἀκριβῶς. Ἀπὸ τὴ μία ἢ κοσμικὴ ζωὴ ποὺ δὲν ἀλλάζει, ἀπὸ τὴν ἄλλη τὸ «φαρμακεῖο τῆς ψυχῆς».

– **Ὑπάρχει περίπτωση νὰ συνδέεται τὸ ὀρθόδοξο δόγμα μὲ αὐτὴν τὴν κατάσταση;**

– Ἡ Ὄρθόδοξη Ἐκκλησία ἔχει δόγμα, ἀλλὰ δὲν εἶναι δογματικὴ. Εὐθύνη μας εἶναι νὰ τὸ ἐπικαιροποιήσουμε. Χωρὶς ἀποδοχὴ ἀπὸ τὸ σῶμα τῶν πιστῶν δὲν ὑπάρχει δόγμα. Ὁ λαὸς εἶναι συλλειτουργὸς τῶν μυστηρίων καὶ ἔχει τὴν ἴδια εὐθύνη μὲ τὸν κλῆρο. Αὐτὴ ἡ συνοδικότητα ἔχει δυστυχῶς ἐκλείψει σήμερα.

– **Ὅλοι εἶναι ἴσοι;**

– Ὅλοι εἶναι μέλη τοῦ σώματος τοῦ Χριστοῦ, καὶ εἶναι ἴσοι ἀπέναντι στὴν κεφαλὴ (ποὺ εἶναι ὁ Χριστός).

– **Οἱ προτεστάντες εἶναι ἴδιοι μὲ τοὺς ὀρθόδοξους καὶ τοὺς καθολικούς;**

– Οἱ προτεστάντες ἀντέδρασαν στὸν καταπιεστικὸ παπικὸ θεσμό φτάνοντας στὸ ἄλλο ἄκρο. Δὲν ἔχουν ἐκκλησιαστικὴ ἐνότητα, παρὰ μόνον ἀτομικὴ σχέση μὲ τὸν Θεό. Δὲν εἶναι Ἐκκλησία αὐτό. Καὶ αἰσθανόμενοι τὸ ἔλλειμμα αὐτὸ πρωτοστάτησαν μαζί μὲ τὸ Πατριαρχεῖο στὸν οἰκουμενικὸ διάλογο. Ἡ Ἑλλαδικὴ Ἐκκλησία εἶναι στενὰ συνδεδεμένη μὲ τὸ κράτος, ποὺ ἐκμεταλλεύεται τὴν Ἐκκλησία ὅσο μπορεῖ. Ἡ Ἐκκλησία θὰ γίνῃ δυνατὴ ἂν ἐπαναφέρει τὸ συνοδικὸ σύστημα σὲ ὅλες τὶς βαθμίδες.

– **Οι οργανώσεις όπως ή «ΖΩΗ» έπαιξαν ποτέ τέτοιο ρόλο;**

– Αυτές ήταν το άλλο άκρο. Απαγκιστρώθηκαν από το σύστημα της Έκκλησίας και δημιούργησαν το δικό τους υποσύστημα. Είχαν καλή πρόθεση να αλλάξουν τα πράγματα. Αλλά είχαν δομή διαφορετική από της Έκκλησίας. Θέλησαν να κυριαρχήσουν στην Έκκλησία, και το κατάφεραν. Ήταν, βέβαια, πρωτοπόροι σε πολλά πράγματα, όπως ή έπαναφορά του κηρύγματος.

– **Γιατί δεν δημιούργησαν ποτέ Χριστιανοδημοκρατικό Κόμμα;**

– Ευτυχώς. Η Άριστερά άντεγραψε τα κοινωνικά άφηγήματα της Έκκλησίας, ακόμα και την πρακτική της (τις λιτανείες αντικατέστησαν τα φεστιβάλ) για να συσπειρώσει τον κόσμο. Το βασικό στοιχείο, όμως, του χριστιανισμού είναι ή έλευθερία, και αυτήν απέτυχαν να την εξασφαλίσουν. Η Άριστερά μιλά με όρους κοσμικού χιλιασμού.(millenianism)

– **Ο ήσυχασμός έπαιξε ρόλο στην «καθήλωση» της Όρθοδοξίας;**

– Ο ήσυχασμός δεν αντιτίθεται στο νέο (ακόμη και στον λόγο). Πολλοί παρερμηνεύοντάς τον βγάζουν από τη σκέψη τους τον άλλο, με αποτέλεσμα ουσιαστικά να βγάζουν και τον όντως Άλλο, τον Θεό. Ο αυθεντικός ήσυχασμός δεν οδηγεί στην άρνηση του λόγου. Συνέβαλε βέβαια στον απομονωτισμό κατά την Αναγέννηση.

– **Υπάρχουν πατερικά κείμενα που να μπορούν να μᾶς φέρουν κοντύτερα σε μία ένδοκοσμική σωτηρία; Ή για τους όρθόδοξους ή σωτηρία είναι μόνο μεταφυσική;**

– Έτσι κατάντησε, εξαιτίας όχι της αυθεντικής όρθόδοξης διδασκαλίας, αλλά του έπηρεασμού που διαμορφώθηκε τον Μεσαίωνα. Δυναμική έρμηνεία μπορεί να βρεθεί και στην Καινή Διαθήκη.

– **Εμείς, πάντως, δεν έχουμε καλή σχέση με την Αγία Γραφή.**

– Άλλο ένα άρνητικό στοιχείο. Η Έκκλησία μας κατάντησε Έκκλησία των Πατέρων και όχι του Χριστού, παρότι οί ίδιοι οί Πατέρες ήταν αυθεντικοί έρμηνευτές της Γραφής. Η προσήλωση στα πατερικά κείμενα συντελέστηκε λόγω μίας άρνητικής ταυτότητας που δημιουργήθηκε εξαιτίας της άμυντικής στάσης της Άνατολικής Έκκλησίας. Είμαστε αυτό που δεν είναι οί άλλοι π.χ. οί προτεστάντες που δίνουν μεγάλη βάση στη Γραφή. Ευτυχώς σήμερα υπάρχουν θεολόγοι που υποστηρίζουν ότι δεν πρέπει να είμαστε το αντίθετο των άλλων, αλλά αυθεντικοί χριστιανοί, που δεν κατάφεραν εκείνοι.

– **Μπορεί να υπάρξει έθνικό κράτος χωρίς έθνική Έκκλησία;**

– Αυτόκέφαλη ναί, αλλά όχι έθνική. Η έθνοφυλετική ταυτότητα προηγείται σε πολλούς όρθόδοξους, ενώ θα έπρεπε να προηγείται ή όρθόδοξη. Η έθνική ταυτότητα ακολουθεί. Αυτόκεφαλία βέβαια είναι μόνο διοικητική, ή Έκκλησία δεν μπορεί παρά να είναι μία. Ο καθολικός κόσμος δεν αντιμετώπισε τέτοιο πρόβλημα, επειδή ό Πάπας είχε πολιτική διοίκηση και παγκόσμια δικαιοδοσία. Το κράτος δεν έχει τη δυνατότητα να αποδώσει στην Έκκλησία τις αποζημιώσεις που συμφωνήθηκαν. Ήταν ευκαιρία όχι μόνο διακριτών ρόλων αλλά και πλήρους χωρισμού, με την προϋπόθεση ή διοίκηση της Έκκλησίας να επανέλθει σε πλήρη συνοδικότητα, με συμμετοχή στη διοίκησή της του κλήρου, των επισκόπων, των μοναχών και των πιστών. Σήμερα ή συνοδικότητα εξαντλείται μόνο στο άνωτερο επίπεδο. Οί Έκκλησίες πρέπει να είναι αυτόκέφαλες, χωρισμένες από το κράτος με Προκαθήμενο, που όμως να μην μπορεί να κάνει τίποτα χωρίς τους πολλούς.

Στή μήτρα μιᾶς μητέρας βρίσκονται δύο μωρά . . .

(PABLO J. LUIS MOLINERO)



Στή μήτρα μιᾶς μητέρας βρίσκονται δύο μωρά. Τὸ ἓνα ρωτᾷ τὸ ἄλλο: «Πιστεύεις στή ζωὴ μετὰ τὸν τοκετό;» κι ἐκεῖνο ἀπάντησε, «Γιατὶ ρωτᾷς; Φυσικά. Κάτι θὰ ὑπάρχει μετὰ τὸν τοκετό. Μπορεῖ νὰ εἴμαστε ἐδῶ γιὰ νὰ προετοιμαστοῦμε, γιὰ αὐτὸ ποὺ θὰ ἀκολουθήσει ἀργότερα.» «Ἀνοησίες», εἶπε τὸ πρῶτο. «Δὲν ὑπάρχει ζωὴ μετὰ τὸν τοκετό. Τὶ εἶδους ζωὴ θὰ ἦταν αὐτή;» Τὸ δεύτερο εἶπε, «Δὲν ξέρω, ἀλλὰ θὰ ὑπάρχει περισσότερο φῶς ἀπὸ ὅ,τι ἐδῶ. Ἴσως νὰ περπατᾶμε μὲ τὰ πόδια μας καὶ νὰ τρῶμε μὲ τὸ στόμα. Ἴσως νὰ ἔχουμε περισσότερες αἰσθήσεις ποὺ δὲν μποροῦμε κὰν νὰ φανταστοῦμε τώρα». Τὸ πρῶτο ἀπάντησε: «Αὐτὸ εἶναι παράλογο! Τὸ περπάτημα εἶναι ἀδύνατο. Καὶ νὰ τρῶμε μὲ τὸ στόμα; Γελοῖο! Ὁ ὀμφάλιος λῶρος μᾶς δίνει τὴν τροφὴ καὶ ὅλα ὅσα χρειαζόμαστε. Ἀλλὰ ὁ ὀμφάλιος λῶρος εἶναι πολὺ κοντός. Ὅποτε, ἡ ζωὴ μετὰ τὸν τοκετό, λογικά, ἀποκλείεται». Τὸ δεύτερο ὅμως ἐπέμενε, «Λοιπὸν, νομίζω ὅτι ὑπάρχει κάτι καὶ ἴσως εἶναι διαφορετικὸ ἀπὸ ὅ,τι εἶναι ἐδῶ. Ἴσως νὰ μὴ μᾶς χρειάζεται αὐτὸ τὸ φυσικὸ “καλώδιο” πιά». Καὶ τὸ πρῶτο ἀπάντησε, «Ἀνοησίες. Καὶ ἐπιπλέον, ἂν ὑπάρχει ζωὴ, τότε γιατί ποτὲ κανεῖς δὲν ἔχει γυρίσει πίσω ἀπὸ ἐκεῖ; Ὁ τοκετὸς εἶναι τὸ τέλος τῆς ζωῆς, καὶ μετὰ ἀπὸ τὸν τοκετό δὲν ὑπάρχει τίποτα, παρὰ μόνο σκοτάδι, σιωπὴ καὶ λήθη. Δὲν ὀδηγεῖ πουθενά». «Λοιπὸν, δὲν ξέρω», λέει τὸ δεύτερο, «ἀλλὰ σίγουρα θὰ συναντήσουμε τὴ μητέρα καὶ αὐτὴ θὰ μᾶς φροντίσει». Τότε τὸ πρῶτο μωρὸ ἀπάντησε, «Μητέρα; Πιστεύεις στή μητέρα; Αὐτὸ εἶναι γελοῖο. Ἄν ἡ μητέρα ὑπάρχει, τότε ποὺ εἶναι τώρα;» Τὸ δεύτερο εἶπε: «Εἶναι παντοῦ γύρω μας. Εἴμαστε περικυκλωμένοι ἀπὸ αὐτήν. Εἴμαστε κτίσματά της. Εἶναι μέσα της ποὺ ζοῦμε. Χωρὶς αὐτήν, αὐτὸς ὁ κόσμος μας δὲν θὰ μποροῦσε κὰν νὰ ὑπάρχει». Τότε εἶπε τὸ πρῶτο, «Λοιπὸν, ἐγὼ δὲν τὴν βλέπω, ἔτσι εἶναι λογικὸ ὅτι δὲν ὑπάρχει». Καὶ τότε τὸ δεύτερο μωρὸ ἀπάντησε, «Μερικὲς φορές, ὅταν κάνεις ἡσυχία καὶ ἐπικεντρωθεῖς καὶ ἀκούσεις πραγματικά, μπορεῖς νὰ ἀντιληφθεῖς τὴν παρουσία της, καὶ μπορεῖς νὰ ἀκούσεις τὴν ἀγαπημένη της φωνή, νὰ σε καλεῖ ἀπὸ ψηλά».

In a mother's womb were two babies. One asked the other: "Do you believe in life after delivery?" The other replied, "Why, of course. There has to be something after delivery. Maybe we are here to prepare ourselves for what we will be later."

"Nonsense" said the first. "There is no life after delivery. What kind of life would that be?"

The second said, "I don't know, but there will be more light than here. Maybe we will walk with our legs and eat from our mouths. Maybe we will have other senses that we can't understand now."

The first replied, "That is absurd. Walking is impossible. And eating with our mouths? Ridiculous! The umbilical cord supplies nutrition and everything we need. But the umbilical cord is so short. Life after delivery is to be logically excluded."

The second insisted, "Well I think there is something and maybe it's different than it is here. Maybe we won't need this physical cord anymore."

The first replied, "Nonsense. And moreover if there is life, then why has no one ever come back from there? Delivery is the end of life, and in the after-delivery there is nothing but darkness and silence and oblivion. It takes us nowhere."

"Well, I don't know," said the second, "but certainly we will meet Mother and she will take care of us."

The first replied "Mother? You actually believe in Mother? That's laughable. If Mother exists then where is She now?"

The second said, "She is all around us. We are surrounded by her. We are of Her. It is in Her that we live. Without Her this world would not and could not exist."

Said the first: "Well I don't see Her, so it is only logical that She doesn't exist."

To which the second replied, "Sometimes, when you're in silence and you focus and you really listen, you can perceive Her presence, and you can hear Her loving voice, calling down from above."

PLATO'S MASTERPIECE THE "REPUBLIC"



ADULT CLASS SEMINAR

Currently being offered

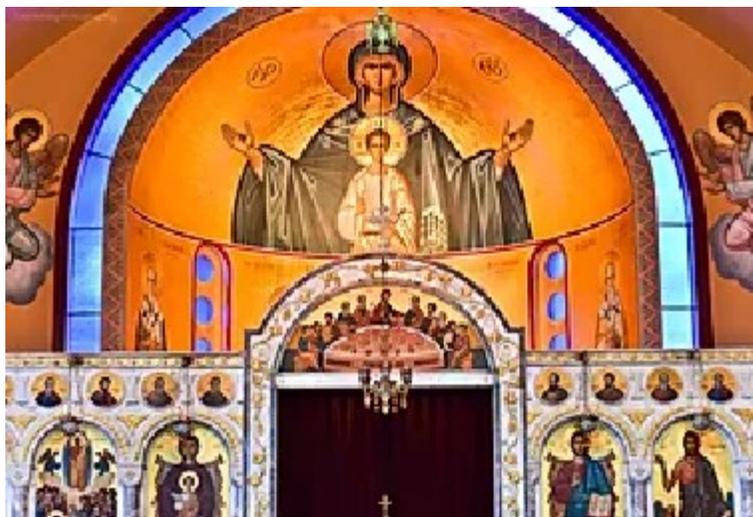
Every Monday

7 PM to 8:30 PM

until November 16th

Due to pandemic restrictions, classes will be conducted online via Zoom. This semester we will read and discuss Plato's masterpiece, the "Republic" with particular emphasis on Plato's perennial relevance and influence upon Western civilization.

For More Information . . . John Lyssikatos 401-728-4452



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:

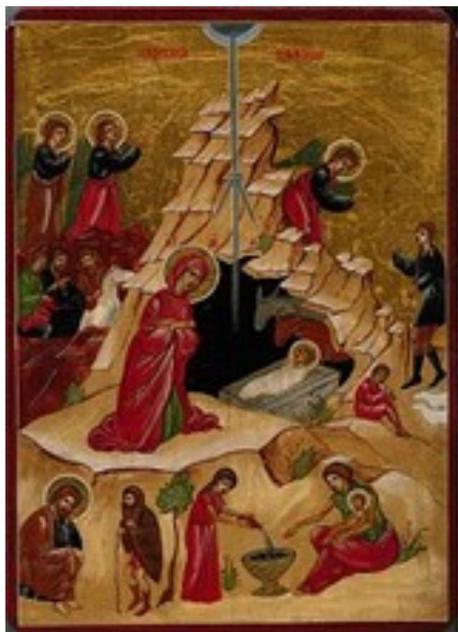
1. To watch live stream of church services, click button that says: **"WATCH NOW"**
2. To light a red glass candle, click button that says: **"VIRTUAL CANDLE"**
3. To make an offering, click button that says: **"VIRTUAL TRAY"**

Contributions are crucial to the survival of our church. Despite the pandemic, these 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.

November 2020

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>1</p> <p>5TH SUNDAY OF LUKE 8 A.M. Orthros 9:30 Divine Liturgy LIVE STREAM and Limited In-Person Church Attendance - Reservation Required Email Church Office</p>	2	<p>3</p> <p>4:30 Greek School</p>	<p>4</p> <p>4:30 Greek School</p>	5	6	<p>7</p> <p>10 AM to 3 PM Car Wash in front of Community Center</p>
<p>8</p> <p>7TH SUNDAY OF LUKE 8 A.M. Orthros 9:30 Divine Liturgy LIVE STREAM and Limited In-Person Church Attendance - Reservation Required Email Church Office</p>	9	<p>10</p> <p>4:30 Greek School 7 PM Parish Council</p>	<p>11</p> <p>4:30 Greek School</p>	12	13	14
<p>15</p> <p>8TH SUNDAY OF LUKE 8 A.M. Orthros 9:30 Divine Liturgy LIVE STREAM and Limited In-Person Church Attendance - Reservation Required Email Church Office</p>	16	<p>17</p> <p>4:30 Greek School</p>	<p>18</p> <p>4:30 Greek School</p>	19	20	<p>21</p> <p>THE ENTRANCE OF THE THEOTOKOS 8 AM Orthros 9 AM Divine Liturgy LIVE STREAM and In-Person Church Attendance</p>
<p>22</p> <p>9TH SUNDAY OF LUKE 8 A.M. Orthros 9:30 Divine Liturgy LIVE STREAM and Limited In-Person Church Attendance - Reservation Required Email Church Office</p>	23	<p>24</p> <p>4:30 Greek School</p>	<p>25</p> <p>ST. KATHERINE THE GREAT MARTYR 8 AM Orthros 9 AM Divine Liturgy LIVE STREAM and In-Person Church Attendance</p>	<p>26</p> <p>THANKSGIVING</p>	27	28
<p>29</p> <p>13TH SUNDAY OF LUKE 8 A.M. Orthros 9:30 Divine Liturgy LIVE STREAM and Limited In-Person Church Attendance - Reservation Required Email Church Office</p>	<p>30</p> <p>ST. ANDREW THE FIRST-CALLED APOSTLE 8 AM Orthros 9 AM Divine Liturgy LIVE STREAM and In-Person Church Attendance</p>					

GOYA CHRISTMAS CARD



Every year, the Assumption GOYA (Greek Orthodox Youth of America) sends out a Christmas Card with a beautiful icon to all the members of our church family. Anyone who would like to add their name or family's name to this Christmas Card should complete the form below. You may mail the form and a \$10 donation to church or you may bring it to church during November and hand it in **by Sunday, December 6, 2020**. We will have an envelope in the narthex or a GOYAn will collect it outside of church after Liturgy is over.

If you won't be at church and would like to be included, call Sharon at (508)261-1221 and give her the spelling of your name(s) on the phone then mail your donation to Assumption

GOYA, 97 Walcott Street, Pawtucket RI 02860. **If you mail** your form and donation, it must be **received by Friday, December 4th**. If it might not make it on time, please call Sharon with the details so it can go to the printers on time.

Suggestions for writing your name(s):

Mr. John Stavros, Mr. & Mrs. John Stavros, John & Eleni Stavros,
The Stavros Family or John, Eleni, Nick & Dina Stavros

Assumption Church Christmas Card Sign-Up Form
Donation \$10.00 Deadline: December 6, 2020

Name(s):

Please make checks payable to Assumption GOYA
Mail to Assumption GOYA, 97 Walcott Street, Pawtucket RI 02860

Hello Everyone,

I have organized a car wash to help raise funds for my Eagle Scout project. My project benefits our Greek Orthodox community by bringing it into the 21st Century by physically connecting our Church with the internet. By doing so, we can watch our liturgies remotely and also help give our parishioners the option to donate with a credit/debit card upon arriving to our Church. Any/all car wash donations will be used to complete my project or will be donated to the church. My journey of over ten years in scouting is finally reaching its culmination, and with our community's help, I can give back to my Church family that I love so much.

Thank you!

Nikolaos Platsidakis

Email: platsniko@gmail.com



Nikolaos Platsidakis
Eagle Scout Project

CAR WASH

Where:
Assumption of the Virgin Mary
Greek Orthodox Church
97 Walcott St, Pawtucket

When:
SATURDAY,
November 7,
(rain date, Nov 14)
10am Till 3pm

Donations of any amount accepted
Proceeds to benefit our church

THANK YOU!

ENTER THROUGH ARLINGTON STREET DRIVEWAY
CAR WASH LOCATION:
IN FRONT OF THE COMMUNITY CENTER



Thank you!

To all of you who supported our fundraiser AHEPA Cares we give our warmest thanks! We also thank the parish council for their generous support of our fundraiser! Our goal was to support two heartwarming causes:

- **Support Covid-19 Research and Treatment!**

Our own Brother, Dr. Thomas Walsh's, effort for research and treatment of the pandemic

- **Support Our Neighbors in Need!**

Our neighbor – Pawtucket soup kitchen who helps those in need.

We collected a total of \$1200.00 including a generous donation from the Parish Council.



AHEPA Unfurls its AHEPA Geopolitical Advisory Committee

AHEPA Supreme President George G. Horiates officially announced the creation of a geopolitical advisory board designed to assist with the **global issues of a Hellenism under attack**. AHEPA is pleased to announce that Dr. Manos Karagiannis has agreed to serve as the chair of this worldwide panel of experts. The remaining members will be announced next week after clearance. Supreme President Horiates remarked "**AHEPA must use all tools at its disposal to continue in promoting and defending Hellenism**. We are grateful to Dr. Karagiannis for accepting this vital role for the Hellenes of the diaspora."



28th of October 1940 – How should we celebrate it?

The years before 1940 were very difficult for Europe. The dictator of Germany Adolf Hitler had plans to make Germany the only world power and he started attacking other countries in Europe. On the night of the **28th of October**, the Italian ambassador to Athens, Gratsi, went to the home of the president I. Metaxa, woke him up and asked for free entrance of the Italian armed forces on to Greece. He immediately gave a negative reply, and with him the Hellenic people answered "oxi" (ochi - no). Metaxas immediately called the king. Following this, he made an emotional Radio Address to the Nation, and then the king did the same, and general mobilization was immediately ordered. The war started early in the morning, around 5:30 AM. The war began, the sirens sounded, the enemy planes flew over the skies of Greece, and the Italian army, invading through Albania, was on Greek land. Greece had just entered the **2nd World War**. The following announcement was made to the radio: "**The Italian forces attack, since 5:30 this morning, our own troops at the Hellenic-Albanian borderline. Our forces defend our homeland.**"

Most of the fight was in Epirus, at the mountainous terrain of Pindus. The days that followed, fierce battles along the mountain range of Pindus broke out. The Greek people responded with decisiveness and rushed to voluntarily enlist in the army. What might have seemed to Mussolini as an easy operation soon turned out to be a nightmare. Soon Greece counter-attacked and forced the Italian army back deep into Albania (14 November 1940 - 6 January 1941). Many Greek towns of Albania such as Argyrokastro, Premeti, Aghii Saranta, Korytsa were liberated. It was a very harsh winter, and Greek soldiers had to fight cold and hunger as well as the Italian army. These events led Winston Churchill, the Prime Minister of England, to say that "**the world will no longer say that Greeks fight as heroes, but heroes fight as Greeks.**"

Adolf Hitler was unwilling to allow Italy, his major ally, to be humiliated and he prepared to attack Greece, Britain's last European ally. Germans attacked both Yugoslavia and Greece on April 6, 1941. Resistance in Yugoslavia quickly collapsed. The Greek armies, reinforced by British, Australian and New Zealand forces, did not last much longer. Germans entered Greece and German soldiers raised the swastika flag over the famous Acropolis in Athens on April 27, 1941. The fight was continued on the island of Crete. When Crete fell to German hands, despite the heroic

fight of its people, the Greek government and whatever was left of the Army and Navy moved to Egypt, joining the allies in fighting against the Germans and Italians. People in Greece suffered through a very cruel occupation. Many of them joined the resistance in the fighting. Thousands of Greeks died from starvation or imprisonment and executions for fighting against the Germans. This did not take their hope for freedom away and in October of 1944 Greece was free again!

THE SIGNIFICANCE OF THE GREEK CONTRIBUTION

The Greek heroism, against all odds, was the first glimmer of hope for the allies. The axis was not invincible after all. However, the most important contribution of the Greeks to victory in the Second World War was that to subdue the Greeks, Hitler wasted five precious weeks from invading Russia. As fate would have it, winter in Russia came early in 1941. The last three weeks in October — heavy rain, snow showers, damp and penetrating mists — made movement impossible two days out of three. The Russians were able to counterattack and push the Germans back to Germany.

Today we celebrate the 28th of October 1940 to give the proper honor and respect to those people, who against all odds, were the first to give the hope of allied victory in the Second World War. Their epic achievements should be an everlasting source of example of sacrifice and pride for us, being their descendants. *In addition, we should always have in our hearts the Greeks of Albania, who even today, under incredibly challenging conditions, struggle every day to maintain their Greek heritage and culture as well as their Orthodox faith. Let us all take a moment to recall, pay our respects and honor those who fought and gave everything they had, including their own lives, for the love of [Freedom, Hellenism and Western values!](#)*

If the remembrance of the 28th of October means anything to us, then we should act to re-enforce its message. There is only one way to do this – strengthen the Greek American organizations so that we can all with one voice say “OXI” today in these challenging days that Hellenism is under attack by Turkey and their allies! The soldiers who fought in the mountains of Pindus had very few supplies and minimal weapons. Yet they answered the call with faith and patriotism. They fought and died for Greece, for freedom, for human dignity all of which make up the core of Western values. We, the Greeks, Greek Americans and Philhellenes in this country, having so many blessings, when are we going to answer the call to Defend Hellenism?



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!

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 as much involved as you have time 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 Pawtucket 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.



**INSPIRED BY FAITH.
DRIVEN BY PURPOSE.**

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



IOCC *IOCC Sunday is November 22nd!*

In these times of great need, uncertainty, and of many challenges ahead, IOCC has been in the frontlines of helping people face great challenges. Even a pandemic cannot stop the work of IOCC and its wonderful people. On IOCC Sunday, the last Sunday before Thanksgiving, we support IOCC and its work by making a special donation to IOCC.

Please support the humanitarian mission of our Orthodox Church by donating directly to ioccc.org or by sending a donation by check, payable to IOCC, to the following address: Ioannis Apostolakis, 770 Ware Street, Mansfield, MA 02048.

Your gift can make a difference on the front lines!

Throughout the pandemic, IOCC staff have remained on the front lines: fighting disease, helping to build businesses that support communities, and providing food and medical treatment for families fleeing conflict. But COVID-19 has added a new complication — our workers continue to run these vital programs, while also taking precautions for themselves and those they serve. Your gift can help provide the protective equipment and resources they need to continue their lifesaving work. Please share what you can today to help support IOCC's projects and staff on the front lines, even if you're thousands of miles away.



It's Here! IOCC's New Prayer Journal!

Watch for our brand new IOCC Prayer Journal, coming soon to your mailbox and inbox! If you're looking for new ways to get the young people in your life engaged with IOCC, this is a great place to start. With a focus on IOCC's inspiration scripture of Matthew 25, our Prayer Journal is a colorful booklet children can use throughout the year to explore ways that IOCC serves, fun activities to learn more about needs people face worldwide, and Orthodox prayers that can be said daily. Print booklets are available for order at ioccc.org/PrayerJournal — keep an eye out for more details!



Graduates of International Orthodox Christian Charities' Vocational Program Equipped for High-Demand Jobs

Earlier this year, marking the completion of their vocational training in community-based technical centers run by International Orthodox Christian Charities (IOCC), over 280 young adults in Gaza received their diplomas on February 26, 2020. The program — implemented by Peace Winds Japan and IOCC, with support from the people of Japan through the

Ministry of Foreign Affairs — aims to equip men and women age 18 – 25 in Gaza with marketable skills that make stable employment more accessible to them.

Courses combine technical and vocational training with internships, equipping graduates to start their own businesses. Graduates are qualified to pursue full-time work in nonconventional sectors — namely, solar and renewable energy systems design and maintenance; computer and network maintenance; mobile

phone maintenance; graphic design and multimedia; or domestic appliance repair. Supplementary supportive courses ensure students are also versed in entrepreneurship, e-commerce, and interpersonal skills.

Graphic-design graduate Ayat, age 23, was able to earn an income for the first time because of the IOCC vocational program. “Enrolling in this course proved to be a good start for me and for my family,” she said, adding that the additional business-focused training would help her improve her family’s economic situation. Since 2018, this IOCC program has seen more than 540 young adults complete coursework and graduate. Courses take place at three community centers in Gaza neighborhoods selected for their potential to benefit from a program of this kind. Education is an important focus of IOCC’s global work. Initiatives aim to increase opportunity for people in underserved areas, equipping them to build more prosperous futures for themselves, their families, and their communities.

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.

Yiannis Apostolakis

Below is our Assumption 2020 Thanksgiving Offering envelope. Please consider mailing a Thanksgiving Offering to the Church Office. Indicate on the memo line of your check “2020 Thanksgiving Offering”. Your donation would be greatly appreciated. Envelopes can also be found on the Pangari in the Narthex.



Stewardship Update and Message to all Parishioners

Dear Parishioners of our beloved Assumption Greek Orthodox Church,

As the leaves are already starting to change and begin falling, I reflect on our past year and stewardship goals. There's no need to mention the challenging year we've had, but you have responded like true stewards in sustaining our parish with your stewardship contributions. As of mid-October, Stewardship receipts totaled almost \$85,000! Congratulations on reaching this milestone thus far.

As impressive as that is, especially with this year's challenges, I would like to remind those of you who may have forgotten your stewardship contribution to do so in any one of the convenient methods available. Remember, monthly contributions are much easier to offer than a lump sum either at the beginning or at the end of the current year. It is these contributions that sustain our parish and cover our operating expenses. Last year you collectively contributed roughly \$100,000. I'm confident we can not only match that, but we can surpass last year in the remaining months.

As we head into Thanksgiving and into the Christmas Holiday season, let's reflect on the blessings and joys of the past year and be thankful for our health, safety and prosperity. Please recall that our original goal was to offer 1% of our income to the needs of the Church. Can we each say that we are confident we are doing that? Can you afford to spare an extra \$5 or \$10 a week? It sounds like a small amount to offer our Church, but if we can increase contributions to attain that 1%, it would have a profound impact on results. This would better position us to not only sustain our beautiful Church and grounds this year, but also ensure our future financial stability as well. As we have been reminded so many times this past year, we are ALL in this together.

May God bless each and every one of you for all your efforts throughout the year and bring you a joyous and safe holiday season. My sincere thanks to our Parish Priest and spiritual guide, Father Philip Zymaris, to our Parish Council President, George Foussekis, for navigating us through these turbulent times, to the entire Parish Council for their leadership and dedication and to all of YOU, our faithful parishioners, who collectively keep us sustained throughout the year.

Respectfully,

Tom Andrikopoulos
Stewardship Committee Chairman

Αγαπητοί ένοριτες τής Κοιμήσεως τής Θεοτόκου,

Καθώς τὰ φύλλα ἤδη ἀλλάζουν χρώματα καὶ ἀρχίζουν νὰ πέφτουν, συλλογίζομαι τὴν περασμένη χρονιά καὶ τοὺς στόχους ποὺ εἶχαμε θέσει γιὰ τὴ συνδρομή. Δὲν εἶναι ἀνάγκη νὰ ἀναφερθοῦμε στὴ δύσκολη χρονιά ποὺ περάσαμε, ἀλλὰ, παρὰ ταῦτα, ἐσεῖς ἀνταποκριθήκατε ὑπὲρ τοῦ δέοντος στὴν πρόκληση ὡς καλοὶ οἰκονόμοι καὶ στηρίζατε πλήρως τὴν ἐνορία μας μὲ τὴ συνδρομή σας. Ἡ συνδρομὴ ποὺ λάβαμε μέχρι τὰ μέσα Ὀκτωβρίου ἔχει φτάσει σχεδὸν στὰ 85.000 δολλάρια! Σᾶς ἀξίζουν συγχαρητήρια ποὺ φθάσαμε σ' αὐτὸ τὸ σημαντικό ὄροσημο!

Ὅσο ἐντυπωσιακὸ καὶ ἂν εἶναι, ἰδίως ἂν λάβουμε ὑπ' ὄψιν τὶς φετινὲς προκλήσεις, θὰ ἤθελα νὰ ὑπενθυμίσω ἐσᾶς ποὺ τυχὸν ἔχετε ξεχάσει τὴ συνεισφορά σας φέτος νὰ τακτοποιήσετε τὸ θέμα αὐτὸ μὲ μία ἀπὸ τὶς πολλὰς μεθόδους ποὺ θέτουμε στὴ διάθεσή σας. Σᾶς ὑπενθυμίζω ὅτι οἱ μηνιαῖες δόσεις εἶναι πιὸ βολικὲς ἀπὸ τὴν προσφορὰ ἐνὸς μεγάλου ποσοῦ ἐφάπαξ ἀπὸ τὴν ἀρχὴ τῆς χρονιάς, ἢ, ὅπως κάνουν πολλοί, τὴν τελευταία στιγμή τὸν Δεκέμβρη γιὰ νὰ προλάβετε στὸ παρὰ πέντε τὴν περίοδο τῶν φόρων. Ἡ συνδρομὴ σας αὐτὴ ὑποστηρίζει τὴν ἐνορία μας καὶ καλύπτει τὰ ἐξοδα λειτουργίας τῆς ἐκκλησίας μας. Πέρυσι συνολικὰ συνεισφέρατε περίπου \$100.000. Εἶμαι πεπεισμένος ὅτι φέτος ὄχι μόνο μποροῦμε νὰ φθάσουμε σ' αὐτὸ τὸ ποσό, ἀλλὰ καὶ νὰ ξεπεράσουμε τὸ περσινὸ σύνολο στοὺς ἐναπομείναντες μῆνες τοῦ 2020.

Καθὼς πλησιάζουν οἱ ἡμέρες τῶν Εὐχαριστιῶν καὶ τῶν Χριστουγέννων, ἄς συλλογιστοῦμε τὶς εὐλογίες καὶ χαρὲς ποὺ ἀπολαύσαμε τὴν περασμένη χρονιά καὶ νὰ εἶμαστε εὐγνώμονες γιὰ τὴν ὑγεία μας, καθὼς καὶ τὴν ἀσφάλεια καὶ τὴν εὐημερία μας. Παρακαλῶ νὰ θυμηθεῖτε ὅτι σκοπεύαμε φέτος νὰ συνεισφέρουμε τὸ 1% τῶν ἐσόδων μας γιὰ τὶς ἀνάγκες τῆς ἐκκλησίας. Μποροῦμε νὰ ποῦμε ὅλοι ὅτι τὸ κάναμε αὐτό; Μπορεῖτε νὰ ἀντέξετε νὰ συνεισφέρετε \$5 ἢ \$10 παραπάνω τὴν ἐβδομάδα γιὰ τὴν ἐκκλησία; Ἀκούγεται σὰν ἀσήμαντο ποσό γιὰ τὰ ἐξοδα τῆς ἐκκλησίας μας, ἀλλὰ ἂν μποροῦμε νὰ αὐξήσουμε τὴ συνδρομὴ μας ὥστε νὰ φθάσει στὰ 1% τῶν ἐσόδων μας τὰ ἀποτελέσματα θὰ ἦταν βαρυσήμαντα. Θὰ μπορούσαμε ὄχι μόνο νὰ ὑποστηρίζουμε τὴν ὁμορφὴ μας ἐκκλησία καὶ τὸν χώρο της ἀλλὰ θὰ ἐξασφαλίσαμε καὶ τὴ μελλοντικὴ τῆς οἰκονομικὴ σταθερότητα. Ὅπως μᾶς ὑπενθύμισαν τὰ γεγονότα τῆς περασμένης χρονιάς, εἶμαστε ΟΛΟΙ μαζί σ' αὐτὴν τὴν περιπέτεια.

Εἶθε ὁ Θεὸς νὰ εὐλογεῖ τὸν καθ' ἓνα ἀπὸ σᾶς γιὰ ὅλες τὶς προσπάθειες σας φέτος γιὰ τὸ καλὸ τῆς ἐκκλησίας, καὶ νὰ σᾶς δώσει μία εὐλογημένη καὶ εὐτυχισμένη ἐορταστικὴ περίοδο. Εὐχαριστῶ εἰλικρινὰ τὸν ἐφημέριό μας καὶ πνευματικὸ μας καθοδηγητὴ τὸν π. Φίλιππο Ζυμάρη, τὸν πρόεδρο τοῦ συμβουλίου τὸν Γιώργο Φουσέκη γιὰ τὴν σταθερὴ του καθοδήγηση σ' αὐτὲς τὶς δύσκολες στιγμὲς, ὀλόκληρο τὸ ἐνοριακὸ συμβούλιο γιὰ τὴν ἡγεσία του καὶ ἀφοσίωση καὶ ὅλους ΕΣΑΣ, τοὺς πιστοὺς ἐνοριτες μας, οἱ ὅποιοι συλλογικὰ μᾶς ὑποστηρίζετε καθόλη τὴ διάρκεια τῆς χρονιάς,

Μετὰ σεβασμοῦ,

Αναστάσιος Ἀνδρικόπουλος
Πρόεδρος τῆς ἐπιτροπῆς συνδρομῶν

Stewards in Good Standing as of 10/31/2020

Mr. & Mrs. Frank Aguiar
Mr. Andre Alix
Ms. Kayla Alix
Mrs. Sacha Alix Smith
Mr. & Mrs. Walter Almeida
Dr. & Mrs. Vasili Amfilo
Mr. & Mrs. Richard Amoling
Mr. & Mrs. John Andrade
Mr. & Mrs. Anastasios Andrikopoulos
Mrs. Vasiliki Andrikopoulos
Mr. & Mrs. Elias Antonakos
Mr. & Mrs. Ioannis Apostolakis
Mr. & Mrs. Emmanouil Apostolidis
The Augoustakis Family
Mrs. Sophia Balamas
Mr. & Mrs. Craig Barone
Mrs. Mary Barone
Mr. Arthur Bassis
Ms. Elaine Bassis
Mr. & Mrs. James Belliveau
Mr. & Mrs. Kenneth Bianchi
Mr. & Mrs. Nicholas Bitsakis
Mr. & Mrs. Kosta Bitsis
Mr. & Mrs. Fred Boccelli
Mr. & Mrs. Stephen Botsford
Mr. & Mrs. Charles Boyle
Mr. & Mrs. Michael Bras
The Brathas Family
Mr. & Mrs. Robert Brennan
Mr. & Mrs. John F. Bunch
Mr. & Mrs. Willian Campos
Mr. & Mrs. Alexandros Chrisidis
Mr. & Mrs. John Chrisidis
Ms. Zoe Chrisidis
The Christodoulou Family
Mr. & Mrs. Christy Christopoulos
Mr. & Mrs. George Cicma
Mrs. Mary Coderre
Mr. & Mrs. Peter Colantonio
Mrs. Eleni Dafulas
Mr. & Mrs. John Dafulas
Mr. & Mrs. Haralambos Daniel
Mr. & Mrs. Rocco Deluca, Sr.
Mr. & Mrs. Emmanouel Demetroules
Mr. & Mrs. George Demopulos
Mrs. Tina Demopulos
Mr. & Mrs. George Dionisopoulos
Ms. Cyriake Doukas
Mrs. Helen Doukas
Mr. & Mrs. Tasos Doukas
Rev. Fr. & Presbytera George Economou

Mr. & Mrs. George Fackos
Mr. Steven Fackos
Mrs. Georgette Ferrucci
Mr. & Mrs. Richard Forest
Mr. & Mrs. George Foussekis
Mr. Leo Foussekis & Samantha Arredondo
Mr. & Mrs. Robert Gallo
Mr. & Mrs. William Gaza
Mr. & Mrs. George George
Ms. Nancy Georgitsis
Mr. & Mrs. George Georgopoulos
Mr. & Mrs. Brian Gerace
Mrs. Laura Giannakas
Mr. Zackary Giannakas
Mr. & Mrs. Raymond Girard
Ms. Catherine Gordon
Ms. Alexis Goulopoulos
Mrs. Eve Gouras
Mr. & Mrs. Sammy Hawilla
Mrs. Zacharie Haseotes Vinos
Mr. & Mrs. George P. & Polyxeni Haseotes
Mr. Vasilios Haseotes
Ms. Athena Haseotes
Mr. Demetrios E. Haseotes
Mr. & Mrs. George & Kristen Haseotes
Mr. Ari Haseotes
Ms. Lily Haseotes Bentas
Ms. Kelly Stocker-Haseotes
Mr. Vasileios Izanidis
Mrs. Eleni Jabterakes
Mr. Elias Jabterakes
Dr. & Mrs. Philip J. Jameson
Mr. Andrew Kacharo
Mr. John E. Kanelakos
Mrs. Angeliki Karageorge
Ms. Elizabeth Karageorge
Mr. & Mrs. Achileas Karalis
Mr. & Mrs. George Karalis
Mr. Joseph Karalis
Mr. & Mrs. Nicholas Karalis
Mr. & Mrs. Steve Karavasilis
Mr. Michael Karavolis
Mrs. Eleni Katsios
Mr. & Mrs. Theo Kazamias
Mr. & Mrs. Aleko Kimbouris
Ms. Barbara Kiras
Mr. Sotirios Kitsilis
Mr. & Mrs. Thomas Kizirian
Mr. & Mrs. Mark Kology
Mr. & Mrs. Anastasios Koronios
Mr. & Mrs. Georgios Kourkoulotis

Dr. & Mrs. Elias G. Koutros
Mr. & Mrs. George Koutsoukos
Mr. & Mrs. Gerard Lavoie
Mr. & Mrs. Charles Lehourites
Mr. & Mrs. Peter Lehourites
Mr. Christopher Lehourites
Mr. & Mrs. Roger Lemire
Mr. Angelo C. Limnios
Ms. Emily Lysikatos
Mr. John Lyssikatos
Dr. Alex Anastasia Mancini
Dr. & Mrs. Melvin Mancini
Ms. Gail Manickas
Mrs. Marion Manickas
Ms. Anthia Maniotes
Mr. & Mrs. Jose Martins
Mr. & Mrs. Jonathan Mastin
Mr. & Mrs. Jonathan McNamara
Mr. & Mrs. George Michalopoulos
Mr. & Mrs. Nicholas Michalopoulos
Mr. & Mrs. Theodore Michalopoulos
Mrs. Artemis Michelarakis
Mr. George Microulis & Mrs. Elizabeth Menges
Mr. Paul Microulis
Mr. & Mrs. Peter Microulis
Mr. & Mrs. Mathew Milas
Mrs. Evanne (Papas) Mirabile
Mrs. Betty Missirlis
Mr. George Moragemos
Ms. Georgia Moretti
Mr. & Mrs. Nicholas Moul
Mr. & Mrs. Stephen Mudge
Mr. Dimitri Nicolos
Mr. & Mrs. Vassilios Nicolos
Dr. & Mrs. Nicholas Nikolopoulos
Mr. & Mrs. Eric Nikoloudakis
Mr. & Mrs. Charles Nikou
Mrs. Alexandra Nikou
Dr. & Mrs. Constantine Pagonis
Mr. & Mrs. Peter Pagonis
Mr. & Mrs. Peter Panagiotis
Ms. Lygere Panagopoulos
Mrs. Angela Panichas
Ms. Denise Panichas
Mrs. Eleanor B. Panichas
Mr. & Mrs. George T. Panichas, Jr.
Ms. Patricia Panichas
Mr. George Papadogiannis
Mr. & Mrs. Haralambos Papavasiliou
Mr. & Mrs. Peter Papavasiliou
Ms. Karen Pappas

Stewards in Good Standing (cont'd.)

Mrs. Harriet Pappas
 Dr. Georgia Patsiopoulos
 Mr. & Mrs. Costa Perdikakis
 Mr. & Mrs. Saki Pitliangas
 Mr. & Mrs. Michael Platsidakis
 Mr. & Mrs. Nikitas Platsidakis
 Mrs. Vasiliki Platsidakis
 Mrs. Marion Pollock
 Mr. & Mrs. Constantine Roditakis
 Ms. Joanne Roditakis
 Mr. Paul Roditakis
 Mr. & Mrs. Robert Rogler
 Mr. & Mrs. Abraham Saxionis
 Mr. & Mrs. Jonathan Seely
 Mrs. Irene Sioras
 Ms. Elaine Sioras
 Mrs. Dorothy Skoutas
 Mr. Gregory Skoutas
 Ms. Evangelia Sosa
 Mrs. Emily Soukas
 Mr. & Mrs. Theodore Soukatos
 Mr. & Mrs. Christos Stamopoulos

Mr. Stergios Stamopoulos
 Mrs. Sandy Stamoulis
 Mr. & Mrs. Anastasios Stathakis
 Mrs. Eleni Stathatos
 Mr. & Mrs. Athanasios Stefanopoulos
 Mrs. Lee Stephanopoulos
 Mr. & Mrs. George P. Stergis
 Mrs. Frances Sterpis
 Mrs. Anastasia Stoukides
 Mrs. Efthalia Stratis
 Mr. & Mrs. John Stratis
 Mrs. Pashalia Strekouras
 Ms. Angela Sukatos
 Mrs. Anastasia Susset
 Mr. & Mrs. Zachary Sylvester
 Mr. Nikolaos Tapinis
 Mrs. Anastasia Theodorides
 Mr. & Mrs. Richard Thibeault
 Mr. George Tsagaroulis
 Ms. Fotini Tsapanidis
 Mrs. Kyriaki Tsapanidis
 Mr. & Mrs. Christos Tsimikas

Mr. & Mrs. Stergios Tsimikas
 Ms. Georgia Tsimortos
 Ms. Nicoletta Tsimortos
 Mr. Peter Tsimortos
 Mrs. Aspasia Tsonos
 Mr. & Mrs. Andrew Tsukatos
 Mrs. Penelope Vartanian
 The Carlson / Vastis Family
 Mr. & Mrs. George Vastis
 Ms. Valerie Vastis
 Miss Anastasia Vellopoulou
 Mr. & Mrs. Nickolas Vellopoulos
 Mr. & Mrs. George Vourvachakis
 Dr. & Mrs. Thomas & Maria (Lascarides) Walsh
 Mrs. Alexandra Whitmore
 Mrs. Joanne Wright
 Mr. & Mrs. Louis Xifaras
 Mrs. Mary Xifaras
 Mr. & Mrs. Peter Zervas
 Dr. Christopher A. Zoto
 Rev. Fr. & Presbytera Philip Zymaris and Family

Cemetery Fund

Assumption 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:



Mrs. Angela Sukatos
Mr. & Mrs. Thomas Andrikopoulos
Mr. John Lyssikatos
Miss Anastasia Vellopoulou
Mr. & Mrs. Stephen Mudge
Dr. & Mrs. Vasili Amfilo
Mr. Paul Microulis
Mrs. Marion Manickas
Mr. & Mrs. George Foussekis

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

Mr. George Sioras
in memory of his father, Harry Sioras

Mr. & Mrs. George Dafulas
in memory of Aristidis Triantafilou

Mr. & Mrs. Haralambos Papavasiliou
in memory of Aristidis Triantafilou

Mrs. Eleni Katsios
in Memory of Aristidis Triantafilou

Advertising

Excellent Coffee Company

Home of Ocean Coffee Roasters



Downeast Coffee and
Espresso Northeast

Phone: 401-724-6393

Fax: 401-724-0560

St. Barbara Philoptochos Society
Come Join Us!



President — Patti Panichas

AMH
ENGAGE



Affordable social media
management for
small businesses
by Angela Milas

www.amhengage.com

401.741.9394 Info@amhengage.com

THE PANAGIOTIS FAMILY

Narragansett

Surf & Skate

PETER PAN SURF SCHOOL
SURFBOARDS | SKATEBOARDS
LESSONS & MORE!

74 NARRAGANSETT AVE.
NARRAGANSETT, RI
401-789-7890

NARRAGANSETTSURFANDSKATE.COM

Newsletter Advertising

If you would like to place an advertisement in the

“Christian Light”

Please contact the Assumption Church Office

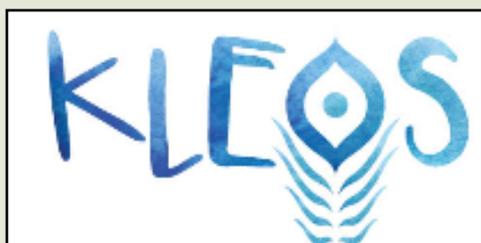
Telephone 401-725-3127 or Email secretary@assumptionri.org

The Bovis Family
invites Your Family to Enjoy
Authentic Greek & Italian Cuisine
at our Sister Restaurants
Call now to Book your Reservation or
Call for your Curbside Pick-Up



Kleos Restaurant
250 Westminster Street
Providence, Rhode Island
(401) 443-4083

Rosalina Restaurant
50 Aborn Street
Providence, Rhode Island
(401) 270-7330



**Pawt Times
No.1 Car Wash!**

Special \$4 OFF
THE WORKS Inside and Out
or
THE WORKS EXTERIOR
 RIMS. UNDERCARRIAGE.
 SEALERWAX. & POLISH WAX

clip coupon

587 Central Ave - Pawtucket, RI - 401.725.0300 - carwashri.com

The weekly, online
catechism
zillions are watching:

*Coffee with
Sr. Vassa*

Find it on YouTube.
Join the zillions.

At Home with Anastasia
 Anastasia Kaufman, Realtor CDPE, SFR, ABR
 RE/Max Town & Country

My Greek heritage has taught me the importance of family and home; let me help you find your true dream home.

Combining a lifetime of experience in the Rhode Island & So. MA market with consistent integrity and honesty with my clients, I will be **your hardworking advocate** in the Real Estate Market.

www.anastasiakaufman.com 401-338-2749

**Newsletter
Advertising**

**Your ad could be
right here in the . . .**

“Christian Light”

**For more information:
Assumption Church Office
Call 401-725-3127 or Email
secretary@assumptionri.org**

Church Grounds

You can help to beautify our church grounds. Donations towards our church grounds are always very much appreciated so that our property can remain beautiful year round. Appreciation and many thanks to Roula Vellopoulou, Nick Vellopoulos, Anastasia Vellopoulou, Ioanna Wright and Charoula Xoulei Campos who are our church gardeners spending endless hours cutting the grass, planting, watering, and trimming the beautiful flowers and shrubs surrounding our premises.



Synchronized for success



Nationwide valuation, title
and closing solutions

1-877-696-LINC

LINCOLN APPRAISAL

George T. Panichas, Jr.
Chairman/Chief Executive Officer

LINCOLN ABSTRACT

George K. Demopoulos, MRICS, RA, SRA
President/Chief Valuations Officer



NON-PROFIT ORG
U.S. POSTAGE
PAID
Pawtucket, RI
Permit No. 149

Address Service Requested



GIANFRANCESCO &
FRIEDEMANN, LLP

ATTORNEYS AT LAW

George P. Microulis, Esq.

214 Broadway
Providence, RI
401-270-0070
GPM@GianfrancescoLaw.com