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.
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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  

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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 other 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 reinstitution 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.
Στο τρέχον τεύχος του «Χριστιανικού Φωτός» φιλοξενούμε μία συνέντευξη ένος φίλου και διακεκριμένου θεολόγου, τοῦ Πέτρου Βασιλειάδη, ο οποίος είναι ομότιμος καθηγητής τής Καινῆς Διαθήκης τοῦ ΑΠΘ. Έδω μιλά γιά την Ορθοδοξία και τόν ρόλο της στήν Έλλάδα.

– Ένα μεγάλο κομμάτι της ζωής μας είναι η Ορθόδοξη πίστη μας, συνήθως όμως οι διανοούμενοι στήν Έλλάδα τήν παραμέλον. 
– Άν και η πλειονότητα του Ελληνικού λαού κάνει άκριβως το άντιθετο! ‘Εδώ και καιρό η Εκκλησία έχει την έπαφη της μέ τούς διανοούμενους στήν Έλλάδα. Σέ άλλες ευρωπαϊκές χώρες καινονία και Εκκλησία βρίσκονται σε διάλογο. Η θεσμική Εκκλησία στήν Έλλάδα όμως δεν ένδιαφέρεται γιά τον διάλογο γιά να μη χάσει προνόμια, ένος θα έπρεπε να επαναφέρει τις αξίες της στήν κοινωνία. Η Ορθοδοξία άπο τη δημιουργία του Ελληνικού κράτους παραδόξως σταμάτησε να παράγει πολιτισμό. Από την άλλη πλευρά, η κοσμική διανόηση υποβλέπει το θρησκευτικό περίγραμμα της ελληνικής κοινωνίας θεωρώντας το ξεπερασμένο. Η υποκατάσταση της πίστης άπο την επιστήμη ήταν ευρύτατα διαδεδομένη αντίληψη μετά τον Διαφωτισμό. Σήμερα φαίνεται να ενισχύεται το θρησκευτικό αίσθημα σε όλες τις κοινωνίες, όχι όμως με υγιή τρόπο. Η θεολογία υπεισέρχεται σε δια-θρησκευτικό διάλογο, πού η θεσμική Εκκλησία υποβλέπει.
Πιέζεται ἀπὸ κάπου ἡ Ἐκκλησία νὰ μπεῖ σὲ διαδικασία διαλόγου;
Ἡ Αγία καὶ Μεγάλη Σύνοδος τῆς Κρήτης διατάχθηκε ὅτι ἡ Ἐκκλησία δὲν ζεῖ γιὰ τὸν ἑαυτὸ της. Βγαίνοντας ὁμως στὸν κόσμο βγαίνει καὶ ἀπὸ τὴν ἀσφάλεια. Ἡ πραγματικὴ Ἐκκλησία εἶναι αὐτὴ που βρίσκεται διαρκῶς σὲ ἱεραποστολή.

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

Ὁ κόσμος αἰσθάνεται τὴν Ἐκκλησία σὰν ἕνα καταφύγιο καὶ μένει ἱκανοποιημένος. Πολλοὶ όμως σοβαροὶ κληρικοὶ αἰσθάνονται ὅτι χρειάζεται κάτι παραπάνω. Ἡ λειτουργία, ὅμως, χωρὶς τὴ λεγόμενη μεταλειτουργία εἶναι λειψάνι. Καὶ οἱ κοσμικοὶ καὶ οἱ πιστοὶ ἀρνοῦνται τὸν διάλογο, γιατὶ αἰσθάνονται ἀσφαλεῖς στὸν μικρόκοσμό τους.

Γιατὶ τότε νὰ υπάρξει ἀλλαγή;
Ἡ Ἐκκλησία δὲν εἶναι καταφύγιο τῆς ψυχικῆς ἠρεμίας 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 διαφορετικὲς 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 ὅλοκληρωθεί.

Μὰ ζοῦμε σὰν νὰ πιστεύουμε ὅτι ἔχει ὅλοκληρωθεί.
Δὲν προσλαμβάνω τέτοια ἐντύπωση ἀπὸ τοὺς ἀνθρώπους. Περισσότερο τοὺς βλέπω νὰ βρίσκουν τὸ φάρμακο τους μέσα στὴν Ἐκκλησία. Η λειτουργία, ὅμως, δὲν εἶναι παρὰ πρόγευση τῆς Βασιλείας. Ἔχουμε κι ἄλλες εὐθύνες. Αὐτὲς οἱ ἀντιλήψεις εἶναι κακέκτυπα τῆς ἐκκλησιαστικῆς καὶ πνευματικῆς ζωῆς, ἐπηρεασμένες ἀπὸ ἕναν περίεργο τύπο ἀτομικότητας. Ἡ πραγματικὴ ἔννοια τῆς Ἐκκλησίας εἶναι αὐτὴ τῆς κοινωνίας.

• Δηλαδὴ ὡς Ἕλληνες ὀρθόδοξοι, ζοῦμε διπλὴ ζωή;
— Ἀκριβῶς. Ἀπὸ τὴ μία ἡ κοσμικὴ ζωή ποὺ δὲν ἀλλάζει, ἀπὸ τὴν ἄλλη τὸ «φαρμακεῖο τῆς ψυχῆς».
— Ἡ Ὀρθόδοξη Ἐκκλησία ἔχει δόγμα, ἀλλὰ δὲν εἶναι δογματική. Εὐθύνη μας εἶναι νὰ τὸ ἐπικαιροποιῆσουμε. Χωρὶς ἀποδοχή ἀπὸ τὸ σῶμα τῶν πιστῶν δὲν υπάρχει δόγμα. Ὁ λαὸς εἶναι συλλειτουργοὶ τῶν μυστηρίων καὶ ἔχει τὴν ἴδια εὐθύνη μὲ τὸν κλῆρο. Αὐτὴ ἡ συνοδικότητα ἔχει δυστυχῶς ἐκλείψει σήμερα.

— Ὄλοι εἶναι ίσοι;
— Ὅλοι εἶναι μέλη τοῦ σώματος τοῦ Χριστοῦ, καὶ εἶναι ἰσούς ἀπέναντι στὴν κεφαλή (ποὺ εἶναι ὁ Χριστός).

— Οἱ προτεστάντες εἶναι ίδιοι μὲ τοὺς ὀρθόδοξους καὶ τοὺς καθολικοὺς;
— Οἱ προτεστάντες ἀντέδρασαν στὸν καταπιεστικὸ παπικὸ θεσμὸ φτάνοντας στὸ ἄλλο ἄκρο. Δὲν εἶναι Ἐκκλησία αὐτό. Καὶ αἰσθανόμενοι τὸ ἔλλειμμα αὐτὸ πρωτοστάτησαν μαζὶ μὲ τὸ Πατριαρχεῖο στὸν οἰκουμενικὸ διάλογο. Ἡ Ἑλλαδικὴ Ἐκκλησία εἶναι στενὰ συνδεδεμένη μὲ τὸ κράτος, ποὺ ἐκμεταλλεύεται τὴν Ἐκκλησία όσο μπορεί. Ἡ Ἐκκλησία θὰ γίνει δυνατὴ ἄν ἐπαναφέρει τὸ συνοδικὸ σύστημα σὲ όλες τὶς βαθμίδες.
Οἱ ὀργανώσεις ὅπως ἡ «ΖΩΗ» ἔπαιξαν ποτὲ τέτοιο ρόλο;

Αὐτὲς ἦταν τὸ ἄλλο ἄκρο. Ἀπαγκιστρώθηκαν ἀπὸ τὸ σύστημα τῆς Ἐκκλησίας καὶ δημιούργησαν τὸ δικό τους ύποσύστημα. Εἶχαν καλὴ πρόθεση νὰ ἀλλάξουν τὰ πράγματα. Αὐτὰ ἦταν δομὴ διαφορετικὴ ἀπὸ τῆς Ἐκκλησίας. Θέλησαν νὰ κυριαρχήσουν στὴν Ἐκκλησία, καὶ τὸ κατάφεραν. Ἡ Ἀριστερά, πρωτοπόροι σὲ πολλὰ πράγματα, ὅπως ἦταν επαναφορὰ τοῦ κηρύγματος.

Γιατὶ δὲν δημιούργησαν ποτὲ Χριστιανοδημοκρατικὸ Κόμμα;

Εὐτυχῶς. Ἡ Ἀριστερὰ ἀντέγραψε τὰ κοινωνικὰ ἀφηγήματα τῆς Ἐκκλησίας, ἀκόμα καὶ τὴν πρακτική της (τὶς λιτανεῖες ἀντικατέστησαν τὰ φεστιβάλ) γιὰ νὰ συσπειρώσει τὸν κόσμο. Τὸ βασικὸ στοιχεῖο, ἀκόμα καὶ τὴν πρακτική της, τοῦ χριστιανισμοῦ εἶναι ἡ ἐλευθερία, καὶ αὐτὴν ἀπέτυχαν νὰ τὴν ἔξασφαλίσουν. Η Ἀριστερὰ μιλᾶ μὲ ὅρους κοσμικοῦ χιλιασμοῦ. (millenianism)

Ὁ ἡσυχασμὸς ἔπαιξε ρόλο στὴν «καθήλωση» τῆς Ὀρθοδοξίας;

Ὁ ἡσυχασμὸς δὲν ἀντιτίθεται στὸ νέο (ἀκόμα καὶ στὸν λόγο). Πολλοὶ παρερμηνεύοντάς τον βγάζουν ἀπὸ τὴ σκέψη τους τὸν ἄλλο, μὲ ἀποτέλεσμα οὐσιαστικὰ νὰ βγάζουν καὶ τὸν ὄντως Ἀλλο, τὸν Θεό. Ἡ ἐλευθερία, καὶ αὐτὴν ἀπέτυχαν νὰ τὴν ἔξασφαλίσουν. Μιᾶ ἐλευθερία, δὲν ἄρεσε στὴν Ἐκκλησία καὶ τὴν κυριαρχία της Θεοῦ· Αὐθεντικὸς ἡσυχασμὸς δὲν ἄρεσε στὴν κυριαρχία της Ἐκκλησίας. Συνέβαλε βέβαια στὴν ἀνατολική ἀρνητική περίπτωση τῆς Ἐκκλησίας καὶ τῆς Αναγέννησης.

Ὑπάρχουν πατερικὰ κείμενα ποὺ νὰ μποροῦν νὰ μᾶς φέρουν κοντύτερα σὲ μία ἐνδοκοσμικὴ σωτηρία; Ἦ γιὰ τοὺς ὀρθόδοξους ἡ σωτηρία εἶναι μόνο μεταφυσική:

Ἐμεῖς, πάντως, δὲν ἔχουμε καλὴ σχέση μὲ τὴν Ἁγία Γραφή. Ἡ Ἐκκλησία μας κατάντησε Ἐκκλησία τῶν Πατέρων καὶ ὄχι τοῦ Χριστοῦ, παρὸτὶ οἱ ἴδιοι οἱ Πατέρες ἦταν αὐθεντικοὶ ἑρμηνευτὲς τῆς Γραφῆς. Ἡ προσήλωσις στὰ πατερικὰ κείμενα συντελέστηκε λόγῳ μίας ἀρνητικῆς ταυτότητας ποὺ δημιουργήθηκε ἐξαιτίας τῆς ἀμυντικῆς στάσης τῆς Ἀνατολικῆς Ἐκκλησίας. Εἴμαστε αὐτοὶ ποὺ δὲν εἶμε καὶ οἱ άλλοι π.χ. οἱ Προτεστάντες, ἐνώ η Ἐκκλησία της Αναγέννησης η συνοδικότητα, ἀλλὰ τοῦ Χριστοῦ.

Μπορεῖ νὰ ὑπάρξει ἐθνικὸ κράτος χωρὶς ἐθνικὴ Ἐκκλησία;

Αὐτοκέφαλα, ἀλλὰ δὲν ἀκόμα ἐθνικά. Ἡ Ἐκκλησία μας κατάντησε Ἐκκλησία τῶν Πατέρων καὶ ὄχι τοῦ Χριστοῦ, παρὸτὶ οἱ Πατέρες ἦταν αὐθεντικοὶ ἑρμηνευτὲς τῆς Γραφῆς. Ἡ προσήλωσις στὰ πατερικὰ κείμενα συντελέστηκε λόγῳ μίας ἀρνητικῆς ταυτότητας ποὺ δημιουργήθηκε ἐξαιτίας τῆς ἀμυντικῆς στάσης τῆς Ἀνατολικῆς Ἐκκλησίας. Εἴμαστε αὐτοὶ ποὺ δὲν εἶμε καὶ οἱ άλλοι, π.χ. οἱ Προτεστάντες. Ἡ Ἐκκλησία τῆς Αναγέννησης δὲν οἴκουσκε ἐξαιτίας τῆς ἀμυντικῆς στάσης τῆς Ἀνατολικῆς Ἐκκλησίας. Καὶ ἐμεῖς, ἀλλὰ δὲν ἐχουμε καλὴ σχέση μὲ τὴν Ἁγία Γραφή.
Στὴ μήτρα μιὰς μητέρας βρίσκονται δύο μωρά . . .

(PABLO J. LUIS MOLINERO)

Στὴ μήτρα μιὰς μητέρας βρίσκονται δύο μωρά. Τὸ ἕνα ρωτᾶ τὸ ἄλλο: «Πιστεύεις στὴ ζωὴ μετὰ τὸν τοκετό;» κι ἐκείνο ἀπάντησε, «Γιατὶ ρωτᾶς; Φυσικά. Κάτι θὰ ὑπάρχει μετὰ τὸν τοκετό. Μπορεῖ νὰ εἶμαι ἐδώ γιὰ νὰ προετοιμαστοῦμε, γιὰ αὐτὸ ποῦ θὰ ἀκολουθήσει ἄργοτερα.»

«Ἀνοησίες», εἶπε τὸ πρῶτο. «Δὲν ὑπάρχει ζωὴ μετὰ τὸν τοκετό. Τὶ εἴδους ζωὴ θὰ ἦταν αὐτή; Τὸ δεύτερο ἀπεί, «Δὲν ξέρω, ἀλλὰ θὰ ὑπάρχει περισσότερο φῶς ἀπὸ δ,τι ἐδώ. Ἡ ἡμέρα μᾶς καὶ νὰ τρέψαμε μὲ τὸ στόμα. Ἡ ἡμέρα 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 ὀμφάλιο λῶρος μᾶς δίνει τὴν τροφή καὶ ὧλα ὅσα χρειαζόμαστε. Αὐτὸ δὲν θὰ ὑπάρχῃ, ἀλλὰ θὰ ὑπάρχει περισσότερο φῶς ἀπὸ δ,τι ἐδώ. Ἡ ἡμέρα νὰ τρέψαμε μὲ τὸ στόμα. Ἡ ἡμέρα νὰ ἔχουμε περισσότερες αἰσθήσεις ποὺ δὲν μποροῦμε κὰν νὰ φανταστοῦμε τώρα.» τὸ ἐνώτῳ ἀπάντησε: «Αὐτὸ εἶναι παράλογο! Τὸ περπάτημα εἶναι ἀδύνατο. Καὶ νὰ τρῶμε μὲ τὸ στόμα; Γελοῖο! Ὁ ὀμφάλιο λῶρος μᾶς δίνει τὴν τροφή καὶ ὧλα ὅσα χρειαζόμαστε. Αὐτὸ δὲν θὰ ὑπάρχῃ, ἀλλὰ θὰ ὑπάρχει περισσότερο φῶς ἀπὸ δ,τι ἐδώ. Ἡ ἡμέρα νὰ τρέψαμε μὲ τὸ στόμα. Ἡ ἡμέρα 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 ὀμφάλιο λῶρος μᾶς δίνει τὴν τροφή καὶ ὧλα ὅσα χρειαζόμαστε. Αὐτὸ δὲν θὰ ὑπάρχῃ, ἀλλὰ θὰ ὑπάρχει περισσότερο φῶς ἀπὸ δ,τι ἐδώ. Ἡ ἡμέρα νὰ τρέψαμε μὲ τὸ στόμα. Ἡ ἡμέρα νὰ ἔχουμε περισσότερες αἰσθήσεις ποŭ δὲν μποροῦμε κὰν νὰ φανταστοῦμε τώρα.»

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.
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<td>5TH SUNDAY OF LUKE</td>
<td>9 A.M. Orthros</td>
<td>9:30 Divine Liturgy</td>
<td>LIVE STREAM and Limited In-Person Church Attendance - Reservation Required</td>
<td>Email Church Office</td>
<td>10 AM to 3 PM Car Wash in front of Community Center</td>
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<td>7TH SUNDAY OF LUKE</td>
<td>8 A.M. Orthros</td>
<td>9:30 Divine Liturgy</td>
<td>LIVE STREAM and Limited In-Person Church Attendance - Reservation Required</td>
<td>Email Church Office</td>
<td>4:30 Greek School</td>
<td>7 PM Parish Council</td>
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<td>8TH SUNDAY OF LUKE</td>
<td>9 A.M. Orthros</td>
<td>9:30 Divine Liturgy</td>
<td>LIVE STREAM and Limited In-Person Church Attendance - Reservation Required</td>
<td>Email Church Office</td>
<td>4:30 Greek School</td>
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<td>9TH SUNDAY OF LUKE</td>
<td>8 A.M. Orthros</td>
<td>9:30 Divine Liturgy</td>
<td>LIVE STREAM and Limited In-Person Church Attendance - Reservation Required</td>
<td>Email Church Office</td>
<td>ST. KATHERINE THE GREAT MARTYR</td>
<td>8 AM Orthros 9 AM Divine Liturgy LIVE STREAM and In-Person Church Attendance</td>
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<td>13TH SUNDAY OF LUKE</td>
<td>8 A.M. Orthros</td>
<td>9:30 Divine Liturgy</td>
<td>LIVE STREAM and Limited In-Person Church Attendance - Reservation Required</td>
<td>Email Church Office</td>
<td>ST. ANDREW THE FIRST-CALLED APOSTLE</td>
<td>8 AM Orthros 9 AM Divine Liturgy LIVE STREAM and In-Person Church Attendance</td>
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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

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.

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**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."

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**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.
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 iocc.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 iocc.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.
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
Ἀγαπητοὶ ἐνορίτες τῆς Κοιμήσεως τῆς Θεοτόκου,

Καθώς τὰ φύλλα ἢδη ἀλλάζουν χρώματα καὶ ἀρχίζουν νὰ πέφτουν, συλλογίζομαι τὴν περασμένη χρονιά καὶ τοὺς στόχους ποὺ εἴχαμε θέσει γιὰ τὴ συνδρομή. Δὲν εἶναι ἀνάγκη νὰ ἀναφερθοῦμε στὴ δύσκολη χρονιὰ ποὺ περάσαμε, ἀλλὰ, παρὰ ταύτα, ἐσεῖς ἀνταποκρίθηκατε ὑπὲρ τοῦ δέοντος στὴν πρόκληση ως καλοὶ οἰκονόμοι καὶ στηρίξατε πλήρως τὴν ἐνορία μας μὲ τὴ συνδρομή σας. Ἡ συνδρομή ποὺ λάβαμε μέχρι τὰ μέσα Οκτωβρίου ἔχει φτάσει σχεδὸν στὰ 85.000 δολλάρια! Σᾶς αξίζουν συγχαρητήρια ποὺ φθάσαμε σ’αὐτὸ τὸ σημαντικὸ ὁρόσημο!

Ὅσο ἐντυπωσιακὸ καὶ ἀν εἶναι, ἰδίως ἂν λάβουμε ύπ’δψιν τὶς φετινὲς προκλήσεις, θα ἦθελα νὰ ύπενθυμίσω ἐσᾶς ποὺ τυχὸν ἔχετε ξεχάσει τὴ συνεισφορά σας φέτος νὰ τακτοποιήσετε τὸ θέμα αὐτὸ μὲ μία ἀπὸ τὶς πολλὲς μεθόδους ποὺ θέτουμε στὴ διάθεσή σας. Σᾶς ύπενθυμίζω ὅτι οἱ μηνιαῖες δόσεις εἶναι πιὸ βολικὲς ἀπὸ τὴν προσφορὰ ἑνὸς μεγάλου ποσοῦ ἐφάπαξ ἀπὸ τὴν ἀρχὴ τῆς χρονιάς, ἢ, ὅπως κάνουν πολλοὶ, τὴν τελευταία στιγμὴ τὸν Δεκέμβρη γιὰ νὰ προλάβετε στὸ παρὰ πέντε τὴν περίοδο τῶν φόρων. Η συνδρομή σας αὐτὴ ύποστηρίζει τὴν ἐνορία μας καὶ καλύπτει τὰ ἔξοδα λειτουργίας τῆς ἐκκλησίας μας. Πέρυσι συνολικὰ ύποστηρίζατε περίπου $100.000. Εἶμαι πεπεισμένος ὅτι φέτος ὁχὶ μόνο μποροῦμε νὰ φθάσουμε σ’αὐτὸ τὸ ποσό, ἀλλὰ καὶ νὰ ἴσθισθαι τὸ περσινὸ σύνολο στοὺς ἐναπομείναντες μήνες τοῦ 2020.

Καθὼς πλησιάζουν οἱ ἡμέρες τῶν Εὐχαριστιῶν καὶ τῶν Χριστουγέννων, ὃς συλλογιστοῦμε τὶς εὐλογίες καὶ χαρὲς ποὺ ἀπολαύσαμε τὴν περασμένη χρονιά καὶ νὰ εἴμαστε εὐγνώμονες γιὰ τὴν ύγεία 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 πούμε ὅλοι ὅτι τὸ κάναμε αὐτό; Μπορεῖτε νὰ ἀντέξετε νὰ συνεισφέρετε $5 ή $10 παραπάνω τὴν ἐβδομάδα γιὰ τὴν ἐκκλησία; Ακούγεται σὰν ἀσήμαντο ποσὸ γιὰ τὰ ἔξοδα τῆς ἐκκλησίας μας, ἀλλὰ ἂν μποροῦμε νὰ αὐξήσουμε τὴ συνδρομή μας ὡςτε νὰ φθάσει στὰ 1% τῶν ἐσόδων μας τὰ ἀποτελέσματα θα ήταν βαρυσήμαντα. Θὰ μποροῦμε ὅχι μόνο νὰ ύποστηρίζουμε τὴν ὀμορφή μας ἐκκλησία καὶ τὸν χώρο τῆς ἀλλὰ ἀξιωσαφαλίζαμε καὶ τὴ μελλοντικὴ τῆς οἰκονομικὴ σταθερότητα. Ὅπως μᾶς ύπενθυμίσαν τὰ γεγονότα τῆς περασμένης χρονιάς, εἴμαστε ΟΛΟΙ μαζὶ σ’αὐτὴν τὴν περιπέτεια.

Εἶθε ὁ Θεὸς νὰ εὐλογεῖ τὸν κάθ’ἕνα ἀπὸ σᾶς γιὰ ὅλες τὶς προσπάθειες σας φέτος γιὰ τὸ καλὸ τῆς ἐκκλησίας, καὶ νὰ σᾶς δῶσεί μία εὐλογημένη καὶ εὐτυχισμένη ἑορταστικὴ περίοδο. Εὐχαριστῶ εἰλικρινῶς τὸν Θεὸ πρὸς ὅσους ἔφημεροι μας καὶ πνευματικοὶ μας καθοδηγητή τὸν π. Φίλιππο Ζυμάρη, τὸν πρόεδρο τοῦ συμβουλίου τὸν Γιώργο Φουσέκη γιὰ τὴν σταθερή του καθοδήγηση σ’αὐτὲς τὶς δύσκολες στιγμές, ὅλοκληρο τὸ ἐνοριακὸ συμβούλιο γιὰ τὴν ἤγεσια του καὶ ἀφοσίωση καὶ ὅλους ΕΣΑΣ, τοὺς πιστοὺς ἐνορίτες μας, οἱ ὁποίοι συλλογικὰ μᾶς ύποστηρίζετε καθόλη τὴ διάρκεια τῆς χρονιάς,

Μετὰ σεβασμοῦ,

Ἀναστάσιος 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. William 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. Eleini Dafulas
Mr. & Mrs. John Dafulas
Mr. & Mrs. Haralambos Daniel
Mr. & Mrs. Rocco Deluca, Sr.
Mr. & Mrs. Emmanuel Demetroules
Mr. & Mrs. George Demopoulos
Mrs. Tina Demopoulos
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 Georgitis
Mr. & Mrs. George Georgopoulos
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Mrs. Laura Giannakas
Mr. Zackary Giannakas
Mr. & Mrs. Raymond Girard
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Mrs. Eve Gouras
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Mr. Vasilois Haseotes
Ms. Athena Haseotes
Mr. Demetrios E. Haseotes
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Mr. Ari Haseotes
Ms. Lily Haseotes Bentas
Ms. Kelly Stocker-Haseotes
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Mrs. Eleni Jabterakes
Mr. Elias Jabterakes
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Ms. Karen Pappas
Asumption 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:

**Stewards in Good Standing (cont’d.)**

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<thead>
<tr>
<th>Mrs. Harriet Pappas</th>
<th>Mr. Stergios Stamopoulos</th>
<th>Mr. &amp; Mrs. Stergios Tsimikas</th>
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<tr>
<td>Dr. Georgia Patsiopoulosp</td>
<td>Mrs. Sandy Stamoulis</td>
<td>Ms. Georgia Tsimortos</td>
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<td>Mr. &amp; Mrs. Costa Perdikakis</td>
<td>Mr. &amp; Mrs. Anastasios Stathakis</td>
<td>Ms. Nicoletta Tsimortos</td>
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<td>Mr. &amp; Mrs. Saki Pitliangas</td>
<td>Mrs. Eleni Stathatos</td>
<td>Mr. Peter Tsimortos</td>
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<td>Mr. &amp; Mrs. Michael Platsidakis</td>
<td>Mr. &amp; Mrs. Athanasios Stefanopoulosp</td>
<td>Mrs. Aspasia Tsonos</td>
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<td>Mr. &amp; Mrs. Nikitas Platsidakis</td>
<td>Mrs. Lee Stephanopoulosp</td>
<td>Mr. &amp; Mrs. Andrew Tsukatos</td>
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<td>Mrs. Vasiliki Platsidakis</td>
<td>Mr. &amp; Mrs. George P. Stergis</td>
<td>Mrs. Penelope Vartanian</td>
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<td>Mrs. Marion Pollock</td>
<td>Mrs. Frances Sterpis</td>
<td>The Carlson / Vastis Family</td>
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<tr>
<td>Mr. &amp; Mrs. Constantine Roditakis</td>
<td>Mrs. Anastasia Stoukides</td>
<td>Mr. &amp; Mrs. George Vastis</td>
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<td>Ms. Joanne Roditakis</td>
<td>Mrs. Efthalia Stratis</td>
<td>Ms. Valerie Vastis</td>
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<td>Mr. Paul Roditakis</td>
<td>Mr. &amp; Mrs. John Stratis</td>
<td>Miss Anastasia Vellopoulosp</td>
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<td>Mr. &amp; Mrs. Robert Rogler</td>
<td>Mrs. Pashalia Strekouras</td>
<td>Mr. &amp; Mrs. Nickolas Vellopoulosp</td>
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<td>Mr. &amp; Mrs. Abraham Saxionis</td>
<td>Ms. Angela Sukatos</td>
<td>Mr. &amp; Mrs. George Vourvachakis</td>
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<td>Mr. &amp; Mrs. Jonathan Seely</td>
<td>Mrs. Anastasia Susset</td>
<td>Dr. &amp; Mrs. Thomas &amp; Maria (Lascarides) Walsh</td>
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<tr>
<td>Mrs. Irene Sioras</td>
<td>Mr. &amp; Mrs. Zachary Sylvester</td>
<td>Mrs. Alexandra Whitmore</td>
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<td>Ms. Elaine Sioras</td>
<td>Mr. Nikolaos Tapinos</td>
<td>Mrs. Joanne Wright</td>
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<td>Mrs. Dorothy Skoutas</td>
<td>Mrs. Anastasia Theodorides</td>
<td>Mr. &amp; Mrs. Louis Xifaras</td>
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<td>Mr. Gregory Skoutas</td>
<td>Mr. &amp; Mrs. Richard Thibeault</td>
<td>Mrs. Mary Xifaras</td>
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<td>Ms. Evangelia Sosa</td>
<td>Mr. George Tsagaroulis</td>
<td>Mr. &amp; Mrs. Peter Zervas</td>
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<td>Mrs. Emily Soukas</td>
<td>Ms. Fotini Tsapanidis</td>
<td>Dr. Christopher A. Zoto</td>
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<td>Mr. &amp; Mrs. Theodore Soukatos</td>
<td>Mrs. Kyriaki Tsapanidis</td>
<td>Rev. Fr. &amp; Presbytera Philip Zymaris and Family</td>
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<tr>
<td>Mr. &amp; Mrs. Christos Stamopoulos</td>
<td>Mr. &amp; Mrs. Christos Tsimikas</td>
<td>Ms. Angela Sukatos</td>
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</table>

**Cemetery Fund**

Mrs. 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

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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.
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Lincoln Appraisal

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

Lincoln Abstract

George K. Demopulos, MRICS, RA, SRA
President/Chief Valuations Officer
Address Service Requested