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# THE SAINT SPYRIDON VOICE

## NOVEMBER 2003

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Saint Spyridon Greek Orthodox Church  
PO Box 427  
Newport, RI 02840  
tel: (401) 846-0555, fax: (401) 841-0960

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## SAINT SPYRIDON GREEK ORTHODOX CHURCH

Reverend Presbyter Anthony Evangelatos  
franthonya@stspyridonchurch.org

### Office Hours

Priest: Tuesday– Friday, 9 am– 3 pm  
Church secretary: Tuesday & Thursday, 9 am– 1 pm

**Parish Council President:** Steven J. Mellekas

**Chanters:** George Spiratos  
Basile Panoutsopoulos  
Ron Delarose

**Choir Director:** Paul Cotsoridis

**Organist:** Jane Iandolo

**Religious Education :** Marianne Menas

**Stewardship:** Ron Delarose

**Philotochos President:** Zinovia Canale

**Greek School:** Loula Eliopoulos

Basile Panoutsopoulos (adult classes)

**G.O.Y.A. President:** James Mellekas

**Acolytes:** Team A– James Mellekas  
Team B– James Canale

**JOY Advisor:** Sandy Giannopoulos

**AHEPA President:** Basile Panoutsopoulos

**Daughters of Penelope President:** Stella Volpicelli

**Island of Skiathos Organization:** John Michael

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## SERVICE TIMES

<b>Sunday Winter Hours</b>	Orthros 8:45 am	Divine Liturgy 10 am
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Wednesdays      Vespers (or Small Paraklesis on last  
Wednesday of month) 7 pm\*

Saturdays      Great Vespers 6 pm\*

For festal celebrations in the week:  
Vespers– 7 pm\*  
Orthros– 9 am  
Divine Liturgy– 10 am

\* Note: Holy Confession is available each Saturday after vespers, after Wednesday or other evening services (when there are no adult classes), and during office hours by appointment.

# NOVEMBER 2003

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 The Holy Unmercenaries Cosmas & Damianos Orthros 9 am Div. Liturgy 10 am Great Vespers 6 pm
2 Fifth Sunday of Luke	3	4 Parish Council 7 pm	5 Vespers 7 pm, Followed by Adult Religious Education <i>(fast day)</i>	6	7 Vespers of the Archangels Michael & Gabriel 7 pm <i>(fast day)</i>	8 The Holy Archangels Orthros 9 am Div. Liturgy 10 am Great Vespers 6 pm
9 Seventh Sunday of Luke St. Nektarios of Aegina	10	11	12 Vespers of St. John Chrysostom 7 pm, Followed by Adult Religious Education <i>(fast day)</i>	13 (No liturgy for St. John— Fr. Anthony away)	14 <i>(fast day)</i>	15 Great Vespers 6 pm  <i>(Fast of the Nativity through 12/24)</i>
16 St. Matthew the Evangelist  <b>Parish General Assembly</b>	17	18 Seniors Luncheon & Presentation 12 pm	19 Vespers 7 pm, Followed by Adult Religious Education	20 Vespers of the Entrance of the Theotokos into the Temple 7 pm	21 The Entrance of the Theotokos Orthros 9 am Div. Liturgy 10 am	22 Great Vespers 6 pm
23 Ninth Sunday of Luke	24 Vespers of St. Katherine the Great-martyr 7 pm	25 St. Katherine Orthros 9 am Div. Liturgy 10 am	26 Small Paraklesis to the Theotokos 7 pm	27 Thanksgiving Day <i>(no fasting per Archdiocese)</i>	28	29 <b>Advent Retreat 10 am— 3 pm</b> Great Vespers 6 pm
30 St. Andrew the Apostle						

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## FROM THE DESK OF FATHER ANTHONY

In the month of November, we celebrate the feasts of a variety of saints. With these feasts we see a true cross-section of the various orders of saints and angels. It is a beautiful month of celebrations which also includes the beginning of the Nativity Fast, which prepares us both spiritually and physically for the birth of our Lord and Savior Jesus Christ. Let us look closer at these feasts and their role in our spiritual lives.

The first feast we encounter is that of the *Holy Anargyroi*, or *Unmercenaries*, Sts. Cosmas and Damianos on November 1<sup>st</sup>. These saints who were brothers in the flesh, were trained physicians and fervent followers of Christ. Their title *anargyroi*, literally means *silver-less*; in other words, Sts. Cosmas and Damianos would refuse payment for their medical services, because they took to heart the words of the Gospel to give freely. The healing that they offered went beyond the known medical techniques of the day; their healing took on a spiritual nature because of their personal holiness, thus bringing miraculous cures to their ailing brethren. They are supreme examples of true Christian giving without expecting anything in return. Sts. Cosmas and Damianos also show us how we too can continue the compassionate ministry of Christ through deep and sincere faith.

The next feast we encounter is that of the Holy Archangels Michael and Gabriel, and all the bodiless heavenly powers, celebrated on November 8<sup>th</sup>. In this feast we celebrate those celestial beings created by God to serve Him eternally. In the history of mankind, we see many instances in Scripture of mysterious visitations from the heavenly powers, in order to bring divine messages to the earth. In fact, the original Greek word for an angel – *angelos* – literally means *messenger*. The angels are creations of God just like mankind, however, they differ from mankind in that they are *spiritual* beings – not *bodily* – and of a higher nature. This is precisely why they can appear in human form to us, and can vanish before our eyes. From the time of our baptism, God has assigned each of our souls a guardian angel to watch over us every moment of our life. God loves us so much, that he has given us this great gift to show us that we are never truly alone on this earth.

Two great hierarchs of the Church that are celebrated in November, are St. Nektarios of Pentapolis on November 9<sup>th</sup>, and St. John Chrysostom on the 13<sup>th</sup>. St. Nektarios is one of the most recent saints of the Orthodox Church, having fallen asleep in the Lord in 1920. St. Nektarios was a very pious bishop who, as with many holy men and women of the Church, had jealous opponents and accusers. With all the persecutions he endured, he never succumbed to their pettiness, but rather, remained steadfast in his faith, as we all should in times of tribulation. St. Nektarios is a miracle-working saint who has healed many of various afflictions, especially cancer.

St. John Chrysostom is the most well-known and eloquent of Orthodox Christians orators, hence his epithet *Chrysostom*, or *golden-mouthed*. His extensive writings fill Orthodox libraries around the world, teaching us the deep treasures of our faith with every line. Many of the soul-stirring prayers of the Divine Liturgy are also by his hand. One of St. John's most spirituality up-lifting compositions, is the Paschal sermon which is read in every Orthodox church at the end of the liturgy of the Resurrection.

On November 16<sup>th</sup> we celebrate the memory of the Holy Apostle and Evangelist Matthew. Being one of Christ's chosen twelve, we pray to him as one of our closest advocates at the throne of Christ. His Gospel along with the other three, was chosen by the Church to be included in the canon of the New Testament. Through these four Gospel accounts, we have the written Word of God to continually edify us spiritually throughout the liturgical year.

November 21<sup>st</sup> is one of the twelve major feasts of the year – the Entrance of the Theotokos in the Temple. This very meaningful feast is based on the Apocryphal writings of the early Church, and therefore

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has become part of Holy Tradition. This highly symbolic feast presents us with the spiritual reality of the Theotokos' role in salvation history. Tradition teaches us that she was presented to the Temple by her parents, in thanksgiving for her birth after many years of being childless. Her entrance into the Holy of Holies in the Temple, is seen by the Church as a prophetic statement of her role as the true and living ark of the Covenant; in other words, she was to become the sacred vessel which would contain the living Word of God in the flesh. We are reminded through this feast of the deep and special relationship that the Theotokos has with her Son and our Savior. Therefore, her prayers are the most fervent of any offered to Christ.

Two great martyrs of the Church are celebrated in late November. St. Katherine the Great-Martyr is celebrated on the 25<sup>th</sup>. She fills us with spiritual strength because of her fearless opposition to her pagan persecutors who executed her for her belief in Christ, and for bringing many others to Him. We see in St. Katherine, a highly intelligent, Spirit-filled woman who had a spiritual understanding beyond her years.

The other great martyr who is also an apostle of our Lord is St. Andrew, celebrated on the 30<sup>th</sup>. He is known by the Church as the "first-called" of the apostles, being the brother of the Apostle Peter. While fervently preaching the Gospel of Christ to the Gentiles of Patras, Greece, he was arrested and suffered a horrific death at the hands of his Roman persecutors. St. Andrew was crucified upside-down on a "X"-shaped cross, taking days to expire. St. Andrew now sits on one of the twelve thrones of the Holy Apostles, constantly interceding for all of us.

Beloved in Christ, see how rich our Holy Tradition truly is! Our liturgical year is filled with feasts which continually uplift us year after year. Let us receive grace through our participation in these celebrations, and let us teach our children the richness of our holy Orthodox faith that has survived two thousands years, and *will* survive unto the end of time.

In Christ's love, + Fr. Anthony

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## MAY YOUR MEMORY BE ETERNAL HOLY FATHER!

The parish of St. Spyridon offers its deepest sympathy to Presvytera Vouros and her family, upon the death of Fr. Carl (Canelos), who fell asleep in the Lord on October 19<sup>th</sup>. We also express our sympathy to all his extended family who are members of our parish. Fr. Carl lied in state in our temple overnight on Thursday, October 23<sup>rd</sup>, with clergy and parishioners keeping vigil throughout the night. Orthros and Divine Liturgy were celebrated Friday morning by the Very Reverend Constantine Bebis of New Bedford, followed by the funeral service, officiated by His Eminence Metropolitan Methodios of Boston and many area priests. He is buried in Middletown Cemetery. As many know, Fr. Carl was married to Presvytera Chris for 59 years, and also served the Church as a priest for the same number of years. He will be missed by all.

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## GENERAL ASSEMBLY MEETING

The next General Assembly Meeting will be **Sunday November 16th** after Divine Liturgy. Please make every effort to attend to support the church and its programs.

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## NATIVITY FAST BEGINS NOVEMBER 15

We remind all Orthodox Christians of this most ancient fast period of the Church, in order to spiritually prepare for the Nativity of our Lord and Savior Jesus Christ. Let us try as best as possible, to strive to follow the fast as prescribed by our Holy Church. Following are the general guidelines traditionally accepted.

- ? From 11/15 – 12/12: fasting from all meat, poultry and dairy products (including eggs); fish, wine and olive oil may be consumed *everyday* with the exception of *Wednesdays and Fridays*\*
- ? From 12/13 – 12/24: strict fasting (as in Great Lent) from all animal products, including fish, and from wine and olive oil; on Saturdays and Sundays, wine and olive oil may be consumed

\*Note: The Holy Archdiocese of America has traditionally interrupted the Nativity fast on Thanksgiving Day only. Also, keep in mind that fasting is always relaxed for the infirm, growing children, expectant and nursing mothers, etc.

Please remember that the Church always presents the *ideal* method of fasting for our spiritual benefit, as a *starting point*. Each Orthodox Christians should prayerfully approach the subject of fasting, and seek the guidance of his/her spiritual father. Let us try not to *ignore* the fast completely, but instead, seek to incorporate as much of it as possible into our lives – **especially** the final period starting on 12/13.

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## WHEN & HOW TO RECEIVE COMMUNION— PART 3

(The following has been taken from the book of the same title by Archimandrite Daniel G. Aerakis of the Church of Greece, St. Nikodemos Publication Society, 1997.)

### **FALSE HUMILITY**

#### **No One is Worthy**

*“Many times we hear people who frequently attend church uttering seemingly humble words. You think they are thinking very spiritually, and, of course, you cannot question the disposition of their heart. However, attention is necessary, since egotism can also appear sometimes in the form of humility. Here is what they say:*

*‘How can I commune frequently? I am not worthy. Who am I, to approach so frequently? It is enough that I commune on the major holy days, Christmas, Pascha, and the Fifteenth of August.’*

*More often than not, these words involuntarily express pseudo humility... This Christian, in saying that he is not worthy to commune frequently, is actually implying that he is worthy to commune at sparse intervals. Is there a person who considers himself worthy of uniting with the God-man Jesus Christ in the mystery of the Divine Eucharist even once... ?*

*We do not commune because we are worthy, but because Christ condescends and accepts to dwell in us. We do not commune because we are worthy; rather, we commune to become worthy. Let the Christian who does not commune frequently because he does not consider himself worthy answer: Will a day ever come when his conscience will witness that he is worthy? When he says that he is worthy, that is when he will be more unworthy than any other time! Divine Communion is a gift, not a reward... ”*

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### **Why on the Great Feasts?**

*"If the Christian doesn't consider himself worthy for frequent Divine Communion, why does he approach and commune on the major feast days... ? Do the great feast days have something magic, which makes the Christians worthy of Divine Communion? If they are able to commune on Pascha, why aren't they able to commune of the rest of the Sundays, which also are resurrectional... ?*

*Divine Communion is not a reward for holiness. If it were, no one would dare approach, neither once a year, nor once in his lifetime. Divine Communion is divine strengthening in the struggle for holiness... The believer frequently approaches Divine Communion not because he has a conscience witnessing that he is worthy, but because he has faith. He takes courage in God's great mercy and approaches. He bases himself on the Lord's compassion... "*

### **Not Only the Priests, But Also the Laity**

*"Before seeing the third success of the Devil, who manages to keep most people far from the Cup of Life, let us examine a few of the objections, which Christians usually put forth when they do not frequently approach the mystery of Divine Eucharist.*

The first objection: 'Only the priests can commune frequently. Lay people cannot.'

*Why this distinction? Where does the Holy Scripture say that only the clergymen have such a privilege, that is, for them only to partake frequently of the Mystical Table? The clergyman is a servant of the sacred Table, a celebrant of the mysteries of God. On the topic of Divine Communion, he does not differ from the lay person. Whatever Christ said about the mystical food and the mystical drink in the mystery of Divine Communion, whatever the sacred Canons define about frequent Divine Communion, applies equally for both the clergymen and the lay people... "*

### **Not Only During the Lents**

"Second Objection: Christians must commune only after lents and the other many day long fasts.

*To support their objection to this, they put forth the fact that in the past most people used to commune after great Lent, after the Christmas fast, after the fast of the Fifteen days of August...*

*The fast period before the great feasts is not related to Divine Communion... Here we will mention two passages of sacred Chrysostom, who speaks of the habit of some people to approach Divine Communion only during the great feasts:*

*'Pascha (Divine Communion) is one thing and Lent is another... For Pascha is not made by the fasting which precedes, but rather the offering and the sacrifice of the Divine Liturgy which occurs at each worship gathering...*

*I know that many from in here run to the Mystical Supper out of habit, due to the feast (of Pascha or of Christmas). They ought, as I have stressed many times, not to observe the feasts, to see when they should commune, but to cleanse their conscience, and then to approach Divine Communion... Whenever the believer communes, he has Pascha in his soul... "*

*(to be continued next month)*

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## FINAL HELLENIC FEST MEETING

The final Hellenic Fest meeting will be held Sunday, November 2<sup>nd</sup> after Divine Liturgy.

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## RELIGIOUS EDUCATION NEWS

Dear Families,

What a wonderful first two months we have had in Religious Education! For those parents who haven't signed up their children yet, please do so. Each teacher in his/her room has registrations forms. For November the only Sunday with no classes, is the Sunday after Thanksgiving. Each class is working on different areas of our Orthodox faith.

The preschool children will be looking at God's World that He made. Children will talk about and learn about the people, places, animals, etc. that God made. The first and second graders will begin to read Bible stories, from the Children's Bible. They also will be learning about the specific names for certain areas of the church and beginning on the Sacraments. For grades three to six, the children will be focusing on prayer. Praying should be done throughout the day, as a way to thank God, and in emergency cases. The older children will be looking at the twelve topics of the oratorical festival.

Please note how important it is for the children to be coming to Religious Education! Our Orthodox Faith is to be a central part of these children's lives.

God Bless!  
Marianne

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## PARISH COUNCIL NEWS

Dear Parishioners,

The next parish council meeting will be held Tuesday November 4th at 7 pm. At the previous council meeting, held Tuesday October 4th, the General Assembly date was set for Sunday November 16th. The budget report and agenda will be mailed prior to this date. Also discussed was the Protulis Fund, Greek School, and air conditioning. As always please feel free to contact any Parish Council member with your input and concerns for our growing Parish.

Thank You  
Steve Mellekas  
Parish Council President

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## GREEK SCHOOL NEWS

We are pleased to announce the start of the Greek School program at the following times:

Greek School Classes, Tuesdays and Wednesdays, 4-6 pm, taught by Mrs. Loula Eliopoulos  
Adult Greek School Classes, Wednesdays, 5-6:30 pm, taught by Mr. Basile Panoutsopoulos

Please contact the church office if you would like to attend and have not yet registered.

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**ST. NEKTARIOS OF PENTAPOLIS— NOVEMBER 9<sup>TH</sup>**

*“Our holy Father Nectarius was born on 1 October, 1846 at Selymbria in Thrace. His parents, Dimos and Maria Kephalas, were pious Christians but not rich in this world’s goods. Their son was named Anastasius in holy Baptism and, from infancy, showed great piety and love for study... After finishing elementary school, he was sent by his parents to Constantinople to continue his education, at the same time as working in a shop. The boy did not become entangled in worldly cares, but fixed his mind entirely upon building up the inner man in the image of Christ by prayer and meditation on the writings of the holy fathers. When he was twenty, he left Constantinople for a teaching post on the island of Chios. The young people and villagers where he taught were encouraged to live in piety and virtue by his words and above all by the example of his ascetic, prayerful life. On 7 November, 1876, he became a monk in the famous Monastery of Nea Moni, for he had long desired to embrace the Angelic life. Seeking only ‘those things which are above,’ he was beloved by all the brethren as the very pattern of gentleness and obedience, and was ordained deacon after one year. Thanks to the generosity of a pious islander and to the protection of Patriarch Sophronius of Alexandria, he was able to complete his studies in Athens and to obtain the diploma of the Faculty of Theology. In 1885, he arrived in Alexandria where he was soon ordained priest, then consecrated Metropolitan of Pentapolis (an ancient diocese in Cyrenaica, in what is now Libya). He was appointed preacher and secretary to the Patriarch, whose representative he became in Cairo, where he had charge of the Church of Saint Nicolas.*

*Nectarius lost nothing of his humility through these honours, and was able to inspire his flock with zeal for the evangelic virtues. But the love and admiration of the people for him turned to his disadvantage. Certain members of the patriarchate became jealous of his success and, led on by the Devil, put it about that he was currying favour with the people with the aim of seating himself on the patriarchal throne of Alexandria. The Saint made no attempt to justify himself but placed all his hope in the promise of Christ who has said: “Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account.” (Matt. 5:11). He was dismissed from his see, and he embarked for Athens where he found himself alone, ignored, despised and even lacking his daily bread, for he would keep nothing for himself and gave away what little he had to the poor... He spend several years as a preacher (1891-4) and was then appointed director of the Rizarios Ecclesiastical School for the education of priests. The School’s spiritual and intellectual standing rose rapidly under his direction...*

*However, there glowed in the depths of his heart a burning love for the peace and quiet of life in the monasteries; and this led him to respond warmly to the desire expressed by some of his spiritual daughters that he should found a women’s monastery on the island of Egina. This he did between 1904 and 1907 and he retired there in 1908, on his resignation as director of the Rizarios School... Although he desired to flee all contact with the world and strictly limited visits to the Monastery, the fame of his virtues and of his God-given graces spread in the region, and the faithful were drawn to him like iron to a magnet. He healed many lay-people and nuns of their sicknesses, and brought rain to the island in a time of drought. He comforted, consoled and encouraged; he was ‘all things to all men...’ He kept company with the Saints and with the Mother of God, and they often appeared to him during the holy Liturgy or in his cell...*

*Saint Nectarius lived like an angel in the flesh with the rays of the uncreated light shining around him... he gave up his soul in peace to God on 8 November, 1920... God has glorified him, and miracles have abounded since his departure for those who approach his relics with faith or who rely on his powerful intercession... The list of miracles grows longer every day, and his shrine at Egina has become the most popular place of pilgrimage in Greece.”*

*(Above are excerpts from The Synaxarion, Vol. 2 by Hieromonk Makarios of Simonos Petra; Holy Convent of the Annunciation of Our Lady, Ormylia, (Chalkidike) 1999*

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## IN OUR PARISH

Birth— 9/11: George Christopher St. Peter, son of Chris & Valerie St. Peter (daughter of George & Agnes Petropoulos). May God bless their newborn son!

Birth— 10/10 - Kyle Thompson Kinsella; son of Ken & Maria Kinsella (daughter of Frank & Tina Fowler, and granddaughter of Michael & Mary Janaros). May God bless their newborn son!

Birth— 10/16: Isabel Sophia, daughter of Panayiotis & Marizete Petrou. May God bless their newborn daughter!

Chrismation— 10/26: Rick Wingert, husband of Joanne (Rozes) Wingert, entered the Orthodox faith through Holy Chrismation, taking the name *George*. His sponsor is George Koulouvardis. May God bless him and his family in his new life as an Orthodox Christian!

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## DAUGHTERS OF PENELOPE

The Daughters of Penelope will hold a "Flea Market" on Saturday, November 15th in the Church hall. The hours are 10 am to 4 pm. All members are asked to clean out their attics and bring their treasures to the Church hall on Friday, November 28th. For more information, please call Maria Volpicelli at 848-5818.

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## BULLETIN GUIDELINES

We would like to welcome Aliko Cooper as our new *St. Spyridon Voice* editor and producer. In order to help Aliko produce a *streamlined* and quality bulletin each month, parish organizations should be aware of the following information.

- ? All entries for the bulletin must be sent to Aliko **BY THE 15<sup>TH</sup> OF EACH MONTH – NO EXCEPTIONS!** If you are late, a condensed version of your entry may be given to Ellen Anagnostos for the Sunday bulletin as space allows.
- ? Entries are to be sent to Aliko by e-mail to the following address: [alikooper@yahoo.com](mailto:alikooper@yahoo.com)
- ? All entries should be as *short* and "*to the point*" as possible, generally limited to the announcement of upcoming meetings and events, "*thank you's*" and reporting on past events, solicitation of new members, etc. We would like to be cost-effective by keeping the number of pages in the bulletin down. Lengthy entries may need to be appropriately edited.
- ? Entries listed under *In Our Parish*, are generally limited to births, baptisms/chrismations, weddings, deaths, and high school and college graduations. A "milestone" birthday (90, 100, etc.), or anniversary (50<sup>th</sup>, 60<sup>th</sup>, etc.) would also be appropriate for mention. Please do not submit other types of incidental information.

We express our gratitude to Aliko for taking on this important ministry of our parish, and wish her and her family every good thing!

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<p><i>In loving memory of</i>  <i>Gredo Vincent Volpicelli</i></p>	<p><b>Order of AHEPA</b> Maud Howe Elliott Chapter No. 245</p> <p><b>Daughters of Penelope</b> Ares Chapter Number 49</p>	<p><b>Mel's Cafenio</b> 25 Broadway Newport 849-6420</p>
<p><i>With compliments of...</i> <b>Dr. Joanne</b> and <b>Mr. C. Gus Hologgitas</b></p>	<p><b>Aquidneck Pizza</b> Breakfast ? Lunch ? Dinner 27 Aquidneck Avenue Middletown Take out orders: 849-3555 Daily 7am-12am, Fri &amp; Sat 7am-2am</p>	<p> <b>Tommy's</b>  <b>Deluxe Diner</b> 159 East Main Road Middletown 847-9834 <b>Established in 1936</b></p>
<p><b>Nikolas Pizza</b> 38 Memorial Blvd West Newport 849-6611</p>	<p><i>Sophia's Café</i> 283 Broadway 849.2902</p>	<p><b>CODDINGTON</b> <b>BREWING COMPANY</b> 210 Coddington Highway Middletown 847-6690</p>
<p>Compliments of the <b>ATLANTIC</b> <b>BEACH CLUB</b> 53 Purgatory Road Middletown 847-2750</p>	<p><b>A-1 Pizza</b> 306 Broadway Newport <b>Free Delivery</b> <b>849-2213</b></p>	<p><b>Rhea's Bed &amp; Breakfast</b> <i>Accommodations with jacuzzi's available!</i> 120 West Main Road Middletown <b>841-5560</b></p>
<p><i>Compliments of</i> <b>Island of Skiathos</b> <b>Organization</b> Established 1967</p>	<p><b>Flo's Drive-In</b> <i>Portsmouth</i> <b>Flo's Clam Shack</b> <b>Over Flo's</b> <i>Middletown</i> <i>Voted Best in Rhode Island!</i></p>	<p><b>The Mainstay Inn</b> 151 Admiral Kalbfus Road Newport <b>849-9880</b></p>
<p><b>RONZIO PIZZA &amp; SUBS</b> <b>FREE DELIVERY</b> <b>88 Broadway</b> <b>Newport</b> <b>846-9300</b></p>	<p><i>Compliments of</i> <b>C.H. Charles</b> <b>5 &amp; 10¢ Stores</b> 233 Broadway 94 Williams Street Newport</p>	<p>This space is available. Contact church office.</p>



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