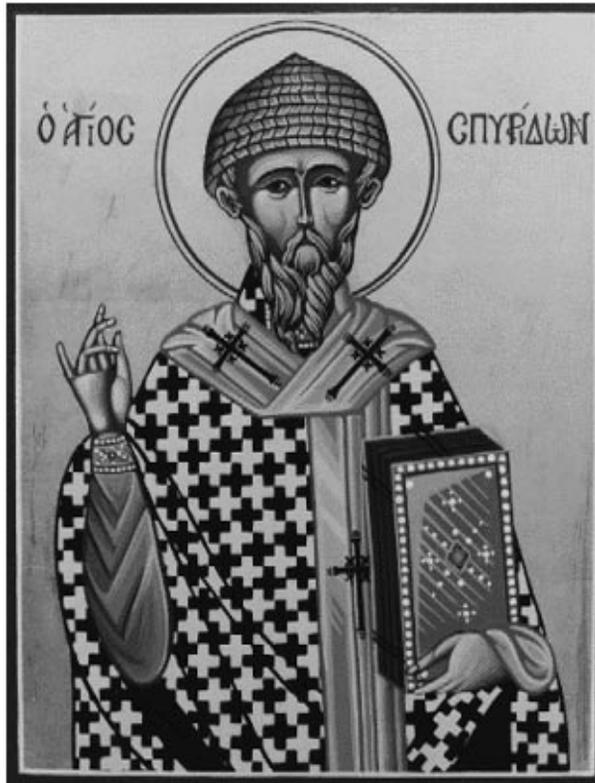

THE SAINT SPYRIDON VOICE
MARCH 2013



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


SANT SPYRIDON GREEK ORTHODOX CHURCH
www.stspyridonchurch.org

Reverend Dr. George E. Economou

frgeorge@stspyridonchurch.org
Office Hours

Priest: Tuesday & Thursday, 10 a.m. —1 p.m. ; For emergencies, call (401) 474-7700 (cell)
 Church secretary, Ellen Anagnostos: Tuesday & Thursday, 9 a.m.—1 p.m.

Parish Council President: Zoe Adamedes

Chanters: George Spiratos

Basile Panoutsopoulos

Choir Director: Paul Cotsoridis

Organist: Jane Iandolo

Religious Education: Marianne Menas

Stewardship: TBD

Philotochos President: Zinovia Canale

Acolytes: Theodore Panoutsopoulos

GOYA President: Missy Mellekas

JOY Advisor: Sandy Giannopoulos

Soup Kitchen: Sofi Cofield, Penny Hiotas
 and Jane Iandolo

Greek School:

Eleni Anagnostopoulos

Loula Eliopoulos

Thanasi Stefanopoulos

Basile Panoutsopoulos

VOICE: Aliko Cooper

(alikooper@yahoo.com)

Affiliated Organizations
AHEPA President: Michael Sisak

Daughters of Penelope President:

Penelope Hiotas

Island of Skiathos Organization:

Christina Logothets

SERVICE TIMES
Sunday Winter Hours

Orthros 9 a.m.

Divine Liturgy 10 a.m.

Weekday Festal Celebrations:

Vespers—7 p.m.*

Orthros—9 a.m.

Divine Liturgy—10 a.m.

* Note: Holy Confession is available by appointment.

FROM THE PASTOR'S DESK

Having already entered Great Lent, the Church once again asks us to rededicate ourselves to meet the challenges of this life, striving for the heavenly and incorruptible crown of virtue, which our Lord will grant us. Christ Himself cleared the path towards our deification by taking on human nature through His ineffable mercy, although He Himself was God! This good news serves as the basis of the Gospel, and finds completion in our Lord's triumphant Resurrection.

Amidst this month's many holy services, there shines a truly special holiday that marks our faith and the history of the Greek people. On March 25th, the Christian world celebrates the Annunciation of the Theotokos, and the Greek nation celebrates its independence from four centuries under the Ottoman yolk. This double holiday affords us the opportunity to consider the meaning and concept of Freedom.

The words of the hymnographer «Wherever God wills, the order of nature is defeated...» attempt to illustrate the important role of freedom in our faith. The search for this very freedom has heavily colored Greek history and culture from its inception.

The message of the Archangel Gabriel to the Virgin Mary may have appeared irrational to human ears, but it became and remains «good tidings» for all mankind. This news was crucial and decisive - especially for the ever uneasy Greek people. God Himself accepts to take on the nature of his creation, for the sole sake of his manic love for the human race. This ecstatic love will lead Him to accept the most disgraceful of deaths, in order to ensure freedom (which through Christ was bestowed upon human nature) from the laws of nature and biological order of life, through His life-giving Resurrection!

With this in mind, let us complete the feast of Great Lent all together, so we can reach the joy of the Resurrection. In our common struggle, let us all place the changing of our mode of existence from the individual to the personal as our chief goal!

+ Fr. Cleopas Strongylis

TRUE FASTING

It is altogether appropriate, now that the great fast approaches, for all of us to think of what is really acceptable before God. Fasting is a process of self-denial that seeks to turn us away from the constant quest for pleasure and gratification that dominates our lives, and to help our spiritual nature to grow and flourish. It seeks to remind us that we are not only body, but soul as well, that all things material will one day slip from even our most tortured grasp.

Most of us consider fasting as a discipline related to food, and while those who fast restrict their diet, this is only a small part of its total discipline. Fasting, therefore, does not merely consist of abstinence from food, but in a separation of sinful practices. Do we fast? Then what good do we derive from it when, at the same time, we see a poor man and do not resolve to share with him? Of what value is fasting when it consists only of concern for what goes into the mouth but none at all with what comes out? For how shall we profit by abstaining from meat when we have devoured our brother or sister with gossip and slander? Should not the hands fast as well by ceasing to reach out in greed? Should the feet not fast by ceasing to carry us to that which the Lord has forbidden? Should not the ears fast by refusing to listen to words uttered at the expense of the dignity and honor of other people?

By fasting completely, we learn that a constricted stomach and a humbled and contrite heart walk hand in hand. We understand that the whole person, both body and soul, stands before God's judgment. This understanding leads to repentance, the first step on the narrow and difficult path followed by the few. It is a path that leads to forgiveness, to reconciliation, and to the gift of life that is our Easter

Fr. Andrew Demotses

SATURDAY OF SOULS MARCH 9, 16, 23

This year the Saturdays set aside for commemoration of our departed loved ones fall on March 9, 16 and 23 respectively. You are asked to list the names of those you wish to be remembered in the prayers of the church as clearly as possible so that they are uniform and readable. You should make every effort to attend at least one of the liturgies and join your prayers for the repose of the souls of our loved ones. Remember to bring the list of names once because we will keep these to be read for the following two Saturdays. If you can, it is customary to make and bring a prosforo with the names you Submit to be read. Orthros: at 9:00 a.m. and Divine Liturgy: at 10:00 a.m. and the Trisagion prayers. We have included a special form for you to write the names of your departed loved ones.

PAN-ORTHODOX VESPERS DURING GREAT LENT 2013

The following joint services will be held during Great Lent at 5pm followed by Lenten refreshments:

Saturday March 23—Orthodoxy Observance St. Spyridon Church at 5pm.

Dr. Nick Gvosdev guest speaker.

Sunday March 31—Assumption Church, Pawtucket. 5 p.m.

Sunday April 7—St. Mary 's Church, Pawtucket. 5 p.m.

Sunday April 14—St. John's Church Woonsocket. 5 p.m.

Sunday April 21—St. Mary / Mina Church. Cranston. 5 p.m.

Rev. Dr. George Dragas, guest speaker.

St. Spyridon is pleased to host the vespers on Saturday, March 23rd at 5pm. **We ask that anyone who is able please make some Lenten goodies** to be offered as refreshment following the service.

THANK YOU

A big thank you to Angela Borodemos who donated \$5,000 for the eventual kitchen renovations. Angela gave the donation in memory of her husband, Demo. We thank her for her generous donation.

METROPOLIS COMMUNITY DISTRICT RETREAT

The Metropolis of Boston Community District Retreat for the parishes of District 6: Cranston RI, Danielson CT, Fall River MA, New Bedford MA, New London CT, Newport RI, Norwich CT and Pawtucket RI will be held on April 12 to April 13 at Annunciation Church in Cranston RI. There will be a GOYA Lock-In on Friday and Community Retreat on Saturday. For more information please see the flyer on the information table in the Church hall.

IN OUR PARISH

Christmation

Susan Cotsoridis Heffner was chrismated into the Orthodox faith on Sunday, February 17. Her sponsor was her son, Jason Cotsoridis. Axia!

SOUP KITCHEN NEWS

Dear Friends,

Please call or email Sofi Cofield to sign up to help at this month's soup kitchen—this month it is on **Monday, March 11th** — (401 847 8593 / sofikip@aol.com)

Thank you for your help in our Ministry,
St. Spyridon Soup Kitchen Team
Jane Iandolo, Rose Apostol and Sofi Cofield

PHILOPTOCHOS

All high school seniors are eligible to apply for the annual Philoptochos Scholarship. Please contact Elaine Brown for an application at 849-3480. The deadline for submission is May 1st.

Remember to save your items for the Philoptochos Annual Yard Sale to be held on Saturday, May 18 from 9 to 1:00. More information will follow.

Please let Loula Eliopoulos (847-7746) know of any community members that could use a "spot of sunshine!" We would like to send our best wishes to anyone who is ill or recovering from an illness.

Also, if you have not paid your dues for 2013 please make an effort to do so by mailing a check for \$25.00 to Ionna Bairos-Moreau at 96 Sherwood Drive, Portsmouth, RI 02871.

RELIGIOUS EDUCATION NEWS

Dear Families,

On Sunday, March 10th, our junior/senior division students will presents their speeches on the Orthodox faith. Please make a point to come to the hall after church and hear them.

As lent begins this month, each child/family will be given an Orthodox Missionary box to collect money into. Last year we reached 375. Our goal for this year will be 400 dollars. The children will be collecting money until Pascha.

On March 24th, it will be the Sunday of Orthodoxy. Each child will bring in an icon from home to carry in the procession around the church.

Marianne

GREAT LENT

The significance of Great lent is fairly complex. It is the result of a long historical development during which very diverse elements have become mixed. Let us take a look at what these are.

Lent is a time of penitence. In the first centuries of the Church, the ‘penitents’, or sinners who repented publicly, were solemnly reconciled with the community of the faithful during this period.

Lent – according to the liturgy of the presanctified gifts – commemorates Israel’s forty years of wandering in the wilderness, those forty years during which the chosen people, having left the captivity of Egypt and crossed the Red Sea, went forward with faith towards the far-off promised land, receiving their earthly food from God in the form of manna and their spiritual food in the form of the Ten Commandments: sometimes they rebelled and fell into sin, but still they reached their goal. Lent also speaks to us of liberation, of pilgrimage, of crossing an arid desert, of the divine manna, of meeting with God on Sinai, and also, of fall and reconciliation.

Lent recalls the forty days that the Lord Jesus spent in the desert during which he contended with Satan, the tempter. Our Lent must also be a period of fighting against temptation, and especially against the temptation of our most habitual sin. “Thou shalt worship the Lord thy God, and him only shalt thou serve’ (Luke 4.8). May it be granted to us, during Lent, to learn and understand these words with which the Lord opposed Satan, and which summarize the whole of the spiritual battle.

One can see that Lent is a very rich, very deep agglomeration of different elements. They serve to purify and to enlighten us. During the time of Lent, the Church leads us, as if by the hand, towards the radiant paschal feast. The more serious our Lenten preparation has been, the deeper we shall enter into the mystery of Easter and gather its fruits.

(From the book ‘The Year of Grace of the Lord’ chap. 4 ‘The time of Lent’)

MARCH 2013

Sunday Winte

SUN	MON	TUE	WED	THU
31. <u>2nd IN LENT</u> <u>Gregory Palamas</u> Orthros. 9:00 a.m. Div. Lit. 10:00 a.m. SunSch/Fellowship	<u>Saturday March 23</u> <u>5:00 p.m. Pan Ortho-</u> <u>dox Vesper Service in</u> <u>our Church. Fellow-</u> <u>ship follows Vespers.</u>	<u>Sunday March 24.</u> <u>6. p.m. Great Vespers</u> <u>of Annunciation at the</u> <u>Church of the An</u> <u>nunciation. Cranston</u>	Fathers Emergency Tel .401-474-7700 During Great Lent Fr. George's Office Hrs Wed/Frid p,m	
3. <u>17 th LUKE.</u> <u>(Prodigal Son)</u> Orthros.9:00 a.m. Div. Lit.10:00 a.m. Sun.Sch.Fellowship	4. Gerasimos the Righteous. Paul and his sister Juliana	5. Konon Ganderner Theodore the Recruit <u>Office Hours</u> 7:00 p.m. PC meeting	6. 42 Martyrs of Amo rion Finding of the Cross by Helen	7. Laurence of ra. Seven Hier Of Cherson. <u>Office Hou</u>
10. <u>MEATFARE</u> Kodratos & Comp. Orthros: 9:00 a.m. Div. Lit. 10:00 a.m. SunSch/Fellowship	11. Sophronios Patr. of Jerusalem Theodora the Riighteous <u>Soup kitchen</u>	12. Theophanes Conf Symeon New Theolo <u>Office Hours</u>	13. Removal of the Relics of Nicephoros. Pouplios Bishop of Athens	14. Benedict o sia. Euschemc Lampsakos. <u>Office Ho</u>
17. <u>CHESE FARE</u> Alexios Man of God Patrick of Ireland Orthros. 9:00 a.m. Div. Lit. 10:00 a.m.	<u>18. GREAT LENT</u> <u>BEGINS (Strict Fast)</u> Cyril Patriarch of Jeru salem. Great <u>Canon of</u> <u>St. Andrew</u>	19. Great Canon II Chrysanthus and Daria. Demetrios Mrt <u>Office Hours</u>	20. <u>Great Canon III</u> Fathers of St. Savas. Cuthburt Wonderwrk <u>4:30 Presanctified Lit.</u> <u>6:00 Lenten Meal</u>	21. <u>Great Can</u> James Confes Thomas Patri Constantinopl <u>Office Hour</u>
24. 1ST IN LENT OF ORTHODOXY Orthros: 9:00 a.m. Div. Lit. 10:00 a.m. Icon Procession	24. 1ST IN LENT OF ORTHODOXY Orthros: 9:00 a.m. Div. Lit. 10:00 a.m. Icon Procession	26. Synaxis of Arch- Angel Gabriel. 25 Mar- tyrs of Crimea <u>Office Hours</u>	27. Matronoa of Thes- Paul of Corinth <u>4:30 Presanctified Lit</u> <u>6:00 Lenten Meal</u>	28. Hilarion th Herodion of tl <u>Office Hou</u>

inter Hours: Orthros: 9 a.m. Divine Liturgy: 10 a.m.

HU	FRI	SAT.
	1 Eudokia of Heliopolis and Antonina New Martyr.	2. Hesychios martyr Nicholaos Planas
ce of Mega Hieromart on. <u>Hours.</u>	8. Theophilactus Bp of Nicomedeia Hermas of the 70 Apostles	9. <u>Saturday of Souls</u> Caesarios Martyr Orthros. 9:00 a.m. Div. Lit. 10:00 a.m. <u>Trisagion Prayers</u>
dict of Nuremon Bp of os. <u>Hours</u>	15. Agapius and Companions Manuel of Crete.	16. <u>Saturday of Souls</u> Savinos/Chrystodoulos Orthros. 9:00 a.m. Div. Lit. 10:00 a.m. <u>Trisagion Prayers</u>
<u>Canon IV</u> nfessor Patriarch of inople <u>Hours</u>	22. Basil of Ancyra Kalliniki & Vassilisa <u>7:00 p.m. Salutations to the Theotokos</u>	23. <u>Saturday of Souls</u> Orthros: 9:00 a.m. Div. Lit. 10:00 a.m. <u>Trisagion Prayers</u> <u>5.PanOrthodox Vespers</u>
on the New of the 70. <u>Hours</u>	29. Mark of Arethusia Cyril the Daecon. <u>7:00 p.m. Salutations to the Theotokos</u>	30. John of Climakus Sosthenes, Apollos, Cephas & Epaphroditos

Upcoming Events

March 5—Parish Council Meeting, 7pm

March 12—Soup Kitchen

March 13—Daughters of Penelope dinner meeting, Mainstay Inn

March 23—Pan-Orthodox Vespers to be hosted at St. Spyridon

March 24—Greek Independence Day program following Liturgy

March 26—Greek Independence Day celebration at the State House

Regular Events

Religious Education—Sundays, immediately after Holy Communion

Children’s Greek School—Monday-Thursday, 4-6 p.m.

Adult Greek School—Mondays, 4-6 p.m.

 THE MEANING OF THE ANNUNCIATION

The world is filled with countless books on struggle and competition, each attempting to show that the road to happiness is cut-throat competition and even hatred, and in none of them will you find the word “joy.” People don’t even know what the word means any more. But the very same joy announced by the angel at the Annunciation of the Virgin Mary remains a pulsating force that still has power to surprise and shake human hearts. Go into a church on the eve of Annunciation. Stay, wait through the long service as it slowly unfolds. Then the moment comes when after the long wait, softly, with such divinely exquisite beauty the choir begins to sing the familiar festal hymn, “With the voice of the Archangel, we cry to You, O Pure One: Rejoice, O full of Grace, the Lord is with You!” Hundreds and hundreds of years have gone by, and still, as we hear this invitation to rejoice, joy fills our heart in a wave of warmth, But what is this joy about? Above all we rejoice in the very presence of this woman herself, whose face, whose image, is known throughout the world, who gazes upon us from icons, and who became one of the most sublime and purest figures of art and human imagination. We rejoice in her response to the angel, to her faithfulness, purity, wholeness, to her total self-giving and boundless humility, all of which forever ring out in her words: “Behold, I am the handmaid of the Lord; let it be to me according to your word.” Tell me, is anything in this world, in any of its rich and complex history, more sublime and more beautiful than this one human being? Mary, the Most Pure one, the One who is Full of Grace, is truly the One in whom, as the Church sings, “all Creation rejoices.” The church answers the lie about man, the lie that reduces him to earth and appetite, to a baseness and brutality, the lie that says he is permanently enslaved to the immutable and impersonal laws of nature, by pointing to the image of Mary, the most-pure Mother of God, the One to whom, in the words of a Russian poet, “the outpouring of sweetest human tears from overflowing hearts” is offered in unending streams. The lie continues to pervade the world, but we rejoice because here, in the image of Mary, the lie is shown for what it is. We rejoice with delight and wonder, for this image is always with us as comfort and encouragement, as inspiration and help. We rejoice because in gazing at this image, it is so easy to believe in the heavenly beauty of the world and in man’s heavenly calling. The joy of Annunciation is about the angel’s Glad Tidings, that the people had found grace with God and that soon, very soon, through her, through this totally unknown Galilean woman, God would begin to fulfill the mystery of the world’s redemption. There would be no thunder and no fear in her presence, but He would come to her in the joy and fullness of childhood. Through her a



Child will now be King: a Child, weak, defenseless, yet through Him all the powers of evil are to be forever stripped of power.

This is what we celebrate on the Annunciation and why the feast has always been, and remains, so joyful and radiant. But I repeat, none of this can be understood or expressed in the limited categories and language familiar to “scientific” atheism, which leads us to conclude that this approach willfully and arbitrarily has declared an entire dimension of human experience to be non-existent, unnecessary and dangerous, along with all the words and concepts used to express that experience. But this is a place where joy is impossible, and so everyone is hostile and sad. But if you leave the pit and climb out, you suddenly find yourself in the midst of a resoundingly joyful church where once again you hear, “With the voice of the Archangel, we cry to You, O Pure One: Rejoice!”

Taken from *Celebration of Faith*, vol. , 3 by Fr. Alexander Schmemmann

MAKING LENT MEANINGFUL AT HOME

Great Lent is the most significant time of the year in the spiritual life of Orthodox Christians. As parents, we have an opportunity to teach and reinforce its importance and significance to our children, so that they may always love and appreciate this holy period. Here are some things to consider...

- Purchase an Orthodox prayer book if you don't have one, and use it.
 - Plan which services you can realistically attend each week as a family (try for at least one).
 - Parents, read a book on Great Lent to understand it better (see Fr. Anthony for suggestions).
 - Try as much as possible to keep the fast in an appropriate way for your family (perhaps try keeping a strict fast on Mondays, Wednesdays and Fridays if you can't do more).
 - Curb or eliminate television, movies, etc.; replace with biblical movies, or read Scripture or other spiritually edifying materials.
 - Periodically light incense and keep a lit candle or vigil lamp in front of the holy icons (help create a more spiritual atmosphere at home as much as possible).
 - Plan on going to confession as a family during Lent (parents are the example in everything to their children – don't rob them of this spiritually beneficial opportunity).
 - If properly prepared, receive Holy Communion more frequently as a family during Lent.
 - Choose one or more charities that the family would like to support financially or otherwise (involve children as much as possible with this process).
-

THE TRUE MEANING OF THE GREAT FAST

“We waited, and at last our expectations were fulfilled,” writes the Serbian Bishop Nikolai of Ochrid, describing the Easter service at Jerusalem. “When the Patriarch sang “Christ is risen”, a heavy burden fell from our souls. We felt as if we also had been raised from the dead....Coming out from the service at dawn, we began to regard everything in the light of the glory of Christ’s Resurrection, and all appeared different from what it had yesterday; everything seemed better, more expressive, more glorious. Only in the light of the Resurrection does life receive meaning.”

This sense of resurrection joy, so vividly described by Bishop Nikolai, forms the foundation of all the worship of the Orthodox Church; it is the one and only basis for our Christian life and hope. Yet, in order for us to experience the full power of this Paschal rejoicing, each of us needs to pass through a time of preparation. “We waited,” says Bishop Nikolai, “and at last our expectations were fulfilled.” Without this waiting, without this expectation, the deeper meaning of the Easter celebration will be lost.

So it is that before the festival of Easter there has developed a long preparatory season of repentance and fasting, extending in present Orthodox usage over ten weeks. First come twenty-two days (four successive Sundays) of preliminary observance; then six weeks or forty days of the Great Fast of Lent; and finally Holy Week. Balancing the seven weeks of Lent and Holy Week, there follows after Easter a corresponding season of fifty days of thanksgiving, concluding with Pentecost.

Each of these seasons has its own liturgical book. For the time of preparation there is the Lenten Triodion or “Book of Three Odes”. For the time of thanksgiving there is the Pentecostarion. The point of division between these two books is midnight on the evening of Holy Saturday, with Matins for Easter Sunday as the first service in the Pentecostarion.

What do we find, then, in this book of preparation that we term the Lenten Triodion? It can most briefly be described as the book of the fast. Just as the children of Israel ate the “bread of affliction” (Deut.16:3) in preparation for the Passover, so Christians prepare themselves for the celebration of the New Passover by observing a fast. But what is meant by this word “fast” (nisteia)? Here the utmost care is needed, so as to preserve a proper balance between the outward and inward. On the outward level fasting involves physical abstinence from food and drink, and without such exterior abstinence a full and true fast cannot be kept; yet the rules about eating and drinking must never be treated as an end in themselves, for ascetic fasting has always an inward and unseen purpose. Man is unity of body and soul, “a living creature fashioned from natures visible and invisible”, in the words of the Triodion; and our ascetic fasting should therefore involve both these natures at once. The tendency to over-emphasize external rules about food in a legalistic

way, and the opposite tendency to scorn these rules as outdated and unnecessary. In both cases the proper balance between the outward and the inward has been impaired.....

The primary aim of fasting is to make us conscious of our dependence upon God. If practiced seriously, the Lenten abstinence from food – particularly in the opening days – involves a considerable measure of real hunger, and also a feeling of tiredness and physical exhaustion. The purpose of this is to lead us in turn to a sense of inward brokenness and contrition; to bring us, that is, to the point where we appreciate the full force of Christ’s statement, “Without Me you can do nothing” (John 15:5)...Such is the function of the hunger and the tiredness: to make us ‘poor in spirit’, aware of our helplessness and of our dependence on God’s aid.

Yet it would be misleading to speak only of this element of weariness and hunger. Abstinence leads not merely to this, but also to a sense of lightness, wakefulness, freedom and joy. ...As many doctors acknowledge, periodical fasts contribute to bodily hygiene. While involving genuine self-denial, fasting does not seek to do violence to our body but rather to restore it to health and equilibrium. Most of us habitually eat more than we need. Fasting liberates our body from the burden of excessive weight and makes it a willing partner in the task of prayer, alert and responsive to the voice of the Spirit.

If it is important not to overlook the physical requirements of fasting, it is even more important not to overlook its inward significance. Fasting is not a mere matter of diet. It is moral as well as physical. True fasting is to be converted in heart and will; it is to return to God, to come home like the Prodigal to our Father’s house. In the words of Saint John Chrysostom, it means ‘abstinence not only from food but from sins’. ‘The fast’, he insists, ‘should be kept not by the mouth alone but also by the eye, the ear, the feet, the hands and all the members of the body’: the eye must abstain from impure sights, the ear from malicious gossip, the hands from acts of injustice. It is useless to fast from food, protests Saint Basil, and yet to indulge in cruel criticism and slander: ‘You do not eat meat, but you devour your brother’, The same point is made in the Triodion, especially during the first week of Lent:

‘As we fast from food, let us abstain also from every passion. . . .
Let us observe a fast acceptable and pleasing to the Lord.
True fasting is to put away all evil,
To control the tongue, to forbear from hunger,
To abstain from lust, slander, falsehood and perjury.
If we renounce these things, then is our fasting true and acceptable to God.’

NEWPORT HELLENIC DANCERS

The Hellenic Dancers started getting together again after a long fall and winter break. We are looking forward to several events in March including the Apokreatiko Glendi, which in past years has been a great way for the community to spend an evening together celebrating the coming of Lent. See our flier in this bulletin. We will also be participating in various Greek Independence Day celebrations and other cultural events as we do every year.

As always we welcome new member and we encourage everyone to participate. Please feel free to contact us with any questions or comments.

Xanthoula& Evangelos Giannopoulos, Email: xanthoula@verizon.net

GREEK INDEPENDENCE DAY CELEBRATIONS

Newport City Hall

A proclamation will be read at Newport City Hall at 12:00 p.m. (date to be determined). We hope to see many of you there - bring your children dressed in traditional Greek costumes to celebrate the day and see the flag of Greece flying over City Hall!

Greek School and Newport Hellenic Dancers Program

The Greek School and the Newport Hellenic Dancers will be offering a program in honor of Greek Independence Day in the Church Hall on Sunday, March 24th following Divine Liturgy. Please plan to join us for this wonderful celebration!

Rhode Island State House

Greek Independence Day will be celebrated at the State House in Providence on Tuesday, March 26th. A reception will immediately follow at the Church of the Annunciation in Cranston. Everyone in our community is invited to participate in this event. As we have done in the past, children from our community will be dressed in traditional costumes, recite poems and dance to celebrate this occasion.

More details will be emailed to Greek School families as we are closer to the festivities. Please ask your teachers if you have any questions.

SMARAGDE A. ELIOPOULOS GREEK HERITAGE AWARD

All high school seniors who attended the St Spyridon Protulis Greek School program are eligible to apply for the annual Smaragde A. Eliopoulos Greek Heritage Award. Please contact Loula Eliopoulos for an application at 847-7746. The deadline for submission is May 10th.

IONIAN VILLAGE 2013 REGISTRATION NOW OPEN

Ionian Village, the summer camping ministry of the Greek Orthodox Archdiocese of America, is now accepting registrations for its summer 2013 programs. There are two camping sessions: Summer Travell Camp - June 23 to July 12 and Byzantine Venture - July 20 to August 8. For more information please call the Church office.

AHEPA 245—YANKEE DISTRICT #7 HELLENIC HISTORY TOURNAMENT

The registration deadline will be June 30 and the competition date will be in the fall, to be announced when the venue is secured. The venue will again be St Barbara GOC in Orange , CT. The students must be in High School by September 2013. There will be preparatory meetings either in a local library or another place to be determined. Availability of a computer will be helpful. Please contact Basile Panoutsopoulos (Basile.Panoutsopoulos@verizon.net) for additional information.

EVERYBODY LOVES NEWPORT

The 12th New England Regional AHEPA Convention will be held in Newport, May 17-19, 2013. Events will take place at the Mainstay Inn. This will be the biennial combined convention for all three districts of New England.

The planning committee intends to once again coordinate for the attendees an outing to the Newport Playhouse and Cabaret on Friday night, 17 May. Note that EVERYONE in the community is invited, not just members of the AHEPA and the Daughters of Penelope. We will once again enjoy the buffet, show, and cabaret of the Newport Playhouse. The show that weekend will be “Spreading It Around”, by Londos D'Arrigo.

DAUGHTERS OF PENELOPE NEWS

The March meeting of the Daughters of Penelope will be held Wednesday, March 13th . It will be a joint dinner meeting with our brother Ahepans. Our guests will be Ahepa Supreme President John Grossomanides and Daughters of Penelope Grand Vice President Anna-Helene Grossomanides-held at the Mainstay Inn. Please contact Penny Hiotas if you would like more information. A reminder - dues for 2013 should be submitted to Ellen Anagnostos as soon as possible if you have not done already

Penny Hiotas, President

<p><i>In loving memory of</i></p> <p>Gredo Vincent Volpicelli</p>	<p>Order of AHEPA Maud Howe Elliott Chapter 245</p> <p>Daughters of Penelope Ares Chapter 49</p>	<p>Mel's Cafenio 25 Broadway Newport 849-6420</p>
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