



THE BEACON

Wisdom from the Desert

The holy fathers and mothers who left the bustle of the world for the Egyptian desert were practical men and women who strove to have perfect union with God. Their holiness attracted many disciples and many people from the world who asked their advice. The advice they gave is as relevant to us today as it was in the 4th century.

Abba Makarios lived in the early part of the 4th century.

An old woman came to him one time bringing him her son bound in iron fetters, detained by two men, for this young man was possessed by a madly raging demon. His mother was walking behind him, weeping. This was what that demon was doing after eating three measures of bread and drinking a jug of water each day, he would vomit and all the food would disintegrate like smoke and the food would be consumed like a fire devouring stubble. And the food that he ate each day was not enough for him...

His mother threw herself at the feet of Saint Abba Makarios, weeping and pleading with him, saying, "Help me in my widowhood and my feebleness! This is my only child and this evil demon has taken control of him.

He said to her, "Be patient, old woman. I believe that God will take pity on you and your little one. Therefore be patient a few days."

The saint ordered them to lay him in a cell inside the hospital and there cover his mouth so he could not eat and drink...

After twenty days he opened the door of the young man's cell, brought him out, and undid his fetters because in truth the demon had left him, and the man of God spoke to the young man's mother, "How many loaves of bread would you have your son eat each day?"

She said to him, "I would have him eat ten pounds of bread a day."

The old man grew angry and rebuked her saying, "the amount you're saying is too much, but if you have more than you need, give seven pounds each day to the helpless widows and give the other three pounds to your son every day. See here! By the grace of God from now on your son will eat only three pounds of bread each day so he can do a little manual labor. But listen, and I will also tell you how this demon got power over your son. His father died and left you a few necessities, more than you needed to live, and there were old women, widows—poor, powerless, and infirm—who were your neighbors and were in need of alms and you gave them nothing. Because of this, God allowed this demon to enter your son so he would eat your goods and dissipate them through his insatiable appetite so you yourselves would become poor because you would not give alms to the infirm." And in this way he taught them to give alms...

Prosforo Schedule

August 5th-Stella Andriotakis
 August 12th- Andrea Jones
 August 15th (Dormition of the Theotokos)- Kathy Tsiantas
 August 19th - Tina Klidas
 August 26th - Anna Chetsas

Joanna Tsiantas is responsible for the Prosforo schedule. If you have any scheduling conflicts or requests, or need to have the Prosforo brought to the church early Sunday morning, please contact Joanna Tsiantas at 978-465-1405. If you would like to make an offering of bread please call Joanna Tsiantas to add your name to the schedule. ≈

Submitted by Joanna Tsiantas

Coffee Hour

Sincere thanks to the following
 Coffee Hour Hosts:

- Chrysanthe Machiros & Christos Patrinos
- John & Pat Gogolos
- Genie Schaeffer & Julie Ray
- The Kacher Family.



We are in great need of coffee hosts for the coming weeks. Please contact Leon Chetsas at 978 388-3722 ≈

Submitted by Leon Chetsas

Parish Ministry Team

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The Beacon is the monthly bulletin of the Annunciation Greek Orthodox Church.(Corner of Harris & Park Streets)

Deadline for material is the 1st of each month.

Annunciation parish is under the spiritual and ecclesiastical oversight of His Eminence, Metropolitan Methodios, Metropolitan of Boston; the Greek Orthodox Archdiocese of America; and is under the jurisdiction of the Ecumenical Patriarchate of Constantinople.

From the Pastor's Desk

August 2007

My Dear Brothers and Sisters in Christ,

August always has a sense of melancholy about it, as we all realize that the summer is sliding quickly to an end. The days are already becoming a little shorter and the end of August can already have a little of a nip in the air.

August also heralds another end—the end of our ecclesiastical year. Our Church begins its New Year not on January 1st, but on September 1st, the day which marked the Indiction, or the official anniversary of the enthronement of the Byzantine Emperor. It was also the time of the fall wheat planting after the dry season of summer, and so also symbolized the beginning of new life.

During this period of the ecclesiastical year coming to an end, the Church turns our attention once again to thoughts of death and eternity. During August we celebrate two great Feasts of our Church which look to our life after death: The Transfiguration of our Lord (August 6) and the Dormition (Falling Asleep) of the Theotokos (August 15). These two feasts remind us that death for the Christian is not an end, but merely a transition, a passing from the fallen life of this world into the presence of God. We are also reminded of the great truth of the Resurrection, that we have been created by God as a whole person, a unity of body and soul, and not as either an animated body or a soul trapped in a body. Just as the most holy Mother of God was the first to experience the life of the Resurrection, so also we who follow her example of intimate union with God through grace will experience this same glorification of our bodies and souls in the presence of God. What this means is presented to us in the Transfiguration. Our Lord's body was transfigured by the divine light. He showed us that we are called to experience this intimacy with God here in this life if we wish to continue enjoying the divine life in the next life.

On the Feast of the Transfiguration we also bless grapes. This blessing is not directly connected to the Feast; the first grape harvest in Greece occurs in August, and people would bring their "first fruits" to the Church to be blessed in thanksgiving for a good harvest. However, by blessing the fruits of the earth, we are reminded that by becoming a human being, God has sanctified every aspect of our lives, and has enabled even humble grapes and the harvesting of grapes to be a sign of His presence and work in our world and in our lives.

Please do not forget the beautiful services of Paraklesis (Supplication) which are prayed throughout the first 14 days of August. In this service we ask God through the intercession of His most holy Mother to heal the illnesses of body and soul of ourselves and our loved ones. Please see the Liturgical Schedule for the days and times of the services, and fill out the forms with the names of the living which you wish to have remembered at these services.

+Fr. Constantine

From the Pastor's Desk

Meet the Saints of August

From the Website of the Greek Orthodox Archdiocese of America

The Holy Martyr and Archdeacon of Rome, Lawrence—August 10

This Saint, who was born in Spain, was the Archdeacon of the Church of Rome, caring for the sacred vessels of the Church and distributing money to the needy. About the year 257, a harsh persecution was raised up against the Christians by Valerian. Pope Sixtus, who was from Athens, was commanded to worship the idols, and refused; before his martyrdom by beheading, he committed to Laurence all the sacred vessels of the Church. When Laurence was arrested and brought before the Prefect, he was questioned concerning the treasures of the Church; he asked for three days' time to prepare them. He then proceeded to gather all the poor and needy, and presented them to the Prefect and said, "Behold the treasures of the Church." The Prefect became enraged at this and gave command that Laurence be racked, then scourged with scorpions (a whip furnished with sharp iron points - compare II Chron. 10:11), then stretched out on a red-hot iron grill. But the courageous athlete of Christ endured without groaning. After he had been burned on one side, he said, "My body is done on one side; turn me over on the other." And when this had taken place, the Martyr said to the tyrants, "My flesh is now well done, you may taste of it." And when he had said this, and had prayed for his slayers in imitation of Christ, he gave up his spirit on August 10, 258. *Reading courtesy of Holy Transfiguration Monastery*

The Holy Martyrs Florus and Laurus—August 18

These Martyrs were twin brothers, and stonemasons. After the martyrdom of their teachers Proclus and Maximus, they left Byzantium and came to the city of Ulpiana in Illyricum, where a certain Licinius hired them to build a temple for the idols. The wages he gave them, they distributed to the poor, and when the temple was built, Florus and Laurus gathered the paupers, and with their help put ropes about the necks of the idols, pulled them to the ground, and furnished the temple as a church. When Licinius learned of this, he had the paupers burned alive in a furnace. Florus and Laurus were tormented, then cast into a deep well, where they gave up their souls to the Lord. When their holy relics were recovered years later, they poured forth myrrh and worked many miracles; they were enshrined in Constantinople. *Reading courtesy of Holy Transfiguration Monastery*

The Holy Martyr Agathonikos—August 22

The Martyr Agathonicus, because he converted pagans to Christ, was seized in Nicomedia, violently beaten, haled about in bonds, and beheaded in Selyvria, during the reign of Maximian, in the year 298. *Reading courtesy of Holy Transfiguration Monastery*

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From the Pastor's Desk

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The Holy Martyr Phanourios the Newly-Revealed—August 27

Little is known of the holy Martyr Phanourios, except that which is depicted concerning his martyrdom on his holy icon, which was discovered in the year 1500 among the ruins of an ancient church on Rhodes, when the Moslems ruled there. Thus he is called "the Newly Revealed." The faithful pray to Saint Phanourios especially to help them recover things that have been lost, and because he has answered their prayers so often, the custom has arisen of baking a Phaneropita ("Phanourios-Cake") as a thanks-offering. *Reading courtesy of Holy Transfiguration Monastery*

Our Holy Father Moses the Black of Skete—August 28

Saint Moses, who is also called Moses the Black, was a slave, but because of his evil life, his master cast him out, and he became a ruthless thief, dissolute in all his ways. Later, however, coming to repentance, he converted, and took up the monastic life under Saint Isidore of Scete. He gave himself over to prayer and the mortification of the carnal mind with such diligence that he later became a priest of exemplary virtue. He was revered by all for his lofty ascetical life and for his great humility. Once the Fathers in Scete asked Moses to come to an assembly to judge the fault of a certain brother, but he refused. When they insisted, he took a basket which had a hole in it, filled it with sand, and carried it on his shoulders. When the Fathers saw him coming they asked him what the basket might mean. He answered, "My sins run out behind me, and I do not see them, and I am come this day to judge failings which are not mine." When a barbarian tribe was coming to Scete, Moses, conscious that he himself had slain other men when he was a thief, awaited them and was willingly slain by them with six other monks, at the end of the fourth century. He was a contemporary of Saint Arsenius the Great. *Reading courtesy of Holy Transfiguration Monastery*

Our Fathers among the Saints, Alexander, John, and Paul, Patriarchs of Constantinople—August 30

Saint Alexander was sent to the First Ecumenical Council in Nicaea as the delegate of Saint Metrophanes, Bishop of Constantinople (see June 4), to whose throne he succeeded in the year 325. When Arius had deceitfully professed allegiance to the Council of Nicaea, Saint Alexander, knowing his guile, refused to receive him into communion; Arius' powerful partisans threatened that they would use force to bring Arius into the communion of the Church the following day. Saint Alexander prayed fervently that God might spare the Church; and as Arius was in a privy place relieving nature, his bowels gushed forth with an effusion of blood, and the arch-heresiarch died the death of Judas. Saint Alexander was Bishop from 325 until 337, when he was succeeded by Saint Paul the Confessor, who died a martyr's death at the hands of the Arians (see Nov. 6). The Saint John commemorated here appears to be the one who was Patriarch during the years 562-577, surnamed Scholasticus, who is also commemorated on February 21. He was from Antioch, where he had been a lawyer (scholasticus); he was made presbyter, then was sent to Constantinople as representative (apocrisarius) of the Patriarch of Antioch, and was appointed Patriarch of Constantinople by the Emperor Justinian. Saint Paul was Bishop of Constantinople during the years 687 - 693, in the reign of Emperor Justinian II, and presided over the Quinisext Council in 692. *Reading courtesy of Holy Transfiguration Monastery* ≈

Ask The Priest

There are many aspects of our faith which are little known. This column gives the opportunity to ask about anything that may be on your mind concerning our beliefs, our practices, our worship, or our customs. There will be a box available in the Hall for questions.

Question: I have heard that the Orthodox do not have the Sacrament (Mystery) of Confession, that this is only a “Catholic thing”. Is this true?

On the first evening after the Resurrection, St. John tells us in his Gospel, our Lord appeared to the disciples in the upper room, breathed on them and said, “Receive the Holy Spirit. Whose sins you shall forgive, they are forgiven; whose sins you shall retain, they are retained” (John 20:). By this promise, our Lord gave to His Church to divine power to forgive sins. The Orthodox Church continues this practice in the Holy Mystery of Confession or Repentance. People often associate this Holy Mystery with the Roman Church simply because for so many years Catholics felt the obligation to go almost every week to confess to the priest. The Orthodox, especially the Greek Orthodox, tend to shy away from this great and Holy Mystery. Sometimes this is due to a “shame culture” common among the Greeks, which makes them want to be seen by the priest as virtuous; people are afraid that the priest will look down on them if he knows what they actually do in their lives. There are also the stories “from the old country” about how the priest would spread around the village the sins which he heard in confession.

1. Origins

In the early Church, people who committed grave sins (murder, adultery, theft, etc.), when they wanted to repent, would stand before the bishop and the whole church and publicly confess their sins. The bishop would then impose a penance on them, prohibiting them from receiving Holy Communion for a certain amount of time as prescribed by the canons (laws) of the Church. These penitents, then, would have to stand outside the church and beg those going in to pray for them. They could be at the Liturgy, although only standing in the Narthex, until they were dismissed after the Gospel.

Needless to say, as the fervor of the early Christians diminished, people were less and less willing to publicly admit to their sins. So the practice of public penance fell out of use. A remnant of this practice remains in the celebration of the Mystery of Evchelion (Holy Anointing) on the Wednesday of Holy Week. This was the day when penitents who had completed their penance were admitted back to the church by the bishop with prayer and anointing with oil. When public penances fell out of use, the practice was continued in the form of Evchelion, in which each of us prays for forgiveness of sins and for health of soul and body.

For the next phase, we need to turn to the monasteries. It became the practice in the monasteries for the spiritual sons to come each evening to their spiritual fathers (elders) and to confess to the elder all of the sins and imperfections, every thought, word, or deed performed during the course of the day. In this way, the elder had a clear picture of the innermost workings of his spiritual charge. He could also give appropriate advice so that his spiritual son could better overcome his weaknesses and avoid temptation.

These two practices coalesced in the Holy Mystery of Confession. Confession for the Orthodox still remains fundamentally a confession of sins which separate a person from the unity of the Church and from Holy Communion. To this practice, however, was added the idea of seeking advice from a spiritual elder. And so, some people will come to confession if they find that they have a habit of sin which they cannot shake through prayer and fasting. Others will come if they are burdened with imperfections which they need help overcoming.

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Ask the Priest

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2. A Different Approach

Even though Catholics and Orthodox share the belief that the Church possesses the power to forgive sins, the two churches approach this Holy Mystery quite differently.

The Roman Church has a more legal attitude toward Confession. Sin is seen as a violation of a commandment, a spiritual crime, and, therefore, Confession becomes the law court in which this crime is judged and punished. This explains the introduction of the confessional. Originally, penitents had to kneel before the priest, who sat as the judge. Since it was considered inappropriate for female penitents to be in such close proximity to the priest, a screen was erected between the priest and the female penitent; male penitents continued to kneel directly before the priest. Gradually the custom grew for all penitents to kneel behind the screen. Because the penitent is seen as a criminal, he or she needs to confess each infraction along with any mitigating or worsening details. The priest, as judge, then evaluates the evidence and decides on the appropriate punishment, called a penance. The priest then pronounces the penitent absolved of his or her sins.

The Orthodox look on Confession much differently. First of all, sin is not seen as a spiritual crime, but as a spiritual sickness. The penitent comes to Christ, the Physician of our souls and bodies, in order to obtain healing. The penitent stands, not before the priest, but before the icon of Christ, and confesses not violations of commandments, but anything which has turned him or her off the path to God. The priest is not there to “hear the confession” but to be the presence of the whole Church witnessing the return of a lost sheep to the Good Shepherd. Then, like the spiritual father, the priest gives appropriate advice to the penitent to help him or her to overcome temptation and return to the path toward God. Finally, the penitent kneels before Christ, and the priest, in the name of the Church, prays that God will forgive the penitent’s sins.

This attitude requires a great deal more attention to how we are living our lives and what has priority. Sometimes an action (such as using the computer or watching television) which is not wrong in itself and certainly not a violation of a commandment, may, in fact, be sinful because it distracts us from prayer or tempts us to other sins. Such things must also be confessed, and in confessing them, we realize how they have harmed our spiritual lives.

3. Your sins have already been forgiven

People are afraid of coming to Confession because they do not want the priest to know their secret lives. The Orthodox attitude toward Confession makes this fear superfluous. The penitent does not confess to the priest, but to Christ, and Christ already knows what you have done. In fact, Christ has already forgiven your sins on the cross. The forgiveness is already there; Confession is “plugging into” that forgiveness. It has always amazed me to see penitents engaged in a real conversation with Christ, realizing with each sin confessed how that sin has injured the infinite love which Christ has shown in creating him, living for him and dying for him. Yes, we can and certainly should confess our sins privately and ask for forgiveness. That is what every Orthodox Christian should do before going to bed at night. But it is natural for us to gloss over the real damage these sins do us. By confessing our sins out loud, in a certain sense they take on a reality; suddenly they are there, standing between the penitent and Christ, clearly visible in their selfishness and self-centeredness. And then, the miracle occurs; Christ takes the sins to Himself and makes it as if they had never existed.

4. What to do.

Another question that people ask is how to go about going to Confession. The first thing is to make an appointment with the priest. Because of the few people who come regularly to Confession, it is rare in a parish to have actual times scheduled. But that does not mean that the priest is not ready to receive someone coming in repentance.

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Ask the Priest

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Call the priest and make an appointment; there is no greater joy for the priest or for the angels in Heaven, than one sinner who repents!

Orthodox prayer books almost always contain a section of preparation for Confession. There are prayers of preparation, and usually a list of the Ten Commandments and the Beatitudes with questions attached to guide the penitent in examining his or her conscience. This is a good aid, but the penitent must not stop there. Remember, anything that we allow to distract us from God is a sin, a missing of the mark which must be corrected, a spiritual sickness which must be healed. Making a list of sins to be confessed often helps; very often the penitent stands before the icon of Christ and has a completely blank mind.

We Orthodox are very good at preparations, but we are less good with follow-up. Don't forget to say prayers of thanksgiving after Confession for the great mercy that God has shown you in bringing you to repent and to clear the slate. ≈

Parish News

Congratulations to our Newly Baptized Members!

Please pray for the following newly enlightened members of the Body of Christ:

Kayla Rose Anastasia, daughter of Jason and Melissa Novack
Baptized on Saturday, June 23
Godfather: George Hlentzas

William (Vasilios) Hight, son of Stephen and Joanne Hight
Baptized on Sunday, June 24
Godmother: Elaine Decoulos

Jonathan (Ioannes) Hight, son of Stephen and Joanne Hight
Baptized on Sunday, June 24
Godparents: James and Maria Decoulos

ΝΑ ΜΑΣ ΖΗΣΟΥΝ!
May they live for us! ≈

A Great Big Green “Thank You”

Have you noticed the beautiful array of colors surrounding the church property? These beautiful flowers did not simply grow up on their own! We want to thank Jim Patrick who has given of his time and talent to plant and take care of the church grounds. Did you know that gardener is the very first job in existence? God put Adam in Paradise to tend the garden for Him and to offer to Him the beauty of His creation. Thank you, Jim, for also tending God's garden and offering to Him this testimony of His own beauty in the world! ≈

Got Orthodoxy?

September will bring the beginning of a opportunities to become more familiar with the teachings and practices of our Faith and Church. We hope that the number and variety of opportunities will give both our parishioners and anyone interested in and inquiring about Orthodoxy ample opportunity to examine the beautiful diamond that is our Orthodox Faith.

Every Saturday evening at 5:30 pm, beginning Saturday, September 15, we will celebrate the Service of Great Vespers. The Orthodox liturgical day actually begins at sunset and recalls the days before electricity, when the lamps of the house had to be lit. The early Christians saw in this simple domestic activity a symbol of the Light of Christ coming into the darkness of the world and conquering it. The Vespers of Saturday evening actually begins our Sunday celebration of the Resurrection.

Before Vespers, beginning at 4:30 pm, we will have a Chant class for anyone interested in learning the music of our Church. We will concentrate first and foremost on the chanting of the Vespers hymns in the tone of the week, and then sing them at the Vespers Service which follows. Everyone is invited, teenagers, young adults, adults, seniors, men and women. No knowledge of reading music is necessary, just a willingness to learn and a desire to pray by singing the traditional music and hymns of our Church.

Following Vespers and a light snack, from 6:30-7:30 pm, we will be studying The Foundations of Orthodoxy. We will begin by going through the articles of the Nicene Creed (which we pray every Sunday at the Divine Liturgy), and through these articles we will look at what we believe as Orthodox Christians, with the help of Scripture, icons, hymns and celebrations of the Church. This class will be good for anyone interested in learning more about Orthodoxy, whether you are a cradle Orthodox or are just becoming interested in Orthodoxy. Please invite your non-Orthodox family members and friends to learn more about your faith without any pressure. This class will also be good for anyone who wants to become Orthodox.

There will also be a weekly morning Orthodoxy study. Our first meeting will be Wednesday, September 12, from 10—11 am. At that time we will decide on the best meeting day and time and what topics we will look at together. At our first meeting, we will look at the Feast of the Elevation of the Holy Cross (which we celebrate on September 14), so that we have some preparation for our own celebration of that Feast. Mothers are invited to bring their children, and entertainment will be provided for them.

We will also be having a monthly Orthodox Book Discussion Club on the 3rd Tuesday of the month from 7:30—9:00 pm. We will be concentrating on the lives of our saints and holy persons, especially more contemporary ones. Our first book will deal with St. John Maximovitch, and will be discussed at our September 18th and October 16th meetings. The second book, Wounded by Love, an account of the life of the Elder Porphyrios and his teachings, will occupy our November 20 and December 18 meetings. Anyone interested in these books should contact either Julie Ray or Fr. Constantine to order the books.

Since it is our first duty as Christians to pray for one another, we will be celebrating two Paraklesis (Supplication) Services each month. On the first Tuesday of the month at 6:00 pm, we will celebrate the Small Paraklesis to the Theotokos; on the 3rd Tuesday of the month at 6:30 pm (before the Book Club), we will celebrate the Paraklesis to St. Nektarios, who is the saint invoked for those suffering from cancer. From time to time we may substitute another Paraklesis or Akathist Service in order to experience the full range of the beautiful hymns and prayers of our Church. Please be sure to submit the names of loved ones, especially those suffering with cancer, for remembrance at these Services. The Services in September will be Sept. 5—Paraklesis to the Theotokos; and Sept 18—Paraklesis to St. Nektarios.

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Got Orthodoxy?

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Everyone is invited to all of these educational opportunities and services. It is also a great evangelical tool to invite non-Orthodox who might want to experience an Orthodox Service. Sometimes the Liturgy can be overwhelming for an “outsider”, but these other services are simpler and more accessible. Please feel free to welcome non-Orthodox to these services and classes.

Schedule for September

Wednesday, September 5—7:00 pm—Paraklesis to the Theotokos

Wednesday, September 12—10:00—11:00 am—Morning Orthodoxy Study (further meetings to be determined)

Saturday, September 15—4:30 pm—Chant Class

Saturday, September 15—5:30 pm—Vespers

Saturday, September 15—6:30 pm—Foundations of Orthodoxy

Tuesday, September 18—6:30 pm—Paraklesis to St. Nektarios

Tuesday, September 18—7:30-9:00 pm—Orthodox Book Discussion Club

Saturday, September 22—4:30 pm—Chant Class

Saturday, September 22—5:30 pm—Vespers

Saturday, September 22—6:30—7:30 pm—Foundations of Orthodoxy

Saturday, September 22—4:30 pm—Chant Class

Saturday, September 22—5:30 pm—Vespers

Saturday, September 22—6:30—7:30 pm—Foundations of Orthodoxy—Featuring Fr. Luke Veronis, Pastor of Sts. Constantine and Helen Greek Orthodox Church, Webster, MA, who will be speaking on the Resurrection of the Church in Albania. ≈

NAMES

For the Paraklesis Services Of the 15 Days of August

These names will be recorded in the computer, so you do not have to keep submitting them.

Please write your family name, and then the first names of all those you wish to be remembered. Please use the Baptismal (or Chrismation) name. Do not use nicknames (e.g. Shorty) or short versions of the name (e.g. Bobby, Jim).

Family Name: _____

Names to be commemorated:

Event Calendar

August

SUNDAY MONDAY TUESDAY WEDNESDAY THURSDAY FRIDAY SATURDAY

			1	2	3	4
5 10th Sunday of Matthew Orthros: 8:30am Liturgy: 9:00am	6 The Transfiguration of our Lord Liturgy: 9:30 am	7 Small Paraklesis to the Theotokos 6:00pm	8	9	10	11
12 11th Sunday of Matthew Orthros: 8:30am Liturgy: 9:00am	13	14	15 The Dormition of the Theotokos Liturgy: 9:30 am	16	17	18
19 12th Sunday of Matthew Orthros: 8:30am Liturgy: 9:00am	20	21 Paraklesis to St. Nektarios 6:30pm	22	23	24	25
26 13th Sunday of Matthew Orthros: 8:30am Liturgy: 9:00am	27	28	29	30	31	

If you have calendar events or reminders that you wish to appear in the monthly calendar, please email Joanne Perreault at: The.Perreaults@verizon.net.

Liturgical Schedule

Sunday, August 5

10th Sunday of Matthew

Forefeast of the Transfiguration of our Lord

1st Tone 10th Morning Gospel

Epistle: 1 Corinthians 4:9-16

Gospel: Matthew 17:14-23

Monday, August 6

**The Transfiguration of our Lord,
God and Savior Jesus Christ**

Liturgy 9:30 am

Epistle: 2 Peter 1:10-19

Gospel: Matthew 17:1-9

Blessing of Grapes at the end of Liturgy

Monday, August 7

Small Paraklesis to the Theotokos

6:00 pm

Sunday, August 12

11th Sunday of Matthew

Within the Feast of the Transfiguration

2nd Tone 11th Morning Gospel

Epistle: 1 Corinthians 9:2-12

Gospel: Matthew 18:23-35

Blessing of Grapes at the end of Liturgy

Wednesday, August 15

**The Dormition of our All-holy Lady the
Theotokos and Ever-Virgin Mary**

Liturgy 9:30 am

Epistle: Philippians 2:5-11

Gospel: Luke 10:38-42, 11:27-28

Sunday, August 19

12th Sunday of Matthew

Within the Feast of the Dormition

3rd Tone 1st Morning Gospel

Epistle: 1 Corinthians 15:1-11

Gospel: Matthew 12:16-26

Monday, August 21

Paraklesis to St. Nektarios

6:30 pm

Sunday, August 26

13th Sunday of Matthew

The Holy Martyrs Adrian and Natalia

4th Tone 2nd Morning Gospel

Epistle: 1 Corinthians 16:13-24

Gospel: Matthew 21:33-42

Sunday, September 2

14th Sunday of Matthew

The Holy Martyr Mamas

Plagal 1st Tone 3rd Morning Gospel

Epistle: 2 Corinthians 1:21—2:4

Gospel: Matthew 22:2-14

Saturday, September 8

The Nativity of the Theotokos

Liturgy 9:30 am

Epistle: Philippians 2:5-11

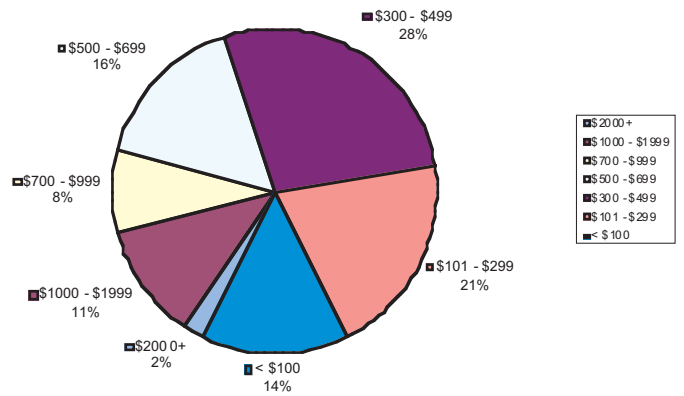
Gospel: Luke 10:38-42; 11:27-28

Stewardship Report

Annunciation Greek Orthodox Church July 2007 Stewardship Report

Status as of	July 8, 2007
Total pledges for 2007 thus far =	\$64,715
Offerings received to date =	\$42,552
Due towards pledged amount =	\$22,164
Number of stewards pledged thus far =	132
Average pledge =	\$490
Largest pledge thus far =	\$3,000
Smallest pledge thus far =	\$20

2007 Stewardship Goal	
\$71,000	
	\$75,000
	\$70,000
	\$65,000
	\$60,000
	\$55,000
	\$50,000
	\$45,000
	\$40,000
	\$35,000
	\$30,000
	\$25,000
	\$20,000
	\$15,000
	\$10,000



Stewardship Comparison with Past 3 Years:

	Jul 2006	Jul 2005	Jul 2004
Pledged Amount =	\$61,509	\$61,763	\$64,833
Actual Paid =	\$37,187	\$46,399	\$41,647
Amount to be Collected =	\$24,322	\$15,364	\$23,186
Number of Stewards =	135	138	145
Average Pledge Amount =	\$456	\$448	\$447
Maximum Amount Pledged =	\$2,400	\$2,100	\$3,000
Minimum Amount Pledged =	\$20	\$50	\$50

List of Stewards as of 7/8/07

Anderson, George C Jr. and Sharon L.
 Andriotakis, Louis & Stella
 Angelos, William W.
 Annas, Agnes
 Argyrople, Don & Jill
 Avelis, Kay
 Beck, Bruce & Kimberley Patton
 Bernard, Melanie Desses
 Chetsas, Leon & Anna
 Chetsas, Peter & Susan
 Christo, Julia
 Connor, Edmund J. III & Joanna
 Tsiantas
 Connor, Kevin & Maria
 Cooper, Brendon & Jennifer
 Costas, Kevin S.
 Costas, Steve
 Creeden, James
 Creeden, Maria
 Cruz, Jose & Olga
 Davis, Anastasia
 Davis, Peter & Dorothy
 Decoulos, Elaine
 Desses, John, Agnes & Chrysoula
 Dollas, Christopher & Mary
 Dollas, George & Mary
 Dussi, John & Gina
 Falite, Irene
 Fiasconaro, George & Elaine
 Flanders, Ben & Rachel
 Fotos, George
 Fotos, Soteris H.
 Fountis, Stavros & Lisa
 Freeman, Evan & Robin
 Gigis, Stella
 Gikas, Dennis & Melina
 Gogolos, John & Patricia
 Goodrich, Oliver
 Gravelle, Nathan & Jennifer
 Griffin, Robert & Christine
 Halkiotis, Penelope
 Halliday, Olga
 Hansen, Eric & Diane
 Harris, Andrew & Rebecca
 Heath, Warren & Patricia
 Hight, Stephen & Joanne Hight
 Housianitis, Arthur & Lisa
 Janos, Blanche
 Janos, Louis & Chryst
 Janos, Mark & MaryAnn
 Jansen, Ryan & Jennifer
 Kacher, Bill & Andrea Jones
 Kafalas, Andrew
 Kafalas, Anne
 Katsas, Anne
 Katsoulis, Nicholas & Irene
 Keefe, Zachary & Elizabeth
 Klidas, Steven & Laura
 Klidas, Tina
 Knapp, Jennie
 Kopoulos, Harry
 Koukkos, Gabriel
 Ladies Aid Society, AGOC
 Lagasse, Niki
 Leighton, Mary
 Maistrellis-Ryng, Elisa & David
 Maloof, Michael & Ann
 Malonis, Christos & Mary
 Mamakos, Peter & Anna
 Mansour, Louis & Eugenia
 Markos, A. Ted
 Markos, Alaina
 Markos, Frank & Suzanne
 Markos, Mina
 Markos, Steve & Kristen
 Markos, T. Sammy
 Mathieu, Cornelia
 Matthews, Byron J. & Helen
 Matthews, John & Christina
 Matthews, Paul & Christine
 Matthews, Peter & Teri
 Metanias, Lula
 Monoxelos, Milton & Catherine
 Mountzuris, Ted & Anna
 Nabhan, Jamile
 Nakis, Menelaus
 Neos, Charles
 Newman, Rev. Fr. Constantine &
 Anna
 Novack, Jason & Melissa
 O'Connell, Constance M.
 Panas, Stephen & Joanna
 Panas, Peter
 Panas, Ann
 Pantelakis, Ted & Gayle
 Papadakis, Emmanuel & Bertha
 Papadopoulos, Tina (Stamatina)
 Patriakeas, John & Joan
 Patrick, James & Melinda
 Pazar, Christopher & Despina
 Pazar, Steven & Janet
 Pentoliros, Tina
 Pliatska, Dorothea
 Rallis, Elaine V.
 Rallis, Mary S.
 Ray, Julie M.
 Sarandopolis, Chris & Martine
 Sarres, Jeffrey & Juanita
 Saravelas, Rev. Fr. Kyriakos &
 Presbyteria Sophia
 Sawyer, Tepsie
 Schaeffer, Francis VI
 Schaeffer, Frank & Genie
 Serlis, John & Jessica
 Smith, Don & Helen
 Sotiropoulos, Mary
 Spaneas, Mary F.
 Spangler, Robert & Stella
 Spaulding, Joe & Dale
 Sperelakis, Jim & Alex
 Stanton, Sophia
 Stickney, Raymond & Kalliope
 Suech, Michael & Tina
 Terzis, Alexios
 Tikellis, Daphne
 Triandafilou, Jay & Cathie
 Triandafilou, Theodore &
 Dorothy
 Tsakirgis, George
 Tsakirgis, John
 Tsiantas, Kathy
 Tsiplakis, Ioannis & Rhonda
 Uttley, William & Diana
 Varoudakis, Joanne
 Varoudakis, Nick & Gabriella
 Yavorski, James and Stacey ≈

Annunciation Greek Orthodox Church
Newburyport, Massachusetts
Stewardship Pledge Form for 2007



Name: _____
Address: _____
City/State/Zip: _____
Phone: _____
E-mail: _____

My Stewardship Pledge for 2007 is:

\$365 (\$1/day) _____ \$730 (\$2/day) _____ (suggested) Other _____

I will pay my pledge:

____ weekly ____ monthly ____ quarterly ____ semi-annually ____ in full

Please return your Stewardship Pledge Form to the church in a sealed envelope marked Stewardship 2007. Advance payment is appreciated.

Annunciation Greek Orthodox Church
P.O. Box 575
Newburyport, MA 01950

Thank you for making this commitment to Christ and the ministries of His Church.

Signature: _____

Date: _____

Church Groups & Events

Thank You for your support of the Festival and of our attempts to help our church grow. Here are a few of the up and coming events that we are trying to establish. If there is one that interests you, please think about giving some of your time. I promise it won't be a lot of time and if you've ever been to one of my meetings, my first promise is that it has to be fun. Life is full, I know, but if we all give a small part of ourselves, we can truly build something special. In God's name, we move forward stronger together than alone.

On September 5th, our second annual Golf Tournament will take place at the Old Newbury Golf Course. The cost to participate is \$100. Good food and a good time was had by all last year. Please plan to grab a friend and attend this year's event. Sponsors and volunteers are needed. Please help us this year another success.

The Yale Russian Chorus returns on Saturday, October 13, 2007! They will perform at the Belleville Meeting House. Last year we had 240 attend! It was a tremendous success, so please let your friends and associates at work know. This year will be 75 minute performance, as last year's 55 minutes was a little short. A Greek Pastry reception will follow. Again, sponsors and volunteers are needed.

We are organizing a "Greek Night of Dancing and Mezethakia" to present the Lykeion to Ellinidon Dance Troupe. This Troupe would have a two part performance consisting of an initial segment of Greek Island dances and the second segment would consist of some short background of the Troupe and of their dances followed by some Pontic Dances. There will be an intermission of some mezethakia and refreshments as well. This program is in the early stages, so if this interests anyone please contact either Presbyteria or myself.

Lastly, we are trying to establish a Christmas Concert for this year, if anyone is interested in helping to plan such an event or to work on any of the above-mentioned events, please contact John Tsakiris at 978-499-7822. ≈

Submitted by John Tsakiris

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Eric Hansen, President
Phone: 978-462-5815

Mark L. Janos

Attorney At Law

6 Harris Street
Newburyport, MA 01950

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