

THE TRUE VINE

Beloved in the Lord,

We have been using this space to consider our worship in the Church as the central reality of our parish community life, and discussed last month how that worship is defined by the idea of Thanksgiving (or Eucharist), as we receive the good things that the Lord has given to us, and offer ourselves to Him in thanksgiving, entering into Communion with Him as we do so. This communal relationship of all of us with our God and Creator is fundamentally who we are and what we are doing as a Church, and each of us has a role to play in this great task.

That question of “roles” is an important one, perhaps much more important than we may at first realize. When we come to Church on Sunday, it often seems as though all the roles are filled. The priest is doing “whatever it is that he does” inside the Altar, while the chanters and choir are singing the responses, and the parish council and ushers maintain order and extend a welcome greeting to us all as we arrive. Our task seems simply to stand there and wait, and rarely are we given any clear guidance as to what we actually should be doing as we stand there. Or at least, it often seems that way.

This “impression” of our worship, however, as fundamentally passive for the laity, is very much wrong, and a friend and brother priest of mine recently wrote a short piece outlining exactly how wrong it is, and providing clear and helpful guidance for what the role of the laity actually is. We will include it here in its entirety, with the kind permission of its author, Fr. Lucas Christensen, who is currently in the midst of Ph.D. studies in liturgical history and practice at the University of Notre Dame (and therefore knows what he is talking about, both in terms of the history of the Church, and of its current practice and theology).

I pray that this is as helpful to you all as it has been to me, and look forward to discussing it with you all in the weeks and months to come.

With love in Christ, +Fr. Anthony Cook

PARTICIPATION IN THE DIVINE LITURGY*

What does participation in worship look like for the people, for the laity?

In the liturgical order of Christian worship, participation is effected by engaging in the liturgical ministry proper to one’s specific order. The orders whose liturgical ministry are immediately obvious are the three major orders of clergy, followed by the minor orders,² especially the cantors.³ These are not,

*This is a revised and expanded version of an answer I gave in a group I help to moderate. The question was, “what exactly should be the norm for people to participate?”

¹ Τάξις “taxis,” in the Greek, may refer both to the overall order within liturgical worship as well as an individual order of liturgical ministry.

² The three major orders are bishops (“overseers”), presbyters (“elders”), and deacons (“servants”); the minor orders still in use, depending on context, are subdeacons, taper bearers (usually called altar servers), readers (and, v.i. for cantors).

³ “Choirs” are, properly speaking, simply collective groups of cantors (defined according to function if not formal tonsure). There is no formal distinction between “singing” and “chanting” in the Church.



August 2022

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At The Annunciation Greek Orthodox Church parish, we continue to live out the ancient faith of Orthodox Christianity in a way that is relevant to today. We practice unity in essentials, diversity in non-essentials, and charity in all things. We welcome all to come and worship the Father, Son, and Holy Spirit with us as it was done in the first days of Christianity, and has now continued for over 2,000 years in our Lord's One, Holy, Catholic, and Apostolic Orthodox Church.



however, the numerical majority of liturgical ministers in Christian worship:⁴ the order of the People⁵ is a distinct and important liturgical order with its own ministry. A given liturgical ministry has its proper activity within the tapestry of Christian worship, and usually has its proper spatial situation within sacred architecture.

Thus, the bishop has the throne⁶ and the place before the altar, the presbyters have the bench of the synthronon next to the bishop's throne as well as the places around the altar, the deacons have the place beside the bishop, the cantors have the analogia (cantors' stands), and the people have the nave. It must be noted that, unfortunate developments in contemporary church architecture notwithstanding, the nave is not an auditorium for a theatre or a concert hall—it is a proper, active ritual space and it is considered the analogue to the Holy Place of the Tabernacle/Temple wherein the priests ritually offered prayers to God. Within each order's ritual space that order fulfills its proper liturgical ministry: the bishop presides; the presbyters assist the bishop (and preside in the bishop's absence); the deacons assist the bishop and presbyters, and they call the people and clergy to prayer and ritual performance; the cantors sing; AND THE PEOPLE PRAY.⁷



Image by author. Katholikon church of the Holy Virgin, Studenica monastery, Raška Serbia.

If we examine the text of the services, the People are constantly being directed by the deacons to their proper liturgical ministry—that of prayer. What does this look like? The very first thing that happens in the received practice of the Orthodox Christian Divine Liturgy⁸ following the opening blessing is that the deacon (or presbyter if there is no deacon) calls the people to their liturgical ministry—he directs them to pray, and specifically for what they are meant to pray.

There is a magnificent passage in Leo Tolstoy's *War and Peace* wherein the author gives us a beautiful example of what this ought to look like. After the ingenue has made a colossal mess of things through some bad life choices, she is in the Divine Liturgy. In response to each of the fixed petitions of the Great Litany⁹ she responds with a concrete inward prayer for that very thing—for specific family members, for rulers by name, for those she has wronged and those who have wronged her, again by name.

So, following this good example, when the deacon directs the People to pray for the bishop, we should offer a concrete, specific, inward prayer for our own bishop. When he directs us to pray for our country and its leadership, we ought to inwardly offer a prayer for them, specifically. Later in the Divine Liturgy the People are explicitly directed to pray for the Gifts that have just been set upon the altar. Shortly thereafter, the People are directed to pray for the Gifts which have been consecrated. Think about that! It is not only the presider whose liturgical ministry it is to pray for the Gifts, but it is written into the structure of the Divine Liturgy itself that the People also have, as their proper liturgical ministry, prayer over the Gifts. The fact is, if the People are not praying the petitions of prayer that they are directed to offer throughout the Divine Liturgy, THEN NO ONE IS.

This is because the clergy are offering distinct, complementary, prayers at the same time, the cantors have sacrificed the ability to focus on prayer in order to sing, the deacon is making sure he is directing the People correctly (by intoning the

⁴ Although, to be realistic, at the beginning of Orthros and at other midweek services the major clergy and cantors may actually be the majority in attendance, but it's not supposed to be this way.

⁵ Λαός τοῦ Θεοῦ, "People of God," whence we get "laity," which I will capitalize throughout to emphasize its use as a technical term. The word "lay" or "layman/-woman/-person" has unfortunately become corrupted in English usage, now synonymous with "amateur" at best or "ignorant" at worst. This has, it must be emphasized, nothing to do with the original meaning. In the historical and proper sense of this word as reflected in the scriptures and the writings of the Church, however, it is considered profound and powerful to be the People of God. The theologian and bishop John Zizioulas of Pergamos has famously noted that, "there is no such thing as 'non-ordained' persons in the Church. Baptism and especially confirmation (or chrismation) as an inseparable aspect of the mystery of Christian initiation involves a 'laying on of hands,'" in his seminal work, *Being as Communion: Studies in Personhood and the Church* (Crestwood: St. Vladimir's Seminary Press, 1985), 215–216.

⁶ His proper throne is at the apex of the apse, the easternmost point of the altar area (see Revelation chs 4-5, which also describes the synthronon of the presbyters); in the usage of the Great Church of Constantinople he also has a secondary throne near the iconostasion on the south side.

⁷ Do the People sing, too? This is a really hotly-contested question; how much did the people actually sing before the modern period? It is hard to say. Suffice it to say that in contemporary practice it depends on context. Theologically, it is neither necessary for the People to sing aloud, nor is there anything wrong if they do. From a Ritual perspective, there are arguments to be made for the benefits of the People singing at least the fixed portions of the services and well-known hymns, so long as it is not a distraction to inward prayer which, I argue, is the fundamental liturgical ministry proper to the People. Further, it is because of this ministry of specific prayers, prompted by the text of Divine Liturgy itself, that it is not appropriate to focus on the Jesus Prayer during the Divine Liturgy. It is not that the Jesus Prayer or its practice is somehow inimical to worship, but because the action of prayer is meant to be directed toward the promptings of the service itself. (A minor point, but if one practices the Jesus Prayer as it is meant to be done, throughout one's day, it will become self-activating even as one is focused on the petitions of the Divine Liturgy anyway, so there is no need to direct one's attention to it during the Divine Liturgy in any case.)

⁸ I have been referring to "received practice" because earlier in the life of the Divine Liturgies of Basil and Chrysostom this litany used to come later in the service; it moved to the beginning after a period of development.

⁹ See here, labeled "The Litany of Peace or Great Litany" <https://www.goarch.org/.../the-divine-liturgy-of-saint...>

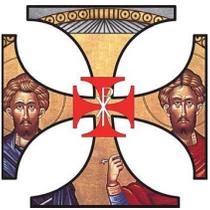
petitions); so if the People are checked out—and this happens whether or not you phonate the response, “Lord, have mercy,” which I know all too well—then nobody is actually offering these crucial prayers.

An aside, for the liturgically distracted: What about when we find ourselves fixed on a particular hymn or prayer, and we have lost the flow of the service? I am of the opinion that this is no problem at all—our worship is repetitive on purpose. On the one hand, liturgical repetition is an icon of eternity within linear time, but on the other liturgical repetition demonstrates that our participation in the timeless celestial Divine Liturgy works in the aggregate over decades of entry and re-entry. It may be that this hymn or this prayer is appropriately demanding our attention *this time*.

In summary, where does that leave us in answer to the question? Participation is, as I said above, engagement in the proper liturgical ministry of one’s order within the Church. If you are one of the People, then your liturgical ministry is to pray, particularly when directed to do so by the clergy. If there are hymns (this is especially the case at Orthros and Vespers), then you attend to those hymns and allow them to form your consciousness and the manner of your prayer. If we really attend to the prayers we are called to, we will find ourselves exhausted by the end of the Divine Liturgy—attentive prayer is taxing as we learn to practice it. We will not ask whether we participated, we will know we absolutely did, because we spent the whole of the liturgy praying and attending, which is no small feat. And how does this manifest God’s Work for the sake of His People?¹⁰ Because, as St. Paul tells us, it is the Holy Spirit who prays through us—in this way, as vehicles of prayer for one another, the Church, and all creation the People are the instruments of God’s action for the life of the world and for its salvation.

¹⁰ This phrase is the actual meaning of “Divine Liturgy,” as opposed to the errant folk etymology, “work of the people”

PHILOPTOCHOS NEWS



August Evening Membership

meeting: The August meeting will be held on Thursday, **August 18 at 6 pm** at Cooper’s Hawk restaurant, 5220 Cornerstone N Blvd. at the Cornerstone Plaza on Wilmington Pike. We will have a bit of social time

and the meeting should start around 6:30. We will have a buffet of the following appetizers: Chicken Potstickers, House-Made Meatballs, Drunken Shrimp, Over the Border Egg Rolls and Caprese Flatbread. Barring their prices not going up before then, it should be \$35 per person for those who drink wine and \$25 for those who do not. Please RSVP to Cindy at cinlamkeil@gmail.com or 937-974-8841 by Tuesday, August 9. Cooper’s Hawk appreciates our cooperation in diligently following all guidelines according to local government, CDC and board of health regulations. They ask that *“No one including the Host of the event or Guests of the event experiencing symptoms, having a temperature, or having been exposed to COVID-19 within 14 days of the date will attend the event.”*

No Membership meeting in September due to the return of our wonderful Greek Festival.

Dormition of the Theotokos reception August 15th:

Following the Divine Liturgy for the Dormition of the Theotokos on Monday, **August 15**, a reception will be held in the Community Center. Please consider bringing something to share with others on this special day. Some ideas are:

- mini-meat sandwiches
- fresh fruit
- variety of dips with fresh vegetables or crackers
- cheese and crackers
- pitas
- breakfast rolls
- desserts

Contact Mary McDonald (937-272-5962 or mcgreek99@aol.com) on what you are bringing so we can be sure to have a nice variety. Also, we need help to set the hall up for the reception Sunday, August 14 following the coffee hour.

Spring Charity Luncheon:

The results are in and they are amazing! What a fabulous luncheon this year! We thank all of our members who worked so hard throughout the year to insure a successful event. Our final numbers are in and we made just over \$15,000!!!!!! Those who attended had a wonderful time connecting with friends and even making some new ones. The younger girls loved our craft tables and took home their artistic creations.

We are already thinking of ways to improve our event. If you have not helped before and are interested in being involved with next year’s luncheon, please let either of us know. Have a wonderful summer and thank you again for your support!

Co-Chairs, Sandy Alex & Michelle Zois

GREEK FESTIVAL 2022: VOLUNTEERS NEEDED!

We are in full-gear planning the September Greek Festival! Your help is KEY to making this event on of Dayton's best festivals.

Volunteers are still needed including: someone to chair the "break room" for festival volunteers and a forklift driver during set up week and before festival opening Friday & Saturday.

We are excited to see all of you sharing what we have to offer with our guests who are very much looking forward to experiencing this festival once again. Please be generous with your time and talent on behalf of our Parish!

- Linda Kididis, Festival Director of Operations
937-657-2572, festivaldirector@daytonannunciation.org



Please join us
IN PERSON/LIVE
AT THE 64TH
DAYTON GREEK
FESTIVAL
THE WEEKEND AFTER
LABOR DAY
SEPT 9, 10 & 11
Hours:
Sept 9 Friday 11am-10pm
Sept 10 Saturday 11am-10pm
Sept 11 Sunday 12pm-4pm
Annunciation Greek Orthodox Church, Dayton, Ohio

GREEK DANCING

Please plan attend dance practices and prepare for our festival! In August, we will continue with Sunday practices and add Wednesdays. Please make sure you are part of the REMIND group text to receive updates, changes, and any necessary details.

We will practice:

- **Sundays - August 14, August 21 and August 28 ALL GROUPS** following Divine Liturgy
- **Wednesdays - August 3, August 17, August 24 and August 31:**
5:30-6:30 - Evzonakia and Levendopeda; 6:30-7:30 - Nisiotes and Ellas

Mark your calendars - practice with the band for all dance groups will be on Thursday, **September 8**. Details to follow.
Contact Maria McFarland with questions:
maroudapap80@gmail.com.



BAKING OPPORTUNITIES

Mark your calendars and plan to help prep & bake for the 2022 Greek fest! Contact the chair people listed below to help out.



August 3, 4 & 5—Pasta Flora (jam tart)
Chair: Leah Dirksen
ldbamse@aol.com, 937-271-9061
** Volunteers should bring their own lunches*



August 9 & 10—Kourembiethes (butter cookies with powdered sugar)
Chair: Maria Cleary
mace10@earthlink.net, 937-620-0495



August 12-14—Dolmathes (seasoned meat wrapped in grape leaves)
Chairs: Missy Fote

missy.fote@gmail.com, 937-219-4211 Tessa Smith,
smithplus3@earthlink.net, 937-901-0651



August 19 & 20—Koulourakia (butter cookies, plain or filled with nuts)
Chair: Maria Powers
makap1971@gmail.com, 937-562-1094



September 6 & 7—Karidopita (spiced walnut cake)
Chairs: Mary Haritos,
mary.haritos@gmail.com, 330-283-2710
Diane Kontonickas, greekdi@aol.com, 937-367-1047

BOOTH CHAIRS & CONTACT INFO

Booth	Chair(s)	Phone	Email
Alcohol ID	Toni Moraites	937-305-5429	
Athenian Cafe	Paul Angelopoulos	937-361-7763	angelopoulospaul@aol.com
	Sandy Angelopoulos	937-470-1996	andraangelopoulos@aol.com
Baklava Sundae	Persephone Powers	937-986-9425	
Beer Booth	Tony Argue	937-371-1780	
	Jenn Argue	937-371-1282	
Beverage Center	Jackie Kaiser		jackie@americanhomecraft.net
Church Tours	Sue Bacas	937-416-9849	
Grecian Boutique	Stacy Bambakidis	571-277-3802	
	Dena Inempolidis	937-371-7035	
Gyro Express	Maria Powers	937-562-1094	
Kafenion	Kathy Kordalis	937-862-9800	
Lamb chops/ souvlaki grilling	Michael Jannides	937-726-3183	
Loukamades	Dan Cleary		dan@clearycreativephoto.com
Main Food Tent	Andrew Ziehler		
	Debbie Urse	937-239-9144	
Pastries	Kathy McAlpine, co-chair		
	Sharon Liapis, co-chair		skayliapis@gmail.com
	Charrie Regopoulos	937-623-2794	
Public Relations	Christina Panagouleas-Stephens	937-260-2773	
Raffle	Gary Manos	937-305-9777	
Set up/tear down	Linda Kididis	937-657-2572	festivaldirector@daytonannunciation.org
Signage	Joanne Karras		jochanna@earthlink.net
Trigona	Harry & Linda Bouris		harryandlinda@earthlink.net

BE A FESTIVAL SPONSOR!

Would you like to help offset festival costs this year? Are you looking for another way to support the festival? Please consider becoming a sign sponsor for the 2022 Dayton Greek Festival. Signs will be placed through out the festival welcoming back our guests, sponsored by our own parishioners and friends. Buy a sign as a family or on your own! Split a sign with your Nouna or your sister! Cost: \$200/sign. Questions? Email Deb Pulos at debrapulos@mac.com or call 937-478-2367. Deadline: August 31, 2022.



	July 31-August 6	August 7-13	August 14-20
Sunday	31 Forefast of the Precious Cross ✘ <i>Romans 15:1-7</i> <i>Matthew 9:27-35</i> Orthros, 8:15a Divine Liturgy, 9:30a Coffee Hour (Parish Council)	7 8th Sunday of Matthew ✘ <i>1 Corinthians 1:10-17</i> <i>Matthew 14:14-22</i> Orthros, 8:15a Divine Liturgy, 9:30a Coffee Hour (AHEPA) GOYA Book Club, 12:30p	14 9th Sunday of Matthew ✘ <i>1 Corinthians 1:10-17</i> <i>Matthew 14:14-22</i> Orthros, 8:15a Divine Liturgy, 9:30a Coffee Hour (DOP) Set up for Dormition reception Greek dance practice
Monday	1 Holy Seven Maccabee Children ❖ <i>Hebrews 11:33-40; 12:1-2</i> <i>Matthew 10:16-22</i> Small Paraclesis, 6p Catechism class, 7p	8 Emilian the Confessor & Bishop of Cyzikos ❖ <i>1 Corinthians 11:31-34; 12:1-6</i> <i>Matthew 18:1-11</i> Small Paraclesis, 6p Catechism class, 7p	15 Dormition of the Theotokos ✘ <i>Philippians 2:5-11; 11:31-34; 12:1-6</i> <i>Luke 10:38-42, 11:27-28</i> Orthros, 8:15a Divine Liturgy, 9:30a followed by a reception Catechism class, 7p
Tuesday	2 Translation of the relics of Stephen the Protomartyr <i>Acts 6:8-15; 7:1-5, 47-60</i> <i>Mark 12:1-12</i>	9 Holy Apostle Matthias <i>Acts 1:12-17, 21-26</i> <i>Matthew 18:18-22; 19:1-2, 13-15</i> Kourembiethes baking	16 Translation of the Image of Our Lord <i>1 Timothy 3:13-16; 4:1-5</i> <i>Luke 9:51-57, 10:22-24, 13:22</i>
Wednesday	3 Salome the myrrhbearer <i>1 Corinthians 10:12-22</i> <i>Matthew 16:20-24</i> Pasta flora baking Greek Dance Practice, 5:30p Transformative Christianity Webinar, 7pm	10 Laurence the Holy Martyr <i>1 Corinthians 13:4-13; 14:1-5</i> <i>Matthew 20:1-16</i> Kourembiethes baking	17 Myron the Martyr of Cyzicus <i>1 Corinthians 16:4-12</i> <i>Matthew 21:28-32</i> Greek dance practice, 5:30p Festival meeting, 6:30p
Thursday	4 Seven Holy Youths of Ephesus ❖ <i>1 Corinthians 10:28-33; 11:1-8</i> <i>Matthew 16:24-28</i> Pasta flora baking Great Paraclesis, 6pm	11 Euplus the Holy Martyr ❖ <i>1 Corinthians 14:6-19</i> <i>Matthew 20:17-28</i> Missions & Outreach @ Hannah's Treasure Chest, 1pm Great Paraclesis, 6pm	18 Floros & Lauros, the Monk-Martyrs of Illyria <i>2 Corinthians 1:1-7</i> <i>Matthew 21:43-46</i> Philoptochos dinner @ Cooper's Hawk, 6pm Choir rehearsal, 6p
Friday	5 Eusignius the Martyr <i>1 Peter 1:1-25; 2:1-10</i> <i>Matthew 17:10-18</i> Pasta flora baking	12 The Holy Martyrs Photius & Anicetus of Nicomedia <i>1 Corinthians 14:26-40</i> <i>Matthew 21:12-14; 17-20</i> Dolmathes	19 Andrew the General & Martyr and his soldiers <i>2 Corinthians 1:12-20</i> <i>Matthew 22:23-33</i> Koulourakia baking
Saturday	6 The Transfiguration of Our Lord ← <i>II Peter 1:10-19</i> <i>Matthew 17:1-9</i> Orthros, 8:15a Divine Liturgy, 9:30a	13 Maximus the Confessor ↵ <i>Romans 14:6-9</i> <i>Matthew 15:32-39</i> Dolmathes	20 Samuel the Prophet <i>Romans 15:30-33</i> <i>Matthew 17:24-27; 18:1-4</i> Koulourakia baking

Fast days are shaded ✘Liturgy ❖Other Service ← fish/wine/oil allowed ↵ wine/oil allowed

	August 21-27	August 28-September 3	September 4-10
Sunday	21 10th Sunday of Matthew ✕ <i>I Corinthians 4:9-16 Matthew 17:14-23</i> Orthros, 8:15a Divine Liturgy, 9:30a Coffee Hour Catechism School Teacher meeting Greek dance practice	28 11th Sunday of Matthew ✕ <i>I Corinthians 9:2-12</i> <i>Matthew 18:23-35</i> Orthros, 8a Divine Liturgy, 9:30a Coffee Hour Greek dance practice	4 12th Sunday of Matthew ✕ <i>I Corinthians 15:1-11</i> <i>Matthew 19:16-26</i> Orthros, 8a Divine Liturgy, 9:30a Coffee Hour GOYA Book Club, 12:30p
Monday	22 Holy Martyr Agathonicus <i>II Corinthians 2:3-15</i> <i>Matthew 23:13-22</i> Catechism class, 7p	29 Beheading of the Holy & Glorious Forerunner John ✕ <i>Acts 13:25-33 Mark 6:14-30</i> Orthros, 8:15a Divine Liturgy, 9:30a Catechism class, 7p	5 Holy Prophet Zacharias <i>II Corinthians 8:7-15</i> <i>Matthew 23:29-39</i> Catechism class, 7p
Tuesday	23 Our Holy Father Irenaeus, Bishop of Sirmium <i>Philippians 2:5-11</i> <i>Luke 10:38-42; 11:27-28</i>	30 Alexander, John & Paul the New, Patriarchs of Constantinople <i>II Corinthians 5:15-21</i> <i>Mark 1:16-22</i>	6 The Commemoration of the Miracle Wrought by Archangel Michael in Colossae <i>Hebrews 2:2-10</i> <i>Luke 10:16-21</i> Karidopita baking
Wednesday	24 Eutyches the Hireomartyr <i>II Corinthians 3:4-11</i> <i>Matthew 23:29-39</i> Greek dance practice, 5:30p	31 The Placing of the Honorable Sash of the Most Holy Theotokos ☞ <i>Hebrews 9:1-7</i> <i>Luke 10:30-42, 11:27-28</i> Greek dance practice, 5:30p Parish Council meeting, 6:30p	7 Sozon the Martyr <i>II Corinthians 9:12-15; 10:1-7</i> <i>Mark 3:30-27</i> Karidopita baking
Thursday	25 Return of the Body of Bartholomew the Glorious Apostle <i>Titus 1:1-5; 2:15; 3:1-2, 12-15</i> <i>Matthew 5:14-19</i> Missions & Outreach at Hannah's Treasure Chest, 9a Choir rehearsal, 6p	1 Ecclesiastical New Year ✧ <i>1 Timothy 2:1-7</i> <i>Luke 4:16-22</i> Small Blessing of the Water, 9:30a Choir rehearsal, 6p	8 The Nativity of Our Most Holy Lady the Theotokos and Ever-Virgin Mary ✕ <i>Philippians 2:5-11 Luke 10:38-42; 11:27-28</i> Orthros, 8:15a Divine Liturgy, 9:30a Choir rehearsal, 6p Greek dance practice w/band
Friday	26 The Holy Martyrs Adrian & Natalie <i>Hebrews 10:32-38</i> <i>Matthew 24:27-33, 42-51</i>	2 Mammias the Martyr <i>Romans 8:28-39</i> <i>Mark 2:18-22</i> Annunciation @ the Dayton Dragons Game, 7p	9 The Holy & Righteous Ancestors of God, Joachim & Anna ☞ <i>Galatians 4:22-27</i> <i>Luke 8:16-21</i> Greek Festival, 11am-10pm
Saturday	27 Pimen the Great <i>I Corinthians 1:3-9</i> <i>Matthew 19:3-12</i>	3 Anthimus, Bishop of Nicomedeia <i>I Corinthians 1:26-31; 2:1-5</i> <i>Matthew 20:29-34</i>	10 Menodora, Metrodora & Nymphodora the Martyrs <i>I Corinthians 2:6-9</i> <i>Matthew 10:37-42, 11:1</i> Greek Festival, 11am-10pm

GREEK SCHOOL NEWS

Registration for the 2022-23 school year is now open. Please register your students ages 4 through 12 as early as possible. This enables us to plan accordingly for the number of teachers and purchase books. Use the link on the church website under "Organizations" to register your children for Greek School. For any questions please contact Michelle Zois at matinazois@gmail.com.



CATECHISM SCHOOL

REGISTRATION

We are excitedly preparing for the upcoming 2022-2023 school year! Please help us by registering your children now...it just takes a few minutes! Use the link on the church website under "Organizations" to register your children for Sunday Catechism School.



DAUGHTERS OF PENELOPE & AHEPA NEWS & UPDATES

Although we are taking a break from meetings in July and August, the work of DOP, AHEPA, and our MOA still continues!

- ⇒ July 10, your Dayton AHEPA and DOP chapters hosted a community picnic at the Hills and Dales MetroPark. One head count reported 68 people in attendance! Thank you to all that attended as well as helping out! We hope to see you all next year!!
- ⇒ July 16, DOP and MOA prepared breakfast and dinner again for the families staying at the Ronald McDonald House. Thank you to our volunteers! Our next volunteer date is Saturday, August 13!
- ⇒ AHEPA Supreme National Convention was held at the Walt Disney Resort in Orlando, Florida, 7/18-7/22! This also celebrates National AHEPA's 100 year anniversary! We were very well represented by our convention delegates, Nicole Bacas, DL Sec., Sue Bacas, Past District Governor, and Charrie Regopoulos, PDG, Past Grand Governor, as well as to the AHEPA delegates! Thank you to all!

We are always welcoming new members! To join or learn more about DOP and the AHEPA Family, feel

free to contact Alexis Brun, DOP President, agrkblsng22@gmail.com or (937) 219-0463

AHEPA Golf Scramble

AHEPA #113 will have their 7th Annual Golf Scramble fundraiser on **Monday, Sept 26th** at Miami Valley Golf Club. Golfer and sponsor registration can be done at www.ahepaopen.com. Proceeds from the event will support AHEPA #113 as well as the Metropolis of Detroit Summer Camp, and local charities such as the House of Bread and Good Shepherd Ministries. If you have any questions, please contact Andrew Ziehler (aziehler@discoverziehler.com) or or Evan Bambakidis (evanbam@hotmail.com).



AIF 2023 BUDGET INPUTS

Inputs for the 2023 Annunciation Investment Fund Budget are due no later than **September 30, 2022**. The Funding Request Form, located on the Church Website should be used. Additional pages can be added for justification as required. Inputs can be emailed to AIF@daytonannunciation.org or hard copy may be placed in the AIF mailbox at the church. Please make the funding request as complete and detailed as possible. If you have any questions, please contact Harry Bouris at 937-716-5594 or email to AIF mailbox. We will be on a tight deadline to prepare the budget, obtain concurrence from the Parish Council and present to the General Assembly for approval, so this is a hard deadline.





ANNUNCIATION AT THE DAYTON DRAGONS

In conjunction with the leadership at the Dayton Annunciation Greek Orthodox Church, we have worked to provide an opportunity for your children, families, friends, and neighbors to have a special game night at Day Air Ballpark. The Dayton Annunciation Greek Orthodox Church night is **Friday, September 2nd** at 7:00pm. Tickets cost just \$14.00 and \$7.00 from every ticket sold will go back to the Dayton Annunciation Greek Orthodox Church as a fundraiser. Since Dragons games regularly sell out, we highly encourage you to order prior to the deadline of Friday, August 26th. You can reserve your spot now by calling the Dragons Box Office at (937) 228-2287, x290 or emailing dragons@daytondragons.com.

Greek Orthodox
Metropolis of Detroit
presents
**Transformative Christianity
Webinar Series**

*Join us for a 10-part webinar series to find out what
Orthodox Christianity
really has to offer to us and to the world!*

Wednesday, August 3, 2022
7:00 PM ET / 6:00 PM CT

Session 6 ~ "Rejecting God's Present"
A talk about the forgotten passion of Acedia
with Fr. Bryce Buffenbarger

TRANSFORMATIVE CHRISTIANITY WEBINAR

Join us **August 3** around 6:30pm at the community center in the Athenagoras Room for the 6th Transformative Christianity Webinar. Discussion will follow.

MISSIONS & OUTREACH

We have been blessed with a great group of volunteers (young and old) giving of their time at Hannah's Treasure Chest. If you would like to join us in August, we would love to have you!

- **Thursday, August 11** (1:00-3:00 pm)
- **Thursday, August 25** (9:00-11:00 am)

Contact Maria McFarland (maroudapap80@gmail.com) with questions!



HANNAH'S TREASURE CHEST

CHURCH BUILDING UPDATES

Building updates:

- New smart TVs are being mounted in all the classrooms in early August.
- We are upgrading our Wi-Fi in the community center, church and even in the outdoor parking lot in anticipation of the festival. Installation should be complete by August 14.

Maintenance Requests

Ahead of the festival, if you see any maintenance items or issues, please fill out the Maintenance Request Form found on our website daytonannunciation.org under “Forms.”



PARISH COUNCIL UPDATES

Festival Volunteers

Please make every effort to donate your time towards our upcoming festival. This is a signature event not only for our parish but for the greater Dayton area and we need all hands on deck to make it quality! Volunteering at the festival is a great way to give back to your parish especially if you haven't been able to be involved during the past few years.



Festival Equipment Purchases—Donations Needed!

We are also appealing to parishioners to help with monetary donations towards some major festival equipment purchases. Since the last full festival in 2019, businesses are no longer renting equipment and we are being forced to purchase three grills (~\$1000 each), six coolers (~\$1500 each) and a cookie depositor machine (~\$7000). We are also upgrading our wifi to accommodate a mostly cashless system for festival purchases which is a cost of almost \$19,000. Anyone who is willing to support our church and make contributions towards any of these would be greatly appreciated.

Candidates for Parish Council

There will be five spots open on Parish Council at our next election in November. If you are interested in running, please see any PC member. If anyone is interested please see any PC member if they wish to find out more.



General Assembly

Mark your calendars for the fall General Assembly which will be on **October 16.**

ANNUNCIATION GREEK ORTHODOX CHURCH CLERGY, STAFF & PARISH COUNCIL

Clergy

Rev. Fr. Anthony Cook
Presiding Priest
franthy@daytonannunciation.org

Office Staff

Erin Caldwell
Office Manager/Rental Coordinator
erin.caldwell@daytonannunciation.org

Deborah Stringfield
Parish Administrative Assistant
office@daytonannunciation.org

Jason Harris
Facilities Specialist
maintenance@daytonannunciation.org

John Barber
Maintenance Team Member

Matthew Stringfield
Custodian

Brenda Day
Bookkeeper
accountant@daytonannunciation.org

Parish Council

Rev. Fr. Anthony Cook
Proistamenos

Jim Haubrock
President

Isidora Tsonis-Margioras
Vice President

Stavro Ververis
Secretary

Demetri Inempolidis
Treasurer

Members:

Linda Bouris
Christina Day
Mary Haritos
Linda Kididis
Matt McAlpine
Christina Panagouleas-Stephens
Chris Pulos
Nick Regopoulos
Kenya Smith
Stacey Tipler
Athena Zavakos

SUPPORT ANNUNCIATION WHEN YOU SHOP!

Did you know you can support Annunciation any time you shop at Kroger or Amazon? Please take a few minutes to be sure your shopping rewards accounts are connected to our church. Below is information about how to do this:



Kroger Community Rewards - If you have a Kroger card (we all do!) you can designate Annunciation to receive a percentage of all your purchases.

Visit: <https://www.kroger.com/i/community/community-rewards> with your Kroger Plus Card login info and designate "Greek Orthodox Church 'Annunciation'" as your preferred charity.



Amazon Smile - If you shop at Amazon (don't we all?), you can enroll in Amazon Smile and select Annunciation Greek Orthodox Church (check to make sure it's the one in Dayton, Ohio!) as your preferred charity and Amazon will donate .5% of the proceeds of your eligible purchases to the church. Visit smile.amazon.com for instructions and be sure to type smile.amazon.com in your browser when shopping.

PARISH REGISTRY

Memorials

August 7

David Luke

August 14

Ted Moraites

COLLEGE STUDENT INFORMATION REQUEST

We are requesting contact information on our parish's college/university students. Please forward the below information to Deborah in the church office: office@daytonannunciation.org.

Name of Student

College/University Attending

Postal Address

Email Address

Phone Contact

This is a great way for your student to stay connected to his/her home church while at school. Thank you for your assistance!



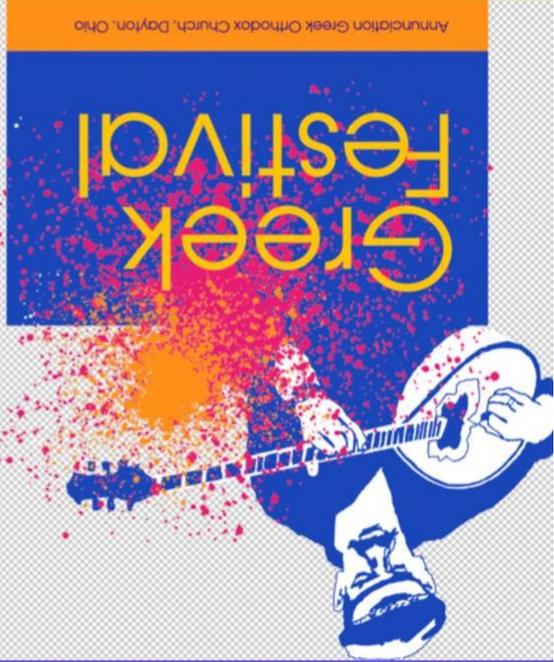
Please join us

IN PERSON/LIVE
AT THE 64TH
DAYTON GREEK
FESTIVAL

**THE WEEKEND AFTER
LABOR DAY**

SEPT 9, 10 & 11

Hours:
Sept 9 Friday 11am-10pm
Sept 10 Saturday 11am-10pm
Sept 11 Sunday 12pm-4pm



Annucciation Greek Orthodox Church Dayton, Ohio



**Annucciation Greek
Orthodox Church**
500 Belmonte Park N.
Dayton, Ohio 45405