

GOOD NEWS

Voice: (585) 244.3377

June 2021

From the Desk of
Rev. Fr. Angelo Maggos

Parish Registry, Progress Report
Upcoming Church Services and Events

Youth Ministry and Organizations News

From Fr. Angelo

Orthodoxy: A Way of Life

Now that Pascha has passed and we have all received the Light of Christ, what now? Some will answer saying “*Live the Orthodox way of life.*” But what does that mean?

Of course the Christian way of life, no less the Orthodox way of life, can no more be expressed in the content of a single article as could the works of our Lord and Savior Jesus Christ. “*If every one of them were written down, not even the whole world would have room for the books that would be written.*” (John 21:25). However, that shouldn’t stop us from being able to express some of the central things that help us, as Orthodox, to be a light unto the whole world.

We can start by saying that Orthodoxy is not a faith of indoctrination of dogmas and doctrines but *a way of life*. For while there are Orthodox dogmas and doctrines, developed and proclaimed through Ecumenical Councils, Orthodoxy is a norm of behavior, a spiritual life, established by Christ Himself and passed on through the apostles, bishops and priests. Orthodoxy insists that the Light of Christ be alive in each person, guiding their daily actions, both individual and communal through strength of family, worship, and community involvement.

So let’s outline some basics of the Orthodox Way of Life:

- Trinitarian
- Life as liturgy
- A faith of freedom
- Experienced, not studied
- Eschatological

Trinitarian. Orthodoxy understands itself as Trinitarian in its essence, One in essence and three Persons (υπόστασις), Father, Son and Holy Spirit. The Orthodox Divine Liturgy begins with the words: “*Blessed is the Kingdom, of the Father, and of the Son, and of the Holy Spirit.*” Everything begins from above, from the Divine and Holy Trinity, from God’s very Essence, and not from Man as is proclaimed in many New Age philosophies throughout history. An Orthodox life is a mutual striving, the Holy Trinity descending to us, His creation (the incarnation) while we in turn attempt to ascend to the Unknowable (theosis).

We seek the Father’s Will (...*Thy kingdom come, Thy will be done.*..), Christ as the Logos (Word) articulated that Will in human language, and the Holy Spirit provides the continual comfort and guidance promised by Christ.

Oftentimes this Trinitarian expression in Protestant Christianity seems unbalanced where the focus is Christocentric while downplaying the ever-communal operation of the three Persons of the Holy Trinity.

Orthodox life is Liturgical. In today’s society we are taught to compartmentalize our lives and that our faith can be considered “one aspect of our life.” Orthodoxy absolutely rejects this thinking and sees our lives as a continuation of what we experience in the Divine Liturgy; a lifting up of ourselves and our cares, whether work, family, or relationships, etc., to God. Bishop Alfeyev says it very well when he states that, “*every service in the Church and every word of liturgical prayer, has the potential to become an encounter with God [in our daily lives].*”

Elder Porphyrios expresses a similar idea, “*The divine services of the Church are words in which we converse and speak to God with our worship and with our love. The hours spent closest to Paradise are the hours spent in the church*

Continued on page 2

Continued from page 1

together with all our brethren when we celebrate the Divine Liturgy, when we sing and when we receive Holy Communion. Together we all follow the divine services we achieve our union with Christ.” (Wounded by Love)

By taking the Divine Liturgy with us in our daily lives we grow grace and knowledge of the Triune God and in our relationship with the Saints.

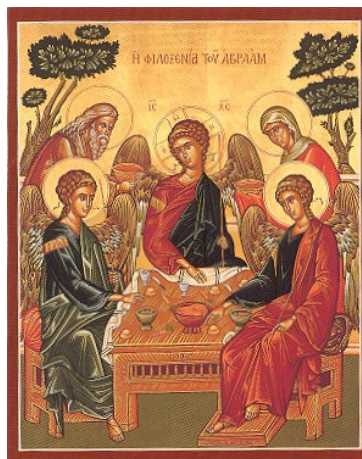
Orthodoxy as Freedom. When observed through a Western lens, this seems paradoxical. In Western thought, freedom is understood as individualistic, as a personal right preserved from encroachment by any other person or organization, religious or secular. Each individual operates autonomously. In Protestantism this can manifest itself as a radical devotion to one’s personal relationship with Christ. This has the effect of severely downplaying the importance of the liturgical life we previously discussed and which Orthodoxy sees as essential to salvation. In Orthodoxy, a religious person is found within the religious community, and the religious community works together for the salvation of that person. In this light the Church is not just an authoritarian overlord burdening the person with laws of life, but a grace-filled unity of love from which true freedom abounds; a freedom from sin and life’s burdens. Authentic freedom of religious conscience, freedom of the spirit, is made evident not in an isolated autonomous life, lived in individualism, but in a personal conscious in unity within the Body of Christ, i.e. the Church.

Experienced, not Studied. Continuing the previous thoughts, we have thus seen that an Orthodox way of life is an imitation of the Divine Liturgy and is a life in communion with one another and not autonomously. This then clearly indicates that an Orthodox life cannot be practiced from an external perspective. Someone who only observes is not part of what he observes, and even worse tends to stand in judgment of what he observes. The very controversial and misunderstood statement from the Holy Fathers of the Church and which is

preached by both the Orthodox and Catholic Churches states that “Outside the Church there is no salvation.” Just as the Divine Liturgy cannot be conducted without a community so also we cannot live an authentic life in isolation. Even in our monasteries, the monks must come together to celebrate the Divine Liturgy and receive Holy Communion as a community of believers in Father, Son and Holy Spirit.

Orthodoxy is Eschatological. From the beginnings of the Ancient Church, the anticipation of Christ's second coming was the central hope and expectation. Orthodoxy still anticipates this event and ceaselessly strives to instill in each of us a lesser attachment to the world and earthly life and a greater turning towards the Kingdom of God, in preparation for His coming. This guarantee of hope is the mystery of the RESURRECTION, which is why the central feast in the life of the Orthodox Church is the feast of Pascha, Christ's Glorious Resurrection. The shining rays of the Resurrection permeates the Orthodox world. The Way of the Cross, struggle and pain, is Man's path, which Christ, as God, willing endured for our salvation. The anticipation of the end times and of the coming of Christ to renew our Fallen World is spoken of at every memorial service: *“grant to us a place of light, a place of renewed life, a place of refreshment where there is no pain, sorrow or suffering.”*

As we move forward after the great event of Pascha and of Christ’s salvific resurrection let us strive to live an authentic life, abiding in Him. (John 15:7-11)



Σημασία της Πεντηκοστής

Η Εορτή της Πεντηκοστής εορτάζει τα Γενέθλια της Εκκλησίας μας με την έννοια ότι κατά την ημέρα της Πεντηκοστής, πενήντα ημέρες μετά το γεγονός της Αναστάσεως του Χριστού, το Άγιο Πνεύμα "εν Πυρίνων Γλωσσών" φωτίζει τους Μαθητές του Χριστού για να αρχίσουν δημόσια το Αποστολικό έργο του Ευαγγελισμού της Ανθρωπότητας.

Το ιερό έργο της προετοιμασίας των αγίων Αποστόλων άρχισε με την επαφή τους με την άγια προφητριά Ιωάννης του Προδρόμου που προετοίμασε την οδό του Κυρίου.

Η διδασκαλία του Ιησού, τα θαύματά του, η Σταύρωσή του και η Ανάστασή του στάθηκαν σημαντικά στάδια της προετοιμασίας των Μαθητών για να καταστούν Απόστολοι της Εκκλησίας. Η ολοκλήρωση όμως της προετοιμασίας τους πραγματοποιείται κατά την ημέρα της Πεντηκοστής με την επιφοίτηση του Αγίου Πνεύματος.

Μπορούμε να πούμε ότι η Αποκάλυψη του Θεού στο κόσμο πραγματοποιείται μέσα από τρία ιστορικά στάδια.

Στο πρώτο στάδιο η Αγία Τριάδα γνωστοποιεί στους ανθρώπους διά του Πατρός μέσα από τη Δημιουργία, την πρώτη εντολή του Παραδείσου, τη Διαθήκη ή Συμφωνία με τους πρωτοπλάστους, το Νώε, τον Αβραάμ, τους Προφήτες, και τον λαό του Ισραήλ και διασώζεται μέσα από τα βιβλία της *Παλαιάς Διαθήκης*.

Το πρώτο στάδιο της Αποκαλύψεως του Θεού απόβλεπε στη προετοιμασία των ανθρώπων να κατανοήσουν και να αποδεχθούν τον Ιησού Χριστόν ως τον Αληθινό Θεό και Σωτήρα μας.

Το δεύτερο στάδιο της Αποκαλύψεως της Αγίας Τριάδος στο κόσμο πραγματοποιείται διά της Ενανθρωπήσεως του Υιού και Λόγου του Θεού, διά του Απολυτρωτικού του έργου, διά της Σταυρώσεως

του, της Αναστάσεως του και της Αναλήψεως του. Το δεύτερο στάδιο περιγράφεται και διασώζεται μέσα από τα Βιβλία της *Καινής Διαθήκης*.

Το τρίτο στάδιο της Αποκαλύψεως του Θεού στο κόσμο ανοίξε με τον γεγονο της Πεντηκοστής, με την επιφοίτηση του αγίου Πνεύματος. Αυτό το στάδιον της Αποκαλύψεως του Θεού διασώζεται σε βιβλία της *Καινής Διαθήκης* και κυρίως στις Πράξεις των Αποστόλων. Αλλα επίσης το στάδιο αυτο περιγράφεται μέσα από την Παράδοση της Εκκλησίας μας, στις αποφάσεις των Οικουμενικών Συνόδων, και στα συγγράμματα των Πατέρων της Εκκλησίας μας.

Έτσι ο άγιος Σεραφεΐμ του Σαρώφ τονίζει ότι «σκοπός του ανθρώπου είναι η απόκτηση του αγίου Πνεύματος. Με την υπακοή μας στις θείες του Εντολές. Με τη μετάνοια μας και την συμμετοχή μας στη Μυστηρία της Εκκλησίας μας στηρίζοντας με κάθε τρόπο το κατηχητικό, το φιλανθρωπικό και το ιεραποστολικό της έργο.»



Η εορτή της Πεντηκοστής ας λαβουμε την δωρεά του Θεού προς τον άνθρωπο κι ας προετοιμάσουμε τους εαυτούς μας με την ταπείνωση και την υπακοή στο θέλημα του Θεού κάνοντας το καλύτερο για μας και τα παιδιά μας. Το τελευταίο το στάδιο αυτό διαρκεί μέχρι τη Δευτέρα Παρουσία του Χριστού για τη τελική μας Κρίση.

Ας αφήσουμε την αγάπη μας για να κυριαρχήσει παντού η δικαιοσύνη και η ειρήνη.

Ας αφήσουμε τα Χαρίσματα του Αγίου Πνεύματος που δεχθήκαμε κατά την βάπτισή μας και μέσα από τη συμμετοχή μας στα υπόλοιπα Μυστήρια της Εκκλησίας μας να βασιλέψουν μέσα στη ζωή μας.

Ας αφήσουμε λοιπόν το φώς της Πεντηκοστής να μας οδηγεί στον καθημερινό αγώνα της ζωής.

Με αυτά τα προσπάθεια τότε μπορούμε να μιμηθούμε τους αγίους Αποστόλους εν οδό της εν Χριστώ σωτηρίας.



PARISH REGISTRY



40-Day Blessings:

Child of God: Apollonas Martinez – **Parents:** Angel and Alexandra Martinez

Child of God: Niki Dimitra Vasalos – **Parents:** Ioanis Vasalos and Maria Katsetos

Child of God: Nina Eleni Nassis – **Parents:** Michael and Stefanie Nassis

Child of God: Olivia Rose Mihalitsas - **Parents:** Dylan Mihalitsas and Haley Varga

Baptisms:

Child of God: Nolan Anastasios Lumb – **Parents:** George Lumb and Andrianna Hetelekides

Memoriam: May their memory be eternal

Damianos “Danny” Stefanou – Interned May 5, 2021

Atanasios “Tommy” Kakarantzas – Interned May 13, 2021

Flora Giagios – Interned May 13, 2021

Michael S. Neamonitakis – Interned May 17, 2021

Stylios Tegas - Interned May 20, 2021

William P. Noun - Interned May 24, 2021



Church Services and Events:

- 1 June – Adult Education, Zoom, 7:00 PM
- 3 June – Orthodoxy questions and Answers, You Tube, 7:00 PM
- 7 June – PC Meeting, Zoom, 7:00 PM
- 8 June - Adult Education, Zoom, 7:00 PM
- 10 June – Orthodoxy Questions and answers, YouTube, 7:00 PM
- 14 June – Flag Day
- 15 June – Good News Submission Deadline
- 15 June – Adult Education, Zoom, 7:00 PM
- 17 June – Orthodoxy Questions & Answers, YouTube, 7:00 PM
- 20 June – Father’s Day
- 20 June - PENTECOST

HELP WANTED

Wanted: Woman needed to assist family in homecare of homebound elderly parent. Homecare experience preferred, and Greek language skill is required. This position requires overnight care. To apply, please call Prothromos Kostantinou at 585-509-3829



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*From the National Philoptochos Department of Social Services
 April 8, 2021*

COVID-19 FUNERAL ASSISTANCE - FEMA

Website: <https://www.fema.gov/disasters/coronavirus/economic/funeral-assistance>

Last updated April 5, 2021

FEMA: The mission of the Federal Emergency Management Agency is to help people before, during and after disasters. Under the Coronavirus Response and Relief Supplemental Appropriations Act of 2021 and the American Rescue Plan Act of 2021, FEMA will provide financial assistance for COVID-19-related funeral expenses incurred after January 20, 2020.

The COVID-19 pandemic has brought overwhelming grief to many families. At FEMA, our mission is to help people before, during and after disasters. We are dedicated to helping ease some of the financial stress and burden caused by the virus. We are working with stakeholder groups to get their input on ways we can best provide this assistance, and to enlist their help with outreach to families and communities. FEMA will begin to implement COVID-19 funeral assistance in April. Additional guidance is being finalized and will be released to potential applicants and community partners as soon as possible. In the meantime, people who have COVID-19 funeral expenses are encouraged to keep and gather documentation.

FEMA will begin accepting applications for Funeral Assistance on Monday, April 12, 2021 through our dedicated call center. More information will be available soon.

Who is Eligible?

To be eligible for funeral assistance, you must meet these conditions:

- The death must have occurred in the United States, including the U.S. territories, and the District of Columbia.
- The death certificate must indicate the death was attributed to COVID-19.
- The applicant must be a U.S. citizen, non-citizen national, or qualified alien who incurred funeral expenses after January 20, 2020.
- There is no requirement for the deceased person to have been a U.S. citizen, non-citizen national, or qualified alien.

For more information and eligibility requirements, access their website at:

<https://www.fema.gov/disasters/coronavirus/economis/funeral-assistance>



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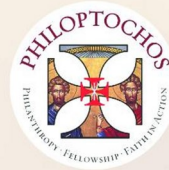
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23 Blue Pine Circle, Penfield, NY 14526

Check payable to: Philoptochos Society

Thank you for your continued support



Dear Philoptochos Members:

It's that time of year again where we review our records and prepare our membership list.



Annual dues are \$30 for those under the age of 65 and \$25 for those members over 65

Please make your check payable to the

Philoptochos Society

and mail it to our membership chairperson:

**Maria Economides
23 Blue Pine Circle
Penfield, NY 14526**

If you have any questions regarding your membership, please contact Maria at 671-4034

We appreciate your continued support of our philanthropic programs

ΕΛΛΗΝΙΚΟ ΣΧΟΛΕΙΟ

GREEK SCHOOL

Congratulations to the students in our community who completed virtual Greek school instruction since September. Teachers created lessons to engage students in virtual learning experiences. They used programs like pear deck, google classroom, and the Papaloizos online learning platform. They brought the students together via Zoom every week to continue the program during this pandemic. Students even made tick tocks to complete speaking tasks! We would like to celebrate the success of all our students!

The Annunciation Greek School would like to recognize the following students for their graduation of Greek School:

Despina Bellucio

Niko Bitsas

Elena Dembeyiotis

Gregory Demos

Annamaria Hagen

Vasilios Karvounidis

Stefanos Mihalitsas

Sofia Stamoulacatos

Angeliki Strembenis

The Greek School experience binds our youth to each other and to the Annunciation. On behalf of the Greek School teachers, I wish you the best as you continue your studies and as you come together again as part of this great community.

Και εις ανώτερα!

A heartfelt “thank you” to the teachers- that through their love of the kids and the work that they do, made this experience possible. This year’s teachers were: Ourania Pike, Maria Hagen, Irene Magos, Eleni Chitou, Anastasia Stamoulacatos, & Katina Sekella.

Maria Dembeyiotis- Greek School Director



When you support the Friends of the Metropolis campaign, you are part of a greater outreach that proclaims with one universal voice that God is truly our hope and our rock of salvation. Because of your devotion to the Friends program, ministries and programs are implemented on a Metropolis-wide basis which strengthen and enhance our faith and our joint ministry of service. I would like to invite you to join forces with the faithful throughout the Metropolis of Detroit in support of the ministries which are part of the Office of the Metropolitan.

Thanking you for your kind and generous response, I remain, with paternal blessings and prayers,

+NICHOLAS
Metropolitan of Detroit

MORE INFO AT:
WWW.DETROIT.GOARCH.ORG/FRIENDS

- | | |
|---|---|
| <p>GENERAL SUPPORT</p> <p>Fully fund the general expenses of the Metropolis office, including programs and travels.</p> | <p>CLERGY/PARISH SUPPORT</p> <p>Develop and provide instructional seminars and services for clergy and parishes.</p> |
| <p>OUTREACH/MISSIONS</p> <p>Create opportunities to introduce our faith to society. Participate in inter-Christian and interfaith activities. Provide quick responses to national and international disasters.</p> | <p>YOUTH MINISTRIES</p> <p>Support the youth & young adult ministries, including our summer camps, as well as the activities of a full-time Metropolis Director of Youth and Young Adult Ministries.</p> |
| <p>EDUCATION</p> <p>Enhance various scholarship opportunities, adult education programs, and support Metropolis students at Hellenic College/Holy Cross.</p> | <p>LEADERSHIP</p> <p>Organize Clergy-Laity Conferences, Oratorical Festivals, Youth Worker and Religious Education Training, and Adult Education Seminars.</p> |
| <p>HELLENISM</p> <p>Develop programs for Hellenic Cultural Outreach, including language, history, and arts.</p> | <p>SPECIAL PROGRAMS</p> <p>Continued website development, hospitality to visiting dignitaries, charity and philanthropy.</p> |

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Greek Orthodox Metropolis of Detroit COVID-19 Parish Procedures and Directives Effective May 20, 2021

Due to the recent guidance offered by the CDC, the ensuing relaxation of restrictions in the states of the Metropolis of Detroit, and the recent guidelines from the Archdiocese (to the Direct Archdiocesan District), the Metropolis of Detroit will be following these new protocols beginning May 20, 2021:

SECTION 1 – General Directives

A. Masks:

1. Those who are fully vaccinated may wear a face-covering and social distance but are no longer required to do so in churches.
2. Those who have not been fully vaccinated are to continue wearing face-coverings and to practice social distancing to protect themselves and others in churches. Because a parish community – and our society – requires mutual trust and a commitment to the common good, each individual is asked to make the best decisions for himself as well as for others. Parishes do not have the responsibility to verify who is and who is not vaccinated.

B. Capacity for the protection of everyone, the parishes should remain seating people in every other pew until further notice. While in the aisles waiting for Holy Communion or antidoron, the people should remain socially distanced.

C. Sanitization and Signage:

1. Keep the sanitization stations in place.
2. Signs should be posted stating “COVID PROTOCOLS”:
 - a. If you are not fully vaccinated, you are to wear a mask.
 - b. If you have any symptoms of illness, please do not enter.

SECTION 2 – DIVINE SERVICES

- A. Churches should offer masks at the entrance of the church to those who want/need one.
- B. Anyone who is currently experiencing any symptoms of illness must stay at home.
- C. Until further notice, icons should not be revered with a kiss.
- D. Bulletins may be left for parishioners to pick-up at a suitable place in the narthex or nave.
- E. There will be no choirs until further notice. We hope to have them back in the fall. Greek Orthodox Metropolis of Detroit COVID-19 Parish Procedures and Directives - Effective May 20, 2021
- F. Items to be distributed (Antidoron, Artous, Koliva) are to be prepared and individually bagged by one person wearing gloves and a mask. The priest may designate a person who is wearing gloves to distribute Koliva.
- G. Donations or stewardship should be received in a centralized location. Traditional trays/baskets should not be passed. Online giving options are encouraged and should be referenced where available.
- H. Outdoor fellowship hours are encouraged. Indoor coffee hour is allowed following restaurant seating protocols. Coffee and food should be served by designated people wearing gloves (carafes already on the tables are acceptable).

SECTION 3 – MINISTRY RE-OPENING

Below are guidelines for the re-opening of certain ministerial activities. All activities must follow the general directives of Section 1 of this protocol.

- A. All ministries may resume in accordance with above guidance.
- B. All reasonable efforts should be made to have a zoom option for meetings for participation of any one not comfortable attending in-persons meetings.
- C. Hand-sanitizing stations must be in every room in which a gathering could take place, and everyone must use the sanitizer upon entrance to the room.
- D. Food and drinks are allowed, but they should be offered by designated people wearing gloves.
- E. Church School and Greek School programs may resume in-person classes after having submitted a plan of procedures and receiving permission from the Metropolis. When preparing a plan of procedure to submit to the Metropolis assuring compliance with these directives, consider including the following:
 1. Procedures to avoid crowding, class starting and ending times, size of meeting spaces, layout of class space, etc.
 2. Limiting areas of possible virus transmission: shared supplies, etc.
 3. Ventilation: Doors/windows remaining open, etc.

Annunciation Policies

MEMORIAL FUNDS DISTRIBUTION POLICY

All monies received during a funeral or memorial service that are made out to the church, that is, checks marked with “Annunciation Greek Orthodox Church” or cash with the envelope marked with “Annunciation Greek Orthodox Church” will be used for purposes in support of church operation.

These could include support of recognized church ministries, sacramental articles purchased for the church proper or for ongoing campaigns such as Hall Renovation or other capita improvements.

If it is desired that these monies are to be used for other wishes that the family may have the family must ensure that they announce that these checks or cash be designated as such.

All monies received for funerals are tracked and family members will receive a listing of those who donated, typically within 40-60 days following the date of the funeral. In addition, for all monies received designated “*Annunciation Greek Orthodox Church*,” donors will receive a letter thanking them for their donation to the church in memory of the deceased.

POLICY FOR DOCUMENT PREPARATION:

There is a required processing charge of \$40 per document. This charge covers research, preparation and routing of documents such as Certificate of Residency, Certificate of Freedom to Marry, Reissued Marriage Certificate, Reissued Baptism Certificate and Certificate of Death. Additional documents are \$20.00 per document.

WEDDINGS:

We have wedding candles in the office for purchase which is required at the time of the ceremony. The donation for the plain one is \$30.00. \$100 would be for the decorated ones. Lena has them in the office. Also, available are four sets of Stefanos while they last. The donation for each of these is \$100 a pair.

BAPTISMS:

We also have baptismal candles, \$30 for the large plain candle and \$7 each for the two (2) smaller plain candles. If you are interested in purchasing decorated candles, the larger one is \$50, the two (2) smaller ones are \$25 for the set.

MEMORIALS:

Coffee Hour scheduling for family memorials is the responsibility of the Philoptochos unless other arrangements have been made by the family sponsoring the Memorial. The family which is sponsoring the Memorial is asked to :

1. Contact the Parish Secretary to arrange scheduling for Coffee Hour that day. The Secretary will contact the Philoptochos President.
2. Arrange for or pay for Coffee Hour food items that are in excess of the standard menu (coffee, drinks, and simple snacks).
3. Coordinate the preparation and delivery of Koliva (if used). The Philoptochos or Church office can provide information on persons who can prepare Koliva. The standard rate for the preparation of koliva is \$150 .

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In order to help defray costs of printing and mailing and to increase awareness among our community of the broad range of experience and services available from our parishioners, we are inviting both parishioners and any vendors to our church to consider advertising in our monthly newsletter. Just complete the form below and mail, email or drop off to the church office. For email use office@agocroc.org

Name _____ Phone _____

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Contact _____ Email _____

<p>ADVERTISING OPTIONS:</p> <p><input type="checkbox"/> Full Page.....\$500/yr</p> <p><input type="checkbox"/> Half Page.....\$300/yr</p> <p><input type="checkbox"/> Business Card\$150/yr</p>	<p>NOTES:</p> <p>Newsletter is printed 11 months per year as June/July is a combined newsletter</p> <p>For best quality, artwork should be high resolution jpeg files or similar</p> <p>Emailed ads must be 600 dpi or greater PDF</p> <p>Please include or email artwork</p>
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CHURCH OFFICE HOURS:

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