



ST. HARALAMBOS
GREEK ORTHODOX CHURCH
CANTON, OHIO

KOINONIA



DORMITION OF
THE THEOTOKOS

AUGUST 15

JULY & AUGUST 2025

2025 PARISH ADMINISTRATORS

OFFICE HOURS: Monday-Friday 9:00 am-5:00 pm

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PASTORAL MESSAGE

+ Fr. Nicholas V. Gamvas

Dearly Beloved Parishioners:

"Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me." (John 15:4-11) May God's peace be and abide with us and with all those whom we are called to serve and care for, even more so in these challenging and difficult times.

I thank all of you for your faithful and steadfast service, and to encourage you that your labors in the Lord are not in vain. Not only do we rejoice that it is precisely by way of the Cross that God reveals and gives Himself to us and accomplishes His purposes among us, but we also rest ourselves in the confidence that He does indeed cause all things to work together for the good of those who love Him, who are called according to His purpose.

It is in that sure and certain hope that we go about our tasks, not as though everything depended on our getting it all just right but knowing that our gracious Lord is working in us and through us for the good of His Church and to the glory of His Holy Name. That remains true, regardless of our circumstances at any given time, including right now, because Christ is Risen from the dead and He and His Word abide forever and ever. He is our Anchor and He shall never leave us nor forsake us but shall preserve our lives in and with God by the power of His Resurrection.

It is a reminder to be charitable and patient with one another, and to deal with each other as each of us desires to be dealt with. Where there is a need for admonishment, correction, and exhortation, let it be done in love for the Lord and His Word, and so also in love for those for whom Christ Jesus gave His life and shed His blood.

As children of God and as eagerly encourage and support one another by and with His Word. As we are all called daily to repentance, let us always be ready to be reconciled to one another in Christ Jesus, and to speak forgiveness in His Name to one another.

We all are the Lord's gift to His Church, and by our patient bearing of the Cross, by our example of faith and love amid adversity, the Lord encourages and strengthens His people, even as He otherwise feeds and sustains them. We give Him thanks and praise for our faith and life in Christ Jesus, and for our fellowship and partnership with one another.

I also pray for all of you to know that He is faithful in all things, and that He will surely do all that He has promised, just as He is Risen from the dead and lives forevermore.

May God guard and keep you and yours in safety, health, and peace, unto the Life everlasting.

In Christ's love,

+ Fr. Nicholas V. Gamvas





LITURGICAL CALENDAR
JULY & AUGUST



JULY

JULY 6	SUNDAY	FOURTH SUNDAY OF MATTHEW 9:00 a.m. - Orthros. 10:00 a.m. - Divine Liturgy
JULY 13	SUNDAY	SUNDAY OF THE HOLY FATHERS 9:00 a.m. - Orthros. 10:00 a.m. - Divine Liturgy
JULY 20	SUNDAY	SIXTH SUNDAY OF MATTHEW 9:00 a.m. - Orthros followed by the Divine Liturgy.
JULY 27	SUNDAY	SEVENTH SUNDAY OF MATTHEW 9:00 a.m. - Orthros. 10:00 a.m. - Divine Liturgy.

AUGUST

AUGUST 1	FRIDAY	PARAKLESIS - DORMITION FAST BEGINS - 6:30 p.m.
AUGUST 3	SUNDAY	EIGHTH SUNDAY OF MATTHEW 9:00 a.m. - Orthros. 10:00 a.m. - Divine Liturgy
AUGUST 4	MONDAY	PARAKLESIS - 6:30 p.m.
AUGUST 5	TUESDAY	GREAT VESPERS - HOLY TRANSFIGURATION OF OUR LORD 6:30 p.m. - Great Vespers.
AUGUST 6	WEDNESDAY	TRANSFIGURATION OF OUR LORD 9:00 a.m. - Orthros followed by the Divine Liturgy.
	EVENING	PARAKLESIS - 6:30 p.m.
AUGUST 8	FRIDAY	PARAKLESIS - 6:30 p.m.
AUGUST 10	SUNDAY	NINTH SUNDAY OF MATTHEW 9:00 a.m. - Orthros. 10:00 a.m. - Divine Liturgy
AUGUST 11	MONDAY	PARAKLESIS - 6:30 p.m.
AUGUST 13	WEDNESDAY	PARAKLESIS - 6:30 p.m.
AUGUST 14	THURSDAY	GREAT VESPERS - DORMITION OF THE THEOTOKOS 6:30 p.m. - Great Vespers.
AUGUST 15	FRIDAY	DORMITION OF THE THEOTOKOS 9:00 a.m. - Orthros followed by the Divine Liturgy.
AUGUST 17	SUNDAY	TENTH SUNDAY OF MATTHEW 9:00 a.m. - Orthros. 10:00 a.m. - Divine Liturgy.
AUGUST 24	SUNDAY	ELEVENENTH SUNDAY OF MATTHEW 9:00 a.m. - Orthros. 10:00 a.m. - Divine Liturgy. (Fr. Mark Resanovich-Sub.)
AUGUST 31	SUNDAY	TWELTH SUNDAY OF MATTHEW 9:00 a.m. - Orthros. 10:00 a.m. - Divine Liturgy. (Fr. Mark Resanovich-Sub.)

ST. HARALAMBOS CHURCH

AUGUST 2025

Enjoy a safe and happy summer!



The 4th of July and Holy Scripture

By Mike Shreve

*(Mike Shreve is a Patriotic Author. resides in Cleveland, TN,
with his wife, Elizabeth, and their two children.)*

One of the most amazing facts about the Founding Fathers is this--the one referred to as the "voice" of the revolution (John Adams-MA) and the one referred to as the "pen" of the revolution (Thomas Jefferson-VA) both died on the same day, July 4, 1826, exactly 50 years from the formation of the United States of America in 1776. Some would call this a mere "coincidence;" I prefer to call it a "God-incidence," a sign of the Creator's providential care and divine involvement in the formation of this unique and blessed nation.

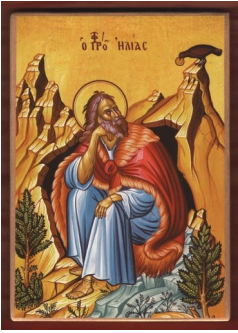
It is doubly amazing to see that the number 50 actually represents "liberty" in Biblical symbolism. Why? Because every 50 years, the Jewish people were commanded to celebrate a special year called the "Year of Jubilee." This was a year when prisoners were set free, debts were forgiven and land was restored to its original owners. Great joy reigned over all the land. Interestingly, a phrase from the section of Scripture describing that recurring event is even found on one of our most beloved national emblems, the Liberty Bell:

**"Proclaim LIBERTY throughout all the land to all the inhabitants thereof."
(Lev. 25:10)**

We cannot lose sight of this in the face of so much anti-American sentiment and even in the disappointment we may feel concerning our own government. Yes, there have been abuses of both political and military power and selfish corporate agendas that have fouled the waters of our influence among the nations.

The Liberty Bell was actually created in 1753, after two failed attempts. The Liberty Bell was first ordered as a 50-year memorial of William Penn's extraordinary "Charter of Privileges" in Pennsylvania.

Immediately after the Declaration of Independence, the newly formed Continental Congress ordered 20,000 copies of the Holy Bible to be distributed in the colonies. America's leaders were passionate about the spreading of God's Word.



FESTDAY OF THE PROPHET ELIAS

JULY 20

Elias of great fame was from Thisbe or Thesbe, a town of Galaad (Gilead), beyond the Jordan. He was of priestly lineage, a man of a solitary and ascetical character, clothed in a mantle of sheep skin, and girded about his loins with a leathern belt. His name is interpreted as "Yah is my God." His zeal for the glory of God was compared to fire, and his speech for teaching and rebuke was likened unto a burning lamp. From this too he received the name Zealot. Therefore, set aflame with such zeal, he sternly reproved the impiety and lawlessness of Ahab and his wife Jezebel. He shut up heaven by means of prayer, and it did not rain for three years and six months. Ravens brought him food for his need when, at God's command, he was hiding by the torrent of Horath. He multiplied the little flour and oil of the poor widow of Sarephtha of Sidon, who had given him hospitality in her home, and when her son died, he raised him up. He brought down fire from Heaven upon Mount Carmel, and it burned up the sacrifice offered to God before all the people of Israel, that they might know the truth. At the torrent of Kisson, he slew 450 false prophets and priests who worshipped idols and led the people astray. He received food wondrously at the hand of an Angel, and being strengthened by this food he walked for forty days and forty nights. He beheld God on Mount Horeb, as far as this is possible for human nature. He foretold the destruction of the house of Ahab, and the death of his son Ohozias; and as for the two captains of fifty that were sent by the king, he burned them for their punishment, bringing fire down from Heaven. He divided the flow of the Jordan, and he and his disciple Elisseus passed through as it were on dry land; and finally, while speaking with him, Elias was suddenly snatched away by a fiery chariot in the year 895 B.C., and he ascended as though into heaven, whither God most certainly translated him alive, as He did Enoch (Gen. 5:24; IV Kings 2: 11). But from thence also, after seven years, by means of an epistle he reproached Joram, the son of Josaphat, as it is written: "And there came a message in writing to him from Elias the Prophet, saying, Thus saith the Lord God of David thy father, Because thou hast not walked in the way," and so forth (II Chron. 21:12). According to the opinion of the majority of the interpreters, this came to pass either through his disciple Elisseus, or through another Prophet when Elias appeared to them, even as he appeared on Mount Tabor to the disciples of Christ.



SAINT MARKELLA

PATRON SAINT OF CHIOS

JULY 22

The holy and glorious Virgin-martyr Markella of Chios is the patron saint of Chios. Her feast day is celebrated on July 22. Markella was born and lived in the village of Volissos of Chios and lived during the fourteenth century. Her mother was a devout Christian but her father, who was mayor of the village, was an idolater. At a young age, her mother passed away, but not before she had taught Markella the ways of the Lord. While her father saw to her education, she continued to live in faith and virtue, dedicating herself to Jesus Christ. She studied the Holy Bible and spent many hours in prayer. She practiced the virtues of fasting, love, hospitality and chastity. She avoided idle interactions so that she would not come to spiritual harm. Her goal was to attain the Kingdom of Heaven, and to become a bride of Christ.

St. Markella increased in virtue as she grew older, fasting, praying, and attending church services. She tried to keep the commandments and to lead others to God. She loved and respected her father, and comforted him in his sorrow. She told him she would take care of him in his old age, and would not abandon him.

As an adult, St Markella was loved by everyone for her beauty and for her spiritual gifts. Her father, moved by the evil one began to have sinful desires for Markella. By the time she had reached her eighteenth birthday, her father's desires had begun to show and so Markella decided to leave from her father's house in order to preserve her purity. She went to a nearby mountain and hid in a bush. With the help from a local shepherd, her father found her. He then set fire to the bush to force her to show. It is said that the shepherd's hand with which he pointed out Markella's hiding spot immediately began to tremble.

Markella ran to the sea to escape but her father aimed an arrow at her and wounded her. The blood of the saint dyed the rocks and to this very day, during the festivities for her feast day, at a specific time, her blood becomes visible on these rocks for all the faithful who bear witness to this miracle.

Her final moments were spent in prayer to Christ with a request that the rocks would open for her to hide from her father. She was enclosed in the rock, with only her chest and head visible. Upon finding her, filled with evil frenzy, her father butchered her body and then cut off her head and threw it into the sea. Her head floated to the nearby beach of Komi.

For many years, the locals could not locate the head until one day an Italian Naval ship was in the area. In the evening, they could see a bright light coming from the distance and when they got closer they witnessed a head, floating in the water, lit by upright floating candles. Immediately, they realized that this was a sacred miracle they were witness to and they took the head of the Saint back to their homeland.

Holy water is said to spring from the rocks that mark her martyrdom. Many pilgrims visit this location and every year on the 22nd of July, during the commemoration services for the Saint, the holy sea water in the rock pool boils during the entire Paraklesis Service; this phenomenon only occurs in the presence of a priest. If a pilgrim's faith is strong, a local tradition is that the water in the rock-pool will feel extremely warm to touch.

THE TRANSFIGURATION OF OUR LORD GOD AND SAVIOR JESUS CHRIST

AUGUST 6

+ Fr. Nicholas V. Gamvas



The Transfiguration of Christ is one of the central events recorded in the gospels. Immediately after the Lord was recognized by his apostles as “the Christ [Messiah], the Son of the Living God,” he told them that “he must go up to Jerusalem and suffer many things ... and be killed and on the third day be raised” (Mt 16). The announcement of Christ’s approaching passion and death was met with indignation by the disciples. And then, after rebuking them, the Lord took Peter, James, and John “up to a high mountain”—by tradition Mount Tabor—and was “transfigured before them.”

“... and his face shone like the sun, and his garments became white as snow and behold, there appeared to them Moses and Elijah, talking with him. And Peter said to Jesus, “Lord, it is well that we are here; if you wish I will make three booths here, one for you and one for Moses and one for Elijah.” He was still speaking when lo, a bright cloud overshadowed them, and a voice from the cloud said, “This is my Beloved Son, with whom I am well pleased; listen to him.” When the disciples heard this, they fell on their faces with awe. But Jesus came and touched them, saying, “Rise, and have no fear.” And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, “Tell no one the vision, until the Son of Man is raised from the dead” (Mt 17:1-92, see also Mk 9:1-9; Lk 9:28-36; 2 Peter 1:16-18).

The Jewish Festival of Booths was a feast of the dwelling of God with men, and the transfiguration of Christ reveals how this dwelling takes place in and through the Messiah, the Son of God in human flesh. There is little doubt that Christ’s transfiguration took place at the time of the Festival of Booths, and that the celebration of the event in the Christian Church became the New Testament fulfillment of the Old Testament feast in a way similar to the feasts of Passover and Pentecost. In the Transfiguration, the apostles see the glory of the Kingdom of God present in majesty in the person of Christ. They see that in him, indeed, all the fullness of God was pleased to dwell,” that “in him the whole fullness of deity dwells bodily” (Col 1:19, 2:9). They see this before the crucifixion so that in the resurrection they might know who it is who has suffered for them, and what it is that this one, who is God, has prepared for those who love him. This is what the Church celebrates in the feast of the Transfiguration.

The feast of the Transfiguration is presently celebrated on the sixth of August, probably for some historical reason. The summer celebration of the feast, however, has lent itself very well to the theme of transfiguration. The blessing of grapes, as well as other fruits and vegetables on this day is the most beautiful and adequate sign of the final transfiguration of all things in Christ. It signifies the ultimate flowering and fruitfulness of all creation in the paradise of God’s unending Kingdom of Life where all will be transformed by the glory of the Lord.

Η Κοίμηση της Υπεραγίας Θεοτόκου και Η Παρθένου Μαρίας

+ Ο Αιδ. Νικόλαος Β. Γαμβας

Τον καθένα από μας τον βασανίζει το ερώτημα: τι θα γίνει με μας και τι μας περιμένει μετά το θάνατο; Μία σαφή απάντηση σ' αυτό το ερώτημα μόνοι μας δεν μπορούμε να την βρούμε. Αλλά η Αγία Γραφή και πρώτα απ' όλα ο λόγος του Κυρίου μας Ιησού Χριστού μας αποκαλύπτουν αυτό το μυστικό. Μας το αποκαλύπτουν επίσης το απολυτίκιο και το κοντάκιο της μεγάλης αυτής γιορτής της Κοιμήσεως της Υπεραγίας Θεοτόκου και οι εκκλησιαστικοί ύμνοι που ψάλλονται σ' αυτή τη γιορτή.

Θέλω όλοι σας να καταλάβετε, γιατί ο θάνατος της Υπεραγίας Θεοτόκου και Παρθένου Μαρίας λέγεται Κοίμησή της. Ο μέγας απόστολος Ιωάννης ο Θεολόγος στο 20ο κεφάλαιο της Αποκαλύψεως μιλάει για τον πρώτο και το δεύτερο θάνατο. Ο πρώτος μόνο θάνατος, ο οποίος είναι αναπόφευκτος για όλους τους ανθρώπους, περιμένει και τους αγίους και τους δικαίους. Αλλά ο δεύτερος, ο φοβερός και αιώνιος θάνατος, περιμένει τους μεγάλους και αμετανόητους αμαρτωλούς, οι οποίοι αρνήθηκαν την αγάπη και την δικαιοσύνη του Θεού και είναι καταδικασμένοι να βρίσκονται αιωνίως σε κοινωνία με το διάβολο και τους αγγέλους του.

Στο Ευαγγέλιο του ίδιου μεγάλου αποστόλου και ευαγγελιστού Ιωάννου του Θεολόγου διαβάζουμε τα λόγια του Χριστού, τα οποία είναι πολύ στενά συνδεδεμένα με όσα γράφει η Αποκάλυψη: «αμήν αμήν λέγω υμίν ότι ο τον λόγον μου ακούων και πιστεύων τω πέμψαντί με έχει ζωήν αιώνιον και εις κρίσιν ουκ έρχεται, αλλά μεταβέβηκεν εκ του θανάτου εις την ζωήν» (Ιωάν. 5, 24).

Το ακούτε, το καταλαβαίνετε; Νομίζω ότι ακόμα και θα πρέπει να σας κινήσει την περιέργεια το γεγονός ότι όλοι όσοι υπακούουν στο λόγο του Χριστού και πιστεύουν στον Ουράνιο Πατέρα του, ο οποίος τον έστειλε, αμέσως μετά το θάνατο τους θα περάσουν στην αιώνια ζωή. Δεν υπάρχει λόγος να δικαστούν αυτοί που έχουν ζωντανή πίστη στο Θεό και υπακούουν στις εντολές του.

Και στους μεγάλους δώδεκα αποστόλους είπε ο Κύριος μας Ιησούς Χριστός: «αμήν λέγω υμίν ότι υμείς οι ακολουθήσαντές μοι, εν τη παλιγγενεσία, όταν καθίση ο Υιός του ανθρώπου επί θρόνου δόξης αυτού, καθίσεσθε και υμείς επί δώδεκα θρόνους κρίνοντες τας δώδεκα φυλάς του Ισραήλ» (Ματθ. 19, 28). Δικαστές και κατήγοροι θα είναι κατά την Φοβερά Κρίση του Θεού οι Απόστολοι του Χριστού και, βεβαίως, είναι τελείως αδύνατο να φανταστούμε να δικάζονται η Υπεραγία Θεοτόκος και Αειπάρθενος Μαρία, ο Βαπτιστής του Κυρίου Ιωάννης, οι μεγάλοι προφήτες του Θεού, ο Ηλίας και ο Ενώχ τους οποίους ζωντανούς τους πήρε ο Θεός στον Ουρανό, όλο το αμέτρητο πλήθος των μαρτύρων του Χριστού, οι δοξασμένοι από τον Θεό άγιοι αρχιερείς και θαυματουργοί με επί κεφαλής τον άγιο Νικόλαο, αρχιεπίσκοπο Μύρων της Λυκίας.

Η Υπεραγία Παρθένος Μαρία υπήρξε άχραντος ναός του Σωτήρος και σ' αυτήν κατοίκησε το Άγιο Πνεύμα και από την αγιότατη μήτρα της έλαβε το ανθρώπινο σώμα ο Υιός του Θεού, ο Οποίος κατέβηκε από τους Ουρανούς. Γι' αυτό ο σωματικός της θάνατος δεν ήταν θάνατος αλλά Κοίμηση, δηλαδή ένα άμεσο πέραςμα από τη Βασιλεία του Θεού εντός της στη Βασιλεία των Ουρανών και την αιώνια ζωή.

Προσέξτε: «τάφος και νέκρωσις ουκ εκράτησεν». Σκεπτόμενοι αυτό, ας θυμηθούμε και τι γράφει η Αγία Γραφή για το θάνατο του μεγαλυτέρου προφήτη της Παλαιάς Διαθήκης, του Μωυσή στο 34 κεφάλαιο του βιβλίου του Δευτερονομίου, ότι πέθανε σύμφωνα με το λόγο του Θεού στο όρος Νεβώ και τάφηκε στη γη Μωάβ. Ο τάφος του μεγάλου αυτού προφήτη έπρεπε να είναι για πάντα τόπος προσκυνήματος για όλο το λαό του Ισραήλ.

Όμως στη Βίβλο διαβάζουμε, ότι: «ουκ οίδεν ουδείς την ταφήν αυτού έως της ημέρας ταύτης» (Δευτ. 34, 6).

Όμως κατά τη Μεταμόρφωση του Κυρίου στο όρος Θαβώρ εμφανίστηκε ο Μωυσής στον Κύριο και Δεσπότη του τον Ιησού μαζί με τον προφήτη Ηλία, ο οποίος αρπάχτηκε ζωντανός στους ουρανούς.

Νομίζω ότι δεν θα είναι αμαρτία αν θα πούμε, ότι το σώμα του μεγάλου Μωυσή, όπως και το σώμα της Υπεραγίας Θεοτόκου, με τη δύναμη του Θεού, έμεινε άφθαρτο. Γι' αυτό και ο τάφος του είναι άγνωστος. Να σκεφτόμαστε, αδελφοί και αδελφές μου, την μακάρια Κοίμηση της Υπεραγίας Παρθένου Μαρίας και να θυμόμαστε τα λόγια του Κυρίου μας Ιησού Χριστού: «Αμήν αμήν λέγω υμίν ότι ο τον λόγον μου ακούων και πιστεύων τω πέμψαντί με έχει ζωήν αιώνιον, και εις κρίσιν ουκ έρχεται, αλλά μεταβέβηκεν εκ του θανάτου εις την ζωήν» (Ιωάν. 5, 24). Να μάς αξιώσει ο Θεός να γευθούμε και εμείς οι αμαρτωλοί τη μεγάλη αυτή χαρά, με τη χάρη και τη φιλανθρωπία του Κυρίου μας Ιησού Χριστού, φ η δόξα και το κράτος συν τω ανάρχω αυτού Πατρί και τω Παναγίω Αυτού Πνεύματι εις τους αιώνας. Αμήν.



THE DORMITION OF THE MOTHER OF GOD

AUGUST 15

The Feast of the Dormition of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary is celebrated on August 15 each year. The Feast commemorates the repose (dormition and in the Greek *kimisis*) or "falling-asleep" of the Mother of Jesus Christ, our Lord. The Feast also commemorates the translation or assumption into heaven of the body of the Theotokos.

The Holy Scriptures tell us that when our Lord was dying on the Cross, He saw His mother and His disciple John and said to the Virgin Mary, "Woman, behold your son!" and to John, "Behold your mother!" (John 19:25-27). From that hour, the Apostle took care of the Theotokos in his own home. Along with the biblical reference in Acts 1:14 that confirms that the Virgin Mary was with the Holy Apostles on the day of Pentecost, the tradition of the Church holds that she remained in the home of the Apostle John in Jerusalem, continuing a ministry in word and deed. At the time of her death, the disciples of our Lord who were preaching throughout the world returned to Jerusalem to see the Theotokos. Except for the Apostle Thomas, all of them including the Apostle Paul were gathered together at her bedside. At the moment of her death, Jesus Christ himself descended and carried her soul into heaven.

Following her repose, the body of the Theotokos was taken in procession and laid in a tomb near the Garden of Gethsemane. When the Apostle Thomas arrived three days after her repose and desired to see her body, the tomb was found to be empty. The bodily assumption of the Theotokos was confirmed by the message of an angel and by her appearance to the Apostles.

The Icon of the Feast of the Dormition of the Theotokos shows her on her deathbed surrounded by the Apostles. Christ is standing in the center (1.) looking at His mother. He is holding a small child clothed in white representing the soul of the Virgin Mary. With His golden garments, the angels above His head, and the mandorla surrounding Him, Christ is depicted in His divine glory. This great Feast of the Church and the icon celebrates a fundamental teaching of our faith — the Resurrection of the body. In the case of the Theotokos, this has been accomplished by the divine will of God. Thus, this Feast is a feast of hope, hope in Resurrection and life eternal. Like those who gathered around the body of the Virgin Mary, we gather around our departed loved ones and commend their souls into the hands of Christ. As we remember those who have reposed in the faith before us and have passed on into the communion of the Saints, we prepare ourselves to one day be received into the new life of the age to come. We also affirm through this Feast as we journey toward our heavenly abode that the Mother of God intercedes for us. Through Christ she has become the mother of all of the children of God, embracing us with divine love.

Orthodox Christian Celebration of the Feast of the Dormition

The commemoration of the Dormition of the Theotokos and the preparation for the Feast begin on August 1 with a period of fasting. A strict fast is followed on most of the days (no meat, dairy, oil, or wine), with the exceptions of fish on the Feast of the Transfiguration (August 6) and the day of the Dormition. Oil and Wine are allowed on Saturdays and Sundays. On the weekdays before the Feast, Paraklesis services are held in most parishes. These consist of the Great Paraklesis and the Small Paraklesis, both services of supplication and prayer for the intercessions of the Theotokos.



ASK FATHER NICK...

Question: What is Malankara Orthodox Church? JB

Answer: The Malankara Orthodox Syrian Church(MOSC) also known as the Malankara Church and the Indian Orthodox Church is an autocephalous Oriental Orthodox church based in Kerala, India. The church serves India's Saint Thomas Christians (also known as Nasrani) population. According to tradition, the church originated in the missions of St. Thomas the Apostle the 1st century. The Malankara Orthodox Syrian Church regained full autocephaly in 1912, and remains in communion with the other five Oriental Orthodox churches, including the Syriac Orthodox Church of Antioch (and its own autonomous branch the Jacobite Catholicosate in India), the Coptic Orthodox Church of Alexandria, the Armenian Coptic Church.

Question: What is the eastern rite Melkite church and why are they under the Pope? Carol C.

Answer: The Eastern Catholic Churches or Oriental Catholic Churches, also called the Eastern-Rite Catholic Churches, Eastern Rite Catholicism, or simply the Eastern Churches, are 23 Eastern Christian autonomous particular churches of the Catholic Church in full communion with the pope in Rome. Although they are distinct theologically, liturgically, and historically from the Latin Church, they are all in full communion with it and with each other. Eastern Catholics are a minority within the Catholic Church; of the 1.3 billion Catholics in communion with the pope, approximately 18 million are members of the eastern churches. The largest numbers of Eastern Catholics are found in Eastern Europe, Eastern Africa, the Middle East, and India. As of 2022, the Syro-Malabar Church is the largest Eastern Catholic Church.

With the exception of the Maronite Church, the Eastern Catholic Churches are groups that, at different points in the past, used to belong to the Eastern Orthodox Church, the Oriental Orthodox churches, or the Church of the East; these churches underwent various schisms through history. Eastern Catholic Churches that were formerly part of other communions have been points of controversy in ecumenical relations with the Eastern Orthodox and other non-Catholic churches. The five historic liturgical traditions of Eastern Christianity, namely the Alexandrian Rite, the Armenian Rite, the Byzantine Rite, the East Syriac Rite, and the West Syriac Rite, are all represented within Eastern Catholic liturgy. Full communion with the bishop of Rome constitutes mutual sacramental sharing between the Eastern Catholic Churches and the Latin Church and the recognition of papal supremacy.

Question: What is the difference between sanctification and glorification? Carol Cappocci

Answer: The terms Christians use to describe these important moments are sanctification, and glorification. These words are used to describe the Christian journey from new birth to resurrection.

First, we should remember what these words mean. Here are some definitions:

- Sanctification is “the process by which Christians are set apart for God from the rest of the world, or the process by which Christians are made holy.” Progressive, or experiential, sanctification, as it is sometimes called, is the effect of obedience to the Word of God in one’s life. It is the same as growing in the Lord (2 Peter 3:18) or spiritual maturity.
- Glorification is “God’s final removal of sin from the life of the saints so that they stand faultless before Him in glory in eternity” (Romans 8:18; 2 Corinthians 4:17). At Christ’s coming, the glory of God (Romans 5:2)—His honor, praise, majesty, and holiness—will be realized in us; we will have direct and unhindered access to God’s presence, and we will enjoy holy communion with Him throughout eternity.



DEACON KERIC'S CORNER

REV. DEACON KERIC SHIEPIS, D.C.

Holy Pentecost & True Orthodox Worship in the Divine Liturgy

By the grace of God, we have reached the season of Pentecost and summertime. We can see the beauty of nature in God's creation. The feast of Pentecost is the coming of the All-Holy Spirit into the world, the completion of the Lord Jesus Christ's promise, and the fulfillment of the hope of the sacred disciples, which we celebrate on Pentecost. This is the final feast of the great mystery and dispensation of God's incarnation. On this the last, and great, and saving day of Pentecost, the Apostles of the Savior who were unlearned fishermen, made wise now of a sudden by the Holy Spirit, clearly and with divine authority spoke the heavenly doctrines. They became heralds of the truth and teachers of the whole world. On this day they were ordained and began their apostleship, of which the salvation of those three thousand souls in one day was the marvelous first fruits.

Some erroneously hold that Pentecost is the "birthday of the church." But this is not true, for the teaching of the Holy Fathers is that the Church existed before all other things. According to St. Gregory the Theologian, "The Prophets established the Church, the Apostles conjoined it and the Evangelist set it in order." The Church existed from the creation of the Angels, for the Angels came into existence before the creation of the world, and they have always been members of the Church. Saint Clement, Bishop of Rome, says in his second epistle to the Corinthians, The Church "was created before the sun and moon"; and a little further on, "The Church existed not now for the first time, but hath been from beginning" (II Cor. 14).

That which came to pass at Pentecost, then, was the ordination of the Apostles, the commencement of the apostolic preaching to the nations, and the inauguration of the priesthood of the new Israel. On this day commenced the celebration of the Holy Eucharist by which we become "partakers of the Divine Nature." For before Pentecost, it is said of the Apostles and disciples only that they abode in "prayer and supplication" (Acts 1:14); it is only after the coming of the Holy Spirit that they persevered in the "breaking of bread,"-that is, the communion of the Holy Mysteries-"and in prayer" (Acts 2:42).

This brings me to True Orthodox Worship in the Divine Liturgy.

The Orthodox Christian does not merely "go to Church" on Sunday morning. What they do is "attend the Divine Liturgy," which is the supreme act of worship in the Holy Orthodox Church. It is not merely a matter of "going to Church" or simply attending a religious service, but it is being an **active participant** at the bloodless sacrifice of Jesus Christ! Liturgy means work of the people, not just "standing by & watching" the Priest and Deacon worshipping.

The Divine Liturgy is not just the "Sunday Service." It is not simply a "prayer service." Rather, it is the representation of Christ's Crucifixion and Resurrection. It is the unique occasion at which we receive the blessings and gifts of God that flow from Christ's death upon the Cross. The Divine Liturgy is the Holy Eucharist or the supreme expression of man's thanksgiving to God. It is more than an ordinary prayer service. It is the **Holy Communion** service. It is when the gifts of bread and wine are **consecrated** upon God's Holy Altar and offered up for the **remission of our sins** and for **everlasting life**. It is the Lord's Supper at which God invites us to receive of the **Body** and **Blood** of the Lord Jesus Christ.



DEACON KERIC'S CORNER

REV. DEACON KERIC SHIEPIS, D.C.

Holy Pentecost & True Orthodox Worship in the Divine Liturgy - Continued

The Divine Liturgy is our assurance of redemption. Though Christ offered Himself on the Cross almost two thousand years ago for the atonement of man's sins, yet that act of expiation remains a **present reality**, because He gave us the Divine Liturgy a guarantee that we have access to the blessings of forgiveness and eternal life that resulted from Jesus' Sacrifice on Golgotha.

Thus, Christ's death is not simply an event of the past. Rather it is a **living, ever-present**, reality. And into this reality of salvation we are given the chance to enter each time we celebrate the Holy Communion Service upon God's Altar.

It is there at every celebration we are called upon to share in the fruits of the Cross, union with God, and eternity. When celebrating the Divine Liturgy, it is the closest we can come to being with the Blessed Trinity in heaven, while still being in our mortal bodies here on earth. Our blessed Lord assured us when at the Last Supper He took bread and, giving it to His Disciples, said "Take, eat, this is My Body which is broken for you for the remission of sins." He took the cup also saying, "Drink of this all of you; this is My Blood of the new covenant, which is shed for you and for many for the remission of sins." St. Paul explains that "as often as you eat this bread and drink this cup, you show the Lord's death till He comes back."

Holy Communion is the **Body & Blood of Christ**, under the appearance of bread and wine. It looks like bread and wine, it tastes like bread and wine, but it is no longer bread and wine after the Priest invokes God to send down His Holy Spirit upon these Divine Gifts. They then become the "living and glorified Body and Blood of Jesus Christ!" It is the marvelous manner that God has given us whereby we are given the chance to unite with Him in Christ to strengthen our spiritual lives, for the remission of our sins, and to attain to everlasting life. Jesus specifically said, "he that eateth My flesh and drinketh My blood, dwell in Me and I in him."

Holy Communion is set forth by Christ as an absolute condition for salvation. "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." Nothing could be plainer. No one can claim to be a true "member" of the Orthodox Church who does not receive of this "**Heavenly Food**." For the very idea of unity in the Church rests on the fact that her "members" partake of one Bread and a common Cup. We cannot claim to have any part in the Mystical Body of Christ, the Church (His Bride), unless we **regularly** prepare for and partake of this spiritual food.

In receiving His Body & Blood, our weakness unites with His omnipotence. We are reinforced in a life of holiness and virtue. We are empowered to fight off sin and do the will of God more readily. We take into ourselves Christ in His **humanity & divinity**.

In view of the significance of this most sublime act of worship, we as Orthodox faithful, must attend regularly and not when we "feel like it." We must follow the Divine Liturgy with the understanding of what is being done and prayed for during its celebration. We must be very familiar with the various parts of the Liturgy. Instead of just "listening" to it, try to enter into it as an active participant. Put yourself into the corporate worship and do not just stand there as a mere spectator.



DEACON KERIC'S CORNER

REV. DEACON KERIC SHIEPIS, D.C.

Holy Pentecost & True Orthodox Worship in the Divine Liturgy - Continued

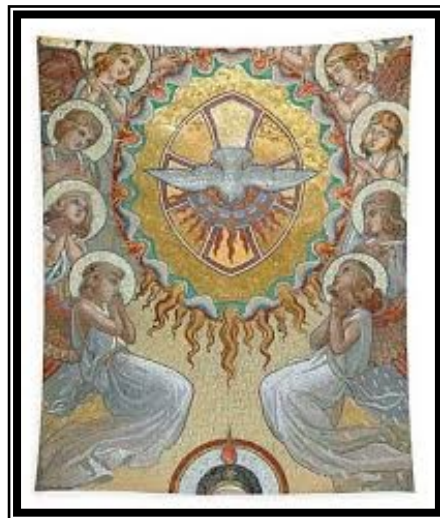
When the Priest/Deacon come out and say “with the fear of God, with faith, and with love draw near” we are all invited to approach and receive the most powerful substance in the universe! Our attendance is incomplete when we abstain from Holy Communion.

The very purpose of the Divine Liturgy is to give us the opportunity to receive these most **“precious gifts.”** Only when you receive do you fully share in the eucharistic worship. Only then do you obtain in full the benefits of Christ’s redemptive act. Strictly speaking, therefore, you should prepare properly to receive each time you attend the Divine Liturgy.

We must not forget that receiving the Holy Gifts is not a “common or trivial” act. It is an act of great importance. We need to approach in a spirit of humility and repentance, mindful of our own sinfulness and Christ’s great mercy and love for us. Removing all guilt of grave sin by confessing to our Spiritual Father so that with his help (guidance) and prayers we strive to remain on the “straight path.” We should recite the Prayers of Preparation. Spend the evening before in study and meditation preparing our mind, body and heart to receive Jesus Christ. Recite the prayers of Thanksgiving after we receive Holy Communion. We should not be leaving church until it is over and the Priest gives us the final blessing.

What greater joy could we possibly ever hope to experience, other than being united with Christ through His Holy Mysteries. It means being united with the very source of our life and our Redeemer. **That is why the Divine Liturgy is celebrated somewhere in the world every day of the year except for Good Friday.**

Myself, along with Diakonisa Melissa, Kerissa, Costandinos, and Xenia wish everyone a blessed and safe summer season and safe vacation travels for everyone.





St. Haralambos Church Altar Boy Schedule

Thank you to all of our Altar Boys
for your dedication to our Lord!

PLEASE MARK YOUR CALENDARS!
Please be ready to start at 9:45 a.m.

TEAM A: July 27
August 24

TEAM B: July 6
August 3
August 31

TEAM C: July 13
August 10

TEAM D: July 20
August 17

TEAM A

John (Kaden) Higgins
Yianni Sotiropoulos
Aristides Kapalko
George Tzouloufis

TEAM B

Fotis Vonortas
Zachary Volas
Stamatios Paxos

TEAM C

Yanni Loukas
Andrew Rocco
Leonidas Paxos
Brayden Michael Johnson

TEAM D

Luke Morgan
Yianni Fakelis
Ianni Colón
Dino Shiepis



MISSED PARISHIONERS

MEADOW WIND HEALTH CARE CENTER
300 23rd St.NE, Room 225
Massillon, Ohio 44646
STACEY PAPPAKOSTAS

THE CANTON REGENCY
4515 22nd Street NW,
Canton, Ohio 44708
PAULA MACRIS

THE INN AT WHITEWOOD VILLAGE
3146 Whitewood St. N.W.,
North Canton, Ohio 44720
330-933-4467
STEVE BASIAKOS

THE INN AT BELDEN VILLAGE
.3927 38th Street NW
Canton, Ohio 44718
330-493-0096
DIANE FORADAS

THE WINDSOR
1454 East Maple St. NW
North Canton, Ohio 44720
330-499-8300
JACK USNER
BETTY TSANGEOS

ROSELANE SKILLED NURSING HOME
5424 High Mill Ave. NW
Massillon, Ohio 44646
MIKE NICHOLS

BETHANY
626 34th Street NW
Canton, Ohio 44709
LISA (COTOPOLIS) FERENCZ



AFGLC/PETER & SOPHIA KOURMOLIS SCHOLARSHIP

Two scholarships will be awarded to college students (undergraduate or graduate) for the 2025 academic year.

To be considered, applicants or their parents must be Orthodox Christians and must submit their application and OFFICIAL transcript of their academic work by **July 21, 2025**.

Scholarship forms are available in the lobby.



SCHOLARSHIP RECIPIENT

*Congratulations to this year's Laura
Anne Dieringer Scholarship recipient
and
Xen Griveas Scholarship recipient:*

Eva Stavrianou-Winn



COMMUNITY NEWS



*Congratulations to all of these families!
May God bestow many blessings of good health,
much happiness, and many years to all of you!*



*Our heartfelt thoughts and prayers
are with all of these families
for the loss of their loved ones.
May their loving memories be eternal!*

BAPTISMS

Lucas William Machamer was baptized on May 10, 2025. He is the son of Matthew & Mallory Machamer. His godfather is Christopher Machamer.

Giorgos K. Nikolaou was baptized on May 18, 2025. He is the son of Konstantinos and Artemis Nikolaou. His godparents are Kostantinos and Eleni Koufos.

Anastasia Kay Waikem was baptized on May 18, 2025. She is the daughter of Craig and Paraskevi Waikem. Her godmother is Panayiota Sotiropoulos.

Ioannis James Halkias was baptized on June 22, 2025. He is the son of Alexander and Melissa Halkias. His godfather is George Louis Calandros.

DEATHS

Evelyn Eustathios
April 24, 2025

Irene Gianakis
June 16, 2025

UPCOMING MEMORIALS:

1yr Memorial: Dan Trifelos
July 20, 2025

3yr Memorial: Sakes Kandis
July 27, 2025



With the 2025 Greekfest behind us, we wish to acknowledge and wholeheartedly thank all of the many volunteers that made our Pastry Stand a tremendous success! There are so many of you, starting months ago with coordinating and baking all of the many delicious pastries and ending with the event itself. So many of you volunteered hours in between those weeks which were so vital in the success of the festival. We had a fantastic team on the pastry line that contributed greatly to the large sales. We thank you all for your time, energy, and dedication. We are so proud of our pastry team and look forward to working with you all next year!

Pam, Susie & Stephanie



CONGRATULATIONS 2025 HIGH SCHOOL GRADUATES!



SAVANNAH GOSS

Savannah graduated from Hoover High School. She will be attending The Ohio State University majoring in Aviation. Savannah is the daughter of Diana Shimko and Jeff Goss and granddaughter of John and Karen Pavlis.

ISABELLA PAXOS

Isabella graduated from Jackson High School. She will be attending Kent State University majoring in Business. Isabella is the daughter of Chris and Leslie Paxos and granddaughter of Nick and Linda Paxos.



ALEXANDRIA SKLAVENITIS

Alexandria graduated from GlenOak High School. She will be attending The Ohio State University and majoring in Health Sciences with a minor in Biology. Alexandria is the daughter of William Sklavenitis and granddaughter of Christina and Alex Sklavenitis.

CONGRATULATIONS 2025 HIGH SCHOOL GRADUATES!



FOTI VONORTAS

Foti graduated from GlenOak High School.
He will be attending the University of Akron and majoring in Business.
Foti is the son of Tom and Despina Vonortas.

EVA CHRISANTHE STAVRIANOU WINN

Eva graduated from GlenOak High School.
She will be attending Ohio University majoring in Economics.
Eva is the daughter of Valerie Stavrianou & Gary Winn and
granddaughter of William & Chris Anne Stavrianou and Leon &
Loretha Winn.



CONGRATULATIONS 2025 COLLEGE GRADUATES!



ALEXA MARIA NASTOFF

Alexa graduated from The Ohio State University with a degree in Bachelor of Arts & Science in Business Marketing with a Minor in Fashion Retail Studies. Alexa is the daughter of Michael & Stephanie Nastoff.

NICHOLAS ANTHONY KOUTRAS

Nicholas graduated from Kent State University with a dual degree in Sports Management and Business Administration. Nicholas is the son of John and Gina Koutras and grandson of the late Nick and Georgia Koutras.



YANNI VOLAS

Yanni Volas graduated from John Carroll University with a Bachelor of Science in Accountancy and a Minor in Business Analytics and Leadership Development. Following graduation, Yanni will pursue a CPA designation and begin his professional career at Deloitte! Yanni is the son of Peter & Joanna Volas and grandson of Eugene & Katherine Volas and Costas and Eleni Paxos.



SAVE THE DATE!

ST. HARALAMBOS
PANIYRI FAMILY PICNIC

AUGUST 17, 2025

IMMEDIATELY FOLLOWING LITURGY



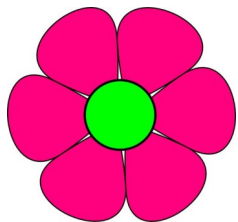
FAMILY, FOOD, FUN AND FELLOWSHIP
FOR EVERYONE!

Please RSVP to the church office:
330-454-7278 or Lauri@stharalambos.com

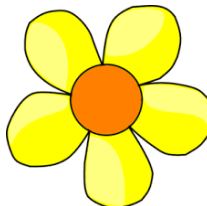
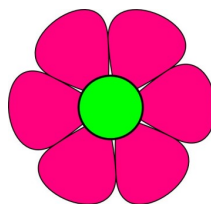
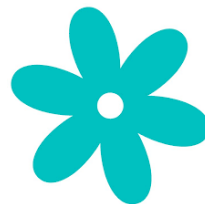
ST. PHOTIOS AWARDS—METROPOLIS OF PITTSBURGH
MAY 3, 2025

2025 ST. PHOTIOS AWARDEES:
NIKI STROHMENGER
DEAN DARRAH





LADIES PHILOPTOCHOS SOCIETY ANNUAL MOTHER'S DAY DINNER "IT'S A MATCH"



**PLEASE
NOTE**

Parishioners and Church Organizations,

We ask that when booking a room(s) in the building, please:

- 1. Contact the Church office to make sure the room is available, and it gets reserved for your use;*
- 2. Make sure that you leave the room the way you found it;*
- 3. If you are using the kitchen(s), make sure all appliances are cleaned and turned off when done;*
- 4. If you are setting up chairs and tables, make sure they are taken down and placed back where they belong;*
- 5. Please make sure the room is clean and the trash is taken out;*
- 6. Please make sure all lights are shut off and the doors are locked;*
- 7. If you find anything broken or in need of repair, please notify the office so it can be reported to the maintenance team;*
- 8. If you later decide to cancel the use of the room, please notify the Church office to remove the event from the calendar.*

Thanks!

St. Haralambos G.O.C. Bookstore



BOOKS
ICONS
GIFTS

What is a prayer rope?

A **prayer rope** (Gr. Κομποσκοίνι, komposkini ("small rope") is a cord of looped knots designed to aid Orthodox Christians in prayer. The knots forming a prayer rope are quite complex to make, consisting of seven or nine interlocked crosses. Prayer ropes come in various shapes and sizes, always with a fixed number of knots or beads (e.g. 33, 40, 50, 100, etc.) The most common is the 100-knot rope.

They are for use in prayer, meant to aid in our concentration and to help us keep count of the number of prayers recited.

Prayer ropes come in a great variety of forms, sizes, and colors. Most prayer ropes have a cross woven into them or attached to mark the "end". Many prayer ropes have a tassel at the end of this cross. Moreover, they have some kind of marker after each 10, 25, or 50 knots or beads. There are many forms of prayer ropes, some knotted of wool or silk, or other more elegant or simpler materials. Others consist of beads or the dried flower of a plant called "Tears of the Mother of God". <https://www.saintjohnchurch.org/how-to-use-a-prayer-rope/>

PHILOPTOCHOS NEWS

TINA WEY, PRESIDENT

July/August 2025 EDITION

COMING SOON SO SAVE THE DATE

*Wine Dine and Dance Glendi
Saturday, October 18, 2025*

*Sponsored by Philoptochos and
Parish Council to benefit our
church and Philoptochos.*

*Please consider donating a \$20
bottle of wine. If each
Philoptochos member donated a
bottle, it would defray our wine
costs so hope you can help.*



*See flyer for details
Thank you in advance for
your assistance in making
this a successful and
memorable fundraiser.*

WEEKLY COFFEE HOUR STARTS IN SEPTEMBER



**Check the lobby poster for
available dates beginning
in September and get your
family and friends
together to host a week.
Thanks for those who
volunteered this past year.
Any questions, contact
Stephanie Boka at 330-
495-8798.**

SAVE THE DATE *Sunday, July 27*

*Memorial for
St. Panteleimon our
Patron saint. We will
be co-sponsoring
coffee hour. It would be
great to see our
Philoptochos members
that day so hope you
can make it.*

UPCOMING MEETING

***First meeting of the new
year will be Tuesday,
September 2 at 6:00***

***Board meeting at 5:00 for
our first meeting***

Meetings and Dues

Our first (and next) meeting of the new year will be **on Tuesday, September 2, 2025**. Please join our meetings the first Monday of the month. Board Meetings begin at 5:30 and general meeting at 6:00 unless noted otherwise. Dues are \$28 for 2025/2026 and can be given to Helen Apostalides or Fran Armatas beginning in September. Enter through the Agape Courtyard.



A night of fun, fellowship, dancing
& fundraising at the

Wine, Dine, & Dance Glendi!

October 18, 2025

hors d'oeuvres at 5pm

dinner at 6pm

(17 and under)

Adult ticket \$50

Youth ticket \$30

Get your tickets starting June 1

Cash bar

Don't miss performances by our very own
Hellenic Dancers, with music by Dimitri and Billy Manos

Sponsorships available ~ Donations accepted
Please reach out to one of our contacts if you would like to sponsor
or donate. Thank you to those who have already sponsored.

Call or Text: Tina Wey 330.414.2912

Carol Capocci 330.412.0022

Barb Lambrou 330.418.1034

Stephanie Machamer 330.704.8558

Call: Church Office: 330.454.7278

Presented by Parish Council and Philoptochos
Benefiting St. Haralambos Church and Philoptochos projects



Wine, Dine, & Dance Glendi!

Sponsorship Opportunities

Please help us make this St. Haralambos fundraiser a great success by sponsoring or donating to help defray expenses.

We sincerely thank those who have already sponsored the hor d'oeuvre table and dessert table, as well as for the donations toward entertainment and wine.

Please use this form and submit it to the church office with your name and donation or sponsorship details. No amount is too small. Thank you for your generosity!

Name _____

Contact Phone Number _____

Email Address _____

Donation or Sponsorship Toward _____
Amount _____

General Donation Amount _____

Questions may be directed to: Tina Wey 330.414.2912 Carol Capocci 330.412.0022
Barb Lambrou 330.418.1034 Stephanie Machamer 330.704.8558
Church Office: 330.454.7278

SAINT HARALAMBOS GREEK SCHOOL



AHEPA 59 Housing Charities supports Saint Haralambos Greek School since 2018.

Our Sincerest Appreciation to AHEPA 59 Housing Charities for supporting our Saint Haralambos Greek School with donations of \$2,000 per year for the past four years. AHEPA's donations to our Greek School has helped our directors, staff, teachers and students to support a first class Greek School and Greek Cultural Education program .

This past year's Greek School Director Mrs. Eleni Paxos and her staff and teachers have been able to continue in excellence to provide a Greek Education learning and Greek Cultural Program to our students and parish of Saint Haralambos. We very much appreciate this most generous, kind, and thoughtful donation from AHEPA. And we pray that God continues to bless the AHEPA family's educational, cultural, and philanthropic progress for years to come.



SAINT HARALAMBOS CHOIR



Our Senior and Youth choirs would like to welcome new members to our choir family.

The Senior and Youth choir are looking forward to the Youth choir returning at the start of Sunday School and participating in a summer program (TBA).

We generally rehearse twice a month and a schedule will be provided at our first rehearsal!

Our first rehearsal will be on September 10th at 6:00 p.m. We will be singing the Divine Liturgy starting Sunday, September 14th @ 9:45 a.m.

Contact choir director, Alex Christ at 330-284-9606, for more information.



**St. Haralambos Greek Orthodox Church Byzantine Choir
Spring (2025) General Assembly Report: Dr. Alex Christ**

Current Membership: 29 Active

Age Description: We have added quite a few new members over the past few years...both younger and older. All parishioners are welcome to be part of this outstanding and very dedicated group regardless of age. You are never too young or old to contribute! Our choir ranges from the age of 14 to 95. The approximate membership by age percentages are as follows:

Under age 30: 15%

Over age 80: 16%

Ages 40-80: 69%

These percentages indicate a rebuild and growth that should sustain a choir for our church well into the next generation.

The choir rehearses twice a month and our rehearsals over the past year have generally been well attended! The choir in addition to singing each Sunday and during Holy Week, performed a short Christmas choir concert with our Sunday School children for our annual St. Nicholas Celebration!

NEW CHOIR ROBES!!!

SPECIAL THANKS!!! CHRIS AND ELBUS KELLAMIS

We want to thank Chris and Elbus Kellamis for offering to donate the cost of new choir robes for our Byzantine Choir. The donation is made as a loving and living tribute to Elbus Kellamis who has served many dedicated years as a member of our church choir. The choir has established a committee and our hope is to have them ordered for next fall. Our current choir robes have been wearing and are close to 45 years old! **Very Special thanks to Chris and Elbus!!!**

Youth Choir:

We have changed the name from Jr. Choir to Youth Choir. The Youth choir over the past few years have been part of our Sunday School program. As soon as the service ends, the Youth choir rehearses (under my direction) each Sunday during Father Nick's sermon. Although the rehearsal times are shorter than in the past, our rehearsal days have increased and we are able to ensure that all students learn the hymns and responses of the Divine Liturgy. Students also learn basic music reading skills/concepts and perform an annual Christmas program. The youth choir sings periodically throughout the year and summer months. I would like to thank Stephanie Machamer and her staff for their tremendous efforts in making sure this program succeeds for our children.

JOIN THE CHOIR!!!

The St. Haralambos Choir always welcomes new choir members young or old to be part of our church choir. The Lord has provided everyone a voice in order to sing His praises!!!

WE NEED YOU!!!! Please consider joining our beautiful choir!!!

Choir Returns: Sunday, September 14th



SILVER LINERS

JULY AND AUGUST

2025

What a wonderful year we celebrated! So many delicious meals, entertaining programs, exciting get-away trips, and precious moments spent together as friends and family.

Thank you to every member who showed up to support this amazing group this year and a special thank you to the officers, board members, cooks, set-up & clean-up folks, and Father Nick who keeps us in his prayers every day.

Have a great and safe summer. Our next two luncheon meetings will be at 11:30 am on:

Tuesday September 16th and Tuesday October 21st

Officially,
Carol Capocci

HAPPY SUMMER FROM SUNDAY SCHOOL



TAKE JESUS WITH YOU ON VACATION

SUNDAY SCHOOL WILL BEGIN ON SEPTEMBER 14, 2025.

Looking forward to another awesome year.

Stay tuned for more information.



ST. HARALAMBOS HELLENIC DANCERS

Thank you to Father Nick
and the St. Haralambos Community
for supporting the
St. Haralambos Hellenic Dancers
at the Canton Greekfest.



ST. HARALAMBOS HELLENIC SENIOR DANCERS



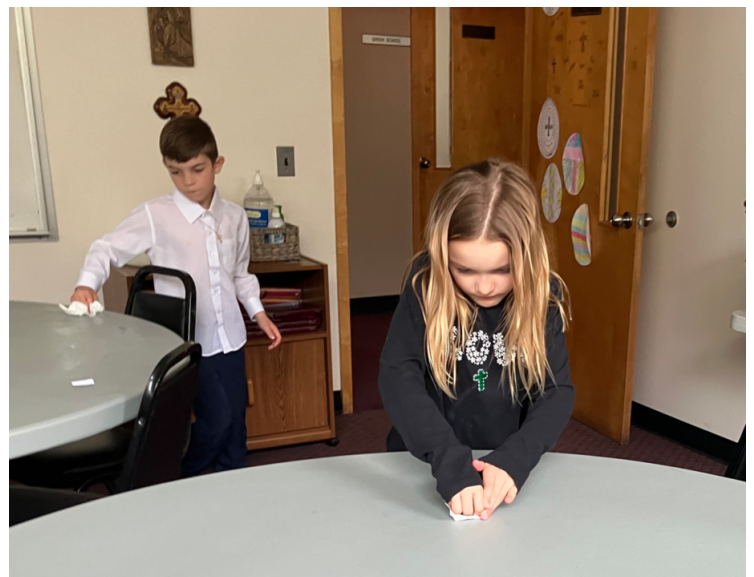
ST. HARALAMBOS HELLENIC INTERMEDIATE DANCERS



ST. HARALAMBOS HELLENIC BEGINNER DANCERS

SUPER Spring Cleaners!

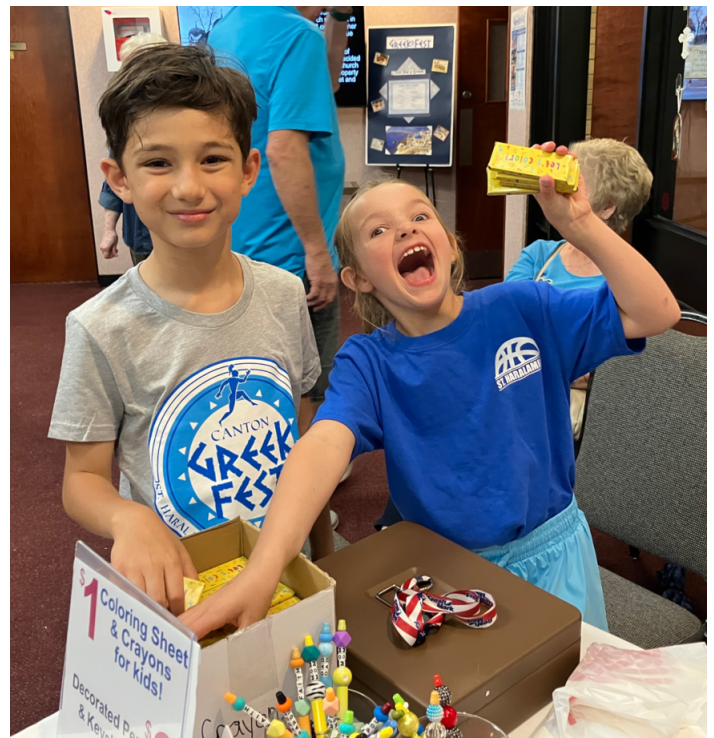
Our JOY group cleaned the Sunday School and Nursery room surfaces. Everything looked and smelled amazing!





JOY AT THE FESTIVAL!

Our JOY kids sold coloring sheets with crayons, as well as pens and keychains on Friday at the festival as a fundraiser! Thank you for your support!



JOY's 2024/2025 General Assembly Report from Stephanie Sakel

October: We had our second-annual Pumpkin Patch event in October, and it was a lot of fun! Many thanks to Buehler's for donating the cider, donuts and apples for our refreshments.

November: JOY and Jr. GOYA volunteered at the Heart of Ohio Diaper Bank. We donated 1,431 diapers from our church diaper drive! Thank you to everyone who helped with this effort! Our group also bundled 2,450 diapers that have been given to local families in need.

December: Our kids made 50 Project KARE Christmas Stocking Stuffer bags and donated nearly 2 big rolling bins full of toys for Stark County children in need. We also had our Christmas Shoppe fundraiser, which was a huge success! Our Christmas party was also a lot of fun! Thank you to everyone who supported our projects in December!

January: JOY helped Philoptochos with its Operation Classroom initiative. JOY made classroom prize bags full of treasure box items, and also provided clear dry erase pockets with erasers for the classrooms at Barr Elementary.

February: JOY & Jr. GOYA teamed up for a Sock Hop to have some fun with a purpose by supporting the Refuge of Hope Shelter in Canton. The kids made toiletry kits, and also collected clothing and essentials for men, women and children. Savvas Bournelis joined us to speak with the kids about why Christ calls us to love and help others.

March: JOY Hosted a Lenten Coffee Hour. The kids served food and drinks, and also cleaned up, too! Thank you to everyone who helped on this day!

April: Deacon Keric and his son, Deno (one of our JOY kids), helped us learn about the different Liturgical colors in the church. The visual examples were very helpful, and we learned a lot! Thank you to both of them!

The kids also made Easter baskets in April for our missed parishioners. Thank you to the Philoptochos ladies who delivered our baskets during their Easter visits.

We also had a Tinseltown movie outing in April to see the new film, The King of Kings. It's an animated movie about Jesus, and it's great for the whole family!

May: The JOY kids did some spring cleaning by wiping all of the Sunday School desks and nursery room surfaces. Everything looked and smelled so nice!

We also helped with the *Youth Celebration Sunday* for all of the youth group and Sunday School kids to celebrate the end of the year. JOY & Jr. GOYA provided pizza for the event. During the event, our 3 JOY graduates received a small icon and a framed certificate signed by Father Nick. Congratulations to our graduates!

June: JOY had a small fundraiser at the festival Friday afternoon. We sold \$1 coloring sheets with crayons for kids. We also sold some of our remaining decorated pens and key chains we had left over from a previous project. It went very well!

THANK YOU FOR ALWAYS SUPPORTING OUR JOY KIDS & PROJECTS!

Please look for photos in the Koinonia during the school year to see what JOY's been doing!

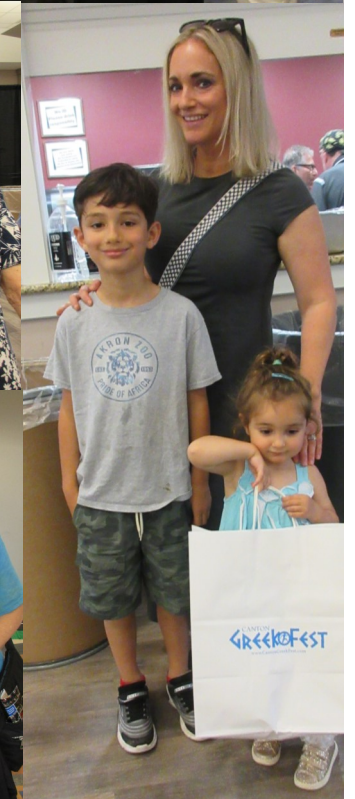
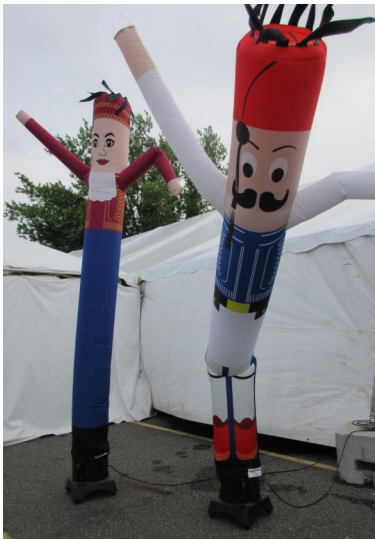
CANTON GREEK FEST











Daughters of Penelope Hosts 57th Annual Debutante Ball Honoring Young Women of Greek Descent

The Daughters of Penelope ~ Chloris Chapter #40, an affiliate of the American Hellenic Educational Progressive Association (AHEPA), proudly hosted its 57th Annual Debutante Ball on Saturday, April 26, 2025, at the Alex D. Krassas Event Center in Canton, Ohio.

This longstanding tradition celebrates the heritage, values, and accomplishments of young women of Greek descent in Stark County. This year, nine debutantes were formally presented to the community by their parents or guardians and escorted by a gentleman of their choosing.

Among those honored were nine young women from Northeast Ohio: Amelia Konstandea Colón, Savannah Goss, Francesca Elizabeth Hatheway, Kate Kaplanis, Isabella Paxos, Sophia Pitinii, Sophia Semertsidis, Alexandria Sklavenitis, and Eva Chrisanthé Stavrianou-Winn

The evening's formal presentation culminated in a traditional Greek dance, the Kalamatiano, performed by the debutantes and their escorts. Guests then enjoyed an evening of dinner, dancing, and celebration, surrounded by family, friends, and community members.

The annual Debutante Ball reflects the mission of the Daughters of Penelope:

To promote the ancient Greek ideals of Education, Philanthropy, Civic Responsibility, and Family and Individual Excellence through community service and volunteerism.

Our chapter is proud to honor these young women and the values they embody. This event is not only a celebration of cultural heritage, but a reflection of our commitment to fostering leadership, service, and excellence in future generations.

The Daughters of Penelope extend heartfelt thanks to all who attended and supported this year's ball. Your presence and contributions help preserve this cherished tradition and celebrate the young women who represent the future of our community.

Byline: Jordan Dolph ~ Photography: Spyrou Photography



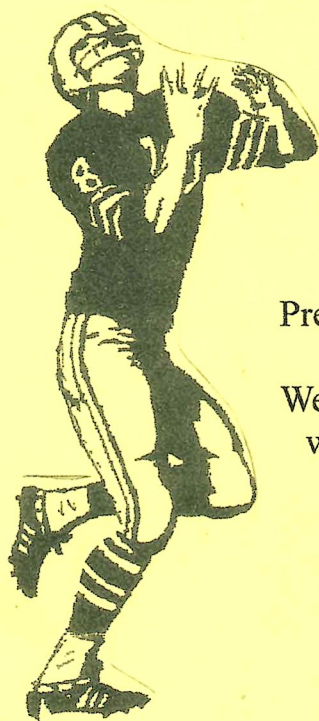


2025 High School Football Coaches Preview



*Hosted by the Men's Club of
St. Haralambos Church
Along with WHBC sports*

Wednesday, August 6, 2025
*Alex D. Krassas Event Center
25th and Harvard N.W. Canton, Ohio*



Social Hour 5:30 p.m.
Buffet Dinner 6:30 p.m.
Coaches Panel 7:30 p.m.

Prepaid reservations requested by or before
Friday, August 1, 2025
We will reserve tables for groups of eight
with the earliest responses receiving
preferential seating locations.

Public Welcome

Please call:

Steve Diamant 330-209-3138
John Kellamis 330-499-0550
Church Office 330-454-7278

ADMISSION \$20

Includes Buffet Dinner

Please join us for an evening with the coaches.
Looking forward to seeing you.

Dr. Peter Michalos
Chairman

Coaches:

Tim Goodman
Alliance

Matt Dennison
Canton South

Jeff Lindesmith
Central Catholic

John Miller
East Canton

A J Sarbaugh
Fairless

Scott Garcia
GlenOak

Brian Baum
Hoover

Jay Rohr
Jackson

Dan Degeorge
Lake

Chris Kappas
Louisville

Joe Cardinal
Marlington

Nate Moore
Massillon

Renard Parnell II
McKinley

Zach Slates
Minerva

John Demarco
Northwest

Spencer Leno
Perry

Kevin Henderson
St. Thomas Aquinas

Brian Gamble
Sandy Valley

Broc Dial
Tuslaw

Pan-Orthodox Vacation Church School

July 14-18, 2025

Behold the Light!

The Life and Ministry of Christ



Ages 4-12 9am-12pm

(small children must be potty-trained)

St. George Antiochian Orthodox Church

1118 Cherry Ave. NE Canton, OH 44704

330-455-8482 stgeorgecanton@sbcglobal.net

Register Online

Sponsors are most welcome to help cover program costs

Volunteers and Teen Volunteers are needed each day



GREEK ORTHODOX METROPOLIS OF PITTSBURGH

Metropolitan Savas
invites YOU to
the 2nd Annual

Sat. Aug. 23rd
11am - 9pm

St. Demetrios
Community Center
3223 Atlantic St. NE
Warren, OH

GOMOPALOOZA

**Are You a
Musician,
Band
or Artist?**

**Want to
Perform or
Display Art?**

**Contact
Fr. Joe
DiStefano**

**frjdistefano@
yahoo.com**

**Free
Admission**

**Fun for
All the
Family!**

**2 Music
Stages**

**Kids
Games**

**Art & Craft
Exhibits**

**Food &
Beverages**

**Free
Parking**

AUG. 23 2025
MUSIC & ARTS FESTIVAL

**All Proceeds go to
the GOMoP Youth &
Young Adult Ministries**

**Bands
Solo Acts
Arts & Crafts**

Scan me!



JULY BIRTHDAYS

St. Haralambos Church

AUGUST BIRTHDAYS

2
Kerissa Shiepis
Phaidra Sotiropoulos
John Stamaelopoulos

3
William J. Manos

4
Justin Brown
Christopher Cotopolis
Michelle Tsenekeos

5
Brenda Georgiades

6
John Capocci

7
George Demis
Anna Kosmides

9
Maria Calandros
Francine Chuchanis
Christopher Kreareas
Matthew Prendes
Benjamin Rispinto

10
Dena Bahas
Nicholas Hallaman

11
Christina Pirovolos
Louis Tsenekeos

12
Randa Farah

13
Theodore Morakis
Dean Stamaton
Christina Vretas

14
Sandy Bozeka
Rhoda Christ
Constantin Farah
Sophia Kosmides
Nicholas Lambrou
Costandinos Shiepis

16
John Mannos

17
Steffanie Arrigo

18
Anthony Benjamin
Eva Kandis
Stephanie Withers

19
Marcello Frustaci
Nicholas Tsenekeos

20
Greyson Geniatakis
Matthew Machamer
Peter Papadopoulos
Takis Tzouloufis

21
Hannah Walch

22
Dimitra Koehler
Stella Paparizos
Konstantinos Polychronis

23
Stephanie Kovach
Brittany Paxos
Effie Vallos

24
Kathleen Giavasis
Costa Mastro
Manoli Polychronis

25
Lula Contos
Collin Wise

26
Georgiana Armatas
Frank Hill
John Loukas
Giorgos Nikolaou
Christina Polychronis

27
Vicky Sakellariou

28
Stephanie Sakel

29
Marissa Kalantzis
Gianna Likouris Keith
George Shiepis
Maria Smith

30
Joanne Nicholas
Nicolette Niro

31
Gary Guist
Panagiotis Kouris
Marietta Pavlidis
Linda Paxos
George Tzouloufis



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1
John Machamer
Luke Morgan

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Steve Diamant
Irene Karavas

3
Nikki Abel
Ross DeAngelis
Adeline Johnson
Barbara Kazakis
Theodora Stavrakis

4
Nick Karalis
Nicholas Paxos

5
Geniva Campbell
James Cotopolis
Danielle Vallos
Carolyn Varlamos

6
Suzanne Bourlas
Brian Conklin
Matthew Falasco
Shari Shiepis
Aria Zoumberakis

7
Georganne Benjamin
Efsevia Kandis
Bill Poulos Jr.
Petros Trikkas

8
Rosemary Calandros
Marcia Kaplanis
Panagiota Tzouloufis

9
Cynthia Loukas

10
Jacob Graf
Kaleb Ludwig
Anthony Morgan

11
Anthony Rispinto
Allison Sarris
Jordan Smith

12
Amanda Griveas
Joseph Orlando
Stephen Pirovolos
Evangelia Theodosiou

13
Cynthia Fastrich
Tasos Kalantzis
Patricia Yelichek

14
Matthew Carona
Nicole DeAngelis

15
Lambros P. Paxos

16
Milan Kragalott
Sophia Orphan

17
Juliana Kreareas
Matthew Maurice
John Sakellariou
Tina Wey

18
Stephanie Welker

19
Erin Foradis
Anna Spiliotis
Niko Tsenekeos
Brooke Withers

20
Andrew Apostalides
Pamela Gaitanos
Gionta Likouris
Peter Manuselis

21
Philip Giavasis
Leah Michalos

22
Louis Eustathios

23
Siobhan Benno

24
Jimmy Arrigo
Linda Millis
Stella Smith

25
Sophia DeAngelis

26
John Poulos
Peggy Semedo

27
John Kellamis
Constance Ray
Nancy Xides

29
Mary Feltz
Katherine Mandas

31
Lauren Armatas
Brian Norris

St. Haralambos
Greek Orthodox Church
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Welcome!

THE DORMITION OF THE THEOTOKOS (Virgin Mary) AUGUST 15



THE ICON

THE THEOTOKOS (Virgin Mary)

Depicted upon her funeral bier.

CHRIST

Standing behind the Theotokos is her Son, Who has come to receive His Mother's soul into heaven; He holds in His left arm an infant in white, symbolizing the soul of the

Theotokos, Christ also is robed in white and appears in an aureole depicting the Light of His Divinity.

THE APOSTLES

On either side of the bier stand the Apostles; the group on the left is led by Saint Peter who stands at the head of the bier; the group on the right is led by Saint Paul who stands at the foot of the bier.

ANTONINUS THE JEW

Below the bir is a figure of Antoninus the Jew. Being an impious man he tried to discredit the new Christian community by disrupting the burial of the Theotokos. When he attempted to overturn the bier and thus dishonor the Theotokos, an Archangel (shown in the lower right corner) severed his hands to stop his disgrace.

Antoninus later repented of his sins and embraced Christianity through Baptism.