



# The True Vine

Annunciation Greek Orthodox Church • Dayton, Ohio

September 2019

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## Parish Registry

### Baptism

August 10  
Neophyte: Leo Alimos  
Father: Nicholas Alimonos  
Mother: Adrienne Scott  
Sponsor: Christina Stephens

August 17  
Neophyte: T.J. Daniel Fusco  
Father: Spiros D. Frangakis  
Mother: Crista Brown-Frangakis  
Sponsors: Bernie and Tracie Gearon

## Abstinence From Social Media During Fasting Periods

*The following is a presentation on the first day of the International Conference on Digital Media and Orthodox Pastoral Care in Crete (DMOPC18), from the renowned theologian and philosopher Jean-Claude Larchet.*

New forms of media still called digital media, which are accessed via computers, tablets, and especially now smartphones, and whose content is mainly that of the Internet, social networks, and messages (SMS, MMS, etc.) have invaded the lives of contemporary people and especially those of today's youth, from the age of 10 and sometimes younger.

Their ability to communicate quickly and almost at no cost, the possibility they provide of accessing nearly everyone and everything, and the power of the images circulated in digital media imbue digital media with a considerable power of seduction. Social pressure (in particular the pressure to conform), but also the economic organization of society, has made these into tools one is almost obliged to have so as not to be excluded from various social, administrative, or economic groups or circles.

Mostly, however, it is a dependence of an internal or psychological nature that has been established among users of all ages. This addiction worries many parents, as it now affects many children, and it is even noted by the users themselves; we see this addiction most clearly in the most severe cases, where drastic treatment, in particular in the form of a long-term total withdrawal from such media, is required, and sometimes clinical psychiatric care as well. Yet this addiction often remains unperceived in less serious cases, since habit is capable of making what is not normal appear to be so. It should be noted: for most users, the use has become abusive.

At this conference, which has brought together actors from the Orthodox media, the media are presented in most cases in a positive way, as either belonging to the ecclesial life or as being something which ought to belong to it, with the idea that they have now become driving forces indispensable to the pastoral and missionary activity of the Church. This quasi-paradisiacal vision, however, must be tempered. In real life, people spend far less time visiting Orthodox sites than they do others, and many young Orthodox remain completely oblivious to them. In the vast majority of cases, the passions that inhabit fallen man attract him to content in conformity with these passions, whether via the choice of sites visited or via the motivations for communicating on social networks such as Facebook, where narcissism (which the Greek Church Fathers call *philautia*) plays a considerable role, whether in the staging of oneself or in the frenzied quest after "likes" that flatter the ego.

I recently published a 320-page book entitled "Sick of the new media" (in French: "Malades des nouveaux médias"), which has been translated into Romanian under the title "Prisoners of the Internet," and which is currently being translated into English under the title "Addicts of Modern Media." In this book, I show in a very detailed and reasoned way the negative, corrosive, and destructive effects the new media have on the various spheres of human life: psychic, intellectual, cultural, social, relational, and finally (and especially) spiritual. I also propose a few preventative and therapeutic measures, especially of a spiritual nature. For this presentation, which must be very brief, I have chosen to speak only about fasting and abstinence as means for limiting and controlling the use of new media, which in most cases has become abusive and harmful.

## Annunciation Greek Orthodox Church

✉ 500 Belmonte Park North  
Dayton OH 45405

☎ 937-224-0601

🌐 [www.daytonannunciation.org](http://www.daytonannunciation.org)

✉ [office2.annunciation@donet.com](mailto:office2.annunciation@donet.com)

📍 Annunciation Greek Orthodox  
Church Dayton OH

### Office Hours:

Mon. – Fri. • 9 am – 5 pm

### Clergy:

Fr. Joseph Gingrich  
[frjosephgingrich@gmail.com](mailto:frjosephgingrich@gmail.com)

### Secretary:

Carol McDougle

### Bookkeeper:

Brenda Day

### Building Operations Manager:

David Casey

### Parish Council:

#### President:

Toni Moraites

#### Vice President:

Dessine Ziehler

#### Secretary:

Mary Haritos

#### Treasurer:

Nick Regopoulos

#### Members:

Sandy Angelopoulos  
Harriet Argue  
Evan Bambakidis  
Larry Couchot  
Bernie Gearon  
Awad Halabi  
Isidora Margioras  
Christopher Milanese  
Emily Stamas  
Nick Zois

### Parish Organizations

#### and Ministry heads:

##### AHEPHA:

Evan Bambakidis

##### Catechism School:

Christina Harsch  
Katina Tsatalis

##### Choir:

Ernie Stathes

##### Dance Coordinators:

Isidora Margioras  
Maria McFarland

##### Daughters of Penelope:

Alexis Brun

##### GAPA:

Linda Kididis

##### GOYA:

Dori Daskalakis  
Missy Fote

##### Greek School:

Katerina Tsouma  
Michelle Zois

##### Maids of Athena:

Thomai Bessler  
Maria McFarland

##### Philoptochos:

Cindy Keilholz

##### Young at Heart:

Becky Heddings  
Mary McDonald  
Toni Moraites

Concerning the consumption of food and sexual activity, the Orthodox Church has established rules of limitation and abstinence for the Lenten periods as well as certain days of the week and of the year.

One of the main purposes of these rules is to accustom the mind to controlling the bodily and psychic impulses, to reorient and refocus the psycho-physiological forces towards the spiritual life, to establish a state of hunger and desire causing a person to sense their dependence on God and their need for Him, and to establish in the soul a peaceful state disposed to penitence and promoting attention and concentration in prayer.

The abuse of new media, which has become common, produces effects contrary to those sought by fasting and abstinence: the vain exhaustion of energy, permanent external solicitation and dispersion, incessant internal movement and noise, an invasive occupation of time, the impossibility of establishing or maintaining inner peace, and the destruction of the attention and concentration necessary for vigilance and prayer.

These effects, it should be stressed, are related to the use of new media once a certain threshold has been reached, regardless of their content. As the great media expert Marshall McLuhan has shown, the medium has a greater impact than the message it conveys, to the point that we can say that “the medium is the message.” This, of course, should not make us forget the question of the content, which, when it is bad, ends up inciting and nourishing the passions, further increasing the degree of incompatibility with the ascetic life broadly understood and harming even more the spiritual life.

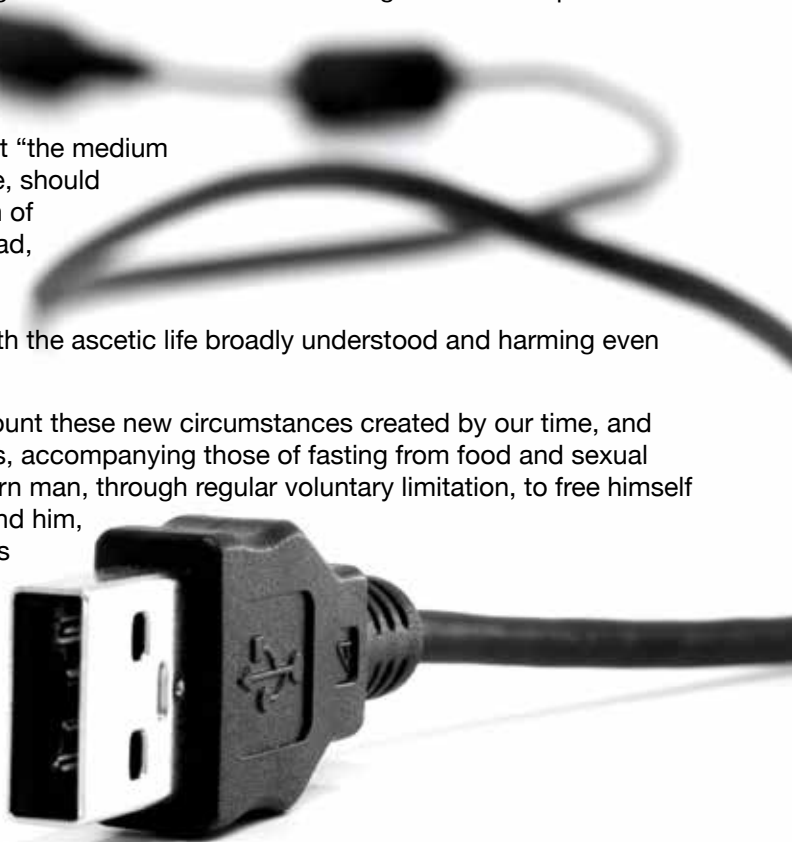
The Church must take into account these new circumstances created by our time, and must establish appropriate rules, accompanying those of fasting from food and sexual abstinence, so as to help modern man, through regular voluntary limitation, to free himself from the new addictions that bind him, and so as to give him the means to lead in full the spiritual life befitting his nature and serving as the condition for his true personal development.

One could say that no rule is necessary for this, and that pastoral recommendations suffice; but one could say the same thing, however, with respect to fasting from food or sexual abstinence, for which the Church has established canons, and in solemn manner no less, at Ecumenical Councils, by reason of the fact that rules that formulated officially and with precision have a greater impact, have a more universal scope, and are of a more obligatory character than mere recommendations at the parish level, which moreover are not always made.

The question that arises here is that of the nature of fasting and abstinence practiced.

As mentioned above, it is a matter of limiting the amount of time one is connected and of strictly regulating the use and content of these media. It is necessary to give up being permanently connected, and to limit the connection to one defined period in the day. We need to get rid of unnecessary media, such as social media (Facebook, Instagram, Twitter, etc.) and all entertainment websites. Any websites that pose a risk of temptation or leading to bad encounters should obviously be avoided. It is also fitting to limit one's Internet connection to what is strictly necessary for professional work or studies.

Parents need to teach their children, who use these new media, to implement such a limitation by explaining to them the meaning behind it.



The Lenten periods opportunities open to all for jettisoning the artificial and virtual relationships of social networks so as to rediscover deep, concrete, and real relationships with family and friends, and in general so as to be more attentive to the people around us. These Lenten periods are also opportunities for rediscovering silence and solitude, which are necessary for the practice and development of the spiritual life.

The question that risks provoking ire here in the context of this conference is whether the rule of fasting and abstinence from new media should be extended to Orthodox sites as well. I do not want to put most of the participants in this symposium out of a job, and my aim is even less to limit the presence of the Christian and ecclesial word in a world where it is already too little present.

But first of all, I would like to point out that during the Lenten periods, and especially Great Lent, a number of Orthodox media, especially those with spiritual content, are self-limiting: they either close their sites for a period of time of various length, or at least slow down and restrict their production.

Such a restriction has an exemplary value and testifies in its own way to the existence of Lent and the limitations to which it calls us.

My second remark concerns reading. It is true that in a very positive way, most Orthodox media offer spiritual readings at least in part, and some sites are even devoted solely to such literature. There is therefore no reason, in principle, to limit the production or consultation of such sites, and it seems that it should even be encouraged, insofar as the faithful are encouraged to do more spiritual reading during the Lenten periods.

However, I would like to point out here that the scientific studies that have been done on the methods of reading on a screen show that this type of reading is both rapid and superficial.

On screens, texts appear to us as images. For this reason, the text on a screen becomes the object of a sweeping gaze, just as in the case of an image, with one's eye usually resting on only a few lines.

One study found that the vast majority of people do not read the text line by line, as they would in a book, but rather jump quickly from the top of the page to the bottom, in a movement generally following the shape of the letter F: they read the first lines, go down a little, read the left part of a few lines, then go down along the left side of the page.

A second study concluded that the average reader on the Internet only reads about 20% of the text.

A third study found that most web pages are viewed at most for 10 seconds, which clearly shows that they are not really being read.

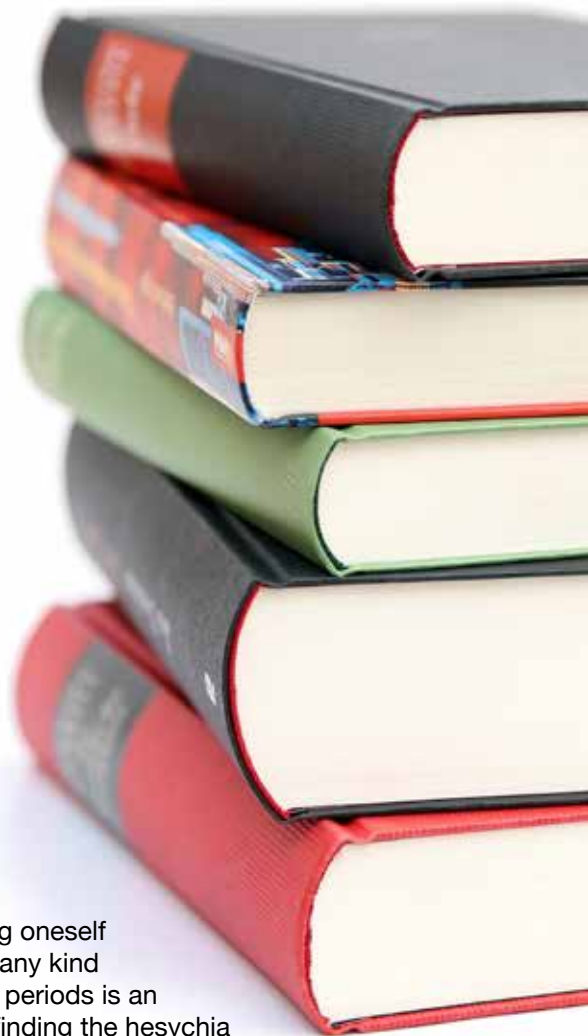
Reading on a screen barely stops on words or phrases. It is a reading where there is little backtracking, and is not very reflexive. It is a superficial reading which hardly gives rise to efforts of comprehension and memorization.

In many ways, new media make the relationship to the text lighter, more unstable, more fragile, more ephemeral.

Fasting periods can and should be periods when the time for and the quality of reading can be regained by abandoning digital media in favour of printed materials, and especially books, which all studies show allow for a much more fruitful reading than do screens, while lacking the disadvantages of the latter.

Completely cutting oneself off from media of any kind during the Lenten periods is an ideal solution for finding the hesychia indispensable to the deepening of the spiritual life, which is precisely the main goal of the fasting periods.

In conclusion, I would like to note that many private clinics and hotels offer longer or shorter stays of total disconnection, starting on the low end at prices of 1,000 euros, or about 1,200 dollars, per week. The Orthodox Church should officially offer this possibility during the Lenten periods as a guaranteed free service, thus making it accessible to all, and moreover with a spiritual profit not found elsewhere. One of these clinics has as its advertising slogan: "Disconnect to reconnect." The Church can make this slogan her own by specifying: "Disconnect from new media to reconnect with God and your neighbour."





## Liturgical Schedule for September

All non-Sunday Divine Liturgies begin at 9:30 am unless otherwise noted. If Matins/Orthros is not listed before Divine Liturgy it isn't being served that day.

- Sun. Sept. 1     Matins and Divine Liturgy **Ecclesiastical New Year** and **Blessing of Animals 5:00 pm for the feast of St. Mamas**
- Sun. Sept. 8     Divine Liturgy 9:00 am **Nativity of the Theotokos** due to festival
- Sat. Sept. 14     Divine Liturgy **Exaltation of the Cross**
- Sun. Sept. 15     Matins/Divine Liturgy **Catechism School Meeting**
- Sun. Sept. 22     Matins/Divine Liturgy **Catechism School Begins with a 9:00 am blessing of students and teachers**
- Sun. Sept. 29     Matins/Divine Liturgy

## News and Notes



### Long Term Planning Committee

Our parish is in need of developing a Long Term Planning Committee. This committee will be a continuation of the Strategic Growth Committee and build upon the work it has accomplished. The Long Term Planning Committee will be tasked with proposing campus development while simultaneously exploring alternative forms of income generation outside our current practices. This will be a small committee consisting of four parishioners, two parish council members, and the priest and president. Those interested should have experience in this area. Please submit your name, qualifications, and why you would like to serve on this Committee to the priest. Other people may be nominated at the Fall General Assembly for consideration. The parish council will then select the Committee members from the applicants.

## Ministries and Organizations

### New Catechism School Year 2019-2020

Follow the link to register your children now!  
<https://forms.gle/5FzjuRfzy9g68wu5>

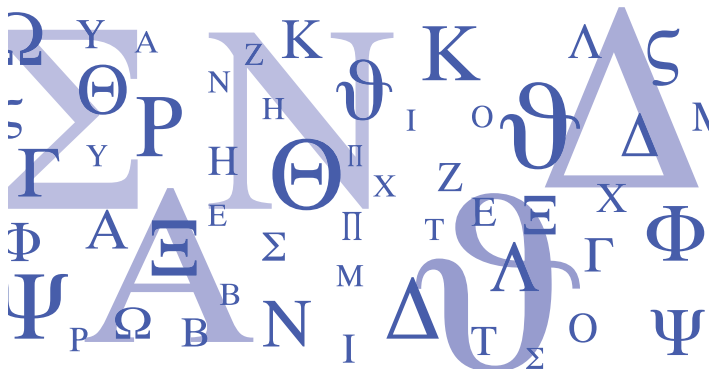
We will begin using Remind app, in addition to emails, for keeping our families updated on any Catechism School events. Please register using the link below or by entering the class code for existing users: @acatec  
<http://rmd.me/b?rid=118130665>

### First Day of Catechism School: Sunday, September 22

Meet your child's new teacher

Sign up for Youth Sunday positions

Our famous Ice Cream Social will follow...we will have some "Celebrity Scoopers"



## Annunciation Greek School

A reminder to our parish community that our Annunciation Greek School online registration is now open for use.

We appreciate all who have already registered.

If you plan to register children in Pre-K, (age 4 and attending Pre-K in American school), please register as soon as possible. There is a limited number of students we can accommodate and the classes are almost full.

For any questions please contact Michelle Zois at (937) 838-1412, or Katerina Tsouma (937) 231-9890. <https://bit.ly/2Z2WTe5>.

## New Class: Adult Greek School

Learn to speak Greek in our adult class.

Monday nights, 6-7:15 pm

Registration: \$200

Register online at [daytonannunciation.org/media](http://daytonannunciation.org/media) and click on the Adult Greek School Form link.



## Daughters of Penelope News

Over the summer months our DOP and Maids of Athena continued to grow our outreach ministry by preparing breakfast for the families staying at the Ronald McDonald House. While attending District and National Conventions, we planned that in 2019-2020, our Buckeye

District will continue to support those that are in need of clean water and support programs that support families with children diagnosed with autism. Nationally we will continue to support families affected by domestic violence and health issues.

We are honored to announce that Dayton continues to have a presence at the District and National levels. Sue Bacas will be leading our DOP District #11 as District Governor! Her daughter, Nicole Bacas, was elected to be the District Treasurer. In addition, Alexis (Blessing) Brun, will serve as the District Advisor to the Maids of Athena. Her daughter, Sophia Blessing will be leading MOA District #11 as MOA District Governor! At the national level,

Charrie Regopoulos was elected to be Grand Governor of Zone II. A heartfelt congratulations is extended to all and a thank you to those that served previously!

We are eager to start the 2019-2020 year with our membership meeting on Thursday, 9/12/19, 6:30pm, AHEPA #113 Apartments, 2300 County Line Rd, Beavercreek.

If you are interested in becoming a member, feel free to reach out to Alexis Brun, [agrkbisng22@gmail.com](mailto:agrkbisng22@gmail.com) or (937) 219-0463. New members are always welcome. The objectives of the DOP is to promote Education, Philanthropy, Civic Responsibility, Family and Individual Excellence, and Hellenism.



## Dance Practice Schedule

Ellas practice every Wednesday until festival 7:00 - 8:30 pm

September 5, 6:00-8:00 pm with band, all groups

## Baking Schedule

Karithopita Sept. 3 - 4

## Philoptochos:



There is no Philoptochos meeting in September due to the festival.

Thank you to Mary McDonald, Mary Searles, Diane Briggs and Ruth Ann Zavakos for the lovely reception after the service for the Dormition of the Theotokos.

The September Community Care Ministry (CCM) benefits Big Brothers Big Sisters. Please help support these children ages 6 to 18 facing adversity to change their lives for the better. Big Brothers Big Sisters helps children achieve success in school, helps them avoid risky behavior and helps them improve their self-confidence.

Congratulations to Maria Abboud, the new Treasurer for Community Care Philanthropy (CCP)!

Thank you to the Philoptochos members who worked many hours baking for the festival. Your devotion to assuring many of the pastries we sell are "hand made with love" is one of the reasons the Dayton community loves our festival.



## 2019 Stewardship

This list of Stewards reflects those who have made their 2019 Stewardship Commitment or contributed to their 2019 Stewardship Commitment as of August 10, 2019. We thank them for their generosity and loving support. We invite you to join with them and support, joyously, the ministries of the Church. You may obtain information and Stewardship Commitment Cards from the Church Office, or you can speak to a Parish Council Member or Fr. Joseph.

Dr. Fayez & Maria Abboud  
Christina Abboud  
Fr. Christopher & Alice Abell  
Kally Adams  
Drs. Abdulla & Malak Adib  
Maxine Alex  
Sandy Alex  
Nick & Adrienne Alimonos  
Matt & Alexis Almond  
Amanuel Andebrhan  
Elias Andebrhan  
Lawrence & Susan Andrews  
Andrew Andrianos  
Paul & Sandra Angelopoulos  
Elayne Anton  
Ted & Helen Anton  
Semere & Hiwot Araia  
George & Harriet Argue  
Anthony & Jennifer Argue  
Sue Bacas  
Nicole Bacas  
Evan & Stacy Bambakidis  
John & Cynthia Barron  
Juanita Bartlett  
Thomai Geros & Michael S. Bessler  
Mark & Kristin Bliss  
Evelyn Boosalis  
Gloria Borod  
Wendy Boucuvalas  
Harry & Linda Bouris  
Lou & Tina Bouris  
Helen Bourne  
James & Cynthia Brandenburg  
Michael & Violetta Breed  
Nancy Breen  
Robert & Diane Briggs  
James & Bessie Brooks  
Kay Brown  
Dennis & Katie Brown  
Alexis & Bob Brun  
Stamatis & Karyl Bulugaris  
Doyle & Nicole Burke  
Annika Burns & Bob Feldmann  
Stephan Calondis  
Maria Caras  
David & Andrea Casey  
Mrs. P. Stanley Castleman  
Mary Castleman  
Louis Castleman  
Mary Caudell  
Dimitri & Kay Chagares  
Andreas & Panayiota Charalambos  
Kayleigh Choma  
Steven & Constance Clarke  
William & Nicki Cochran  
Nicholas & Stephanie Coleman  
Mr. & Mrs. Geroge Constandindis  
Larry & Christine Couchot  
Angelo & Helen County  
Adrienne Crawford  
Gary & Sharon Cunagin  
Dr. Damian & Irene Danopoulos

Tom G & Dori Daskalakis  
Deno & Phyllis Davell  
John Davis  
Chris & Christina Day  
Helen Deeter  
Nick Demetre  
George & Vanessa Demetriades  
John & Barbara Demetriades  
George & Georgina Demosthenous  
Dr. James & Leah Derksen  
Marika Dimitriou  
Georgina Douros  
Gene & Irene Dow  
Joann Elias  
James & Harriett Ellis  
Mari M. Farmakis  
Thomas & Lisa Federle  
Alex & Photini Fote  
Chalres S. & Melissa L. Fote  
Thomas & Patricia Fote  
Dessine Fricioni  
Anastasis Gabbard  
Dr. Arthur Gardikes  
Bernard & Tracy Gearon Jr.  
Alexandra Ghazal  
Fr. Joseph Gingrich  
Alex & Joan Gounaris  
Harriet Gounaris  
Julie Grubbs  
Justin & Fotoula Guedel  
Eileen Gustin  
Tuhfeh Habash  
Awad & Barbara Halabi  
Donald Hanel  
Dr. Mary Haritos  
Mark & Dena Hartman  
James & Matina Ann Haubrock  
Michael Haubrock  
Carole Haubrock  
Amalia Hayes  
Timothy & Melodye Hayes  
Connie Hodson  
Mr. John Houvouras  
Evonna Hurst  
William Hutchison  
Jerry & Carolyn Hypes  
Demetri & Dena Inempolidis  
Mrs. John Ioannou  
Mike & Anna Jackson  
Amelia Jaime  
Christian James  
Alan & Rebecca James  
Michael Jannides  
Mrs. Mary Jannides  
Stephanie Jannines  
Betty Jonson  
Matt & Jackie Kaiser  
Johnny & Jamileh Kaissieh  
Christine Kambas  
Rosalee Kanistros  
Pia Kanistros  
Stephanie Kanistros  
Kevin & Christine Karaba

Mr. & Mrs. Spiro Karabalis  
Tina Karambelas  
Helen Alex Karkadoulas  
Lula Karras  
Constantina Karras  
Mark & Cindy Keilholz  
Maria Kididis  
Andrew & Linda Kididis  
Angelo & Judy Kiminas  
Nick & Helen Kirbabas  
Pefronia Konomos  
Constantine Kontonickas & Diane Margioras  
George N Kordalis  
George K & Katina Kordalis  
John & Kaitlyn Kordalis  
Despina Kourt  
Tina & Harry Krukenberg  
Gerasimos & Constantia Kyrou  
Dirk & Ashley Lackovich-Van Gorp  
Harry & Marcia Joan Lake  
James & Maria Langendorf  
Vigi Liakakos  
Dean Liakakos  
Gus & Sharon Liapis  
Elizabeth Limber & Robert Golden  
Nicholaos Limberopoulos & Nada Shaheen  
Mitchell Limbert  
Paul & Cheryl Logus  
David & Paula Luke  
Col & Mrs. John Lusa  
Pete & Chris Makaritis  
Audrey Makris  
George & Maureen Malacos  
Tom Manavis  
Gary Manos  
Constantine & Susan Manos  
Nicholas & Mary Karaba Marcum  
Dean & Isidora Margioras  
George Marinakes  
Maria Mavrouleas  
Ike C. & Christine Maxis  
Chris & Beth McAlpine  
Matt & Laura McAlpine  
Jay & Kathy McAlpine  
Dr. Nicholas & Allison McDonald  
John & Mary McDonald  
Keith & Maria McFarland  
Connie Mellas  
Christopher & Ariana Milanese  
Gregory & Nancy Milstead  
Mike & Joan Mokas  
William & Dina Mokas  
Michelle Moraites  
John & Barbara Moraites  
Mary Moraites  
Theodore C. & Angela Moraites  
Christina & Calvin Moran  
Chrisoula K. Morris  
Stella Moulas

John & Ellen Mueller  
Liza Nakis  
Renee Nicholas  
John Nickolas  
Dennis & Vickie Pacilio  
Sarantos & Diane Palles  
Maria & Vasiliki Panagouleas  
Nicolette Panagouleas  
William & Irene Pangos  
Mr. & Mrs. David Panson  
George & Sherry Panson  
Costa & Maria Pantelatos  
Chris & Christina Papakirk  
Jim Parker & Linda Anagnoston  
Taki & Christina Parker  
Paul & Irene Parsons  
Netsa Patrianakos  
Dr. Chris Pavlakos  
Connie Pavlakos  
Richard & Frederica Pence  
David H. & Anne C. Pepiot  
John Pickrel  
John & Margie Polites  
Maria Polychronis  
Todd & Maria Powers  
Demetri & Ann Preonas  
Alan & Vasso Price  
Nicholas Protos  
Hippocrates & Judith Psihountas  
Chris & Debra Pulos  
Becky Pulos  
Nicholas & Charrie Regopoulos  
Annetta Reis  
Dr. Thomas & Angela Retzios  
Mr. & Mrs. Alex Revelos  
Jim Richards  
Dr. Lori Vavul-Roediger  
Michael & Margarita Ronayne  
Stacie Rozakis  
Nelson & Theona Russell  
Mr. & Mrs. George Saloom  
Joe & Heather Saloom  
Michael Samonas  
Col. Nicholas & Estelle Scambilis  
Charles & Kate Scott  
Gregory & Georgea Scoumis  
John & Mary Searles  
Dr. Nicholas & Nadine Shamma  
Nick & Sophie Shissias  
Jamil & Maha Shteivi  
Martha Simopoulos  
Tessy Smith & William Fleming  
Kenya & Melissa Smith  
John & Patricia Sotiropoulos  
Gregory & Jane Speros  
Elias & Kathy Spyrou  
Jim & Libby Stamas  
Maria Stamas  
Nick C. & Emily Stamas  
Steve & Debbie Stamas  
Paula Stamas-Snyder  
Toula Kossoudji Stamm



Alex Stathopoulos  
Gina Stathopoulos  
Evanthia Steffens  
Kyle & Christina Panagon-  
leas-Stephens  
Christina Stiakakis  
Roger & Fofy Sylvester  
Gilbert Thurman  
John & Anastasia Tipler  
Magdalene Tisinger  
Nick & Theodora Tolia  
John & Irene Torges  
John & Maria Tsalas  
Dr. James & Catherine Tsatalis

Michael & Gigi Tsocaris  
Pete & Trina Tsolometes  
Ioannis & Linsey Tzanidis  
Chris & Maria Tzouras  
John Urse III & Debbie Urse  
Dr. John & Evanthis  
Valassiades  
Gus & Kelly Valen  
Emilia Verdes  
Nick Ververis  
Stavros Ververis  
Soula Vlahos  
Steve & Christine Vogel  
Anthony & Karmen Lee  
Vradelis

Chrisoula Vradelis  
Stephanie Waszczak  
Timothy & Julia Weikert  
Evangelia Williams  
Justin Winters  
Dr. Antonia S. Winters  
Philip & Xiulian Winters  
Adam Winters  
James & Constance  
Xarhoulacos  
Anthony & Penny Xidas  
Gregory Yannekis  
Bill & Connie Yorgen  
Costa & Marina Zagaris  
Stella Zaharako  
Lynne Zaharako

Anthony & Irene Zalants  
Andrea Zavakos & Cor  
Groeneweg  
Jim & Ruthann Zavakos  
Louis & Maureen Zavakos  
Robert Zavakos  
Andrew & Dessine Ziehler  
Athanasia Zois  
Chris & Christy Zois  
George P. Zois  
Athena Zois  
Jim & Stavroula Zois  
Nick & Michelle Zois  
Demetrius C Zonars  
Nikki Zonars  
Suzanne Zonars-Hambrick

# September

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<b>1</b> 8:15 am Matins 9:30 am Divine Liturgy 5:00 pm Blessing of Animals	<b>2</b> Labor Day: Office Closed	<b>3</b> 9 am Karidopita	<b>4</b> 9 am Karidopita 3:00 pm Marian Prayer 7:00 pm Ellas Church Tour Set up	<b>5</b> Dance 6 – 8 with Band All Groups	<b>6</b> 11:00 am Greek Festival Noon Pre- Festival Drawing	<b>7</b> 11:00 am Greek Festival
<b>8</b> 9:00 am Divine Liturgy 11:00 am Greek Festival	<b>9</b>	<b>10</b>	<b>11</b> 3 pm Marian Prayer Church Tour Tear down	<b>12</b> 6:30 pm DOP Meeting AHEPA #113 Apartments	<b>13</b>	<b>14</b> 9:30 am Divine Liturgy
<b>15</b> 8:15 am Matins 9:30 am Divine Liturgy 1:00 pm Catechism School Meeting	<b>16</b>	<b>17</b>	<b>18</b> 3 pm Marian Prayer	<b>19</b> 6:30 pm Parish Council Mtg.	<b>20</b>	<b>21</b>
<b>22</b> 8:15 am Matins 9:30 am Divine Liturgy Catechism School Begins Blessing of Students and Teachers Catechism School Ice Cream Social	<b>23</b>	<b>24</b>	<b>25</b> 3 pm Marian Prayer	<b>26</b>	<b>27</b> 20th Enthronement Anniversary for His Eminence Metropolitan Nicholas of Detroit in Troy, Michigan Oktoberfest at DAI	<b>28</b> Oktoberfest at DAI
<b>29</b> 8:15 am Matins 9:30 am Divine Liturgy Oktoberfest at DAI	<b>30</b> 5:30 pm Greek School Begins					

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# The True Vine

Annunciation Greek Orthodox Church • Dayton, Ohio

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## Greek Festival

Weekend After Labor Day

**Friday and Saturday 11 am - 11 pm**  
**Sunday 11 am - 6 pm**

**Annunciation Greek Orthodox Church**  
500 Belmonte Park North • Dayton, OH 45405

[daytongreekfestival.com](http://daytongreekfestival.com)

 [@daytongreekfestival](https://www.facebook.com/daytongreekfestival)

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## Oktoberfest

**Mark your calendars now for the 2019  
Oktoberfest, taking place September 27-29.**

A longtime Dayton tradition, Oktoberfest is the museum's largest annual fundraiser and vital to everything we do at The Dayton Art Institute.

**Volunteer to work a shift in the Greek Booth!**

