



# St. George Greek Orthodox Cathedral

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F E B R U A R Y 2 0 1 8

## JUDGMENT SUNDAY

The commemoration for this Sunday, which is on Sunday, February 11, 2018, is taken from the parable of our Lord Jesus Christ concerning his Second Coming and the Last Judgment of all, both the living and the dead. In Matthew 25:31-46, Christ speaks about what will happen at this specific point in time when He will “come in His glory, and all the holy angels with Him.” At His coming, “He will sit on the throne of His glory,” and all of the nations will be gathered before Him. He will separate them “as a shepherd divides his sheep from the goats.” The sheep will be placed on His right hand, and the goats on the left. To the sheep, He will say “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.”

This kingdom is offered to the sheep because of their compassion and service to those in need. Jesus says, “... for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.”

The sheep, who are the righteous chosen for the kingdom, will ask how this could be so. They will ask Jesus when was He hungry or thirsty, a stranger, naked, and in prison. He will answer them by saying, “Assuredly, I say to you, inasmuch as you did it to the least of these My brethren, you did it to Me.”

Christ the King, seated on His throne of judgment, will then turn to the goats on His left and say, “Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels.” He will condemn them because they did not feed Him when He was hungry, give Him drink when He was thirsty, take Him in when He was a stranger, clothe Him when He was naked, visit Him when He was sick or in prison.

The goats will ask the Lord, “When did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?” Then He will answer them saying, “Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to me”. Jesus concludes His words on the Last Judgment by stating that those on the left “will go away into everlasting punishment, but the righteous into eternal life.”

On the past two Sundays of this pre-Lenten period, the focus was placed on God’s patience and limitless compassion, of His readiness to accept every sinner who returns to Him. On this third Sunday of the Triodion period, we are powerfully reminded of a complementary truth: no one is so patient and so merciful as God, but even He does not forgive those who do not repent. The God of love is also a God of righteousness, and when Christ comes again in glory, He will come as our Judge. Such is the message of Lent to each of us: turn back while there is still time, repent before the End comes.

This Sunday sets before us the eschatological dimension of Lent: the Great Fast is a preparation for the Second Coming of the Savior, for the eternal Passover in the Age to Come, a theme that is also the focus of the first three days of Holy Week. But the judgment is not only in the future. Here and now, each day and each hour, in hardening our hearts toward others and in failing to respond to the opportunities we are given of helping them, we are already passing judgment on ourselves.

Another theme of this Sunday is that of love. When Christ comes to judge us, what will be the criterion of His judgment? The parable of the Last Judgment answers: love—not a mere humanitarian concern for abstract justice and the anonymous “poor,” but concrete and personal love for the human person—the specific persons that we encounter each day in our lives.

Christian love is the “possible impossibility” to see Christ in another person, whoever he or she is, and whom God, in His eternal and mysterious plan, has decided to introduce into my life, be it only for a few moments, not as an occasion for a “good deed” or an exercise in philanthropy, but as the beginning of an eternal companionship in God Himself.

The parable of the Last Judgment is about Christian love. Not all of us are called to work for “humanity,” yet each one of us has received the gift and the grace of Christ’s love. We know that all persons ultimately need this personal love—the recognition in them of their unique soul in which the beauty of the whole creation is reflected in a unique way. We also know that people are in prison and are sick and thirsty and hungry because that personal love has been

denied them. And, finally, we know that however narrow and limited the framework of our personal existence, each one of us has been made responsible for a tiny part of the Kingdom of God, made responsible by that very gift of Christ's love. Thus, on whether or not we have accepted this responsibility, on whether we have loved or refused to love, shall we be judged.

The Sunday of the Last Judgment is also known as Meat-fare Sunday. This is the last day that meat can be eaten before the Lenten fast. Dairy products are allowed on each day of this week, even Wednesday and Friday. The next Sunday is the Sunday of Cheese-fare, it is the last day that dairy products can be eaten prior to the commencement of Great Lent.

On the Saturday before this Sunday, the first of three Saturdays of the Souls are held. This is a special commemoration on this and the next two Saturdays, when the Church offers a Divine Liturgy and Memorial Service for the departed faithful. This is considered a universal commemoration of the dead. It is closely related to the theme of the Sunday of the Last Judgment since the services focus on the Second Coming of Christ and the resurrection of the dead. Through the memorial services, the Church is commending to God all who have departed and who are now awaiting the Last Judgment.

The Gospel lesson on this Sunday is from Matthew 25:31–46 and reads as follows: “When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. Then the King will say to those on His right hand, “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.” Then the righteous will answer Him, saying, “Lord, when did we see You hungry and feed You, or thirsty and give You drink? When did we see You a stranger and take You in, or naked and clothe You? Or when did we see You sick, or in prison, and come to You?” And the King will answer and say to them, “Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.” Then He will also say to those on the left hand, “Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave Me no food; I was thirsty and you

gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.” Then they will answer Him, saying “Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?” Then He will answer them saying, “Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.” And these will go away into everlasting punishment, but the righteous into eternal life.”

With the end of Jesus' earthly ministry quickly approaching, He shares this story about the final judgment. We know that Jesus will return and at His second coming all will be judged. Since we do not know when this will occur, it is important that we as Christians remain prepared so that we can be numbered among the sheep. In this passage, we are told very specifically what we will be judged for: our acts of Christian love toward others. This love challenges us to go beyond society's notion of charity and calls us to see Christ in everyone, serving each person as we would Christ. This Sunday is also known as Meat fare Sunday. After this day, we begin to fast from meat products.

As a final note of reflection about Judgment Sunday I would like to share an article written by an anonymous author: “One Sunday, as parishioners arrived at church, they were horrified to see a homeless man begging for change on the steps as they entered church. Everyone quickly walked by without saying so much as a word to the man. As they took their seats in church, they waited for the pastor, who appeared to be running late. After most of the parishioners arrived, to their horror the homeless man came into the church and walked to the front. When he reached the pulpit, he removed the glasses and hat he was wearing; the parishioners could see that this was not a homeless man but in fact their pastor. Still in the tattered and dirty clothes, he began his sermon by saying, “Today I want to talk about Christian love.”

May Our Lord and Savior Jesus Christ be with you and your family as you prepare to enter into your Great Lenten Journey! May He bless you with good health and much happiness, may He give you strength and endurance in your journey as you ready yourself to stand at Christ's Cross on Holy Friday and to see your Risen Lord three days later. With my paternal love in Christ Jesus,

*Father Wilson*

Very Rev. Archimandrite Agathonikos M. Wilson  
(Father Mike)  
Presiding Priest and Dean of the Cathedral

## **PRESIDENT'S MESSAGE**

Dear Fellow Parishioners,

I want to thank the Board of Directors for again electing me as your President. I am humbled once again by the honor, and fully realize the hard work I have again volunteered to take on. This is my 27th consecutive year on the board and will be my eighth time as community president. All Alice wanted was to come together as a family to the same church but I must say that I do enjoy the work, enjoy the challenges and the achievements we do together. St. George is not just a church it is a special place that we all can call home, it has brought out the best in so many for over 100 years. Years with ups and downs that its many many volunteers meet with the gifts our Lord gave us. We can use some more of those volunteers but as we work together anything is possible and I see a bright future for our community. Please join me in the work ahead and honor all those who preceded us in the meeting of the tasks and challenges that faced them and now face us in this generation. Come on down, we are here waiting for you to join us.

I have to say that things are going well, membership has stabilized and has even grown a small amount and stewardship is playing a bigger role in the support of the community. Even Bingo and associated revenue streams have again become important to our financial health. The festival has a life of its own and again will be great as I cannot even begin to think otherwise. The 52nd year of the Cadillac on the 3rd is a couple weeks away as this is being written and the Apokreatiko dance is early this year on the following Saturday the 10th. So, things are happening for the good, for the better.

Fr. Mike continues to work hard for all of us, avail yourself of his counsel and services but as he reported at last week's board meeting we had 41 funerals in 2017 and they were clearly not all seniors. Those departed people will be held in blessed memory but the work goes on, always the work still needs to go on, the church keeps the memories alive as you do with your family. The work of the church never ends and is always here for new and old alike to roll up our sleeves and get that work done not for our own reward but for the glory of God that made us all and gave us the talents to do the work required. So, when the call goes out, please respond in a positive way. All are welcome, all always have been and will always be welcome.

Stewardship got off to a big start on Vasilopita Sunday when we blessed the pledges of so many, so keep it rolling or get it started if you missed it. The year is 2018 and the needs of

the church are many, share the burden, and share the reward. Financial contributions can be made in any way you choose, whatever works for you, weekly, monthly, quarterly, one time or many times, cash, check, debit, credit. This generation must pay its own way, your parents and grandparents got it done with much less than we all have now. We can too, we can do it together.

Last month when I related to you my personal story of joining St. George I mentioned Fr. Sarelis. I had not said his name in years, he gave me the Oil of Chrismation when I became Greek Orthodox and joined the Cathedral of St. George. Now we get the sad news of his passing. May his memory be eternal. Remember your church you, will be better for it; our Lord remembers His flock, let Him remember you. God bless you, God bless our city and country. See you at church.

Frank C. Comerford- President

## **SPREAD THE LOVE**

The Sunday School students will be delivering Valentine's Day cards to residents of local nursing homes in February. The students will be making and decorating cards in class.

### **We need your help to SPREAD THE LOVE.**

There will be a drop box in church for Valentine's Day cards. The cards can be store-bought or homemade and dropped off by February 11th.

Our goal is to have enough cards for all the residents.

Thank you!

Athena Moutsoulis Bevan  
Sunday School Director

## **FATHER'S OFFICE HOURS**

Father's Office Hours

Monday – Wednesday – Friday

10:00 a.m. to 4:00 p.m.

Thursday 11:00 a.m. to 7:00 p.m.

Tuesday and Saturday By Appointment

## **FATHER'S CONTACT INFORMATION**

Cell Phone: (603) 856-6749

E-mail: revframwilson@yahoo.com

# SUNDAY SCHOOL

Dear Saint George Community,  
For Orthodox Christians, Saint Valentine’s Day is most fully understood as a celebration of romantic love and of God’s love. Demonstrating our love for God and reaching our fulfillment in Christ through our relationships with our spouses, families, and communities, is a way of life that is at the heart of Orthodoxy. Our Sunday School students are learning that no matter what-Jesus loves us! We do not need a specific day on the calendar to show our love for Him. We express our love for Jesus everyday, in many ways.

One way the students are showing their love for Jesus and for others is by making cards for residents of local nursing homes. It has become a tradition for the students to deliver the cards to the residents and visit with them. All parish-ioners can participate by dropping off cards (homemade or store-bought) in the Valentine’s Day box in church.

Sincerely,  
Athena Moutsioulis Bevan



Delivering Valentine’s Day cards to residents of Hanover Hill and Villa Crest Nursing Homes  
Pictured left to right:  
Anna Tatakis, Athena Gallos, Annabelle Awad, Alexa

### Sunday School Save the Dates

Mid-February Delivering cards to nursing homes  
February 25 Family Sunday, no class

## COMMUNITY NEWS

### New Members

Helen Whiteside  
Arthur Tolios  
Welcome to the Family!

### Funerals

Antonio Harrises  
Constance Viscarola  
May their memories be eternal!

## MEMORIAL DONATIONS

### St. George Greek Orthodox Cathedral Beautification Fund in memory of:

Zaferios Mitsopoulos	\$300.00
Dorothy Spanos	20.00
Thomas Canotas McCue	50.00
John Lazos	50.00
Irene Carnavos	30.00

### The George Demos Altar Boy Scholarship Fund in memory of:

Dorothy Spanos	\$100.00
Zaferios Mitsopoulos	50.00

Mr. & Mrs. Rigas Karoutsos generously donated \$100.00 to the St. George Greek Orthodox Cathedral Beautification Fund in loving memory of James and Effie Tsarouhas.

## ST. GEORGE RUMMAGE SALE

We will be having a parish-wide rummage sale on Saturday, April 28.

Now is the time to be putting aside the items you want to donate.

We will be accepting gently used clothing and household items, toys, books, tools and any other miscellaneous items that we will be able to sell.

If you have any questions regarding the Rummage Sale please see Alice Lylis or Dorothy Chakas.

## ANAGENNESIS LADIES SOCIETY DUES

The dues will be collected during Coffee Hour in the Community Center. The dues this year are \$15.00. Please see Dorothy Chakas during coffee hour to pay your dues



**DAUGHTERS OF PENELOPE  
ILIOS #51  
VALENTINE'S PANCAKE  
BREAKFAST  
SUNDAY, FEBRUARY 11, 2018**

ST. GEORGE GREEK ORTHODOX CATHEDRAL  
650 HANOVER STREET • MANCHESTER, NH

IMMEDIATELY FOLLOWING THE DIVINE LITURGY

PANCAKES, SAUSAGE, COFFEE, MILK OR JUICE

Adults: \$6.00 / Children: \$3.00

Profits will be donated to the philanthropic groups supported by the DOP.

**THE ANNA THEODOSOPOULOS  
SCHOLARSHIP**

The Anna Theodosopoulos Scholarship is available to High School seniors and must be submitted by April 1. Applications can be picked up in the cathedral office.

**GREATER MANCHESTER  
HELLENIC SCHOLARSHIP FUND**

The Trustees of the Greater Manchester Hellenic Scholarship Fund invite qualified high school seniors, college freshmen, and college sophomores to apply for 2018 scholarships. Applications are available at the Church office. Completed applications with official school transcripts must be returned to the office no later than April 1, 2018.

**GREGORY PAPPAS  
MEMORIAL SCHOLARSHIP**

Attention high school seniors. Applications are available in the Cathedral office. **The deadline is April 1, 2018.**

**CHANGE OF ADDRESS**

If your address changes, please give the Cathedral Office a call at 622-9113 and let them know of the change.

**St. George  
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Theofilos Vougias

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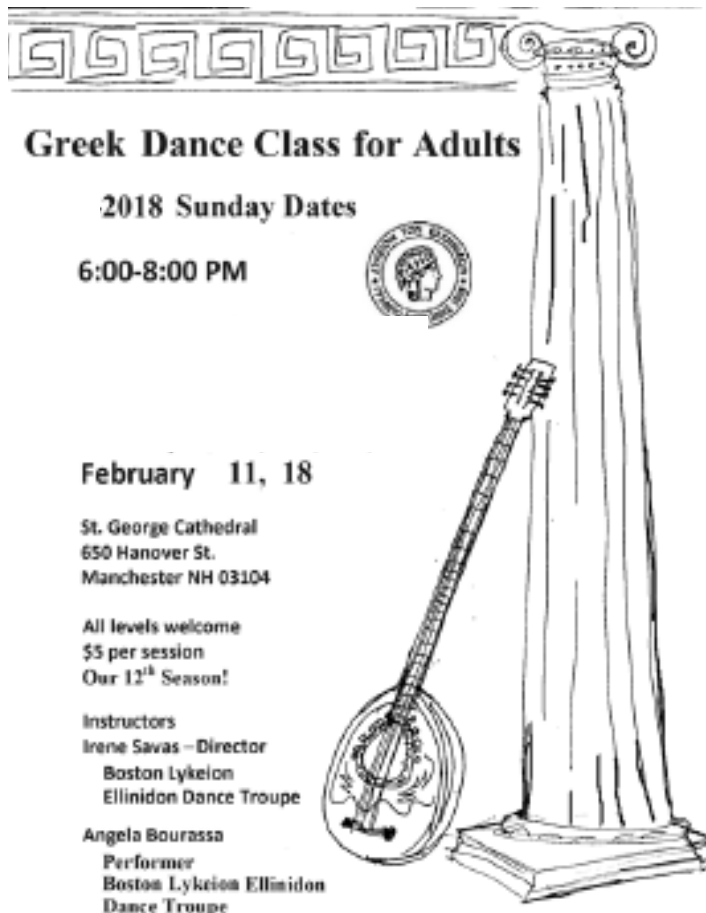
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**Greek Dance Class for Adults**

**2018 Sunday Dates**

**6:00-8:00 PM**

**February 11, 18**

St. George Cathedral  
650 Hanover St.  
Manchester NH 03104

All levels welcome  
\$5 per session  
Our 12<sup>th</sup> Season!

Instructors  
Irene Savas – Director  
Boston Lykeion  
Ellinidon Dance Troupe

Angela Bourassa  
Performer  
Boston Lykeion Ellinidon  
Dance Troupe

# STEWARDSHIP 2018

Michael & Donna Aboshar  
Arthur Adamakos  
Anastasia Ambargis  
Panagiota Arfanakis  
James & Lynne Arvanitis  
William & Cheryl Athanas  
Christos & Alexandra Babis  
Toula Barber  
Jaime & Ashley Bardwell Moufarge  
George & Joy Bentas  
Joan Bentas  
Peter & Kate Boisvert  
Fanny Canotas  
Gregory & Meagan Chadis  
William & Maria Chaloge  
Daphne Chiavaras  
Robert & Mary-Ann Choquette  
Marie Clapsaddle  
Ronald & Marion Coble  
Brian Comerford  
Frank & Alice Comerford  
Julia Damalas  
Maria Damalas  
Michael & Demetra Dillon  
Harry Dimos  
Effie Dovas  
Jim & Stephanie Ferro  
Nancy Folis  
Kristine Gagne  
Matthew Gatsas  
Michael Gatsas  
Pauline Gatsas  
Theodore & Cassandra Gatsas  
Alexander Georgeou  
Stephen & Brenda Gikas  
Louise Hart  
Nicholas & SeSun Hartofelis  
William & Jennifer Hughen  
John Ine  
Alice Ivos  
Eva Karandanis  
John & Elaine Katsoupis  
Andrea Kokolis  
Ernie Kotekas  
William Kotekas

Dennis & Anita Kounas  
George & Dafnoulal Lalopoulos  
Philip Liakos  
Stephen & Maureen Liakos  
William & Claire Macenas  
Pamela Manolakis  
Anthony & Karen Massahos  
Mark McCue & Vasiliki Canotas  
Harry & Imelda Mehos  
Socrates & Evdoxia Merisotis  
Aspa Michalopoulos  
Spiro & Maria Millios  
Nikolas & Lyndsay Mitsopoulos  
Spiros & Sharon Mitsopoulos  
Timothy Mitsopoulos  
Zachary Mitsopoulos  
Marilyn Motowylak  
Elias Moutsioulis  
Kosta & Nikki Moutsioulis  
William Pananos  
Costas & Mary Papachristos  
Frank & Athanasia Papanicolau  
Jason & Heather Parent  
George Petrikas  
Greg & Beth Plentzas  
Giorgio & Denise Ricciardi  
George Sioras  
Skaperdas, Joyce  
Kostas & Tina Spanos  
Sergios Spanos  
Eva Stilkey  
Andrea Tartsa  
Theodora Thanos  
Arthur N. Tolios  
Vasiliki Tolios  
Alexandra Tsoutsas  
Despina Tsoutsas  
George Tsoutsas  
Despina Tziros  
Peter & Ashley Tziros  
Vasilios & Christina Vougias  
Michael & Ellen Whitney  
Fr. Agathanikos Wilson  
George & Ourania Zogopoulos

## GREAT LENT BEGINS ON MONDAY, FEBRUARY 19, 2018

Great Lent can become a time when we strengthen our bonds with our own family and with our parish family. The Church offers us many opportunities to come together as a family and worship.

On **Sunday, February 18, 2018**, the evening before the start of our Lenten journey we can attend the **Forgiveness Vespers Service**. This beautiful service avails us the opportunity to seek forgiveness from God and from others in our family and in our parish. It allows us to reconcile our hearts with God and with others. The Forgiveness Vespers Service will begin at 5:00 p.m.

We are also given the opportunity to focus on the ultimate goal of our lives and to concentrate our minds and our souls on our spiritual growth. Great Lent is a time for more frequent reception of Holy Communion. We cannot survive on a long journey without the strength of physical nourishment and sustenance. In the same way, we cannot survive our journey of Great Lent, with all of its temptations and pitfalls, without our spiritual nourishment, the Body and Blood of our Lord and Savior, Jesus Christ.

The Church provides many beautiful and moving services to help strengthen us on our way and to bring us to the joy of experiencing the Resurrection at Pascha.

On Monday evening throughout Great Lent we will celebrate the **Compline Service (Apodeipnon)**, which is the prayer service celebrated after dinner and before retiring for sleep. It is a very special penitential service in which the Psalms, prayers, and hymns remind us of our need to repent and of our total dependence on God. The Compline Service will begin at 6:00 p.m.

On Wednesday evening during Great Lent we will celebrate the **Liturgy of the Pre-Sanctified Gifts**. During Great Lent, the Church does not allow the celebration of the full Divine Liturgy during the weekday, with the exception of the Divine Liturgy celebrated on the Feast of the Annunciation. This service is essentially a Vespers Service with Holy Communion. The faithful are given the opportunity to receive strength and grace from participating in the Holy Eucharist, the Body and Blood of our Lord and Savior Jesus Christ. The lamb (amnos) used in this Liturgy has been consecrated on the previous Sunday and kept on the altar

for this service. The Liturgy of the Pre-Sanctified Gifts will begin at 5:30 p.m. Following the service we will enjoy a **Lenten Pot-Luck Supper** in the community center, followed by an inspirational and spiritually edifying **Lenten Lecture**.

On the first four Friday evenings during Great Lent we celebrate the **Salutations to the Virgin Mary**, the singing of the four stanzas (one stanza is sung each week) of a beautiful hymn, called the **Akathist Hymn**, and on the fifth Friday, all four stanzas are sung. The hymn is very ancient and was sung by the residents of Constantinople in thanksgiving for deliverance from the invading armies of the City. This service will begin at 7:00 p.m.

The Church has provided us with many opportunities to grow spiritually, to focus on our journey through Great Lent in order that we may be prepared for Pascha and its promise of sharing in the divine life. During Great Lent, Orthodox Christians are called to fast. Fasting is a means of making the body participate in the demands of the spiritual life and struggle. Fasting is a way to cleanse both the body and the soul by imposing self-discipline and encouraging meditation and self-reflection.

The traditional fast recalls the days in Paradise, when human beings ate only what grew out of the earth. In the traditional fast, the following foods are not eaten: meat, fish, dairy products (eggs, milk, butter, cheese), olive oil, and wine. The only exceptions being that on Saturday and Sunday oil and wine are permitted and fish is permitted on the Feast of the Annunciation (March 25) and on Palm Sunday (this year on April 1).

Fasting cannot be mechanical or legalistic. It must be part of one's whole life-style. True fasting involves both physical and spiritual fasting. We must fast from sinful thoughts, words, and deeds, and from various types of food and drink. If we continue to sin, to hate, to gossip, to lust, to be greedy or ambitious, it does not do us any good to examine package labels to see if a product contains milk or oil.

In Matthew 6:16-18, Jesus Christ offered instructions on how we are to fast, "Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly."

## **CALLED TO BE SAINTS . . .**

### **SAINT THEODORE THE COMMANDER & GREAT MARTYR - FEBRUARY 8**



The holy Martyr Theodore was from Euchaita of Galatia and dwelt in Heraclea of Pontus. He was a renowned commander in the military, and the report came to the Emperor Licinius that he was a Christian and abominated the idols. Licinius therefore sent certain men to him from Nicomedia, to honor him and ask him to appear before him. Through them, however, Saint Theodore sent back a message that it was necessary for various reasons, that Licinius come to Heraclea. Licinius, seeing in this a hope of turning Saint Theodore away from Christ did as was asked of him.

When the Emperor came to Heraclea, Saint Theodore met him with honor, and the Emperor in turn gave Theodore his hand, believing that through him he would be able to draw the Christians to the worship of his idols. Seated upon his throne in the midst of the people, he publicly bade Theodore offer sacrifice to the gods. But Theodore asked that the emperor entrust him with the most venerable of his gods, those of gold and silver, that he might take them home and himself attend upon them that evening, promising that the following day he would honor them in public. The Emperor, filled with joy at these tidings, gave command that Theodore's request be fulfilled.

When the Saint had taken the idols home, he broke them in pieces and distributed the gold and silver to the poor by night. The next day a centurion named Maxentius told Licinius that he had seen a pauper pass by carrying the head of Artemis. Saint Theodore, far from repenting of this, confessed Christ boldly. Licinius, in an uncontrollable fury, had the Saint put to many torments, then crucified. While upon

the cross, the holy Martyr was further tormented -- his privy parts were cut off, he was shot with arrows, his eyes were put out, and he was left on the cross to die. The next day Licinius sent men to take his corpse and cast it into the sea; but they found the Saint alive and perfectly whole. Through this, many believed in Christ. Seeing his own men turning to Christ, and the city in an uproar, Licinius had Theodore beheaded, about the year 320. The Saint's holy relics were returned to his ancestral home on June 8, which is also a feast of the Great Martyr Theodore.

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## **THE STORY OF SAINT VALENTINE - FEBRUARY 14**

Every February, across the country, candy, flowers, and gifts are exchanged between loved ones, all in the name of Saint Valentine. But who is this mysterious saint and why do couples celebrate this holiday? The history of Valentine's Day -- and its patron saint -- is shrouded in mystery. But we do know that February has long been a month of romance. Saint Valentine's Day, as we know it today, contains vestiges of both Christian and ancient Roman tradition. So, who was Saint Valentine and how did he become associated with this ancient rite?

It is important to note that the Orthodox Church and the Churches in the East do not celebrate this mostly Western Saint.

One legend contends that Valentine was a priest who served during the third century in Rome. When Emperor Claudius II decided that single men made better soldiers than those with wives and families, he outlawed marriage for young men -- his crop of potential soldiers. Valentine, realizing the injustice of the decree, defied Claudius and continued to perform marriages for young lovers in secret. When Valentine's actions were discovered, Claudius ordered that he be put to death.

While he was in prison awaiting death, Valentine actually sent the first "valentine" greeting himself. While in prison, it is believed that Valentine fell in love with a young girl -- who may have been his jailor's daughter -- who visited him every day during his confinement. Before his death, it is alleged that he wrote a letter to the girl, which he signed "From your Valentine," an expression that is still in use today. Although the truth behind the legend of Saint Valentine is murky, the story certainly emphasizes his appeal as a sympathetic, heroic, and most importantly, as a romantic figure.



## **FATHER CHARLES SARELIS FALLS ASLEEP IN THE LORD**



The Rev. Father Charles Sarelis fell asleep in the Lord on December 21, 2017. Father Charles served here at Saint George from 1985 to 1990 and was a big part in the lives of our many families in our beloved cathedral community. Father Charles shared in the joys of our parish, baptizing and marrying many of our young people. He equally shared in the sorrows,

burying many of our siblings, parents and grandparents.

On Sunday January 28, 2018 the Saint George community offered 40 day memorial prayers for the repose of the soul of Father Charles. May his memory be eternal.

The obituary of Father Charles Sarelis, as printed on the website of the L. J. Griffin Funeral Home, is printed below.

The Rev. Fr. Charles P. Sarelis, a resident of Plymouth, Michigan passed from this life on December 21, 2017 at the age of 83. Father Charles was born on July 3, 1934 in Boston, MA to Peter Emmanuel Sarelis and Mary Chiotis, both of Lesvos, Greece.

He attended the Boston Latin School; graduated from the Holy Cross Greek Orthodox School of Theology in Brookline, MA in 1958, the Boston University School of Theology in 1959, the Athens University School of Theology in 1961, and the Boston Institute of Mental Health and Boston Memorial Hospital with areas of study in Pastoral Psychology, Mental Health, and Substance and Alcohol Abuse.

In 1958 he married Angela Barlas of Boston, MA. They were blessed with three children, Mary, Peter and Philip, and four grandchildren, Alexandra, Angela, Naomi and Mariah. Presbytera Angela fell asleep in the Lord on January 19, 2013.

In 1961 he was ordained a deacon by Archbishop Iakovos and in 1962 he was ordained to the Holy Priesthood by Bishop Gerasimos of Abydos. Throughout his sterling ministry Father Charles served the following communities:

Saint Spyridon Church, Washington Heights, NY; Saint Paraskevi Church, Greenlawn, NY; Holy Cross Church, Bay Ridge, Brooklyn, NY; Saint Nicholas Church, Wyckoff, NY; Holy Cross Church, Pittsburgh, PA; Saint Nicholas Church, Detroit, MI; Saint George Cathedral, Manchester, NH, and the Annunciation Church, Kansas City, MO.

In 1969 Father Charles was elevated to Sakellarios. In 1973 he was elevated to Economos. And in 1983 he was elevated to Protopresbyter of the Ecumenical Throne of Constantinople.

His hobby was to translate Liturgical texts from Greek to English.

The wake for Father Charles was held on Tuesday, December 26, 2017 and the funeral service was held on Wednesday, December 27, 2017 at the Nativity of the Virgin Mary Greek Orthodox Church in Plymouth, Michigan.

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## **A REFLECTION ON FORGIVENESS**

There once lived a very holy and devout archbishop who was sought out by pilgrims because of his great spiritual insight. As his popularity and the demands on his time grew, he wished to retreat into a life of noetic prayer—ceaseless prayer of the mind and the heart. He was granted permission to move back to his native island where he lived more fully a monastic life. One day, a man desperately knocked at the monastery door; he had committed a murder and was trying to flee from the villagers seeking revenge. The man confessed his sins to the holy archbishop, who was now the abbot of the monastery. As he listened, the abbot realized that the person who the man had murdered was the abbot's own brother. God helped the abbot see into the heart of this man and see how sorry he was. He forgave the man who murdered his brother and read the confessional prayer of absolution. The abbot then helped the man to escape the authorities so that he could live the rest of his life in prayer and repentance at a monastery. This holy abbot is Saint Dionysios of Zakynthos. He exemplifies true forgiveness.



***St. George Greek Orthodox Cathedral***  
650 Hanover Street  
Manchester, New Hampshire

*Invites you to*

# **An Apokreatiko Celebration**

**Saturday, February 10, 2018**

**7pm – 11:00pm**

*In the church hall*

**DJ The Salonica Boys**  
**Greek and American Dancing**

**Variety of Hors D'oeuvres**  
**Cash Bar**

***\$15.00 per person***  
***Children under 12 are free***

Toula Barber at 668-6839  
or the Cathedral office at (603)622-9113

## THE TRIODION PERIOD BEGINS ON JANUARY 28

Even though our Great Lenten journey does not begin until February 29 this year, we do however begin to prepare for this journey four weeks earlier. There are four Sundays of Preparation for our Great Lenten journey.

Sunday, January 28, 2018, the first Sunday of Preparation (three weeks before the start of Great Lent) is the **Sunday of the Publican and the Pharisee**, in which we are exhorted to true repentance and are encouraged to follow the self-abasement of the Publican rather than the spiritual pride of the Pharisee. At the Matins service we sing for the first time the beautiful Lenten hymn, "Open to me the gates of repentance . . ." reminding us of the open gateway through which all must enter on the way to Pascha.

Sunday, February 4, the next Sunday of Preparation (two weeks before Great Lent) is the **Sunday of the Prodigal Son**, which reminds us that not only must we repent and undergo a change of heart, but that we must also exercise an act of will, in that we must get up and actually set off on our journey. In our lives we can see a parallel; for how often do we repeat the cycle of the Prodigal Son's willful departure from God's house, a life of wantonness, misery at our fallen state, repentance, return to God the Father and divine forgiveness? On this Sunday at the Matins we also sing the beautiful hymn of remembrance, "By the waters of Babylon . . ." which reminds us of the heavenly Zion from which we have been exiled.

Sunday, February 11, the next Sunday of Preparation, **Meat Fare Sunday or Sunday of the Last Judgment**, is the last day on which meat is permitted to be consumed until Holy Pascha. This is to remind us of the upcoming rigors of the Great Fast. The theme of this Sunday is the Last Judgment and the lot of those who turn from God, and those who return to Him.

And Sunday, February 18, the last Sunday before the Great Lent, **Cheese Fare Sunday or Forgiveness Sunday**, is also the last day of preparation. It is called Cheese Fare because on the next day we begin a total fast from all animal products, as well as from fish, wine and oil, continuing until Holy Pascha. An important theme of this day is the Expulsion of Adam from Paradise, which reminds us of that from which we have fallen. Another theme is forgiveness, since we cannot begin our spiritual journey without granting forgiveness to those who have offended us and asking

forgiveness of those whom we have offended. A special feature of this day is the very moving **Forgiveness Vespers**, at which we all ask and grant mutual forgiveness.

Great Lent is a journey and we never begin a journey without planning and preparing for this journey. Think of Great Lent also as a race, again, we do not just run the race without first preparing for it. We must first prepare for the race by exercising our body to be able to run the race. Maybe we run part of the race a little at a time. This period of preparation in the Church is known as the Triodion Period. This time is symbolic of our life and spiritual struggles on the earth.

The four Sundays of Preparation are just that. They prepare us physically, mentally, and spiritually for our Great Lenten Journey, our journey to Pascha, our great race that we are now getting ready for. We prepare physically for our journey by gradually beginning our fast, we start eliminating certain foods from our diets little by little, not all at once. We also prepare mentally and spiritually for our journey. Now our prayers, the beautiful hymns of the church, and the lessons from the Gospel readings are more reflective, more penitential in nature. They start us thinking more about our relationship with God and about our responsibility towards God and with others around us.

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## PLEASE ARRANGE FOR YOUR HOUSE BLESSING

It is the tradition of the Orthodox Church that the Faithful have their home and place of business blessed each year following the Feast of Theophany. This should not be a once-in-a-lifetime event, but a chance to welcome God's special presence and love into your homes and your families each year. Please contact Father directly to make an appointment for this beautiful blessing.

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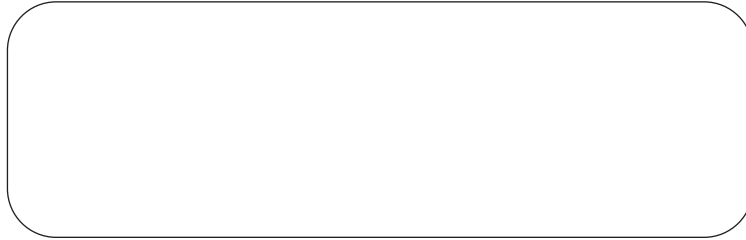
## SATURDAY OF THE SOULS

The Divine Liturgy and Memorial Services for the Saturday of the Souls will be celebrated on Saturday, February 10; Saturday, February 17; and on Saturday, February 24 beginning at 10:00 a.m. A form is enclosed in this monthly newsletter for you to return your names, which will be read at all three memorial services.

**SAINT GEORGE GREEK ORTHODOX CATHEDRAL**  
650 HANOVER STREET  
MANCHESTER, NEW HAMPSHIRE 03104-5306

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650 Hanover Street Manchester, New Hampshire 03104-5306  
 Tel. 603.622.9113 Fax. 603.622.2266  
 saintgeorge@comcast.net www.stgeorge.nh.goarch.org

# Feb 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
4. Orthros 9 am Div. Lit. 10 am. Sun. Sch. 10 am. 1-yr Mem. for Nick Hart & Coffee Hr.	5. Pre-Sch. 4:30-5:30 pm in CC. Adult Greek Class 6-7:30 pm in CC. 3rd/4th Coed BB 6-7 pm HS BB 7-8:30 pm	6. 5th/6th Boys BB 6-7:30 pm	7. Bible Study 11 am and 6:15 pm at Annex. Cub Scout Mtg. 6 pm in CC.	8. HS BB 7:30-9 pm	9. 5th/6th Boys BB 6-7:30 pm in CC. No Basketball	10. 1st Sat. of Souls Div. Lit & Mem. Service 10 am. Basketball Clinic 9-10:30 am Apokreatiko Dance 7pm-11 pm
11. Orthros 9 a.m. Div. Lit 10 am. Sun. Sch. 10 am. Daughters of Penelope Breakfast in CC.	12. Pre-Sch. 4:30-5:30 pm in CC. Adult Greek Class 6-7:30 pm in CC. BOD Mtg. 7 pm at Annex. 3rd/4th Coed BB 6-7 pm HSBB 7-8:30 pm	13. 5th/6th Boys BB 6-7:30 pm	14. Bible Study 11 am & 6:15 pm at Annex. Cub Scout Mtg. 6 pm in CC. DOP Mtg. 6:30 pm at Annex.	15. HS BB 7:30-9 pm	16. 5th/6th Boys BB 6-7:30 pm	17. 2nd Sat. of Souls Div. Lit & Memorial Service 10 am. Basketball Clinic 9-10:30 am
18. Orthros 9 am. Div. Lit. 10 am. Sun. Sch. 10 am. Forgiveness Vespers 5 pm.	19. Great Lent Begins Compline Service 6 pm Pre-Sch. 4:30-5:30 pm in CC. Adult Greek Class 6-7:30 pm in CC. 3rd/4th Coed BB 6-7 pm HS BB 7-8:30 pm	20. 5th/6th Boys BB 6-7:30 pm	21. Bible Study 11 am at Annex. Pre-Sanctified Lit 5:30 pm followed by Lenten Potluck Supper/Lecture in CC. Cub	22. HS BB 7:30-9 pm	23. 1st Salutations Service 7 pm. 5th/6th Boys BB 6-7:30 pm	24. 3rd Sat. of Souls Div. Lit & Memorial Service 10 am. Basketball Clinic 9-10:30 am
25. First Sunday of Lent Procession with the Icons Orthros 9 a.m. Div. Lit. 10 am. 5-yr. Mem. for George Demos	26. Compline Service 6 pm. No Pre-Sch. No Adult Greek Sch. 3rd/4th Coed BB 6-7 pm	27. 5th/6th Boys BB 6-7:30 pm	28. Bible Study 11 am at Annex. Pre-Sanctified Lit 5:30 pm followed by Lenten Potluck Supper/Lecture in			



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# March 2018

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>4. <u>2nd Sunday of Lent</u> Orthros 9 am Div. Lit. 10 am. Sun. Sch. 10 am.</p>	<p>5. Compline Service 6 pm. Pre-Sch. 4:30-5:30 pm in CC. Adult Greek Class 6-7:30 pm in CC. 3rd/4th Coed BB 6-7 pm. HS BB 7-8:30 pm.</p>	<p>6. 5th/6th Boys BB 6-7:30 pm.</p>	<p>7. Bible Study 11 am at Annex. Cub Scout Mtg. 6 pm in Annex. Pre-Sanctified Lit. 5:30 pm followed by Lenten Potluck Supper &amp; Lecture in CC.</p>	<p>8. HS BB 7:30-9 pm</p>	<p>2. 2nd Salutations Service 7 p.m. 5th/6th Boys BB 6-7:30 pm</p>	<p>3. Basketball Clinic 9-10:30 am</p>
<p>11. <u>3rd Sunday of Lent</u> Orthros 9 a.m. Div. Lit. 10 am. Sun. Sch. 10 am.</p>	<p>12. Compline Service 6 pm. Pre-Sch. 4:30-5:30 pm in CC. Adult Greek Class 6-7:30 pm in CC. BOD Mtg. 7 pm at Annex. 3rd/4th Coed BB 6-7 pm. HS BB</p>	<p>13. Active Shooting Training 6:30 pm in CC. No Basketball</p>	<p>14. Bible Study 11 am at Annex. Pre-Sanctified Lit. 5:30 pm followed by Lenten Potluck Supper &amp; Lecture in CC. DOP Mtg. 6:30 pm at</p>	<p>15. HS BB 7:30-9 pm</p>	<p>9. 3rd Salutations Service 7 pm. 5th/6th Boys BB 6-7:30 pm.</p>	<p>10. Cub Scout Pine-wood Derby all Day in CC. No Basketball Clinic</p>
<p>18. <u>4th Sunday of Lent</u> Orthros 9 am. Div. Lit. 10 am. Sun. Sch. 10 am. 1-yr Mem. for Paul Pappas &amp; Coffee hour.</p>	<p>19. Compline Service 6 pm. Pre-Sch. 4:30-5:30 pm in CC. Adult Greek Class 6-7:30 pm in CC. 3rd/4th Coed BB 6-7 pm.</p>	<p>20. 5th/6th Boys BB 6-7:30 pm</p>	<p>21. Pre-Sanctified Lit. 5:30 pm followed by Lenten Potluck Supper &amp; Lecture in CC. Cub Scout Mtg. 6 pm at</p>	<p>22. HS BB 7:30-9 pm</p>	<p>16. 4th Salutations Service 7 pm. 5th/6th Boys BB 6-7:30 pm.</p>	<p>17. Basketball Clinic 9-10:30 am.</p>
<p>25. <u>Fifth Sunday of Lent</u> Feast of the Annunciation Orthros 9 a.m. Div. Lit. 10 am. 5-yr Mem. for George Demos</p>	<p>26. Compline Service 6 pm. No Pre-Sch. No Adult Greek Sch. 3rd/4th Coed BB 6-7 pm. HS BB 7-8:30 pm.</p>	<p>27. 5th/6th Boys BB 6-7:30 pm</p>	<p>28. Pre-Sanctified Lit. 5:30 pm followed by Lenten Potluck Supper &amp; Lecture in CC. Cub Scout Mtg. 6 pm at Annex.</p>	<p>29. HS BB 7:30-9 pm</p>	<p>23. The Akathist Hymn 7 pm. No Basketball. Cub Scout set-up in CC.</p>	<p>24. District Pine-wood Derby 7 am-5 pm in CC.</p>
					<p>30.</p>	<p>31. Saturday of Lazarus Div. Lit. 10 am followed by Community Breakfast &amp; folding of Palm Crosses.</p>

Active Shooter Training will be Tuesday, March 13<sup>th</sup> at 6:30 pm in Community Center. Please Come and Learn.



### Three Minutes.

- Once notified, Law Enforcement will respond to an Active Shooter as quickly as possible.
- Response time averages about three minutes.
- Your immediate actions should be focused on maximizing your personal safety until Law Enforcement is able to stop the threat.

## What You Do Matters.

**A**VOID starts with your state of mind.

- Pay attention to your surroundings.
- Have an exit plan.
- Move away from the source of the threat as quickly as possible.
- The more distance and barriers between you and the threat, the better.

**D**ENY when getting away is difficult or maybe even impossible.

- Keep distance between you and the source.
- Create barriers to prevent or slow down a threat from getting to you.
- Turn the lights off.
- Remain out of sight and quiet by hiding behind large objects and silencing your phone.

**D**EFEND because you have the right to protect yourself.

- If you cannot Avoid or Deny be prepared to defend yourself.
- Be aggressive and committed to your actions.
- Do not fight fairly. THIS IS ABOUT SURVIVAL.

**CALL 911** when you are in a safe area. Inform the 911 operator that this is an active shooter situation.

When Law Enforcement arrives,  
**SHOW YOUR HANDS AND FOLLOW COMMANDS.**



For more information: [www.AvoidDenyDefend.org](http://www.AvoidDenyDefend.org)  
Or get the free app: AvoidDenyDefend



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