



St. George Greek Orthodox Cathedral

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

AUGUST 2018

KEYNOTE ADDRESS OF HIS EMINENCE ARCHBISHOP DEMETRIOS AT THE 44TH BIENNIAL CLERGY-LAITY CONGRESS

“All Things Are Possible to the One
Who Believes in Christ”
(cf. Mark 9:23)

*Glory to the holy and consubstantial, and life giving,
and undivided Trinity, always, now and forever
and to the ages of ages.*

1. With this expression of doxology and thanksgiving to God, we are together again in our 44th Biennial Clergy-Laity Congress. We focus on the theme of this congress, which is, “All Things Are Possible to the One Who Believes in Christ”, as we prepare to deal with the challenges that we face as the Greek Orthodox Church in America, the Eparchy of the Ecumenical Patriarchate in the West. Our theme is based on the words of the Lord, *If you can believe, all things are possible to him who believes* (Mark 9:23), Who also added: *Truly I say to you if you have faith as a grain of mustard seed you will say to this mountain “move from here to there”, and it will move, and nothing will be impossible to you* (Matthew 17:20-21). We have been together in Clergy-Laity Congresses since the year 2000 in Philadelphia and then in succession in Los Angeles, New York, Nashville, Washington, Atlanta, Phoenix, Philadelphia, Nashville, and now in Boston, the place of education and democracy.

We express also our wholehearted thanksgiving to His All Holiness our Ecumenical Patriarch Bartholomew for his warm love and abundant blessings, for his very inspirational message that we just heard and for sending to us the distinguished Hierarchs: Metropolitan Apostolos, Geron of Derkoi, and Metropolitan Maximos of Selyvria to represent him at this Congress. Profound thanks belong also to His Eminence Metropolitan Methodios of Boston, the gracious

host of this 44th Congress and the people of this Metropolis who offer such an outstanding hospitality.

2. In the period between our last Clergy-Laity Congress in Nashville 2016 up to today, we have had a number of events worth mentioning, but allow me for brevity of time to limit myself first to remember our brothers and sisters that have passed away during this period.

We had the passing of three prominent hierarchs of our Archdiocese, namely, Metropolitan Iakovos of Chicago, and Metropolitan Philotheos of Meloa. A few days ago, Bishop Iakovos of Catania also passed away. In addition, we had the passing of 29 priests and 24 presvyteres of our Archdiocese. We also had quite a number of members from Archdiocesan organizations that joined the Church Triumphant and are no longer with us. So, we count 4 members from the National Board of the Ladies Philoptochos Society, 53 members of Leadership 100, and 61 Archons of the Ecumenical Patriarchate, the Order of St. Andrew. May their memory be eternal, and may they rest in peace and joy in heaven, in the company of the saints and the righteous.

At the same time, we were blessed with the election of the new Metropolitan of Chicago in the person of Archimandrite Nathanael Symeonides, and with many ordinations to the diaconate and to the priesthood. Thus, we had 30 ordinations to the diaconate, and 35 ordinations to the priesthood. During the same period, 16 of our priests retired, 12 clergymen were incardinated to our Archdiocese from various jurisdictions and 8 clergymen were released.

3. As we all know, the major issue that occurred during this period were the difficulties and problems at the Archdiocese and at the building of St. Nicholas Greek Orthodox Church and National Shrine at the World Trade Center.

We have been harmoniously working together in our Greek Orthodox Archdiocese for almost 20 years. During these years, we have encountered—in executing our sacred work—joy, love, harmony, achievement, and unity, but also

(CONTINUED ON PAGE 11)

PRESIDENT'S MESSAGE

Dear Fellow Parishioners,

The time has come around once more for us all to step up and help our church, it's the Glendi, and it is only 6 short weeks away. This is the annual letter for asking: What are you doing? Where are you working? Is your patron donation or ad in to the office? I would hope you have answers to all those simple straight forward questions. This is your festival and we need you and your family here with us to make it a success.

This is the one time of year when everyone needs to come back, to all be once again part of their church. It is Glendi time and we need to help our seniors who have labored and given so much for so many years. Our community has lost so many in recent years and while that may well be inevitable it does not change the fact that a new generation needs to take their turn doing some of the tasks required to put on the largest ethnic festival north of Boston. Time to bring in the cousins, get your brother and sister, your in-laws. Time to put the phone and the texting down, time to put on an apron and do a little work. Time to at the very least see some old friends and bring the family out for dinner. We need to support each other if we are to have the community and the programs we all want and need to simply live a little bit better life.

This is the last call for a possible addition to the ad book which has become so important to the overall success of the festival. The deadline is now as you read this letter, so if you have not done anything, call the office and get it done today, do not miss out. It is wonderful that the church has found so many great sponsors of our festival, really outsiders whose generosity toward St. George is so needed and welcomed. We the parishioners of St. George must match that generosity, match with our own commitment to the ad book and the Glendi success. I am counting on you to heed the call and make that commitment. The ad money is money we can count on, put to work, not dependent on the temperature or the chance of rain in the forecast. Please help us.

Please check the dates for the final cooking and baking this month as we once more count down the days to the Glendi. We are in this together so please embrace the call, hear the message, all are invited, do not wait till the eleventh hour. Our community has been blessed so many times and I am confident we will be again but we need you. Glendi is on again, see you September 14, 15, and 16.

See you there,
Frank C. Comerford
President & Glendi Chairman

Assumption of the Virgin Mary Greek Orthodox Church Philoptochos Society Soteria

Invites you to a Book Signing & Presentation of

The Mental Intruder A Personal Story about Alzheimer's

By Dr. Niki Karavasilis
Saturday, September 22, 2018
5:00pm – 7:30pm
111 Island Pond Road
Manchester, NH 03109



Suggested Donations at the Door
\$10.00

**Donations to benefit
The Alzheimer's Foundation**

Refreshments will be served

Book Presentation will begin at 5:30pm,
followed by Questions & Answers

For further information, please contact
info@assumptionnh.org
assumptionnh@aol.com
or
603.623.2045

Many people have a tendency to ignore or exclude from their lives people who have dementia and Alzheimer's. They only include people who are suitable to their own lifestyle. This, after all, is the social norm. However, have you ever thought what it is like to be taken over by Alzheimer's?

When we pause and think about the above questions and try to find answers that cannot be found, we can begin to understand the distorted world of Alzheimer's victims – their experiences, and their feelings in their isolated world. Only then, can we relate better to their environment. Only then, we can understand the difficulties that are facing them daily, as they strive to show others that they are still normal people.

By reading Dr. Niki Karavasilis' book, *The Mental Intruder*, you will begin to understand the experiences of one person, Soula, her dearest friend, who taught her so much about her disease before she entered in her own world of Alzheimer's. Dr. Karavasilis, too, was very ignorant of people with Alzheimer's and ignored them.

Dr. Karavasilis wrote this book to learn about Alzheimer's and to inform others about this fast-growing disease. She would also like to inform others that the stigma attached to this disease is unjust. We have stigmatized this disease as something bad and overpowering. It is a disease that is growing very fast in all the corners of the world. The clinical symptoms of Alzheimer's are apparent, but the cure is a long way from being discovered. For now, the only thing that we can do is to wait and show compassion and love to the persons who have Alzheimer's and give support to the caregiver.



Dear St. George Community,
I hope everyone is having a wonderful summer! On May 20th we held our annual end of year program and graduation. Three students graduated from Sunday School: Matthew Dion, Sarah Glennon and Oakley Lustenberger. Congratulations! All of the students did a magnificent job with their class prayers! We had many students who received outstanding attendance awards. The following students achieved outstanding attendance for the first time: Alexa Bevan, Lucas Bevan, Marcos Vougias and Theo Vougias. The following students achieved outstanding attendance for the second time: Athan Vougias and Demetri Vougias. The following students achieved outstanding attendance for the fifth time: AnaLiz Bourassa, John Bourassa, Maximos Wu and Photini Wu.

We ended our celebration with a coffee hour sponsored by the Sunday School families. I want to thank all the families who participated in our coffee hour. Thank you for bringing food, drinks, setting up, serving and cleaning up!

Every year our Sunday School program gets better and better! We have a lot of exciting programs planned. Some oldie, but goodies and new programs! Save the date....first day of Sunday School for the 2018-2019 year is September 9th! Registration forms are available now!

We are always looking for volunteers for our Sunday School program. Please consider volunteering by teaching or helping with our special programs. This is a great way to give back to our St. George community. Feel free to contact me or Father Mike if you are interested.

I wish all of the St. George families a blessed rest of summer! See you on September 9th for the first day of Sunday School!
Sincerely,
Athena Moutsioulis Bevan

WE NOW HAVE A TWITTER AND INSTAGRAM ACCOUNT

Here are the tags
Twitter - @SaintGeorgeNH
Instagram - saintgeorgegreekchurchnh

THE IMPORTANCE OF CHURCH SCHOOL

Christian education is a permanent challenge for the work of the Church. Not only did our Lord continuously teach the word of God during His earthly mission, but the Church as well from the earliest times looked upon Christian education as one of its essential ministries. As the first Christians joined the Church, they devoted themselves to the Apostle's teaching and fellowship, to the breaking of bread and the prayers.

The greatest gift, the most precious inheritance that we have to give to our children, is our Orthodox Faith. Jesus makes it clear that He wants children to come to know Him, and that He considers it a grave offense for an adult to hinder this process or lead a child astray: *"Whoever causes one of these little ones who believe in Me to sin, it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea"* (Matthew 18:6).

The central aim of Christian education in our Church is to evoke and nurture faith in Jesus Christ according to the Orthodox vision out of which issues a genuine Orthodox way of life. The Church nurtures a living awareness of the risen Christ in our midst, who is the true Celebrant of the Sacraments and the true Teacher of His people, and makes Himself known to us by the grace of the Holy Spirit. The whole range of Orthodox educational material becomes effective to the degree that communicates the love and spirit of Christ.

The focus of our efforts to educate our beloved children in the Orthodox Christian Faith must remain in our Church School program. When we bring our children regularly to Church School, we provide them with a gift of knowledge that has lifelong value and significance. The need of Christian education is as immediate as when the disciples first appealed to Jesus: *"Teach us to pray"* (Luke 11:1). Christian education is an essential ministry in the Church. It can be as vital and meaningful as the whole body of the Church makes it through the provision of adequate staff, spiritual and financial resources. The validity of Christian education is demonstrated by the truth that a well-informed Christian is a spiritually committed Christian within the greater body of the Church. The commission of Christian education comes from the Lord Himself: *"Go therefore and make disciples of all nations, teaching them to observe all that I have commanded you, and lo I am with you always, to the close of the age"* (Matthew 28:19-20).

MEMORIAL DONATIONS

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

Nicholas Kafkoulas \$480.00
Aspasia Demetry \$300.00

The George Demos Altar Boy Scholarship Fund in memory of:

Aspasia Demetry \$375.00

The Gregory Pappas Memorial Scholarship Fund in memory of:

Androniky O'Neil \$25.00

The Anna Theodosopoulos Scholarship Fund in memory of:

Themis Theodosopoulos \$100

Mr. & Mrs. Nicholas Hartofelis
generously donated \$100.00 to the
St. George Greek Orthodox Senior Choir.
God Bless you and your Family.

Mr. & Mrs. Nicholas Hartofelis
generously donated \$100.00 to the
Metropolis of Boston Camp Fund for children to go to
camp from St. George Greek Orthodox Cathedral.

Mr. & Mrs. Demetrios Palangas & Family
generously donated \$100.00 to the
St. George Greek Orthodox Cathedral Beautification Fund
in loving memory of Nicholas Kafkoulas.

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

THE PARAKLESIS SERVICE IS BEING OFFERED IN AUGUST

On the Fifteenth of August we commemorate the Koimisis, the Dormition, or the Falling Asleep of the Virgin Mary. Much of the Church's Holy Tradition is given in the book called the *Horologion*. In this book we read about the falling asleep of the Virgin Mary, the Theotokos.

As time drew near for the Lord to call His earthly Mother, He sent an angel to announce this to her three days beforehand. The Virgin Mary then went to the Mount of Olives to pray. This was a prayer of rejoicing, the joy of return to the Savior. Ever since the Resurrection, death had a new meaning and attitude. Death no longer meant the end and despair; now it was a new beginning, a hope, a new life. Death was now, in Christian terms *sleep*, which Christ would wake us up from and live forever with Him in heaven.

The event of the Dormition is very important in our Church life and it is preceded by a two week fasting period. During this time we conduct the service of the Paraklesis, the Supplication Service to the Theotokos. During this service we ask the Virgin Mary to pray for us to her Son, to help us, to overcome our illnesses, and to assist us in times of trouble and / or in times of need. We do this because the Church feels that since she is so close to God that she will assist us in our prayers to Him.

The Small Paraklesis Service will be offered six times at the Saint George Cathedral during the first fifteen days of August. **The Paraklesis Service will be offered on Wednesday, August 1, Friday, August 3, Monday, August 6, Wednesday, August 8, Friday, August 10, and on Monday, August 13. The services will begin at 6:00 p.m.** Please try and attend as many of the services as possible.

GLENDI COOKING

Cooking/Baking Schedule for August

August 24th at 9:00 am Koulourakia—Diane LaRoche
August 28th at 9:00 am Finika—Maria Damalas
& Georgia Sousa
Sept. 10th at 9:00 am Spinach Pita- Angela Dion
Sept 11th at 9:00 am Spinach Pita- Angela Dion

Volunteers needed. Please come for a couple of hours or stay for the whole day, which ever you decide just know you are a vital part of our Glendi Celebration.

Cooking begins at 9:00 a.m. Coffee and snacks provided.

STEWARDSHIP 2018

Michael & Donna Aboshar
Mark & Elaine Adam
Arthur Adamakos
William Aivalikles
Anastasia Ambargis
Alex Anagnost & Amy Cloutier
Diakaios & Demetria Anagnost
Stavros Anagnost
Alexander Apostol
Panagiota Arfanakis
Sally Argeriou
Dana & Ashley Arsenault
James & Lynne Arvanitis
William & Cheryl Athanas
Bradley & Katerina Atkinson
Christos & Alexandra Babis
Christine Ballas
Toula Barber
Jaime & Ashley Moufarge Bardwell
Curtis & Erika Barnes
George & Joy Bentas
Joan Bentas
William & Susan Berry
Lawrence & Zoya Berube
Diane Bobotas
Peter & Kate Boisvert
Richard & Georgiann Boisvert
Thomas & Joanne Bonito
Thomas & Paula Borbotsina
Keir & Joanne Bordner
Arthur Boujoukos
Christopher & Angeliki Bourassa
William & Nancy Brennan
Fanny Canotas
Brian, Cathy & Alexis Carr
Daniel & Amanda Casey
Gregory & Meagan Chadis
Dorothy Chakas
Steve Chakas
William & Maria+ Chaloge
Daphne Chiavaras
Fran Chiavaras
Stephanie Chiavaras
Robert & Mary-Ann Choquette
Christos & Barbara Chrisafides
Dean & Evangeline Christon
William C. Christy
Marie Clapsaddle
Ronald & Marion Coble
Pamela Colantuono
Brian Comerford
Frank & Alice Comerford
George Copadis
Nick Copadis
Lynn Cross
Alice Crusade
Jenny Dakos
Maria Dakos
Julia Damalas
Maria Damalas
Sturgis Damalas
Athanasios & Christine Dellas
Louis & Alexandra Demos
Alexander & Michelle Deris
John & Eileen Deris

Vivi Desjardins
Michael & Demetra Dillon
George & Linda Dimakis
Harry Dimos
Michael & Christina Dimos
Zoes & Athena Dimos
Robert & Angela Dion
Tom & Carol Dionis
Nicholas & Artemis Donis
Effie Dovas
John & Marie Dovas
Susan Duffy
Michael & Elizabeth Ferrari
Jim & Stephanie Ferro
Robyn & Alexys Ficek
Franceen Ballas Flynn
Nancy Folis
Kristine Gagne
Matthew Gatsas
Michael Gatsas
Pauline Gatsas
Theodore & Cassandra Gatsas
Kostas & Visaria Gekas
Barbara George
Alexander Georgeou
Stephen & Brenda Gikas
Aphrodite Giotas
Christopher Gregorios+
Evangelos & Grace Griburas
Maria Macaronas Hand
George & Georgia Karafotias Harb
Louise Hart
Nicholas & SeSun Hartofelis
Stephanie Spanos Honan
William & Jennifer Hughen
William & Joan Hughen
John Ine
Alice Ivos
John & Kathryn Jaskolka
Nicholas Jaskolka
Jason & Alexis Jones
Betty Kacavas
Thomas & Irene Kalampalikis
Angeliki Kanellos
William & Orania Kanteres
Christos & Haido Karageorgos
Emilianos & Theodora Karagiannis
Theodore & Panagiota Karametros
John & Barbara Karanasios
Eva Karandanis
Rigas & Maria Karoutsos
John & Elaine Katsoupis
Chris & Helen Kehas
Anna Kennefick
Peter & Elaine Kiriakoutsos
George & Elizabeth Kitsis
Martha Kokkinos
Andrea Kokolis
Ernie Kotekas
William Kotekas
Mary Koukos
Dennis & Anita Kounas
Michael & Afthalia Koustas
Sophia Koustas
Katherine Koutroubas & Family

STEWARDSHIP 2018

Johny & Katelyn Kuttab
George & Dafnola Laloupoulos
Michael & Erica Lawton
Philip Liakos
Stephen & Maureen Liakos
Mary Lianos
Daniel & Maria Lustenberger
John+ & Marie MacArthur
William & Claire Macenas
Kathryn MacPhee
Stamatia Malatras
Helena Malik
Effie Mandelos
Pamela Manolakis
Soterios & Pamela Margaritis
Anthony & Karen Massahos
Mark McCue & Vasiliki Canotas
Michael & Kaleope McKnight
Harry & Imelda Mehos
Socrates & Evdoxia Merisotis
Aspa Michalopoulos
Kerri Mikolaities
Olga Mikolaities
Spiro & Maria Millios
David & Helen Minkle
Demetrios Mitsopoulos
Nikolas & Lyndsay Mitsopoulos
Roula Mitsopoulos
Spiros & Sharon Mitsopoulos
Timothy Mitsopoulos
Zachary Mitsopoulos
Soultana Mokas
Marilyn Motowylak
Bess Mousseau
Elias Moutsioulis
Kosta & Nikki Moutsioulis
John Nacos
Leonidas & Georgia Nacos
Alkiviadis Nakos
Andromahi Nakos
Mark Nakos
Theodora Nakos
Charles, Iris & Nick Newdorf
Michael & Elaine Oleniak
Demetrios & Maria Palangas
Nicholas Palangas
William Pananos
Andrew & Donnalee Panos
Costas & Mary Papachristos
Andrew Papanicolau
Connie Papanicolau
Demetri Papanicolau
Frank & Athanasia Papanicolau
Arthur & Dawn Pappas
Christopher Pappas
William & Toni Pappas
Jason & Heather Parent
Evangelos & Brenda Pervanas
George Petrikas
Mark & Paula Pierce
Eugenia Pleat
Greg & Beth Plentzas
Philip & Sofia Plentzas
James & Haley Politis

Evangelos & Pauline Poulos
Gregory Poulos
Eleni Randos
Chrisoula Ricard
Giorgio & Denise Ricciardi
Georgia Saitas
Christos & Jackie Samaras
James & Christine Samaras
Joanna Samaras
Maria Samaras
Diana Seitz
George Sioras
Joyce Skaperdas
Georgia Sousa
Kostas & Tina Spanos
Stergios Spanos
John & Elizabeth Stavropoulos
James & Nita Stewart
Eva Stilkey
Angelo Suci
Visarion & Sotiria Sverkos
Olga Sysyn
Thomas Sysyn
Lisa Tagalakis
Andrea Tartsa
Vasilios & Nancy Tatsis
Tracy Terrio
Theodora Thanos
William Theodosopoulos & Charlene Matthews
Arthur N. Tolios
Vasiliki Tolios
Mary Tosi
George & Joyce Trapotsis
Vasso Tsingos
Dorothea Tsipopoulos
Thomas & Ginny Tsirimokos
Hercules & Constance Tsirovakas
Vasilios & Christos Tsourvakas
Alexandra Tsoutsas
Despina Tsoutsas
George Tsoutsas
Despina Tziros
Peter & Ashley Tziros
Christos Veziris
Stergios & Christine Vizakis
Vasilios Vlahos
James & Constance Vlangas
Matthew & Darcie Vlangas
Fotios & Joanna Vougias
Theofilos & Angela Vougias
Vasilios & Christina Vougias
Edward & Cynthia Wade
Matthew & Mary Wade
Jeremy & Argy Walker
Timothy & Kristen Wheeler
Michael & Ellen Whitney
Helen Wilcox
Fr. Agathanikos Wilson
Philip & Nicole Wu
Arthur Zetes
Eric Zink
George & Ourania Zogopoulos



Class 2



Primary Class



Class 4

Sunday School End of Year Program

Class 5/6





Class 1



Classes 7/8 & 9/10



Outstanding Attendance Awards



Graduates



Class 3

May 20, 2018

SERVICE FOR THE FEAST OF THE TRANSFIGURATION – AUGUST 6

The Divine Liturgy for the Feast of the Transfiguration of our Lord and Savior Jesus Christ, one of the twelve great feasts of the Church, will be celebrated on Monday, August 6, 2018 at 10:00 a.m., followed by the blessing of the grapes. Please make every effort to attend.

THE TRANSFIGURATION OF OUR LORD: AUGUST 6

A great and notable feast in the Orthodox Church is the Feast of the Transfiguration of Our Lord. The word “transfiguration” means a transformation, or an alteration of a figure. In this feast, it means the alteration or change in the appearance of Jesus Christ.

The Holy Scriptures give several accounts of this event. The story is found in the Gospels of Mark (9:2-10); Matthew (17:1-9); and in Luke (9:28-36). The main event of the story takes place on a mountain. The Holy Scriptures give two accounts of the Transfiguration of Our Lord. In the Gospels of Mark and Matthew, it is reported that when the Disciples heard the voice of God the Father and saw the bright light, they fell down. According to the Gospel of Luke, the Disciples saw the transformation of Jesus when they awoke from their sleep. According to the Holy Scriptures, one day Jesus was speaking with His Disciples. He told them that some would not die until they had seen the Kingdom of God. About eight days after Jesus said this, He took His Disciples Peter, James, and John up a mountain. This mountain is known as Mount Tabor.

The trip up the mountain was a long and tiresome journey. Finally they reached the top of the mountain. The Disciples were exhausted. Instead of praying, they fell asleep. Jesus did not sleep, but spent His time in prayer. As Jesus was praying, His whole body changed. His body shone like a great light and His clothing became glimmering white. Two men appeared and talked with Jesus. They were the Old Testament prophets Moses and Elijah. A tradition says that the three – Jesus, Moses, and Elijah – were talking about the coming crucifixion of Jesus.

A great light surrounded the transfigured Christ. This light was so bright that it woke the sleeping Disciples. They saw Jesus talking to Moses and Elijah. The Disciples were frightened, but awe-stricken at what they were seeing. They could not talk. Finally, Peter recovered and was able to speak. He said, “Lord, it is good for us to be here.” While Peter was speaking, a cloud came down and covered the Disciples. A voice came out of the cloud and said, “This is My Beloved Son: Hear Him.” It was the voice of God. When the voice was finished, the Disciples were amazed. Now they were alone again with Jesus.

After this, the Disciples and Jesus started back down the mountain. Jesus told Peter, James, and John that, for the time being, they should not tell anyone about the events they had witnessed. They were instructed to tell of this event only after Jesus had risen from the dead. Jesus, by allowing the three Disciples to witness the Transfiguration, He gave them a glimpse of His Divinity and the life that is to come.

The icon of the Transfiguration is a bright icon with much gold and light colors. Christ is standing at the top of the mountain in shining, white garments. The mandorla (the oval shaped figure with Christ in the center) has a geometrical figure in back of Jesus. This geometrical figure represents the cloud. The three large rays are pointed at the three Disciples. This shows that the action is from the Holy Spirit. The two figures standing with Christ are Moses and Elijah. Moses is holding the Ten Commandments. Elijah is on the other side of Christ and he represents the prophets. Moses and Elijah are important figures in the icon. First, they represent the law and the prophets. Second, both had a vision of God – Moses on Mount Sinai and Elijah on Mount Carmel. Finally, Moses represents the dead, while Elijah, who was taken to heaven in a chariot, represents the living. The Disciples Peter, James, and John appear at the bottom of the icon. They are the same three Disciples who will be at Gethsemane with Jesus. Peter, James, and John are being prepared for the Passion, but are not able to understand it. The three Disciples have fallen from the rugged top of the mountain as they are stunned by the bright light. Peter is kneeling. His hand is raised to protect himself from the glaring light. John, who is in the center of the group, falls and has turned his back on the light. James has fallen backwards and is trying to escape the light.

Edited from [The Story of Icons](#), by Mary P. Hallick, Ed.D., c. 2001, Holy Cross Press, Brookline, MA

SERVICES FOR THE FEAST OF THE DORMITION AUGUST 14 AND 15

Great Vespers services will be celebrated for the Feast of the Dormition of the Virgin Mary on Tuesday, August 14, 2018 at 7:00 p.m. at the Assumption Greek Orthodox Church, 111 Island Pond Road, Manchester, NH. A reception hosted by the Ladies Philoptochos Society will be held immediately following the service in the church hall.

The Divine Liturgy for the Feast will be celebrated the following morning on Wednesday, August 15, 2018, Orthros beginning at 8:30 a.m. and the Divine Liturgy at 9:30 a.m., again at the Assumption Church.

THE DORMITION OF THE VIRGIN MARY: AUGUST 15

The Feast of the Dormition of the Virgin Mary is based mostly on Holy Tradition. This feast, one of the Twelve Great Feasts is celebrated on August 15. Dormition means “falling asleep” from the Latin word *dormire*. Orthodox Christians believe that when people die, they have “fallen asleep,” which means they will awaken when Jesus comes again.

According to Holy Tradition, the Apostles followed the instructions which Jesus gave them at His Ascension. They went to many lands in order to preach and teach about Jesus. However, the Theotokos remained in Jerusalem and made her home with John. John was the beloved Disciple of Jesus whom Jesus had instructed to take care of His Mother, the Theotokos. During her life, the Theotokos also preached and taught the Word of God.

After many years, the Theotokos had grown old and knew that her death was near. She wanted to see the Apostles once more before she died. Miraculously, all the Apostles, except Thomas, were carried by a cloud to Jerusalem. The Apostles, along with St. Paul, Bishop Dionysios the Areopagite, Bishop Hierotheos, and Bishop Timothy were at her bedside. They were all present with the Theotokos when the time came for her to join her Son in heaven. Suddenly, a bright ray of light shone, and Jesus appeared before the group. He took the soul of the Theotokos into heaven.

Before her death, the Theotokos showed the Apostles where she wanted to be buried. She had selected a cave in the Garden of Gethsemane as her burial place. The Apostles fulfilled her wishes and she was taken to that spot. Her funeral procession was followed by a large crowd. St. Peter led the large crowd to the Garden of Gethsemane. Jewish leaders and priests, who did not like the Christians, tried to break up the funeral procession. One Jewish priest, Athonius, tried to overturn the bier (coffin). Immediately, his hands were cut off by an invisible angel. However, Athonius repented and the Apostle Peter healed him.

The Apostle Thomas was not able to attend the funeral. He arrived three days later and was very upset and sad. He, too, wanted to see the Theotokos one last time. The other Apostles took him to the tomb, opened it, but the tomb was empty. An angel of the Lord appeared to them. They were startled, but the angel told them that the Theotokos had been taken into heaven.

The icon of the Dormition shows the Theotokos lying on her deathbed and surrounded by the Apostles. Christ is standing in the center of the icon looking at His Mother. In His hands, He holds a small child clothed in white. This small child represents the soul of the Theotokos. Note the halo around her head. Around Christ is a group of angels which form the outer border around the mandorla of Christ. The mandorla is a round area which has an image of a holy person inside. Above Christ is the six-winged Seraphim. The three bishops stand to the left and right of Christ. They are Bishops Dionysios the Areopagite, Hierotheos, and Timothy. To the left of the icon are pictured some women and they represent the faithful people of Jerusalem. St. Peter is standing at the head of the Theotokos and St. Paul is at her feet.

Orthodox Christians believe that the Theotokos was taken bodily into heaven because when the Apostles took Thomas to the tomb it was empty. The Church, however, has not officially accepted this belief. The Roman Catholic Church accepted this belief about one hundred years ago. The Orthodox Tradition, while not insisting on the literal truth of every detail in the account of the Dormition, is very clear on the main point. The Theotokos underwent, as did her Son, physical death. Her body and soul were taken up into heaven. The icon of the Dormition represents a picture of Christian death. We find Salvation in Jesus Christ Who raises all who believe in Him.

Edited from The Story of Icons, by Mary P. Hallick, Ed.D., c. 2001, Holy Cross Press, Brookline, MA

(CONTINUED FROM PAGE 1)

sadness, hardship, distancing, and apathy. As members of the Orthodox Church, which is the body of Christ (1 Cor. 12:27), we have worked with most sincere dedication in the course of promoting in America the Orthodox Christian Faith, and the universal values of the Hellenic Tradition, as well as having the unique honor of being the living and dynamic presence of our Ecumenical Patriarchate in the Western Hemisphere. During this same period, we gratefully ascertained the fact that, by the grace of God, significant and verifiable progress has been realized in many areas of our Archdiocese.

There have appeared, however, since the 2016 Clergy-Laity Congress in Nashville, unexpected serious economic difficulties and problems and organizational inefficiencies for which we genuinely and deeply regret.

For me, personally as Archbishop, after a long 19-year experience of serving here, and for the entire faithful of the Archdiocese, this dire situation caused truly unbearable pain. This pain resulted from the fact that in spite of the sincere and unselfish offering of work done by many people, we suddenly found threatening before us an extremely difficult and really unacceptable situation. I am truly and deeply sorry for the disappointment, sorrow, frustration and pain that this unfortunate situation brought upon each and every member of our precious and beloved Archdiocese. And I am still refusing to accept and justify the stopping of the building of St. Nicholas. To stop the building of a church, truly monumental and highly symbolic universally for Orthodoxy as is St. Nicholas at Ground Zero is really unthinkable. Tragically, this unthinkable happened.

4. Confronted by this situation of our Archdiocese, we immediately started taking appropriate measures for corrections. Most important among them was a thorough and in-depth auditing by external special firms of the finances and management policies and procedures of the Archdiocese and separately of the finances related to the St. Nicholas building activities. As a result of these measures we have already seen—and are continuing to see—positive outcomes, thus gaining better perspectives for future developments. A very important part of correcting these previous inadequacies and deficiencies is the much better arrangement and systemic enhancement of the administrative and financial management of the Archdiocese. We are going to dedicate special time to discuss all relative issues in the forum that will follow this afternoon.

But before that, I would like to publicly express our gratitude to the members of the Executive Committee of our Archdiocesan Council, both our Metropolitans, and our lay people, and particularly, the officers of the Archdiocesan Council. They did an amazing work, offering a huge number of daily and nightly hours in order to make sure that proper procedures and measures are established. I feel it my duty at this point to mention the three officers of the Council, i.e. the Vice-Chair Archon George Tsandikos, the Treasurer Archon Michael Psaros, and the Secretary Dr. Cathy Walsh. In addition to them, sincere thanks are due to the financial committee of the Archdiocesan Council, presided over by His Eminence Metropolitan Methodios of Boston, and chaired by Archon Lou Kircos with the constant assistance of the highly specialized in managerial and auditing affairs Mrs. Elaine Allen, to the Chancellor of our Archdiocese Bishop Andonios of Phasiane, and to the CFO of our Archdiocese Fr. Soterios Baroody. Profound gratitude belongs also to you, clergy and laity brothers and sisters, representing all of our parishes. In spite of the vicious propaganda by enemies of the Church to stop you from offering your regular stewardship allocation to the Archdiocese, you not only continue your important regular allocation but a significant number of you covered partially or entirely in advance the stewardship for the entire year 2018. Such an astonishing dedication reveals the high human and faith quality of our own people like you, which radically differs from the distancing, apathy and even enmity expressed by some individuals. We also thank the numerous people who offered their unselfish and continuous services related to the building of St. Nicholas at the World Trade Center. Having in mind the picture of what happened and the correcting measures related to it, let us now proceed with the challenges that are confronting us, as we continue our sacred mission of Orthodox presence and witness in the United States.

5. Challenges are not unknown to our Orthodox Christian Church. Please remember what happened to the Early Church at its very beginning. The first Christians in the Apostolic times were a minority of a minority in their era and world; only the 12 Apostles with a small number of people. They did not have any types of schools or seminaries as it so happened with its contemporary Judaism. They did not have strong financial resources. They faced, almost immediately, persecution. For the first three centuries, the early Christians were confronted not only by the reality of persecution, but also with the challenge of overcoming

their need for survival and making Christianity a universal religion destined to embrace the whole of humanity.

As we know, what followed after the first three centuries, and the possibility given to Christians to freely practice their faith, was an exponential expansion of the Christian Church all over the world. But here again, in spite of astonishing progress, the Church faced serious challenges; heresies and schisms. The Ecumenical Councils and the local synods, as well as the unique wealth of the writings of the great Church Fathers and theologians are eloquent witnesses of the magnitude and the seriousness of the challenges. Needless to say that persecutions of the Christians continued to occur frequently throughout history reaching the truly unbelievable number of 30 million martyrs only during the 20th century.

Since we are an integral part of the Orthodox Church, we are now facing our own portions of challenges.

6. Challenge 1: *The non-stopping change in everything*. It is well known that changes happened throughout history. In today's era, however, changes do not occur every century or every year, or even every month. They occur every hour. Communications, a basic function of human life, have become a matter of electronic media, texting has replaced fully articulated dialogue, knowledge and information has become an issue of googling, twitter and Facebook. The degree of irresponsible, distorted and falsified usage of language and communication has reached such a point of radical change and disconnection from the truth that sociologists and historians say that we have entered in a new era, the post-truth era. Basic institutions like family have been radically altered. A recent statistic, for instance, states that today we have in the United States 21 million children of only one parent. Even shopping is going through a complete transformation dominated by Amazon and on-line activities. Lifestyles are more and more determined by the lifestyles of various celebrities, regardless of norms of elementary ethics. This whole situation creates a sense of instability and of inability to plan and program things since often times before putting a plan into action the conditions related to it have already changed.

7. Challenge 2: *Economic pressure and poverty*. Economic pressure and poverty are universal phenomena with serious consequences not unknown to us. For instance, the need for adequate income causes people to work in two professions, in essence pushing family life to a marginal status.

We have the sad experience of many family problems being caused by financial pressures. On the other hand, we face phenomena like human trafficking or slavery involving 35 million women and children who are objects of financial labor and pleasure exploitations due to extraordinary conditions of poverty. Certainly, poverty, along with its accompanying consequences, one of them being violence, cannot be ignored by us. And of course, the economic factor has been central as a challenge to our Archdiocese, as we are confronted by the complicated economic difficulties that we experienced in the last year.

8. Challenge 3: *Disconnecting from the Church*. It has been noticed that in America, but much more so in Europe, the major Christian denominations are losing people. Roman Catholic and Protestant communities, with a few exceptions, see their membership diminishing. People are not becoming atheist or agnostic, but rather they simply do not want to be connected any longer to any organized religious body. We also, as Orthodox Church, are affected by this phenomenon to a certain degree. There are parishes in our Orthodox Church in which this disconnecting attitude occurs. In our case, this happens particularly with a number of mixed marriages and among the young adults. People disconnecting from the Church is an alarming challenge not to be overlooked. Added to some changing demographic conditions, this disconnecting attitude might lead small parishes to extinction.

9. Challenge 4: *Attacks against the Christian Faith*. The attacks, frequently violent, against the Christian Faith and the proliferation of many religions like Islam, Buddhism, Hinduism and other religio-cultural variations are a major challenge. Atheism today is not what it used to be 30 or 40 years ago. On the other hand, religions other than Christian are becoming more militant and aggressive, not passive and neutral as in the past. Young people of our Faith frequently tell us that in their colleges and universities there are classes and courses in which the presentation and promotion of anti-Christian ideas is a common practice, parallel to the proliferation of ideologies hostile to Christianity and to religions replacing Christianity. Not to speak about what is happening in the press, with social media, television, and with movies and shows in terms of presenting inaccurate views and distorted information about articles of faith, and which even deal with Christianity in sarcastic, humiliating, and ridiculing ways and language.

10. In order to successfully confront the aforementioned challenges, we have to undertake a number of important tasks. First, we have to become fully aware of where we are and what we are. What our parishes are today are not the same as when they were initially founded by first generation immigrants who came mostly from villages and towns, having a homogenous population with an Orthodox and Hellenic identity. The churches that our pioneer ancestors created here were originally something similar to what they had left in their place of origin, namely, Orthodox ecclesiastical institutions serving their practical needs, i.e. liturgies, baptisms, weddings, funerals, memorials, etc. In addition, their parishes were places of tremendous social and psychological support and strength in an effort for survival in a new land of which most of them did not even know the language.

Now we are in the 3rd, 4th, 5th, and even 6th generation. The current conditions need parishes which are not self-limited closed entities serving elementary religious needs and merely supporting survival. Thanks to the grace of God and to the hard work of our pioneer ancestors, we are now beyond the language of survival. The conditions now require a form of a parish whose members, a) have a strong consciousness of an Orthodox identity and ethos, which make them different from our fellow Americans with whom, however, they fully share the big benefits and advantages of being citizens of this blessed country, and b) have an awareness that they have been called to an apostolic mission of sharing the truth, the light, the joy, and the peace of the Gospel with the non-Orthodox people, with whom they live in the same location or elsewhere. Such a strong consciousness of Orthodox Christian identity and full awareness of apostolic mission require proper cultivation, education, and methodical training.

11. Facing these grave situations and responsibilities, we urgently need the development of programs:

a) First, there is a need to develop programs for an adequate and attractive adult education related to the Orthodox Christian Faith. How many of our parishes have established such programs? The great Apostle Paul writing to the Philippians at the end of his life, declared that now his urgent purpose was to learn Christ, and the power of His resurrection, and to share in His Passion (cf. Phil. 3:10), clearly indicating that there is no ending in learning the inexhaustible wealth of faith in Christ. Learning Orthodoxy is a matter of a continuous never-ending education. This is what the great Fathers of the Church did for the faithful of their time on a continuous, non-interrupted daily basis.

b) Next to developing programs for an Orthodox adult education, there is a greater need to seriously review what we do in introducing our children and young people to Orthodoxy as a Faith, as a lifestyle and as a superb cultural gift.

Children's introduction to Orthodox Christianity is a big priority for us. Properly developed and applied relevant programs, not only cover a vital need, they are also a strong antidote to some of the challenges which we mentioned before. Needless to say, that what frequently happens in our parishes, namely, to offer the session of the introduction to Faith at a time parallel to the Divine Liturgy, needs thorough revision. Such a practice deprives the children from attending the Divine Liturgy and creates a childless liturgical congregation which is not good.

It is obvious that in our Church in America the activities and programs related to Orthodox religious education need review, strengthening and enhancing. When, following objective statistics, 45% of the members of our Greek Orthodox population have at least one University or College degree, which means that they are advanced in education and knowledge, we cannot have limited knowledge of our Faith, or even sometimes exhibit an Orthodox illiteracy. When the parents are deficient in terms of Orthodox knowledge, what then will happen to their children? The necessity of dealing systematically and intensely with issues of proper Orthodox training and education for adults and for children constitute an urgent priority. In this case today, we are in an advantageous position because plenty of Orthodox Educational material and relevant resources are available. The question is if and how we use them.

12. An equally urgent priority is the issue of dealing with the challenge of people disconnecting themselves from the Church and gradually distancing or even cutting themselves off. The number of these people in our case might be relatively small compared to major Christian denominations here and in Europe. The phenomenon, however, cannot be ignored, and the fundamental questions cannot be avoided, namely, what is the cause of distancing and disconnection? A central answer may be the dissatisfaction with the function and activities of a parish, or that the parish has nothing else to offer in terms of participatory engagement except the Sunday liturgy. Thus, here the question arises: What can be done in order to improve the life and activities of a parish?

There are parishes in which we notice an ongoing task to have as many parishioners as possible involved in various activities or special projects. In my numerous visits

throughout the country, I have encountered parishes which have developed various activities for the parishioners, especially for young adults. There must be a way for the proliferation of all relevant information. In this case, philanthropic tasks on a wide spectrum, special cultural events and athletic opportunities for the young, in addition to the annual festival, could also become instrumental in keeping the people connected to the Church. The care for involving members of mixed marriages is another opportunity with great potential, especially since disconnection occurs frequently with mixed marriage families.

13. There is an open field inviting all of us to work together in order to confront all challenges and to respond to the call of the Lord Who says to us: *As the Father has sent me, even so I send you* (John 20:21). This sacred task is certainly exciting but not easy. Even our present financial and administrative difficulties play a very challenging role. An equally very challenging role in our sacred task is the necessity to continue immediately the building of St. Nicholas. But we are not an organization, a club, a corporation, or even a fraternity. We are the people of God, we are His Church, we are the believers in Christ. Our theme for this 44th Clergy-Laity Congress is, "All things are possible to the one who believes in Christ" (Mark 9:23). All things are possible to us who believe in Christ including any challenge, including any social, cultural, psychological or financial problems or even provocations coming from the contemporary world. This remains true for us presuming that we are following the line of action of our God and Lord Jesus Christ, Who started and continued to the end His saving ministry by proclaiming the Gospel, by teaching and by healing (Matt. 4:23). Proclaiming the Gospel, teaching the truth revealed by Christ and healing the suffering is our mission and our strategic plan for the present, the future and forever.

Thus, facing reality, we certainly are in a position to say along with St. Paul, *I know how to be abased and I know how to abound, in any and all circumstances I have learned the secret of facing plenty and hunger, abundance and want. I can do all things in Christ and with Christ Who strengthens me* (Philip. 4:12-13).

Truly, "All things are possible to the one who believes in Christ".

INFORMATION FOR PARENTS OF COLLEGE STUDENTS

The **Orthodox Christian Fellowship (OCF)** runs a campus ministry program which exists to keep college students connected to the church, the Orthodox Faith, and to each other. Many college campuses have OCF chapters. If you wish to have your son or daughter receive information from the OCF, please contact the OCF office at: Orthodox Christian Fellowship, P. O. Box 300249, Boston, MA 02130 and provide them with your child's name, campus address, and e-mail address. You may also find more information about the Orthodox Christian Fellowship at their website at www.ocf.net.

Please make sure that the Saint George Cathedral office has your child's campus address / e-mail address so that we may also stay in touch with them while they are away at college

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 Board of Directors

V. Rev. Fr. Agathonikos M. Wilson
Dean of the Cathedral

Frank C. Comerford
President

John Stavropoulos
1st Vice President

Philip Liakos
2nd Vice President

Andrew Papanicolau
Treasurer

Timothy Giotas
Secretary

Steve Chakas
George Copadis
William Hughen
William Macenas
Cathy Moufarge
Nicoletta Moutsioulis
George Skaperdas
Gregory Timbas
Thomas Tsirimokos
Theofilos Vougias

Anagennesis Ladies Society Board 2018

Cathy Moufarge
President

Kelly O'Brien Hebert
Vice President

Kathy Dovas Jaskolka
Secretary

Carol Dionis
Treasurer

Dorothy Chakas
Membership

Diane Spiro LaRoche
Sunshine

Marga Bessette
Jenny Dakos

Christina Dimos
Angela Dion

Tana Kilmer Gustafson
Eva Marie Mavrofrides Stilkey

Veneta Tatakis
Tracy Terrio

Taverna Night

**St. George Cathedral
650 Hanover Street
Manchester NH**



**October 13, 2018
7 p.m. – 11 p.m.**

**\$20.00 admission
Children under 16 Free
includes Greek appetizers**

**Greek and American Music
The Salonica Boys
Beer and Wine Bar**

**Tickets available at Church Office, and after Liturgy on
Sundays during Coffee Hour.**

Congratulations to Aphrodite “Dickey” Giotas



The Clergy Laity Award Committee and the Board of Directors of St. George Greek Orthodox Cathedral are pleased to announce that the 2018 Ministry Award Recipient is Aphrodite Giotas. She was born in Manchester, NH and has been a life-long member of St. George Greek Orthodox Cathedral. She has four children and 5 grandchildren. Dickey, as she is known, along with her late husband George, were active in the early years of St. George Cathedral working at Bingo in the church hall making food and drinks for all who came to play. From the very beginning, Dickey has been involved in many of the ministries of the church. She spent time preparing lunches for the kids attending winter camp in the early Nineties prior to the opening of the Saint Methodios Faith and Heritage Center. She has been a proud member of the Senior Choir as well as the Anagenessis Ladies Society for over 50 years. Dickey has worked at every "Glendi" festival since it first began making salads behind the scene or serving food to thousands who visit the festival. She can always be found making or baking food for many events the church sponsors throughout the year. Dickey rarely misses a Sunday church service and is always available to help in any capacity that she can. Her smile radiates when she sings each Sunday and she has a wonderful presence that is contagious to all. She personifies the idea of stewardship and gives her time, talent, and treasure bringing love to all who meet her.

Joyful Giving – Stewardship 2018 Pledge Form

My Pledge to St. George Greek Orthodox Cathedral in 2018 (Please respond as soon as you can!)

NAME _____ SPOUSE (If Married) _____

STREET _____ CITY _____ STATE _____ ZIP _____

HOME PHONE _____ MOBILE PHONE _____

EMAIL ADDRESS _____ EMAIL ADDRESS of Spouse (If Married) _____

DEPENDENT CHILDREN'S names and birthdates: _____

May we include your contact information in the parish directory? YES NO May we add you to our parish email list? YES NO

Indicate any information you would like excluded from parish directory: _____

TREASURE

In gratitude for God's blessings, I/we commit to Christ and His Church the following amount for 2018: \$ _____

I WILL FULFILL MY PLEDGE IN THIS MANNER: MONTHLY QUARTERLY YEARLY OTHER _____

I WOULD LIKE TO HAVE MY PLEDGE BILLED TO MY DEBIT / CREDIT CARD. (This is preferred in order to save fees)

Card #: _____ Exp. Date: _____ CCV#: _____

PLEASE BILL MY CARD: YEARLY QUARTERLY MONTHLY

TIME & TALENT

NAME: _____

INDIVIDUAL STEWARDS should indicate areas of interest with a check mark. **FAMILIES** should mark "H" for HUSBAND, "W" for WIFE, or "C" for CHILDREN.

EDUCATION

- _____ Bible Study
- _____ Adult Religious Education
- _____ Intro to Orthodoxy
- _____ Publications
- _____ Speakers
- _____ Library

YOUTH

- _____ Sunday School Teacher
- _____ GOYA
- _____ Little Lambs
- _____ Hope/Joy
- _____ Scouts
- _____ Basketball
- _____ Youth Choir

BUILDING & GROUNDS

- _____ Garden & Landscape
- _____ Clean-up
- _____ Interior Repairs
- _____ Exterior Repairs
- _____ Hall Rentals

ADMINISTRATION

- _____ Review / Audit
- _____ By-Laws
- _____ Office Help
- _____ Computer / Technical
- _____ Data Entry
- _____ Board of Directors
- _____ Anagenesis

DEVELOPMENT / FUNDRAISING

- _____ Glendi

LITURGICAL

- _____ Sanctuary & Altar Care
- _____ Altar boys / Acolytes
- _____ Baking Prosfora
- _____ Choir
- _____ Reader
- _____ Greeter / Usher

MINISTRIES & PROGRAMS

- _____ Campus Ministry
- _____ Welcome Team
- _____ New Member Events

- _____ Outreach
- _____ Stewardship
- _____ Sunday Fellowship / Coffee
- _____ Visitation – Hospital
- _____ Visitation – Shut-ins
- _____ Feed the Hungry
- _____ Prison Ministry
- _____ Grief Bereavement Group
- _____ Disaster Relief Projects
- _____ Blood Drives
- _____ Project Mexico
- _____ Int'l Orth Christian Charities
- _____ OCMC Mission Center
- _____ Seniors Ministry
- _____ Couples Ministry
- _____ Singles Ministry
- _____ Military Ministry

COMMUNICATIONS

- _____ Website & E-mail
- _____ Bulletin & Newsletter
- _____ Public Relations

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

Non Profit Org.
US Postage
PAID
Permit No. 6076
Manchester, NH

Return Service Requested



September 14th, 15th, and 16th.



ST. GEORGE GREEK ORTHODOX CATHEDRAL

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

August 2018

Sun	Mon	Tue	Wed	Thu	Sat
5. Orthros 9 a.m. Div. Lit 10 a.m. 40-Day Mem. for Katherine Labanaris. 1-yr Mem. for Nicholas Skaperdas and George Viscarola.	6. Feast of the Transfiguration Div. Lit. & Blessing of Grapes 10 a.m. Small Paraklesis Service 6 p.m.	7.	8. Small Paraklesis Service 6 p.m.	9.	10. Small Paraklesis Service 6 p.m.
12. Orthros 9 a.m. Div. Lit 10 a.m.	13. Small Paraklesis Service 6 p.m. Board of Director Mtg. 7 p.m. at Annex	14. Great Vespers at the Assumption Church 7 p.m.	15. Div. Lit. at Assumption Church 9:30 a.m.	16.	17.
19. Orthros 9 a.m. Div. Lit 10 a.m. 10-yr Mem. for Emanuel Tsiopoulos. 3-yr Mem. for Anastasia Tsiopoulos and Irene Edgerly. 5-yr Mem. for Thomas Kennedy.	20.	21.	22.	23.	24. Making Koulourakia 9 a.m. in CC.
26. Orthros 9 a.m. Div. Lit. 10 a.m. 3-yr. Mem. for Eric Palangas & Small Coffee Hr.	27.	28. Baking Finika 9 a.m. in CC.	29.	30.	31.
					4.
					11.
					18.
					25.



ST. GEORGE GREEK ORTHODOX CATHEDRAL

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

September 2018

Sun	Mon	Tue	Wed	Thu	Sat
					1.
2. Orthros 9 a.m. Div. Lit 10 a.m.	3.	4.	5. Cub Scout Kick Off 6 p.m. at Annex.	6.	7.
9. Orthros 9 a.m. Div. Lit 10 a.m. Sunday School begins today. 1-yr Mem. for Christos Kalatzidis. 10-yr Mem. for Bill Barber & Coffee	10 Board of Directors Mtg. 7 p.m. at Annex. Making Spinach Pita at 9 a.m. in CC	11. Making Spinach Pita at 9 a.m. in CC	12.	13. Feast of the Elevation of the Holy Cross Vesperal Divine Lit. 6 p.m.	14. Glendi Festival 11 a.m.—10 p.m.
16. Orthros 9 a.m. Div. Lit 10 a.m. Glendi Festival 11 a.m.—3 p.m.	17.	18.	19. Cub Scout Mtg. 6 p.m. at Annex.	20.	21.
23. Orthros 9 a.m. Div. Lit. 10 a.m. Sun. Sch. 10 a.m. 30. Orthros 9 am Div. Lit 10 am. Sun. Sch. 10 a.m.	24.	25.	26. Cub Scout Mtg. 6 p.m. in CC.	27.	28.
					29. Queen City Rotary Road Rally noon—10 p.m. in CC.

GRADE _____

ST. GEORGE GREEK ORTHODOX CATHEDRAL, MANCHESTER, NH
SUNDAY SCHOOL REGISTRATION FORM
2018-2019

(Separate form for each child please)

NAME _____

ADDRESS _____

CITY, STATE, ZIP CODE _____

PHONE NUMBER _____

EMAIL ADDRESS _____

DATE OF BIRTH _____

MOTHER'S NAME _____

FATHER'S NAME _____

Does your child have any allergies or medical conditions that the staff should be aware of?

I give permission for pictures of my child to be used in the St. George Greek Orthodox Cathedral newsletter and St. George Greek Orthodox Cathedral social media.

Parent Signature



GLENDI VOLUNTEER FORM

September 14,15,16, 2018

Chairmen for this year's Glendi have been selected and are currently seeking enthusiastic volunteers to contribute their talents and skills. This is the major fundraising event of our community and in order to succeed we must have each member of our community contribute. If we all give a few hours of our time over the weekend, it will truly be a community event. Maybe you can have the whole family volunteer and work together at a booth. Complete the form and you're on your way to doing your part.

Thank you,
Frank Comerford

Name _____ Phone _____

I am interested in working on:

- | | |
|---|--|
| <input type="checkbox"/> The Century Raffle | <input type="checkbox"/> Barbecue Pit |
| <input type="checkbox"/> Beverage Under the Tent | <input type="checkbox"/> Taverna |
| <input type="checkbox"/> Cashier | <input type="checkbox"/> Handicrafts |
| <input type="checkbox"/> Making Salads | <input type="checkbox"/> Clean Up Under the Tent |
| <input type="checkbox"/> Lemonade and Ice Cream | <input type="checkbox"/> Church Tours |
| <input type="checkbox"/> Making/Selling Pastry | <input type="checkbox"/> Mini Raffle |
| <input type="checkbox"/> Advertising | <input type="checkbox"/> Helping to Bake/Cook |
| <input type="checkbox"/> Kitchen/Runners | <input type="checkbox"/> Loukanico, Hot dogs, Hamburgers |
| <input type="checkbox"/> Assist Lifting Trays While Cooking | <input type="checkbox"/> Money Room |
| <input type="checkbox"/> Tent Serving Food | <input type="checkbox"/> Aegean Market |
| <input type="checkbox"/> Loukoumades | <input type="checkbox"/> Multi Raffle |
| <input type="checkbox"/> Souvlaki | <input type="checkbox"/> GYRO Booth |
| <input type="checkbox"/> Bouncy House Attendant | |

Thank you in advance for your assistance.
Frank Comerford & Dick Anagnost, Chair 2018
Frank Comerford, Pres. Board of Directors
Cathy Moufarge Pres. of Anagenesis

