



St. George Greek Orthodox Cathedral

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F E B R U A R Y 2 0 1 7

LET US MEET OUR FATHER HALFWAY

Anyone who has ever felt estranged from parent, or spouse, or child, or friend can understand the powerful emotions released in Luke 15:11-32, Gospel lesson read in the Church on the Sunday of the Prodigal Son, on Sunday, February 12. But as important as the prodigal younger son is to the story, the older son, the one who stayed home, is just as important. We could almost rename this story: "The Parable of the Two Estranged Sons."

The first-introduced son is the younger son. He is unhappy at home, so he takes his inheritance, travels far away, and wastes his money on fast living. It is easy to see that this man is headed nowhere, and is truly lost. He is reduced to complete poverty, he even envies the pigs their food! His journey has taken him from his father's house to a loveless strange land.

The older son seems to be better off – but is he? He is outwardly obedient, for in his own words he "slaves for his father." But slaves do not obey willingly – they obey out of fear, don't they? Given this man's own words, he seems to have no love for his father, nor for his brother. It is true that the young son ran away, but is the older son any closer to his father? The father and the older son share the same house, but they are very far apart.

Does the parable give us hope? Can there be a father-son reconciliation? Only the younger son finds an answer. He comes to his senses, and admits his own fault. He decides to return to his father and to confess everything. He is willing to come home with no conditions, and with no demands. He only hopes for his father's mercy. The amazing thing is that the father saw him far off, ran to his son, had compassion on him, embraced him, and kissed him!

What about the older son? At the end of the story he is as far from his father as ever. He remains unhappy, even angry, with his father and with his brother. He is lost, even in his

own father's house, and unless he changes, he will be estranged forever. Yet even for him there is hope. If he turns to his father in repentance, will he not receive the same blessings that his brother received?

The father in this parable represents God. You and I are the sons who have been estranged from Him. We are the ones who have left the Lord, and the Lord has always awaited our return to Him. But if we do not believe that we have left God, or if for some reason we do not see that we have to return again and again to our Father in Heaven, then we can learn nothing from this parable, and we are truly lost.

On the other hand, if we can see these estranged sons existing within our own hearts then there is hope for us. Where is this hope? It lies hidden in Christ our Savior, for He is our only hope. Christ came to seek us, the lost ones, and to gather us again when we have strayed. For such is the Father's love for us that the Son set aside for a time the glory that was His eternally in His Father's House, and came to find us so that He could bring us home.

May our Heavenly Father, like the father in this beautiful gospel message, grant to us His great love, mercy and compassion. And may we, like the younger son in the gospel message, not wait until it is too late but return to our Heavenly Father, and He will meet us half-way, just like the father did with his returning younger son. May your days of preparation for the Great Lenten journey be most fruitful and spiritually edifying.

With my paternal love in Christ,

Father Wilson

Very Rev. Archimandrite Agathonikos M. Wilson
(Father Mike)
Cathedral Dean

PRESIDENT'S MESSAGE

Dear Fellow Parishioners,

I hope you were able to come on January 22 to Divine Liturgy and meet and greet our spiritual father Metropolitan Methodios who also joined us for a coffee reception. He is and continues to be one of the national leaders for Orthodoxy and helps to keep us informed not only with regional events but national and international ones as well. Christianity is under attack worldwide and we as stewards of St. George are also ambassadors of our faith and must be on the lookout and on guard to ensure it lasts and thrives for the next generation. One only has to turn the TV on to see the worldwide troubles from radicals: from the beheadings to the kidnappings and abuse of women and children. To the plight of the Patriarch in Turkey where he can go and what he can do, what he is allowed to control in his couple acres. To our own beloved country where things like a prayer to start a meeting or the pledge of allegiance with the phrase under God or even the very word Christmas is not to be used. It is up to all of us to remain faithful, strong and vigilant in defense of our faith and beliefs as well as defend our own community of St. George. Things that were once a given are continually chipped away to someday they could be gone. If we do not do as our Lord instructed us to do, then who is left? I did not mean to preach to anyone but sometimes you have a train of thought and just go with it. We must ask ourselves why are we here, why am I a member, why am I reading this at all. Thank you if you are thinking about it, if not, we know there are all sorts of seeds and they land on all sorts of ground.

I have urged you before but once again avail yourself of Fr. Michael. He is working hard for us, arrange a private meeting, a house blessing, a visit to a loved one, trouble with the kids, trouble with your spouse, trouble financially come see him. You will be better off for the effort you make and the council you will receive.

Stewardship is off to a good start, look for the new large poster in the lobby of the community center to show our progress as together we strive to achieve our goals. Stewardship Sunday was a good beginning, so get your commitment started or continued, paying in whatever form you choose. Weekly, monthly, quarterly, annually, cash, check, credit, debit whatever works for you. Make your pledge if

you have not done so already. We have many demands on our limited resources so help us meet the challenges ahead for our beloved community. Stewardship simply has to become our main source of income, not the Glendi, not the spending down of the savings raised in past years by our parents and grandparents, not the one-time gift from a benefactor although very appreciated is it not sustainable. Stewardship is the only way, it's this generation of St. George members using their time and talents as well as making the financial commitment to take on their own expenses, paying for its own bills in a timely fashion. Stewardship is the only way to go if we are to have another 100 years, we can do this, we can do it together.

Look for the community activities, family nights a real success story, the 51st Cadillac is coming on the 4th, the pre-Lenten dance lots of happenings at our church.

I want to thank all my fellow Board of Directors for again having faith in me and honoring me with the office of board president. This is the seventh time I have been elected president in now my twenty sixth consecutive year on the board. I can remember like it was yesterday as my son Brian was going to start first grade Sunday School my wife Alice saying to me wouldn't it be nice if we all attended the same church and me thinking that's a good idea. I visited my Catholic priest, went to confession and communion and was told to follow my heart that maybe our Lord has something in mind for me. So I came to St. George and Father Sarelis confirmed me into orthodoxy with my friend John Stavropoulos standing up for me as my godfather and the rest as they say is history. After that personal tale of truth it is my commitment to all of you that I will work hard and use all the talents our Lord has given me to make St. George the community we all want safe and happy for our children and grandchildren, thanks for listening.

God bless you all and our St. George community,
Frank C. Comerford-President



COMMUNITY NEWS

New Members

Adam Love
Alex Anagnost & Amy Cloutier
Welcome to the Family!

Baptisms

Despina Rose,
daughter of Peter and Ashley Tziros
Congratulations!

Funerals

Pauline Chaloge
May her memory be eternal

GREGORY PAPPAS MEMORIAL SCHOLARSHIP

Attention high school seniors. Applications are available in the Cathedral Office. **The deadline is April 1, 2017.**

THE TRUSTEES OF THE GREATER MANCHESTER HELLENIC SCHOLARSHIP FUND

Invite qualified high school seniors, college freshmen, and college sophomores to apply for 2017 scholarships. Applications are available at the Cathedral Office. Completed applications with official school transcripts must be returned to the office no later than April 1, 2017.

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. .

JOHN G. BOLOS MEMORIAL SCHOLARSHIP

This scholarship is available to high school students of the Greek Orthodox faith, who reside in Manchester, have financial need and have maintained a grade point average of B or better. Applications are available in the Cathedral Office. .

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

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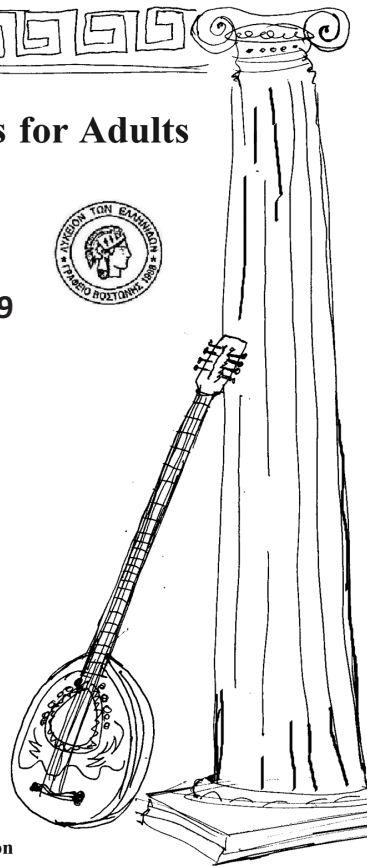
MEMORIAL PRAYERS IN THE GREEK ORTHODOX CHURCH

For Christians, the act of gathering to pray for those who have died goes back to the earliest days of the Church. In particular, martyrs were honored (for example: placing Altar Table of a church upon the site where the relics of a martyr were buried), however, gathering at the burial place of a friend or family member was also common practice among Christians. When we gather today in the Church for a Memorial Service, we are continuing a centuries-old practice.

So, why do we use kollyva? In John 12:24, Jesus says, "Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit." The boiled wheat is used in the Orthodox Church as a symbol of our hope in the Resurrection. From the grain that died comes the fruit of eternal life. Why, then, do we call the wheat kollyva? This name comes from a term commonly used during the fourth century, particularly where the following miracle occurred. The Emperor Julian the Apostate tried to have the fruits and vegetables, for use by Christians who were fasting during Great Lent, contaminated. In a dream, Saint Theodore of Tyron appeared to Patriarch Evdioxios and told him to instruct the faithful to consume only boiled wheat. The faithful responded accordingly and were able to continue the fast. This miracle is commemorated annually on the third Saturday of the Souls.

Traditionally the souls were commemorated on Saturday, however, the common practice in the Church today is to hold the Memorial Services on Sunday. It should be noted that, according to the ancient tradition, memorials were held on the third, sixth, ninth, and fortieth day, as well as one year, after someone had died. Most people today celebrate memorials around the fortieth day and the one year anniversary, although one could celebrate a memorial service every year, actually anytime they feel the need.

As we pray, not only for the living (the Church Militant) but for the souls (the Church Triumphant) as well, we are drawn together with our Lord and Savior. Let us come together at all possible opportunities, seeking His blessings and His salvation.





Greek Dance Class for Adults

2017 DATES

FEBRUARY 12, 19

6-8PM



St. George Cathedral
650 Hanover St.
Manchester NH 03104

All levels welcome
\$5 per session
Our 11th Season!

Instructors
Irene Savas – Director
Boston Lykeion
Ellinidon Dance Troupe

Angela Bourassa
Performer
Boston Lykeion Ellinidon
Dance Troupe

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.

SATURDAY OF THE SOULS

The Divine Liturgy and Memorial Services for the Saturday of the Souls will be celebrated on Saturday, February 18; Saturday, February 25; and on Saturday, March 4 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.

THE PRESENTATION OF THE LORD IN THE TEMPLE FEBRUARY 2

The feast of our Lord celebrated in the Orthodox Church on February 2 is known as the Presentation of Jesus Christ in the Temple. Another name for the feast is the Meeting of the Lord. Roman Catholic and Protestant Christians call the feast, the Purification of the Holy Virgin. About 450 AD in Jerusalem, people began the custom of holding lighted candles during the Divine Liturgy of this feast day. Therefore, some churches in the West refer to this holy day as Candlemas. Nevertheless, regardless of the name of this feast, it is celebrated by all the churches, East and West, on February 2.

The story of the Presentation is told in Luke 2:22-29. Mary and Joseph were faithful Jews and observed their religious customs. An important custom was for the couple to take their first-born son to the Temple. The baby was taken to the Temple forty days after his birth and was dedicated to God. In addition, if the parents were wealthy, they were to bring a lamb and a young pigeon or a turtle dove to be offered as a sacrifice at the Temple. The custom provided that if the parents were poor, they were to offer two pigeons or two turtle doves for the sacrifice.

When Jesus was forty days old, Mary and Joseph took Him to the Temple in Jerusalem. They were not wealthy, so they took two turtle doves with them to offer as a sacrifice at the Temple. As they arrived at the Temple, Mary and Joseph were met by a very old man named Simeon. He was a holy man and was noted as a very intelligent scholar. Simeon spent much time studying about the prophets of Israel and it was during his studies that he learned of the coming of the Messiah. The Jewish people were waiting for the Messiah to come and deliver Israel from their conquerors. From that time on, Simeon spent his time praying for the Messiah to come. He spent many years in prayer. Finally, while Simeon was praying, he heard the voice of God. God promised Simeon that he would not die until he had seen the Messiah.

When Simeon saw Jesus, he took the baby in his arms and blessed the Lord and said: "Lord, now let Your servant go in peace according to Your promise, because my eyes have seen Your salvation which You have prepared before the face of all peoples, a light to bring revelation to the Gentiles, and the glory to Your people Israel." Also in the Temple was Anna the Prophetess. She had been a widow for many years and was about eighty-four years old. Anna spent all of her time in the Temple praying. When she saw the Christ Child she thanked God and announced that the child is the Creator of heaven and earth.

The Holy Icon of this feast day shows that the meeting takes place inside the Temple and in front of the altar. The altar has a book or a scroll on it and is covered by a canopy. The Theotokos stands to the right and is holding out her hands in a gesture of offering. The one hand of the Theotokos is covered by her cloak or as it is known, the maphorion. She has just handed her Son to Simeon. Christ is shown as a child, but He is not in swaddling clothes. He is clothed in a small dress and His legs are bare. Jesus appears to be giving a blessing. Simeon holds Jesus with both hands which are covered. This shows the reverence Simeon had for the Messiah. Simeon is bare headed and there is nothing to show that he is a priest. Some biblical scholars say that Simeon was probably a priest of the Temple or a Doctor of the Law.

Joseph is behind the Theotokos and he is carrying the two turtle doves for the sacrifice. Anna the Prophetess is also standing behind the Theotokos and is pointing to the Christ Child. The words Simeon spoke when he saw the Christ Child are known as "Saint Simeon's Prayer" and is sung daily at the evening Vespers services of the Orthodox Church. In the Orthodox Church, both baby girls and baby boys are taken to the Church on the fortieth day after their birth. This is done in remembrance of the Theotokos and Joseph taking the infant Jesus to the Temple.

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



Dear Saint George Community,

This month we celebrate Valentine's Day. If you choose to celebrate or not celebrate, one thing is certain. Love is in the air! We do not need a specific day on the calendar to show our love for our family, friends and Jesus. We express our love for Jesus everyday, in many ways. We pray, go to church and like the Christian martyr Valentinus, we help and take care of others in time of need. I invite you and encourage our children to take their "Saint Valentine's key" and "unlock" all of the love for Jesus!

Sincerely,
Athena Moutsioulis Bevan

Sunday School Save the Dates!

Date	Event
Feb. 11	Delivering cards to nursing homes
Feb. 26	Family Sunday, no class-Winter Break



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

Invites you to

An Apokreatiko Celebration

Saturday, February 18, 2017

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 FEBRUARY 5

Even though our Great Lenten journey does not begin until February 27 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, February 5, 2017, 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 12, 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 19, 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 26, 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 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.

Back Again by Popular Demand!



Greek Dancing Cardio Fitness Style

on
Saturday, February 11th at 11:30 a.m.
at
St. George Cathedral Community Center.

Tickets are \$20.00 per person.

If interested, Please contact
Veneta at
jimandveneta@aol.com

GREAT LENT BEGINS ON MONDAY, FEBRUARY 27, 2017

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 26, 2017**, 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. and will be followed by a Lenten Pot-Luck Supper in the community center.

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 9).

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."

Joyful Giving – Stewardship 2017 Pledge Form

My Pledge to St. George Greek Orthodox Cathedral in 2017 (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 2017: \$ _____

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

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David Minkle & Helen Tsipopoulos
Marilyn Motowylak
Bess Mousseau
Elias Moutsoulis
Kosta & Nikki Moutsoulis
John Nacos
Leonidas & Georgia Nacos
Michael & Elaine Oleniak
Costas & Mary Papachristos
Frank & Athanasia Papanicolau
Chris Pappas
Paul Pappas
Kristine Haveles Pelletier
George Petrikas
Eugenia Pleat
James & Hayley Politis
Giorgio & Denise Ricciardi
Nicholas & Stella Savvas
Georgia Sousa
Kosta & Tina Spanos
Stergios Spanos & Family
Stephen & Sonia Statires
Eva Stilkey
Aphrodite Tagalakis
Lisa Tagalakis
Marc Tagalakis
Andrea Tartsa
Tracy Terrio
Theodora Thanos
Gregory Timbas
Nikolaos & Kylee Tingas
Alexandra Tsoutsas
Despina Tsoutsas
George Tsoutsas
Despina Tziros
Panagiotis & Ashley Tziros
Anastasia Vailas
Vasilios & Penelope Vasilopoulos
Theofilos & Angela Vougias
Vasilios & Christina Vougias
Fr. Agathonikos Wilson
Arthur Zetes
George & Ruth Zogopoulos



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

Thank you!
Athena Moutsoulis Bevan
Sunday School Director



Couples Trivia Game Night



**Come Join us for a night
of Board game fun!**

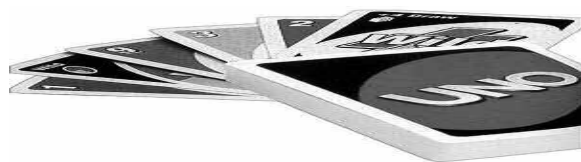
**Our Game Board host will be Father Mike
February 10th at 7:30 p.m.**

**St. George Cathedral
Community Center**

\$10.00/Couple (Adults Only)

If you want to sign up or pay by credit card.

Please call Church office at 622-9113



**2016-
2017**

ST. GEORGE SUNDAY SCHOOL



PHILANTHROPY

**All donations to benefit the
Salvation Army, Manchester**

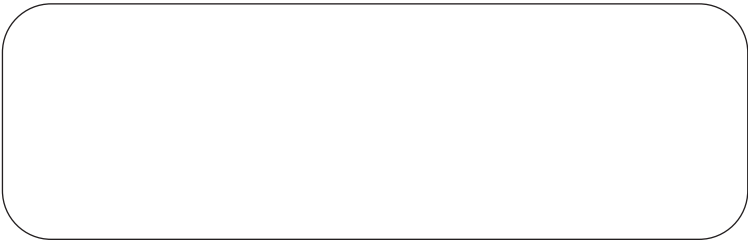
We will be collecting:
Toothpaste and Toothbrushes
Soap, Shampoo and Deodorant
Diapers-all sizes and Baby Wipes

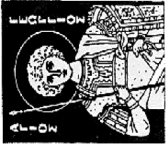
2016-2017 SUNDAY SCHOOL PHILANTHROPY PROJECT

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

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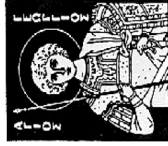


ST. GEORGE GREEK ORTHODOX CATHEDRAL

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

February 2017

Sun	Mon	Tue	Wed	Thu	Sat
					Boy Scouts 6-9 pm at Annex.
5. <u>Triodion Begins</u> Orthros 9 a.m. Div. Lit 10 a.m. Sun. Sch. 10 a.m.	6. No Greek Pre-Sch. in CC. Adult Greek Class 6-7:30 p.m. No Basketball. Cadillac tear down in CC.	7. 3rd/4th BB 6-7:30 pm in CC. Girls CYO BB 7:30-9 pm in CC.	8. Bible Study 11 am at Annex. Orthodox Life Class at 6 pm at Annex. Cub Scout Mtg. 6 pm in CC. DOP Mtg. 6:30 pm at Annex.	9. Girl Scouts 5-9 p.m. at Annex. HS BB 6-8 p.m. in CC.	10. Boy Scouts 6-9 pm at Annex. 5th/6th BB 6-7:30 pm in CC. Couples Trivia Game Night 7:30 pm
12. Orthros 9 a.m. Div. Lit 10 a.m. Sun. Sch. 10 am. Greek Dance 6-8 pm in CC.	13. Adult Greek Class 6-7:30 pm. 5th/6th BB 6-7:30 p.m. in CC. HS BB 7:30-9 p.m. in CC.	14. 3rd/4th BB 6-7:30 pm in CC. Girls CYO BB 7:30-9 pm in CC.	15. Bible Study 11 am at Annex. Orthodox Life Class at 6 pm at Annex. Cub Scout Mtg. 6 pm in CC.	16. Girl Scouts 5-9 p.m. at Annex. HS BB 6-8 pm in CC.	17. Boy Scouts 6-9 pm at Annex. 5th/6th BB 6-7:30 pm in CC.
19. Orthros 9 a.m. Div. Lit 10 a.m. Sun. Sch. 10 am. AHEPA Breakfast after services Greek Dance 6-8 pm in CC.	20. President Day (Office Closed). Adult Greek Class 6-7:30 pm in CC. 5th/6th BB 6-7:30 p.m. in CC. HS BB 7:30-9 p.m. in CC.	21. 3rd/4th BB 6-7:30 pm in CC. Girls CYO BB 7:30-9 pm in CC.	Joyce Vacation Office Closed		
26. Orthros 9 a.m. Div. Lit. 10 a.m. No Sun. Sch. 10 am. Forgiveness Vespers 5 pm.	27. <u>Clean Monday</u> . Great Lent Begins Compline service 6 pm.	28.	22. Bible Study 11 am at Annex. Orthodox Life Class. 6 pm at Annex. Cub Scout Mtg. 6-9 pm in	23. Girl Scouts 5-9 p.m. at Annex. HS BB 6-8 pm in CC	24. Boy Scouts 6-9 pm at Annex. 5th/6th BB 6-7:30 pm in CC.
					25. 2nd Saturday of Souls Div. Lit. 10 am. BB Clinic 9-10:30 am in CC
					18. 1st Saturday of Souls Div. Lit. 10 a.m. BB Clinic 9-10:30 am in CC. Apokreatiko Dance 7 pm-11 pm in CC.
					11. Massabesic Merit Badge Mtg. 8 am in CC. BB Clinic 9-10:30 am in CC. Dancing Zorba's class 11:30 am in CC. Cub Scout Blue & Gold 4 pm
					4. Cadillac Banquet in CC. No Basketball.
					3. No Basketball Cadillac Set-up in CC.
					2. Feast of the Presentation of Our Lord Div. Lit. 10 am. No Basketball. Cadillac set-up in CC.



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

March 2017

Sun	Mon	Tue	Wed	Thu	Sat	
			1. Pre-Sanctified Liturgy & Lenten Potluck Supper 5:45. pm No Bible Study & Orthodox Life Class.	2. Girl Scouts 5–9 p.m. at Annex. HS BB 6-8 p.m. in CC.	3. 1st Salutations 7 p.m. Boy Scouts 6-9 pm at Annex. 5th/6th BB 6-7:30 pm in CC.	4. 3rd Saturday of Souls Div. Lit. 10 am. BB Clinic 9-10:30 am in CC.
5. Orthros 9 a.m. Div. Lit 10 a.m. Sun. Sch. 10 a.m.	6. Compline Service 6 pm. Pre-School 4:30-5:30 pm. Adult Greek Class 6-7:30 pm. 5th/6th BB 6-7:30 p.m. in CC. HS BB 7:30– 9 p.m. in CC.	7. 3rd/4th BB 6-7:30 pm in CC. Girls CYO BB 7:30-9 pm in CC.	8. Pre-Sanctified Liturgy & Lenten Potluck Supper 5:45 pm. No Bible Study & Orthodox Life Class. DOP Mtg. 6:30 pm at Annex.	9. Girl Scouts 5–9 p.m. at Annex. HS BB 6-8 p.m. in CC.	10. 2nd Salutations 7pm. Boy Scouts 6-9 pm at Annex. No Basketball. Family Night 6-8 pm in CC.	11. BB Clinic 9—10:30 am in CC. Cub Scout Pinewood Derby 1-4 pm in CC.
12. Orthros 9 a.m. Div. Lit 10 a.m. Sun. Sch. 10 am.	13. Compline Service 6 pm. Pre-School 4:30 –5:30 pm. Adult Greek Class 6-7:30 pm. BOD Mtg. 7 pm at Annex. 5th/6th BB 6-7:30 p.m. in CC. HS BB 7:30– 9 p.m. in	14. 3rd/4th BB 6-7:30 pm in CC. Girls CYO BB 7:30-9 pm in CC.	15. Pre-Sanctified Liturgy & Lenten Potluck Supper 5:45 pm. No Bible Study & Orthodox Life Class.	16. Girl Scouts 5–9 p.m. at Annex. HS BB 6-8 pm in CC.	17. 3rd Salutations 7 pm. Boy Scouts 6-9 pm at Annex. 5th/6th BB 6-7:30 pm in CC.	18. Massabesic Merit Badge 8 am in CC. BB Clinic 9—10:30 am in CC. Dancing Zorba’s Class 1 pm in CC.
19. Orthros 9 a.m. Div. Lit 10 a.m. Sun. Sch. 10 am.	20. Compline Service 6 pm. Pre-School 4:30-5:30 pm. Adult Greek Class 6-7:30 pm. 5th/6th BB 6-7:30 p.m. in CC. HS BB 7:30– 9 p.m. in CC.	21. 3rd/4th BB 6-7:30 pm in CC. Girls CYO BB 7:30-9 pm in CC.	22. Pre-Sanctified Liturgy & Lenten Potluck Supper 5:45 pm. No Bible Study & Orthodox Life Class.	23. Girl Scouts 5–9 p.m. at Annex. HS BB 6-8 pm in CC	24. 4th Salutations 7 pm. Boy Scouts 6-9 pm at Annex. 5th/6th BB 6-7:30 pm in CC.	25. Feast of the Annunciation Divine Liturgy 10 am.
26. Orthros 9 a.m. Div. Lit. 10 a.m. Sun. Sch. 10 am.	27. Compline Service 6 pm. Pre-School 4:30-5:30 pm. Adult Greek Class 6-7:30 pm.	28.	29. Pre-Sanctified Liturgy & Lenten Potluck Supper 5:45 pm. No Bible Study & Orthodox Life Class.	30.	31. Akathist Hymn 7 pm. Boy Scouts 6-9 pm at Annex.	



Saturday of the Souls - Ψυχοσαββατον

"Give rest, O Lord, to the souls of Your servants"

Saturday, February 18, 2017

Saturday, February 25, 2017

Saturday, March 4, 2017

(Please list the names of deceased family and friends – please print neatly)

For the Repose of the Souls Υπερ Αναπαυσεως
