THE PARABLE OF THE VINEYARD

On the first Sunday in September we hear and read the Gospel of Matthew, chapter 21, versus 33-42, which is the Parable of the Vineyard, it is the story of an owner of a vineyard who handed it over to tenants and departed for a far country. When the time arrived for it to bear fruits, he sent his servants to collect them, but the tenants beat some and killed others. Finally, the owner sent his son, saying, “Surely they will reverence my son.” But this was not the case. They laid hold of him, cast him out, and killed him.

The Gospel message this day is as follows: “The Lord said this parable, ‘There was a householder who planted a vineyard, and set a hedge around it, and dug a wine press in it, and built a tower, and let it out to tenants, and went into another country. When the season of fruit drew near, he sent his servants to collect them, but the tenants beat some and killed another, and stoned another. Again he sent other servants, more than the first; and they did the same to them. Afterward he sent his son to them, saying ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and have his inheritance.’ And they took him and cast him out of the vineyard and killed him. When therefore the owner of the vineyard comes, what will he do to those tenants?” They said to him, “He will put those wretches to a miserable death, and let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.”

By this reply the chief priests and elders show that they have understood nothing. They have not grasped the nature, the true character of the owner of the vineyard; they have not understood the nature of God. For it is not the nature of the Father to punish and destroy. It is his nature to give. He sends his servants to the tenants, and in spite of the way the tenants treat them, he sends others, and finally his Son. He gives what is his to the tenants, just as he himself planted the vineyard in the first place, and then gave it over to others to work in.

But Jesus’ audience does not see this. They bring into the story an attitude that they find in themselves, not in the narrative they have heard. They introduce into the story anger, violence, and death. Jesus had not done this; he had left them free, in their reply, to reveal themselves. God, in the parable as told by Christ, is one who gives, who shares what is His. But the chief priests and elders make of him someone who seeks revenge, someone who takes the lives of others, who casts out the other, who destroys rather than builds, who breaks personal bonds rather than seeking to establish them. And because they have shown themselves unable to grasp the nature of God and his relationship with man, they have themselves unprompted and unwittingly identified themselves with the tenants, the very people whom they said the owner of the vineyard would destroy. They are themselves “those wicked men.”

This marvelous story reveals how subtle Christ is in dealing with His opponents: He leaves them free to condemn themselves. In the end it is the chief priests and the elders who have cast themselves out of God’s vineyard; it is they who have shown themselves to be unworthy stewards of God’s gifts, unworthy of participation in God’s Kingdom. God leaves us free, just as Christ leaves the “chief priests and elders” free in Matthew’s version of the Parable of the Vineyard. We condemn or justify ourselves. How often do we condemn ourselves by siding with Christ’s opponents in today’s Gospel, angrily seeking revenge — and even ascribing such thoughts to God — when Christ himself has told us that God, His Father “makes His sun to shine on the evil and on the good, and sends rain on the just and on the unjust.”

The story is quite clear, and its meaning is clear: Christ is describing to the “chief priests and elders of the people” the history of God’s relationship with Israel. The servants are the prophets and he himself is the Son. He would himself, he says, in the end be cast out by the “tenants,” the leaders of the people, and slain. But then Christ changes tack, doing so in order to give his listeners, themselves the leaders of the people, a chance to see that it is they whom the parable describes. He does so by asking them a simple question: “What will the owner of the vineyard do when he finally arrives himself to take possession of the fruits of the vineyard which he has planted?” And they reply: “He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.”
This is the God that Christ reveals to us in this parable. The “chief priests and elders of the people” were unable to grasp the revelation of God that is given to us through Christ. How do we see God revealed?

May our Lord and Savior help us to resolve then to abide in Christ, the True Vine, and through Him bear good fruit. And may He help us to recommit ourselves to becoming good stewards of the Lord’s vineyard, learning and keeping His ways, and helping one another to bring forth fruit in abundance.

With paternal love in our Lord and Savior Jesus Christ,

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

May God bless this community of St. George one more time, may all our hard work be seen for what it truly is: love of our Orthodox faith, love of our beautiful cathedral, love of our St. George community. Despite some of its imperfections may we see it continue for another hundred years. I will be looking for you.

Frank C. Comerford, President
SUNDAY SCHOOL
SAVE THE DATE
First day of Sunday School is September 24th @ 10 AM

SUNDAY SCHOOL
FAMILY BBQ
September 24th @ 12 Noon
Join us for good food and good company as we kick off the new Sunday School year!

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

St. George
Board of Directors

<table>
<thead>
<tr>
<th>Name</th>
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<tr>
<td>V. Rev. Fr. Agathonikos M. Wilson</td>
<td>Dean of the Cathedral</td>
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<tr>
<td>Frank C. Comerford</td>
<td>President</td>
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<tr>
<td>John Stavropoulos</td>
<td>1st Vice President</td>
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<td>Philip Liakos</td>
<td>2nd Vice President</td>
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<td>Andrew Papanicolaou</td>
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Anageness Ladies Society Board 2017

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<td>Cathy Mouflage</td>
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<td>Veneta Tatakis</td>
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<td>Tracy Terrio</td>
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COMMUNITY NEWS

Baptisms
Sophia,
daughter of Michael and Demetra (Tziros) Dillon.
Godparents are Owen and Rhea (Tziros) Breck.

Xavier Alexander,
son of Alexander Anagnost and Amy Cloutier.
Godparents are Stavros Anagnost
and Katerina Chrisafides.
Congratulations!

Weddings
Andrea Melas & Michael Gleneck
Congratulations!

New Members
Constance Viscarola
Welcome to the Family!

Funerals
Evangelia Brianas Maxfield
Faye Ebol
George Viscarola
Nicholas Skaperdas
May their memories be eternal

CHAIR DONATIONS
We are in need of donations for the chairs that were pur-
chased for the Community Center. If donating, please make
checks out to St. George Cathedral.

MEMORIAL DONATIONS
St. George Greek Orthodox Cathedral
Beautification Fund in memory of:
Thomas Pappas
$50.00
St. George Greek Orthodox Cathedral Coffee Hour Fund
in memory of:
Anthy Tartsa
$50.00

GREEK SCHOOL
Registration and Open House:
Thursday, September 14th
from 4:00 – 6:00 p.m. at Assumption Church.
Lessons start Thursday, September 21st at 3:30 p.m.
Agiasmo Service at 5:00 p.m. at Assumption Church.

PRE-SCHOOL
Registration: Thursday, September 14th
from 4:00 -6:00 p.m. at Assumption Church
and also at St. George Greek Orthodox Cathedral.
The date for Pre-School to start will be
sometime in October.

ADULT GREEK CLASSES
Classes start on Monday, October 2nd
from 6:00 p.m. – 7:30 p.m. at
St. George Greek Orthodox Cathedral
in the Community Center Classroom.
This class will be a conversation class for adults
who want to improve their conversational skills.
They should know how to read in order to participate
in this class. If you have any questions,
please contact George Kitsis at 669-9041.

SAVE THE DATE
ANAGENNESIS MEMBERSHIP
APPRECIATION AFTERNOON TEA

Sunday, October 22th @ 3-5pm
A free event for all paid Anagenesis members! Come and
enjoy tea and refreshments as we celebrate our fellowship.
Bring a new member and receive a gift! Watch your mailbox
for the special invitation!

COOKING
Cooking/Baking Schedule for September

September 11 & 12 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.
Thank you for your time!
ECCLESIASTICAL NEW YEAR: SEPTEMBER 1

For the maintenance of their armed forces, the Roman emperors decreed that their subjects in every district should be taxed every year. This same decree was reissued every fifteen years, since the Roman soldiers were obliged to serve for fifteen years. At the end of each fifteen-year period, an assessment was made of what economic changes had taken place, and a new tax was decreed, which was to be paid over the span of the fifteen years. This imperial decree, which was issued before the season of winter, was named Indictio, that is, Definiton, or Order. This name was adopted by the emperors in Constantinople also. At other times, the latter also used the term Epinemisis, that is, Distribution (Dianome).

It is commonly held that Saint Constantine the Great introduced the Indiction decrees in A.D. 312, after he beheld the sign of the Cross in heaven and vanquished Maxentius and was proclaimed Emperor in the West. Some, however (and this seems more likely), ascribe the institution of the Indiction to Augustus Caesar, three years before the birth of Christ. Those who hold this view offer as proof the papal bull issued in A.D. 781 which is dated thus: Anno IV, Indictionis LIII -that is, the fourth year of the fifty-third Indiction. From this, we can deduce the aforementioned year (3 B.C.) by multiplying the fifty-two complete Indictions by the number of years in each (15), and adding the three years of the fifty-third Indiction.

There are three types of Indictions: 1) That which was introduced in the West, and which is called Imperial, or Caesarean, or Constantinian, and which begins on the 24th of September; 2) The so-called Papal Indiction, which begins on the 1st of January; and 3) The Constantinopolitan, which was adopted by the Patriarchs of that city after the fall of the Eastern Empire in 1453. This Indiction is indicated in their own hand on the decrees they issue, without the numeration of the fifteen years. This Indiction begins on the 1st of September and is observed with special ceremony in the Church. Since the completion of each year takes place, as it were, with the harvest and gathering of the crops into storehouses, and we begin anew from henceforth the sowing of seed in the earth for the production of future crops, September is considered the beginning of the New Year. The Church also keeps festival this day, beseeching God for fair weather, seasonable rains, and an abundance of the fruits of the earth. The Holy Scriptures (Lev. 23:24-5 and Num. 29:1-2) also testify that the people of Israel celebrated the feast of the Blowing of the Trumpets on this day, offering hymns of thanksgiving. In addition to all the aforesaid, on this feast we also commemorate our Savior’s entry into the synagogue in Nazareth, where He was given the book of the Prophet Esaias to read, and He opened it and found the place where it is written, “The Spirit of the Lord is upon Me, for which cause He hath anointed Me...” (Luke 4:16-30).

It should be noted that to the present day, the Church has always celebrated the beginning of the New Year on September 1. This was the custom in Constantinople until its fall in 1453 and in Russia until the reign of Peter I. September 1 is still festively celebrated as the New Year at the Patriarchate of Constantinople; among the Jews also the New Year, although reckoned according to a moveable calendar, usually falls in September. The service of the Menaion for January 1 is for our Lord’s Circumcision and for the memorial of Saint Basil the Great, without any mention of its being the beginning of a new year.

ADULT EDUCATION: BIBLE STUDY CLASSES

Beginning on Wednesday, October 4, 2017 we will have two Bible Study Classes meeting on Wednesday at 11:00 a.m. and again at 6:00 p.m. The morning Bible Study Class will be studying the Gospel of Luke this coming year. The evening Bible Study Class will be studying the Acts of the Apostles. Both classes will be held in the Annex Building located on Amherst Street behind the Church.

ADULT EDUCATION: ORTHODOX LIFE CLASS

Our Orthodox Life Class will be held on Thursday evening at 6:00 p.m., beginning on Thursday, October 5, 2017. This year our class will be an Introduction to the Orthodox Church and will use a text book and study guide prepared by Father Anthony Coniaris. This class will meet in the Annex Building located on Amherst Street behind the Church.
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

COMMUNICATIONS

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

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St. George Greek Orthodox Cathedral

STEWARDSHIP 2017

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Mark & Elaine Adam
Arthur Adamakos
Joanne Adamakos
Alex & Agetrisa Agoritsas
Bill Aivalikles
Anastasia Ambargis
Alex Anagnost & Amy Cloutier
dick & demetria Anagnost
Arthur Adamakos
Joanne Adamakos
Stavros Anagnost
George & Linda Dimakis
Harry Dimos
James & Alysa Dimos
Michael & Christina Dimos
Zoës & Athena Dimos
Rob & Angela Dion
Tom & Carol Dionis
Kyrinakos & Theologia Dougas
Nicholas & Artemis Dougas
Michael & Joanne Doukeris
Effie Dovas
John & Marie Dovas
Stephen Emanouil
Koulas Fasakis
Michael & Elizabeth Ferrari
Robyn & Alexis Fiek
Nancy Feher
Timothy & Kristine Gagne
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Adamantia Gatsas
Matthew & Celia Gatsas
Michael Gatsas
Pauline Gatsas
Theodore & Cassandra Gatsas
George & Olga Gatzoulis
Kostas & Vasia Gekas
Demetrios & Stephanie Georgakis
Philip George
Alexander Georgeou
Gigi Georges & Jeff Oxman
Arthur & Sarah Giavrotas
Stephen & Brenda Gikas
Aphrodite Giots
Ifgenia Giots
Tim & Vangie Giots
Martin & Caroline Glennon
Christopher Gregoriou
Evangelos & Grace Griburas
Sophie Grimanis
Peter & Tana Gustafson
Pamela Hagen
Maria Hand
Athanasios & Vaya Handras
Georgia Karafotis Harb
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Nicholas & SeSun Hartotefelis
Stephanie Sapos Honan
Christo Housip & Dawson McGuire
William & Jennifer Hughe
William & Joan Hughen
John Ie
Alice Ivos
Alexander & Jessica Jasikowicz
Nicholas Jasolka
John & Kathryn Jasolka
Jason & Alexs Jones
Betty Kacavas
Nola Kaliants
Nicholas & June Kalipolis
Angeliki Kannelos
William & Orania Kanteres
Christos & Haido Karageorgios
Emilanos & Theodora Karagianis
Theodore & Panagiota Karatemos
John & Barbara Karanasios
Eva Karandilis
Rigas & Maria Karoutos
John & Elaine Katsoupis
Anna Kenneffic
Peter & Elena Kiraikoutos
George & Elizabeth Kitsis
Martha Kokinios
Andrea Kokolis
Ernest Kotekas
William Kotekas
Mary Koukos
Dennis & Anita Kounas
Michael & Effie Koutras
Nicholas & Despina Koutras
Kathy Koutroubas & Family
Johny & Katelyn Kuttab
George & Dafnioula Lelopoulos
Diana Spiro LaRoche
Michael & Erica Lawton
John & Evdokia Lazos
Stefanos Letanes
Phil Liakos
Stephen & Maureen Liakos
Menelaos & Mary Liota
Adam Love
Alice Love
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Bill & Claire Macenas
M. Kathrynn MacPhee
Eleni Magerias+
Stamatia Malatras
Helena Malik
Effie Mandelos
Pamela Manolakis
Joyce Mantia
Sotieros Margaritis
Linda Martin
Anthony & Karen Massahos
Margaret Mathios
Harry & Imelda Mejess
Socrates & Evdokia Merisitos
Apa & Michalopoulos
Kerri Molikaty
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Bill & Valerie Millios
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David Minkie & Helen Tsipopoulos
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Demetrios Mitsopoulos
Nikolas Mitsopoulos
Spyros & Sharon Mitsopoulos
Timothy Mitsopoulos
Zachary Mitsopoulos
Zafierios & Roula Mitsopoulos
Soultana Mokas
Marlyn Motowayik
Cathy Moufrage
Bess Moussae
Elas Moutissilou
Kosta & Nikki Moutsios
Nick Mouttiosi
John Nacos
Leonidas & Georgia Nacos
Andromahi Nakos
Droucas & Brunelle Nakos
Mark Nakos
Theodora Nakos
Effie Naum
Julia Naum
Charles, Iris & Nicholas Newdor
Paul & Joanna O’Brien
Michael & Elaine Oleniak
Androniky O’Neil
Joy Osborne
Michael & Joan O’Shaughnessy
Ralph & Voula Paglierani
William Pananos
Costas & Mary Papachristos
Frank & Athanasia Papanicolau
Arthur & Dawn Pappas
Chris Pappas
Paul Pappas+
William & Toni Pappas
Kristine Havelis Pelletier
Evangelos & Brenda Pervanas
George Petrakis
Eugenia Pleat
Greg & Beth Plentzas
Philip & Sofia Plentzas
Sophia Plentzas
James & Hayley Politis
Evangelos & Pauline Poulos
George & bounced Poulopoulos
Eleni Randos
Chrisoula Ricard
Giorgio & Denise Riccardi
George Sakis
Christos & Jackie Samaras
Dimitrios & Christina Samaras
Eleni Samaras
George Samaras
Joanna Samaras
Nicholas & Stella Savvas
Diana Seitz
Michael Seitz
John & Maria Sinclair
George Siors
Georgia Sousa
Kosta & Tai Spanos
Stergios Spanos & Family
Katie & Joanna Vougias
Stephen & Sonia Statires
Vangie Statires
John & Elizabeth Stavropoulos
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Visarion Sverkos
Olga Syrm
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Mary Tosi
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George Tsoutas
Despina Tiros
Panagiotis & Ashley Tiros
Anastasia Vaila
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Vasillos & Penelope Vasilopoulos
Christos Veziris
George & Constance Viscarola
Stergios Vizakis
Vasillos Vlahos
James & Constance Vlangas
Fotios & Joanna Vougias
Theofilos & Angelia Vougias
Vasillos & Christina Vougias
Edward & Cynthia Wade
Matthew & Mary Wade
Argy Walker
Timothy & Kristen Wheeler
Matthew & Megan Whitney
Michael & Ellen Whitney
Heleen Winix
Fr. Agathonikos Wilson
Philip & Nicole Wu
Arthur Zetes
Artis& & Joanna Zevos
Eric & Alyssa Zink
George & Phillys Ziose
George & Ruth Zouopolous

St. George Greek Orthodox Cathedral
THE NATIVITY OF THE THEOTOKOS: SEPTEMBER 8

The first Great Feast to fall in the Church Year is the Nativity of the Most-Holy Theotokos. It is entirely fitting that at the beginning of the new religious year all Orthodox Christians should come before the highest example of human holiness that the Orthodox Church holds precious and venerates that of Mary, the Theotokos and Mother of God. This day is seen as one of universal joy; for on this day the boundary of the Old and New Covenants was born the Most-Blessed Virgin, pre-arranged from the ages by Divine Providence to serve the mystical Incarnation of God the Word.

The first Old Testament Reading of Vespers speaks of the dream of Jacob, one of the Old Testament Patriarchs, when he fled the wrath of his brother Esau. He saw a ladder extending from earth to heaven, with angels ascending and descending. When he awoke, Jacob blessed with oil the stone on which he had slept and called it Bethel, meaning house of God. The Most-Pure Mother of God is seen here as that ladder between heaven and earth, uniting earth with heaven in her womb. She who carried God in her womb is truly Bethel, none other than the house of God...and the gate of heaven.

The birth of the Most-Holy Theotokos took place in the following manner: Her father, the Righteous Joachim, was a descendant of King David, to whom God had promised that from the seed of his descendants would be born the Savior of the world. Her mother, the Righteous Anna, was the daughter of Matthan, and through her father was of the tribe of Aaron and through her mother was of the tribe of Judah. The spouses lived in Nazareth of Galilee.

Joachim and Anna had no children, and all their life they grieved about this, especially since they were now in old age. Scorn and mockery was their lot, for at that time childlessness was reckoned as a shame. But they never murmured and only the more fervently beseeched God, humbly trusting in His Will.

Once, during the time of a great Feast, the offering which Joachim took to Jerusalem to offer to God in the Temple, was not received by the priest, who reckoned that a childless man was not worthy to bring a sacrifice to God. This greatly grieved the old man and he, counting himself only a sinner among men, decided not to return home, but to flee to a place of solitude in a deserted place.

Anna, having heard how her husband had been humiliated by the priest, began to fast, and in prayer sadly beseeched God to grant her a child. In the wilderness, secluded and fasting, Joachim also prayed to God about this.

The prayers of the Holy Spouses were heard. The angel Gabriel came to them and announced that a daughter would be born to them, whom the whole human race would call blessed. At the command of the Heavenly Messenger, Joachim and Anna returned to Jerusalem where, according to the promise of God, a daughter was born to them, whom they named Mary.

This child, the Most-Holy Virgin Mary, pure and virtuous, surpassed not only all men, but even the angels, being manifested as the Living Temple, the Heavenly Gate, ushering in Christ to the Universe as the Salvation of our souls. The Nativity of the Mother of God pre-announced the approaching time when the great and comforting promise of God concerning the salvation of the human race from the slavery of the devil was to be accomplished. The Mother of the First-Born of all Creation was revealed to all of us as a merciful Intercessor to whom we perpetually run for help in all things.
THE ELEVATION OF THE HOLY CROSS: SEPTEMBER 14

An important Feast Day of the Orthodox Church is celebrated on September 14. This is the Feast of the Elevation of the Holy Cross. This important feast day is the only one of the Twelve Great Feasts which does not celebrate an event in the life of Jesus Christ or of the Theotokos. The Feast of the Elevation of the Holy Cross celebrates four great events about the Holy Cross. The Holy Cross is praised by all Christians. Orthodox, Roman Catholic, and many other Christians make the sign of the cross. The cross is on Churches. Many people wear small crosses around their necks.

The stories of the events for this feast day are found in Church history. The first story of this feast happened to Constantine in 312 AD. Constantine was preparing for battle with his enemy, Maxentius. It was a very important battle because whoever won this battle would become the ruler of the Roman Empire. The night before the battle, Constantine saw something in the sky. It was a Cross with these words, “By this sign conquer.” At this time, Constantine was not a Christian, but he was emotionally moved by this sign. He ordered all of his soldiers to put a cross on their shields before they went into battle. Constantine and his soldiers won and Constantine became the ruler of the Roman Empire.

The second part of this event involves Saint Helen. She was the mother of Constantine and she was a Christian. St. Helen wanted to see for herself the lands where Jesus lived and died. Constantine, who respected his mother, sent her, along with her servants and soldiers to guard them, to Jerusalem. St. Helen made several trips to Jerusalem. On her trips, she had many churches built. But the greatest thing that happened on one of her trips was that she found the Holy Cross on which Christ was crucified. The Holy Cross was found under a mound at Golgatha. The Holy Cross remained with the Church of Jerusalem.

St. John Chrysostom in 395 AD wrote about St. Helen finding the Holy Cross. He tells how St. Helen found at Golgatha a mound. This mound had the herb sweet basil growing on it. When St. Helen had her servants dig up the mound they found three crosses. The cross in the middle had a sign on it with these words, “Jesus of Nazareth, King of the Jews.” This was the sign placed over the head of Jesus when He was crucified. This told St. Helen that this was the true cross of Jesus. St. Helen let the Holy Cross remain with the Church of Jerusalem.

The third event, which is remembered on September 14, is called the “Elevation of the Holy Cross.” After Constantine had recognized Christianity, he ordered a church erected at the place of the Holy Sepulcher. This is another name for the place of the tomb of Jesus. The Church was named “The Resurrection” and was dedicated on September 14, 335 AD. However, something important happened that day. The Bishop of Jerusalem, Makarios, wanted the people to see the Holy Cross. So he brought the Holy Cross out of the church and raised it up high so everyone could see it. The faithful were so glad, but yet awed to see the Cross that they cried out “Lord, have mercy” – “Kyrie Eleison.”

The fourth event takes place several centuries later in 629 AD. This event celebrates the return of the Holy Cross to Jerusalem. In 614 AD the Persians had invaded the Holy Lands and since they were not Christians they had no respect for the Holy Cross. In one hard-fought battle, they took the Holy Cross away from Jerusalem. The Persians knew how important the Holy Cross was for the Christians, who were very upset by this act and they kept on fighting the Persians. This war lasted for fifteen years. Finally, Emperor Heraclitos, in 629 AD recovered the Holy Cross from the Persians and he took it to Constantinople. In a great celebration and a magnificent ceremony at the Church of Hagia Sophia, the emperor lifted up the Holy Cross for all to see and to venerate. The second exaltation of the Holy Cross is also celebrated on September 14.

Now, the Church fathers knew that the Holy Cross was not safe. Foreign invaders were constantly coming into the Holy Land and the Holy Cross was forever in danger of being captured. So, when the Holy Cross was returned to the Christians, a decision was made to cut up the cross. They felt that pieces of the cross would be safe if these pieces were given to the great centers of Christianity. The Church fathers sent sections of the Holy Cross to Jerusalem, Constantinople, Rome, Alexandria, and Antioch. These four events, the vision of the cross seen by Constantine; the finding of the cross by St. Helen; the construction and the dedication of the Church of the Resurrection; and the return of the cross to Jerusalem, make up the Feast of the Elevation of the Holy Cross.

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

___ The Century Raffle
___ Beverage Under the Tent
___ Cashier
___ Making Salads
___ Lemonade and Hot Dogs
___ Making/Selling Pastry
___ Advertising
___ Kitchen/Runners
___ Assist Lifting Trays While Cooking
___ Tent Serving Food
___ Loukoumades
___ Souvlaki
___ Barbecue Pit
___ Taverna
___ Handicrafts
___ Clean Up Under the Tent
___ Church Tours
___ Mini Raffle
___ Helping to Bake/Cook
___ Phone Tree-Recruit Workers
___ Money Room
___ Aegean Market
___ Multi Raffle
___ GYRO Booth

Thank you in advance for your assistance.
Frank Comerford & Dick Anagnost, Chair 2017
Frank Comerford, Pres. Board of Directors
Cathy Moufarge Pres. of Anagennesis
Taverna Night

St. George Cathedral
650 Hanover Street
Manchester NH

October 21, 2017
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 Cash Bar

Tickets available at Church Office, after Liturgy on
Sundays during Coffee Hour, and
at Glendi’s Multi-Raffle Booth
Return Service Requested

GLENDI

FREE ADMISSION!

FEATURING:
Handicrafts & Imports • Dancing
Kids Tent • Raffles • Multi-Country
Greek Cuisine & Pastry
Coffee Shops (Greek & Domestic)
Taverna (with Greek Beer & Wine)

FREE SHUTTLE SERVICE
Friday & Saturday, 11am - 10pm Sunday, 11am - 3pm

DROP-OFF/PICK-UP POINT
McDonough School/Cerryfield Park • Bridge Rd & highland streets • parking lot on the right

FOOD SERVICE ENDS AT 9PM
FRIDAY & SATURDAY

CHURCH TOURS:
Friday 4pm & 7pm • Saturday 2, 4 30 & 7pm
Sunday Church will be open 1-2pm

603.669.2167
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SEPTEMBER 15-17, 2017
A CELEBRATION OF GREEK CULTURE & HERITAGE
ST. GEORGE GREEK ORTHODOX CATHEDRAL • 650 HANOVER ST, MANCHESTER, NH
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<td>Feast of the Indiction Div. Lit. 10 am Office Closed</td>
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<td>17. Orthros 9 a.m Div. Lit. 10 am Glendi 11 am 3 pm</td>
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ST. GEORGE GREEK ORTHODOX CATHEDRAL, MANCHESTER, NH
SUNDAY SCHOOL REGISTRATION FORM
2017-2018

(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