



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

A P R I L 2 0 1 9

FOLLOWING ST. MARY OF EGYPT INTO JERUSALEM

At the end of the day on Friday, April 19, our Great Lenten journey will be over. The next day is Lazarus Saturday, which is followed by Palm Sunday, the Entry of our Lord into Jerusalem, and then by Holy Week. However, the week before, on the fifth Sunday of Great Lent, April 14, we commemorate another entry into Jerusalem, not the Entry into Jerusalem of our Lord, but the entry into Jerusalem of Mary of Egypt. Who was she and what is her significance today?

Born in Alexandria in Egypt in the middle of the fifth century, as a young girl Mary fell into the vice of prostitution. For seventeen years, from the age of 12 until the age of 29, she lived the life of a harlot. However, once finding herself in Jerusalem, out of curiosity, she went to see the Precious Cross of Christ. She found that she was unable to enter the church where St. Helen had placed the Cross, for some invisible force prevented her from entering in. So frightened was she at this that she asked the Mother of God through an icon at the entrance to the church, why this was. The Mother of God replied to her that Mary first needed to repent and obey her. Only after promising to do this was Mary allowed to enter the church in Jerusalem. After then entering and venerating the Cross, Mary heard the Mother of God telling her: 'If you cross the Jordan, you will find true peace'.

So shaken was Mary by these events that she did indeed forsake all her old life and, having taken communion, she crossed the Jordan, and went to live there in the desert. We do not know the exact details of her day-to-day life, but we do know that she dwelt there as a recluse, eating plants, living in torments and struggle with passionate thoughts, and eventually obtaining the grace to work miracles, crossing the Jordan as if on dry land. She lived naked and became withered and emaciated, as we can see in the icon of her, but nevertheless she survived there for some forty-eight years. Then she was discovered by a pious monk, Zosimas, who is portrayed in the icon together with her. It was to him that she related her life which we have today.

The example of St. Mary teaches us many things. Perhaps the first and most obvious lesson we can learn from her is that we should never judge, never pre-judge. Who will be saved? It is impossible to answer this question, for it is

never too late to repent, even for us. Humanly speaking, when we consider the life of Mary until her twenty-ninth year, we might think that salvation had become impossible for her. And yet the service to her calls her 'the greatest of saints'. Humanly speaking, we are condemned; but by the grace of God everything, including the height of repentance, is possible. No man has the right to judge another.

The example of St. Mary of Egypt also teaches us something about human nature. In each of us there is the desire for worldly pleasures, for amusement and entertainment, for food and drink, for the pleasures of the senses. But there is also the desire for pleasures of a higher sort, pleasures that are lasting, which we may call joys. Those joys are so much higher than the fleeting pleasures of the senses that they alone constitute the path to lasting happiness.

The example of St. Mary teaches us that the values of the Church are quite different from those of the world. She went out into the desert and had nothing, no friends, no home, no possessions, no clothes and hardly any food and drink. The world looked for pleasure, the satisfaction of the senses, money and power, but St. Mary was moneyless and powerless in the world. The Gospel on this day confirms the choice of St. Mary, for it says that those who wish to be great must be servants. This is upside down from all the ways of this world. But our Lord preached this and like Him St. Mary lived this.

Indeed, as we have already said, the Church calls St. Mary 'the greatest of saints'. The use of this word 'great' may surprise many of us. In everyday life, we use 'great' in other meanings. The world speaks of 'great leaders', 'great soldiers', 'great film-stars', 'great performances by sports stars', 'a great holiday', 'a great car', 'a great amount of money'. But the Church calls St. Mary 'great' and about fifteen hundred years after she lived we ask for her prayers, but not for those of any leader or soldier or film-star or sports star. Let us think more carefully before next we utter this word 'great'.

And as we approach the last week of Great Lent, let us also ponder on the words of the Mother of God, which led St. Mary of Egypt to her salvation through repentance and her greatness: 'If you cross the Jordan, you will find true peace'. These mysterious words are today also addressed to each of us; the interpretation of their mystery is open to the souls of each of us, but only if we ask the Mother of God

and St. Mary to guide us. And then we shall find our own 'entry into Jerusalem'.

It is with great hope that your Great Lenten Journey is filled with the joy of the anticipation of the Resurrection of Our Lord and Savior Jesus Christ. May you continue to have a most Blessed Lenten Journey and may your Holy Week experience be a positive one and Spirit filled. Blessed Resurrection! Kali Anastasi!

With my paternal love in Our Risen Lord,

Father Wilson

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

THE ANNA THEODOSOPOULOS SCHOLARSHIP

Is available to high school seniors and **must be submitted by April 1, 2019**. Applications can be picked up in the Cathedral office.

GREGORY PAPPAS MEMORIAL SCHOLARSHIP

Attention High School seniors. Applications are available in the Cathedral office. The deadline is April 1, 2019.

THE TRUSTEES OF THE GREATER MANCHESTER HELLENIC SCHOLARSHIP FUND

Invite qualified high school seniors, college freshmen, and college sophomores to apply for 2019 scholarships. Please note there is an updated 2019 application now available at the **Church office**. **Completed applications with official school transcripts must be returned to the office by April 1, 2019.**

PRESIDENT'S MESSAGE

Dear Fellow Parishioners,

It is hard to believe that spring is here and by the time you receive this newsletter we are already in the month of April. We have made it through another winter and the good weather is now with us. I have quite a bit to report this month, so I'll start now.

For the month of March, I want to extend our deepest thanks to the following: Toula Barber, John Stavropoulos, John Nacos, Maria Dongas, Poppy Tsoutsas, Marie MacArthur, Cindy Klinefelter, Liz Stavropoulos, Marilyn Motowylak, Steve Chakas, and Eva Stilkey for all their work on the Apokreatico Dance Celebration. The event was well attended, and a good time was had by all. Also, congratulations to Toula Barber was recognized as Past District Governor of the Daughters of Penelope for her dedicated service. If you ever need anyone to conduct a filibuster for you call Toula first. She is terrific! We also had a Family Night on March 15th which was also well attended, and our thanks go out to Veneta Tatakis for all her efforts in keeping the energy and enthusiasm going for all our families. Sunday March 17th was the pancake breakfast sponsored by AHEPA and the following volunteers contributed to the breakfast's success. John Stavropoulos, Timothy Giotas, Kostas Moutsioulis, John Nacos, Evangelos Pervanas, Jim Tagalakis, Steve Chakas, Andrew Matteo, Liz Stavropoulos, Maria Dongas and Rick Macriganis. We also want to thank the Altar Boys for serving.

On Saturday March 23rd a basketball banquet was held at The St George Community Center honoring all the coaches and players that participated in this year's basketball program. On behalf of the community I'd also like to congratulate all the teams and especially the 5th and 6th grade boys who won the NH CYO State Championship defeating St. Patrick's of Pelham. The final score was 52-36. They completed the season undefeated with a 15-0 record and this is back to back championships for this team. We wish them good luck in the New England Tournament which will have taken place in Manchester on March 30th and 31st. The 7th and 8th grade boys won the City CYO Championship on a buzzer beater 55-52! Also, I'd like to extend our thanks to all the basketball coaches for their time and sacrifice and especially Louie Demos who has completed his 28th year coaching at St. George! He's going to get a cheek pinch and slap the next time I see him!

As you can see the St. George community is alive and well and a flurry of activities goes on here monthly. If you are not volunteering here in some capacity, you are really missing out on contributing in a meaningful way to help our community grow. Listed below are the different committees as organized by the board. Although these are organized by the board any parishioner that would like to serve on one of these committees would be welcome with open arms. I promise no heavy lifting. If you are interested, please contact Joyce in the church office 622-9113. The Board Committees are Finance/BINGO/Budget – Andrew Papanicolau, Co- Chair, Frank Comerford, Co-Chair, George Skaperdas, and Phil Liakos. Education- Phil Liakos, Chair, Nikki Moutsioulis, Cathy Moufarge, Christos Tsouvakas, and William Hughen. Youth Ministries- Tom Tsirimokos, Chair and William Hughen. Capital Improvement/ Maintenance- Greg Timbas, Chair. Technology & Publication- William Hughen, Chair, George Skaperdas, Theo Vougias. Stewardship- Nikki Moutsioulis, Chair, George Copadis, and Tim Giotas. Human Resources- George Copadis, Chair, Frank Comerford, and Andrew Papanicolau. Community Activities/Senior Services- John Stavropoulos, Chair, Christos Tsourvakas, William Hughen, and Theo Vougias. GLENDI- All Board Members. The month of April is also a very busy month here at St. George. On April 6th Liz Stavropoulos and Cindy Klinefelter are chairing the Daughters of Penelope Craft Fair from 9:00 a.m. – 2:00 p.m. Please come and show your support for all their efforts! On April 20th the children will be folding all the palms followed by the Children’s Community Breakfast which will be held under the direction of Sunday School Director, Athena Bevan. On Sunday April 21st we will have our traditional Palm Sunday Fish Dinner with Diane LaRoche serving as chair. Please buy your tickets prior to the event as no tickets will be sold at the door. The cost is \$15.00 for the fish dinner and \$7.00 for the children’s pasta. During Holy Week Anagenesis Ladies Society President Cathy Moufarge and the ladies will be selling Easter bread at \$10.00 apiece. They’ve ordered 125 breads so make sure you get yours early! We look forward to seeing all our parishioners Holy Week leading up to Easter on April 28th.

As I indicated previously our primary focus will be building up our stewardship program. The Board of Directors has contracted with Josh McElveen formerly of WMUR who currently owns and operates McElveen Strategies. He has worked on the design of the 40th Anniversary of GLENDI letterhead along with the letterhead for stewardship. He has also developed our theme for recruitment (“Our Family, Our faith, Our Future”). He is currently working on a brochure which we will be mailing to the 6,800 Greek names we have identified within a 30-mile radius of Manchester. The future of our community and keeping this com-

munity full of energy and vibrant will be in attracting new members to participate in community life here at St. George. This is of the utmost importance and nothing is going to be more important than our efforts in recruitment of new members. This is a start. We chose this path not because it’s going to be easy but because it will be hard and will take years to develop. But we are all in on this for the long haul! So, buckle your seatbelts!

With the beginning of April, we have already begun outreach for the GLENDI Ad Book. We are reaching out to sponsors and those that advertised last year with the hope of developing additional sponsors and partners as we celebrate the 40th Anniversary of our beloved GLENDI! Joyce has already secured one new sponsor!

I also wanted to give a shout out to all those board members, parishioners, business owners, and previously elected officials who contributed to my page for the Sleep-Out 2019 scheduled for Friday March 22nd. The contributions will go to assist with the youth homelessness issue that we currently face here in our beloved state. No child should ever have to sleep outside and through the efforts of Waypoint (formerly Children and Family Services of NH) we will stamp out youth homelessness. On my page I was fortunate to raise over \$14,000.00 to help with this effort. So, thanks once again for your generous donations to this worthy cause!

Kalo Pascha!

Thanks,
George

BOSTON’S GREEK INDEPENDENCE DAY PARADE: APRIL 7, 2019

The **2019 Greek Independence Day Parade in Boston, MA** will be held on **Sunday, April 7, 2019** beginning at **1:00 p.m.** The parade route will be the same as in the past. The parade will follow **Boylston Street** in Boston, starting near the **Prudential Center** and will finish at **Charles Street**, near the **Boston Public Gardens**, where the reviewing stand will be located. Your attendance at the parade will be greatly appreciated. If you want to go to Boston by bus please check in with the church office. There will be a bus leaving from the Assumption Church parking lot on that day. Please check about departure time.

COMMUNITY NEWS

New Members

Mr. & Mrs. Brumfield
Mr. & Mrs. Rummel Bradburn
Mr. & Mrs. Marcio Medeiros
Mr. & Mrs. John Gekas
Welcome to the family!

Baptism

Alexia Shea Katsigiannis,
daughter of Efthimios and Jolene Katsigiannis
was baptized on March 3, 2019.
Her godparents are Leonidas and Antigoni Souliotis.

Dimitrios Petros Bradburn,
son of Rommel & Marcia Giannopoulos Bradburn
was baptized on March 17, 2019.
His godmother is Sarah Barrera.

Ashley Bonito, daughter of Gregory and Kristen Bonito
was baptized on March 30, 2019.
Her godmother is Gina Bonito Filippo.

Congratulations!

Funerals

Louis Limberis
Desperna Stergiou
May their memory be eternal!

EASTER BREAD

Easter bread will be available Palm Sunday in the Community Center 10:00 AM to 1:00 PM. \$10 per bread. While supplies last.

CLEANING THE CHURCH

The Anagennesis Ladies Society is looking for more volunteers to help us clean the church on Friday, April 12th beginning at 11 in the morning. We provide the cleaning supplies but we need a couple more hands to help us!

SAINT GEORGE FEAST DAY CELEBRATION

The Divine Liturgy for the Feast of Saint George will be held on Monday, April 29, 2019 at 10:00 a.m. This is the day after Pascha. There will not be Vespers for Saint George in the evening of Pascha, however, at the Agape Vespers Service at 11:00 am on Pascha morning we will also include hymns to Saint George.

DO YOU SPEAK OR READ FRENCH? GERMAN? ALBANIAN? CHINESE?

We need volunteers to help proclaim the Gospel on Pascha during the Agape Vespers Service on Sunday, April 28 in the many and various languages of the world. If you are blessed with these skills and are able to help, please contact Father as soon as possible. Thank you.

PASCHAL POT LUCK DINNER

Immediately following the Resurrection Divine Liturgy, everyone is invited to enjoy a Paschal Pot Luck Meal in the community center. Please let Tom and Ginny Tsirimokos know what your contribution of food will be and if you would be willing to help with the preparations and or clean up. All contributions should be ready to serve to facilitate easy clean up at this early morning hour.

EASTER FLOWER DONATIONS

If you would like to make a donation towards our Lenten and Easter flowers you may do so by mailing a donation to the church office, drop it off at the church office, or give it to any member of the Anagennesis Board. Please make checks payable to Anagennesis. Thank you for your generosity.

DECORATING THE CATHEDRAL FOR EASTER

If you love to work with flowers and you would like to help decorate the Epitaphion on Good Friday, April 26th, we will be starting at 9:30 in the morning in the Narthex. Everyone is welcome!

WE HAVE A TWITTER AND INSTAGRAM ACCOUNT

Here are the tags
Twitter - @SaintGeorgeNH
Instagram - saintgeorgegreekchurchnh

Joyful Giving – Stewardship 2019 Pledge Form

My Pledge to St. George Greek Orthodox Cathedral in 2019 (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 2019: \$ _____

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

STEWARDSHIP 2019

Michael & Donna Aboshar
Mark & Elaine Adam
Arthur Adamakos
Anastasia Ambargis
Alex Anagnost & Amy Cloutier
Diakaios & Demetria Anagnost
Stavros Anagnost
Panagiota Arfanakis
Sally Argeriou
William & Cheryl Athanas
Christos & Alexandra Babis
Christine Ballas
Toula Barber
Jaime & Ashley Moufarge Bardwell
Agapi Baryiames
Helen Benson
George & Joy Bentas
Joan Bentas
William & Susan Berry
Lawrence & Zoya Berube
G. Carter & Athena Moutsioulis Bevan
George Philip & Anita Blatsos
Georgiann Boisvert
Peter & Kate Boisvert
Thomas & Joanne Bonito
Thomas & Paula Borbotsina
Christopher & Angeliki Bourassa
Rummel & Marcia Bradburn
Brian & Stephanie Brumfield
Fanny K. Canotas
Vasiliki M. Canotas & Mark S. McCue
Brian, Catherine & Alexis Carr
Gregory & Meagan Chadis
Dorothy Chakas
William Chaloge
Christos & Barbara Chrisafides
Dean & Evangeline Christon
William C. Christy
Marie Clapsaddle
Pamela Colantuono
Brian Comerford
Frank & Alice Comerford
George Copadis
Nicholas Copadis
Lynn M. Cross
Elaine Croteau
Alice Crusade
Andrew & Heather Cummings
Jenny Dakos
Maria Dakos
Maria Damalas

Nancy Daskal
Athanasios & Christine Dellas
Vivi Desjardins
Michael & Demetra Dillon
George & Linda Dimakis
Harry Dimos
Rob & Angela Dion
Maria Dongas
Sophia Dongas
Nicholas & Artemis Donis
Effie Dovas
Susan Duffy
Jim & Stephanie Ferro
Robyn & Alexys Ficek
Nancy Folis
Matthew Gatsas
Michael Gatsas
Pauline Gatsas
Theodore & Cassandra Gatsas
John & Kalipe Gekas
Nicholas & Karen Gekas
Alexander Georgeou
Gigi Georges & Jeff Oxman
Stephen & Brenda Gikas
Aphrodite Giotas
Ifigenia Giotas
Timothy & Evangelia Giotas
Sophia Grimanis
Peter & Tana Gustafson
George & Georgia Karafotias Harb
M. Louise Hart
Lorraine Hartofelis
Nicholas & SeSun Hartofelis
Olga Haveles
Stephanie Spanos Honan
Benjamin Hostetler
William & Jennifer Huguen
John Ine
Alice Ivos
Jason & Alexis Jones
Betty Kacavas
Thomas & Irene Kalampalikis
Angeliki Kanellos
Christos & Haido Karageorgos
Theodore & Panagiota Karametros
John & Barbara Karanasios
Eva Karandanis
Chris & Helen Kehas
George & Elizabeth Kitsis
Martha Kokkinos
Andrea Kokolis

STEWARDSHIP 2019

Ernie Kotekas
William Kotekas
Katherine, Marena & Elizabeth Koutroubas
George & Dafnola Lalopoulos
Diane LaRoche
Philip Liakos
Stephen & Maureen Liakos
Daniel & Maria Lustenberger
Marie MacArthur
William & Claire Macenas
Kathryn MacPhee
Stamatia Malatras
Helena Malik
Pamela Manolakis
Lisa Martel
Anthony & Karen Massahos
Charles & Lisa Massahos
Dennis & Barbara McCabe
Marcio & Catherine Medeiros
Harry & Imelda Mehos
Kerri Mikolaities
Spiro & Maria Millios
David & Helen Minkle
Nikolas & Lyndsay Mitsopoulos
Spiros & Sharon Mitsopoulos
Timothy Mitsopoulos
Zachary Mitsopoulos
Soultana Mokas
Marilyn Motowylak
Cathy Moufarge
Bess Mousseau
Elias Moutsioulis
Kosta & Nikki Moutsioulis
Theodora Nakos
Effie Naum
Michael & Elaine Oleniak
William J. Pananos
Costas & Mary Papachristos
Frank & Athanasia Papanicolau
Aphrodite Papazoglou
Arthur & Dawn Pappas
Chris Pappas
Jason & Heather Parent
Evangelos & Brenda Pervanas
George Petrikas
Greg & Beth Plentzas
Philip & Sofia Plentzas
Giorgio & Denise Ricciardi
Joanna Samaras
Theodore & Elaine Setas
James Sims

George H. Sioras
Christopher & Marina Skaperdas
Georgia Sousa
Kostas & Tina Spanos
Stergios Spanos & Family
William & Linda Statires
John & Elizabeth Stavropoulos
Nicholas & Sarah Stavropoulos
Michael Stelman & AnnMarie Heliotis
Chuck & MaryEllen Stergiou
James & Paula Stergioulis
Elizabeth Stewart
James & Nita Stewart
Eva Stilkey
Olga Sysyn
Thomas Sysyn
Lisa Tagalakis
Andrea Tartsa
James & Veneta Tatakis
Vasilios & Nancy Tatsis
Tracy Terrio
Theodora Thanos
Arthur Tolios
Vasilike Tolios
George & Joyce Trapotsis
James T. & Linda Tsiatsios
Vasso Tsingos
Thomas & Virginia Tsirimokos
Hercules & Constance Tsirovakas
Alexandra Tsoutsas
Despina Tsoutsas
George Tsoutsas
Despina Tziros
Panagiotis & Ashley Tziros
Christos Veziris
Stergios & Christine Vizakis
Vasilios Vlahos
James & Constance Vlangas
Theofilos & Angela Vougias
Vasilios & Christina Vougias
Edward & Cynthia Wade
Matthew & Mary Wade
Argy Walker
Bradley Warren & Pamela Tartsa
Timothy & Kristen Wheeler
Michael & Ellen Whitney
Helen Wilcox
Fr. Agathonikos Wilson
Arthur Zetes
George & Ourania Zogopoulos

THE HISTORY OF EASTER EGGS

By Rev. Father Nikon D. Patrinos

The egg as a symbol of new life goes back to primitive times and is found in all cultures and civilizations. Polynesian, Chinese, Japanese, Indians, Phoenicians, Greeks, Romans, and Europeans of the Middle Ages, all considered the egg in the nature of the primordial beginning of life. In Greek mythology, the “black-winged night” gave birth to an egg from which sprang Eros, the source of life. The Romans considered red eggs symbols of prosperity and happiness. Roman historians relate traditions by which the birthdays of notable Romans were marked by fowls laying red eggs. A Phoenician myth has Aphrodite being born from an egg, and a similar Greek myth has Helen being born from an egg that fell from the moon.

However, even though the Easter egg is obviously not an exclusive Christian introduction, its significance relates to the birth not of material life but to that spiritual experience enjoyed only in the life of Christ. It’s symbolic adaptation to the events of Christ’s sacrifice on the Cross, His entombment, and finally His breaking of the bondage of death by His Resurrection, all find a fitting expression to the Easter egg. The red color of the Orthodox Easter egg signifies the blood of Christ, its shell His three-day entombment, and it’s breaking His Resurrection by which the “egg of life” brought forth a life, up to then unknown. The cracking of the red eggs among the Orthodox symbolizes a mutual wish for breaking one’s bonds of sin and misery and for entering the new life issuing from Christ’s Resurrection.

Easter eggs are common among all Christians but with differences in color. In recent years, and obviously for commercial reasons, artificial eggs are being made in sizes larger than that of the natural egg and mostly of chocolate usually stuffed with candies or other gifts. This obviously is a continuation of the European custom by which emperors and other rulers used to distribute after the Easter service gold-plated eggs filled with gifts to members of their cabinets. The Orthodox custom of decorating the round Easter bread with red eggs at the four edges of the cross on the bread is a custom going back at least to the Twelfth Century. Easter eggs are traditionally dyed on the Thursday of the Holy Week and in some places a number of them are brought to church to be blessed at the Easter Liturgy. In the Orthodox Prayer Book there is a prayer for blessing Easter eggs.

CHANGE OF ADDRESS

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

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

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

George N. Copadis
President

John Stavropoulos
1st Vice President

Greg Timbas
2nd Vice President

Andrew Papanicolau
Treasurer

Timothy Giotas
Secretary

Steve Chakas

Frank C. Comerford

William Hughen

Phil Liakos

Cathy Moufarge

Nicoletta Moutsoulis

George Skaperdas

Thomas Tsimokos

Christos Tsourvakas

Theofilos Vougiaris

Anagennesis Ladies Society Board 2019

Cathy Moufarge
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

THOUGHTS ON CHRISTIAN STEWARDSHIP

What is Stewardship? Stewardship is a Christian system of supporting the work of Christ and the Church through the giving of time, service, and financial resources according to individual ability, commitment and financial capability. The Christian Stewardship program of Church support is an opportunity to respond to Christ's love by perpetuating our Church's mission. Stewardship means to give our time, service and financial resources to spread the word of the Gospel.

What does the Bible say about Christian Stewardship? A Steward, according to the Bible, is one who manages the gifts entrusted to him by God for his welfare and for the perpetuation of the Lord's work. Our money and possessions are not ours, but on loan. When we give to the Church we return to God, the Owner, His rightful portion. The more we are given, the more will be expected of us. Return to God His own Gifts: "No one shall appear before the Lord empty-handed, but each of you with as much as he can give, in proportion to the blessings which the Lord, God has bestowed on you." (Deut. 16:10, 16-17)

Christ multiplies our gifts: Our Lord and Savior, Jesus Christ, sent His Disciples into the crowd to ask that they give what they could for the benefit of all. May we be encouraged, knowing that He will bless our efforts and multiply our own gifts today, just as He did that day, making our individual sacrifice an abundance.

Giving our gifts with faith in Christ: As Orthodox Christians, we are all called to give of what we have been given. It takes faith to trust that God will continue to provide for our needs. The disciples feared the thought of feeding the crowd; they had nowhere near enough, they said. But what is offered to Christ is multiplied and becomes an overabundance.

What is proportionate giving? The Old Testament laid down the standard of giving a tithe (10% of one's income) back to God. This provides us with the example: giving should be in proportion to our income. Stewardship is returning to God a fair proportion of the resources He has given to us. The more we are given, the more is expected of us. "Everyone to whom much is given, from him much will be required." (Lk. 12:48)

Giving regularly: St. Paul tells us: "On the first day of every week, each of you should set aside a sum of money in keeping with this income" (1 Cor. 16:2). Each Sunday, we should prepare to make our Stewardship contribution to the

Church in accordance with the Lord's generosity to us personally. Supporting the Church should be a priority for every Orthodox Christian and performed on a regular and consistent basis. Consider how your expenditures on personal entertainment compare with your Stewardship pledge. Is your Stewardship simply a token donation? Or is your Stewardship pledge a meaningful response to Christ's request of you?

Your Stewardship: In making a decision, keep in mind that the expenses of our Parish increase every year. In order to meet our expenses and grow our ministries, Stewards should strive to increase their commitment annually. Also, as Jesus taught us that giving should be done quietly, generously and out of the sight of others, your Stewardship Commitment is kept in confidence. If you wish to revise your commitment during the year for any reason, you may notify the Church Office.

Weekly or monthly Stewardship giving: You may fulfill your commitment in the manner that suits you best. Since small, regular contributions are easier to manage, it is suggested that your contribution be calculated on a weekly or a monthly basis.

CHRIST IS RISEN! TRULY HE IS RISEN!

Orthodox Christians around the world celebrate Pascha and the Resurrection of Our Lord and Savior Jesus Christ. Have you ever wondered how you would proclaim "Christ Is Risen" and the response "Truly He Is Risen" in the various languages of the world?

Albanian: Krishhti Unjall! Vertet Unjall!

Arabic: Al Maseeh Qam! Haqqan Qam!

Armenian: Christos harjav i merelotz!
Orhniale harutjun Christosi!

Church Slavonic: Christos Voskrese! Voistino Voskrese!

Dutch: Christus is opgestaan! Ja, hij is waarlijk opgestaan!

French: Le Christ est ressuscite! il est vraiment ressuscite!

German: Christus ist auferstanden!
Wahrhaft auferstanden!

Italian: Cristo e' Risorto! Veramente e' Risorto!

Latin: Christus Resurrectus Est! Vere Resurrectus Est!

Portuguese: Cristo Ressuscitou! Em Verdade Ressuscitou!

Romanian: Hristus A Inviat! Adevrat A Inviat!

Russian: Khristos Voskrese! Voistinu Voskrese!

Serbian: Hristos Vaskrese! Vaistinu Vaskrese!

Spanish: Cristo ha resucitado! En verdad, esta resucitado!

CONGRATULATIONS!

The 5/6 boys and 7/8 boys won the City CYO Championship on Saturday, March 9th.



The 7/8 defeated Elizabeth Seton of Bedford, 55-52, winning the game at the buzzer!



The 5/6 defeated Elizabeth Seton of Bedford, 58-32 final score.



On Saturday, March 16th our boys 5/6 grade team won the NH CYO State Championship, defeating St. Patrick's of Pelham, the final score was 52-36. We completed the season undefeated with a 15-0 record and this is a back to back championship for this team.

A SPECIAL THANK YOU

I would like to thank the Apokreatiko Committee for helping with the Celebration. Without your help it wouldn't have been the success that it was. A special thank you to John Stavropoulos in the kitchen, John Nacos and Maria Dongas at the bar, Eva Stilkey for making the nut free muffins, Steve Chakas for his donation for the raffle, and Poppy Tsoutsas, Marie MacArthur, Cindy Gatzoulis, Liz Stavropoulos, and Marilyn Motowylak. A special thank you goes out to Joyce in the office for all her hard work and Dan for everything he does for the dance.

With all my love and appreciation,
Toula Barber, Chairperson

PALM SUNDAY FISH DINNER APRIL 21, 2019

Broiled Haddock in Special Sauce
Greek Salad, Rice, Dessert and Coffee \$15.00

Children's Meal
Pasta with Marinara Sauce, Greek Salad \$7.00

Advance ticket sales only
(Please make checks out to Anagennesis Ladies Society)

RED EASTER EGGS NEEDED!

We want to make sure everyone gets an egg this Easter. Our goal is 35 dozen red eggs. Can you help?

Please drop them off in our church office on Holy Thursday evening, Good Friday or Holy Saturday morning.

ST. GEORGE OPA DANCE NIGHT SATURDAY, MAY 11, 2019

St. George Greek Orthodox Cathedral
650 Hanover Street • Manchester, New Hampshire
7 pm – 11:00 pm In the church hall

DJ The Salonica Boys
Greek and American Dancing
Variety of Hors D'oeuvres - Cash Bar
\$20.00 per person - Children under 16 are free

Contact - John Stavropoulos at 668-7057
or the Cathedral office at 622-9113

AN EXPLANATION OF HOLY WEEK

Great Lent and Holy Week are two separate fasts, and two separate celebrations. Great Lent ends on Friday of the fifth week (the day before Lazarus Saturday). Holy Week begins at sundown on Palm Sunday evening. The Saturday of Lazarus and Palm Sunday are two very special days, neither part of Great Lent nor of Holy Week, just very special days unto themselves, celebrated in joyous anticipation of Christ's own Resurrection in about a week.

Lazarus Saturday: Lazarus Saturday commemorates the raising of our Lord's friend Lazarus, who had been in the tomb four days. This act confirmed the universal resurrection from the dead that all of us will experience at our Lord's Second Coming. This miracle led many to faith, but it also led to the chief priest's and Pharisees' decision to kill Jesus (John 11:47-57).

Palm Sunday (The Entrance of our Lord into Jerusalem): Our Lord enters Jerusalem and is proclaimed king - but in an earthly sense, as many people of His time were seeking a political Messiah. Our Lord is King, of course, but of a different type - the eternal King prophesied by Zechariah the Prophet. We use palms on this day to show that we too accept Jesus as the true King and Messiah of the Jews, Who we are willing to follow - even to the cross.

Holy Monday, Tuesday and Wednesday: The first thing that must be said about these services, and most of the other services of Holy Week, is that they are "sung" in anticipation. Each service is rotated ahead twelve hours. The evening service, therefore, is actually the service of the next morning, while the morning services of Holy Thursday and Holy Saturday are actually the services of the coming evening.

Understanding that, let's turn to the Services of Holy Monday, Tuesday and Wednesday (celebrated Palm Sunday, Monday and Tuesday evening). The services of these days are known as the Bridegroom or Nymphios Services. At the first service of Palm Sunday evening, the priest carries the icon of Christ the Bridegroom in procession, and we sing the "Hymn of the Bridegroom." We behold Christ as the Bridegroom of the Church, bearing the marks of His suffering, yet preparing a marriage Feast for us in God's Kingdom.

Each of these Bridegroom services has a particular theme. On Holy Monday, the Blessed Joseph, the son of Jacob the Patriarch, is commemorated. Joseph is often seen as a Type of Christ. Joseph was betrayed by his brothers, thrown into

a pit, and sold into slavery by them. In the same way, our Lord was rejected, betrayed by His own, and sold into the slavery of death. The Gospel reading for the day is about the barren fig tree, which Christ cursed and withered because it bore no fruit. The fig tree is a parable of those who have heard God's word, but who fail to bear the fruit of obedience. Originally the withering of the fig tree was a testimony against those Jews who rejected God's word and His Messiah. However, it is also a warning to all people, in all times, of the importance of not only hearing the God's word, but putting it into action.

The Parable of the Ten Virgins is read on Holy Tuesday. It tells the story of the five virgins who filled their lamps in preparation for receiving the bridegroom while the other five allowed their lamps to go out, and hence were shut out of the marriage feast. This parable is a warning that we must always be prepared to receive our Lord when He comes again. The theme of the day is reinforced by the ex-postelation hymn we sing: "I see Thy Bridal Chamber adorned, O my Savior, but have no wedding garment that I may enter. O Giver of Light, enlighten the vesture of my soul, and save me." The theme of Holy Wednesday is repentance and forgiveness. We remember the sinful woman who anointed our Lord in anticipation of His death. Her repentance and love of Christ is the theme of the wonderful "Hymn of Kassiane" which is chanted on this night, reminding us one more time, before "it is too late," that we too may be forgiven if we repent.

Holy Unction: The Mystery or Sacrament of Holy Unction is celebrated on Holy Wednesday. Actually, this service can be celebrated any time during the year, especially when one is ill. However, because of our need for forgiveness and spiritual healing, we offer this service during Holy Week for the remission of our sins. We should prepare for this service in a prayerful way, as we do for Holy Communion.

Great and Holy Thursday: On Holy Thursday we turn to the last events of our Lord and His Passion. Thursday morning begins with a Vespereal Divine Liturgy commemorating the Mystical Supper. As previously mentioned, this is actually Holy Thursday evening's service celebrated in the morning in anticipation. Everyone who is able should make an effort to receive Holy Communion at this service as it was at the Mystical Supper that our Lord instituted the Holy Eucharist. At this Liturgy a second Host is consecrated and kept in the Tabernacle. It is from this Host that Holy Communion is distributed to the shut-ins and the sick throughout the coming year.

Thursday evening actually begins the services of Great and Holy Friday. The service of the Twelve Passion Gospels com-

memorates the solemn time of our Lord's Crucifixion. After the reading of the fifth Gospel, the holy cross is carried around the church in procession, and Christ's body is nailed to the cross in the center of the church.

Great and Holy Friday: This is a day of strict fast. As little as possible should be eaten on this day. It is the only day in the entire year that no Divine Liturgy of any kind can be celebrated. In the morning we celebrate the Royal Hours. These solemn hours are observed as we read the various accounts and hymns concerning the crucifixion. In the afternoon we celebrate the Vesper service of the taking down of Christ's body from the cross. During the Gospel reading, our Lord's body is taken off the cross and wrapped in a new, white linen sheet. This act commemorates the removal of Christ's body from the cross by Joseph of Arimathea (John 19:38-42). Later in the service, the Epitaphios, or winding-sheet, with Christ's body on it is carried in procession and placed in the recently decorated tomb. In the evening the Lamentations service is sung. This service begins in a solemn manner, but by the end of the service we are already anticipating the Resurrection of our Lord. Remember again, that the Holy Friday evening Orthros is actually the first service of Holy Saturday, the day in which we commemorate our Lord's body resting in the tomb while His all-pure soul descends into Hades to free the faithful of the Old Covenant.

Great and Holy Saturday: This day is a day of hope and waiting. In the morning we celebrate a Vespereal Divine Liturgy which commemorates Christ's victory over death. Bright vestments are worn as we anticipate Christ's Resurrection. Laurel leaves are strewn throughout the church during the service, because in the ancient world laurel leaves were a sign of victory. As the leaves are strewn, the choir chants "Arise O God and Judge the earth, for to Thee belong all the nations." The Old Testament story of Jonah in the belly of the whale is read at this service because Jonah is seen in the Church as a Type of Christ. As Jonah was three days in the belly of the great fish, and was then safely deposited back onto land, so our Lord was three days in the tomb before His glorious Resurrection. The Vespereal Divine Liturgy of Holy Saturday concludes the services of Holy Week, and brings us to the eve of Great and Holy Pascha.

DECORATING THE EPITAPHION ON GOOD FRIDAY:

If you love to work with flowers and you would like to help decorate the Epitaphion on Good Friday, April 26th, we will be starting at 9:30 in the morning in the Narthex. Everyone is welcome!"

DATING OF EASTER (PASCHA) IN THE ORTHODOX CHURCH

By Dr. Lewis J. Patsavos

One of the most frequent questions asked by and to Orthodox Christians is "Why does the Orthodox Church celebrate Easter on a different day than other Christians?" This difference has a long history related to Christianity itself, the complex nature of calendars, and the use of astronomical data.

Almost from the very beginning of the existence of the Christian Church, the issue regarding the date of our Lord's death and resurrection presented variations. Although the New Testament relates these events to the Jewish Passover, the details of this relationship are not clear. On the one hand, the tradition of the Gospels of Matthew, Mark, and Luke identifies the Lord's Last Supper with His disciples as a Passover meal. This would place the death of our Lord on the day after Passover. On the other hand, the tradition of the Gospel of John situates the death of our Lord at the very hour the paschal lambs were sacrificed on the day of Passover itself. This variation in the interpretation of the Scriptures led to two different practices. The one observed Pascha on the day of Passover, regardless of the day of the week, that is a fixed date. The other observed it on the Sunday following Passover. By the fourth century, the latter practice prevailed throughout the Church universally; nevertheless, differences continued to exist.

In response to this ongoing problem, the First Ecumenical Council, convened at Nicaea in 325 A.D., took up the issue. It determined that Pascha should be celebrated on the Sunday that follows the first full moon after the vernal equinox – the actual beginning of spring. If the full moon happens to fall on a Sunday, Pascha is observed the following Sunday. The day taken to be the invariable date of the vernal equinox is March 21. Hence, the determination of the date of Pascha is governed by a process dependent on the vernal equinox and the phase of the moon.

Another factor that figures prominently in determining the date of Pascha is the date of the Jewish Passover. Originally, Passover was celebrated on the first full moon after the vernal equinox. Christians, therefore, celebrated Pascha according to the same calculation - that is, on the first Sunday after the first full moon following the vernal equinox. The correlation between the date of Pascha and the date of Passover is clear. Our Lord's death and resurrection coincided with Passover, thereby assuring a secure point of reference in time. This assurance lasted, however, only for a short time.

Events in Jewish history contributing to the dispersion of the Jews had, as a consequence, a departure from the way

Passover was reckoned at the time of our Lord's death and resurrection. This caused the Passover to precede the vernal equinox in some years. It was, in fact, this anomaly that led to the condemnation reflected in Canon 1 of Antioch (ca. 330 A.D.) and Canon 7 of the Holy Apostles (late 4th century) of those who celebrate Pascha "with the Jews." The purpose of this condemnation was to prevent Christians from taking into account the calculation of Passover in determining the date of Pascha.

Most Christians eventually ceased to regulate the observance of Pascha by the Jewish Passover. Their purpose, of course, was to preserve the original practice of celebrating Pascha following the vernal equinox. Thus, the Council of Nicaea sought to link the principles for determining the date of Pascha to the norms for calculating Passover during our Lord's lifetime.

Despite the intervention of the Council of Nicaea, certain differences in the technicalities of regulating the date of Pascha remained even thereafter. This resulted occasionally in local variations until, by the sixth century, a more secure mode of calculation based on astronomical data was universally accepted. This was an alternative to calculating Pascha by the Passover and consisted in the creation of so-called "paschal cycles." Each paschal cycle corresponded to a certain number of years. Depending upon the number of years in the cycle, the full moon occurred on the same day of the year as at the beginning of the cycle with some exceptions. The more accurate the cycle, the less frequent were the exceptions. In the East, a nineteen-year cycle was eventually adopted, whereas in the West an eighty-four-year cycle. The use of two different paschal cycles inevitably gave way to differences between the Eastern and Western Churches regarding the observance of Pascha.

A further cause for these differences was the adoption by the Western Church of the Gregorian Calendar in 1582 to replace the Julian Calendar. This took place in order to adjust the discrepancy, then observed between the paschal cycle approach to calculating Pascha and the available astronomical data. The Orthodox Church continues to base its calculations for the date of Pascha on the Julian Calendar, which was in use at the time of the First Ecumenical Council. As such, it does not take into account the thirteen-day difference between the Julian and Gregorian Calendars.

Practically speaking, this means that Pascha may not be celebrated before April 3, which was March 21, the date of the vernal equinox, at the time of the First Ecumenical Council. In other words, a difference of thirteen days exists between the accepted date for the vernal equinox then and now.

Consequently, it is the combination of these variables that accounts for the different dates of Pascha observed by the Orthodox Church and other Christian Churches. If anything, this review of the complexities surrounding the issue of the date of Pascha underscores the compelling need to revisit it with patience and openness. This topic has long been a concern of ecumenical dialogue. This was the spirit that predominated at a consultation on the matter held in Aleppo, Syria in 1997. One of its conclusions was that the underlying reason for the differences in the date of Pascha was the differences in the calendars and lunar tables (paschal cycles) employed rather than any theological disagreement between Eastern and Western Christians. In view of the fact that today both the Julian and Gregorian modes of calculation diverge from the astronomical data, it behooves all Christians to return to the norms determined by the Council of Nicaea, taking advantage of the most up-to date astronomical data for the vernal equinox and the phase of the moon.

Dr. Lewis J. Patsavos, Professor-Emeritus of Canon Law, Holy Cross School of Theology First published, October 2001 Edited, March 2009

2019-2020 SCHOLARSHIP APPLICATIONS AVAILABLE

The Greek Orthodox Archdiocese of America announces that applications for the Scholarship and Fellowship programs administered by the Archdiocese are now available. Applications can be accessed by visiting [. For more information, please email \[or call 212-774-0283. The deadline for submitting an application for any of these scholarships is **May 3, 2019.**\]\(#\)](#)

GEORGE & NAOUMA (GIOULE) GIOLES SCHOLARSHIP KATINA JOHN MALTA SCHOLARSHIP PALEOLOGOS SCHOLARSHIP

Applications and instructions for these three scholarships administered by the Department of Philanthropy of the Greek Orthodox Archdiocese of America are available for awards to be made for the 2019-2020 academic year. The **George & Naouma (Gioule) Gioles Scholarship** and the **Katina John Malta Scholarship** are for undergraduate studies, and the **Paleologos Scholarship** is awarded for graduate work of a non-theological nature. Each of these scholarships was established through generous gifts from dedicated Greek Orthodox Christians who wanted to provide financial assistance towards the education of young people from our Orthodox Christian community.

SUNDAY SCHOOL

Dear St. George Parishioners,

As I write this letter we are still waiting for spring and preparing for Pascha. Very soon the flowers will be blooming and the trees will be green again! Spring is a time for renewal and rebirth. The Sunday School children have been learning about the great sacrifice Jesus Christ made for us. He was crucified for our salvation. Lent is a time to think about Jesus' life and giving to others. It is a time to remember that Jesus died for us, but came back to life. Jesus is still and always will be with us. Lent reminds us of what Jesus gave us and what we can give to others, too. During Lent, we emphasize all the foods we have to give up. We can also take this time to better ourselves and do more....like more volunteer work, more exercise, more reading, more time at church.

This is the perfect time to introduce the importance of doing for others. The Sunday School is collecting personal care items. I encourage you to take your children or grandchildren to the store and pick up a few items for our philanthropy project. The items will be donated to the Salvation Army in Manchester. This is open to the entire St. George community. The items can be dropped off in Sunday school or in the drop off box in the lobby of the community center. With the community's help we can make this philanthropy project a huge success!

Sincerely,
Athena Moutsioulis Bevan

PHILANTHROPY

THE SUNDAY SCHOOL PROGRAM WILL BE COLLECTING THE FOLLOWING:

TOOTHPASTE & TOOTHBRUSHES

SOAP, SHAMPOO & DEODORANT

ALL ITEMS WILL BE DONATED TO THE
SALVATION ARMY, MANCHESTER



A few of our Sunday School
students at the Lenten Potluck
Dinner following the first
Presanctified Liturgy

March 13, 2019

(Front) Lucas Bevan, Madison
Demers, Alexa & Athan Bevan
(Back) Anabel Awad,
Anna & George Tatakis

DAUGHTERS OF PENELOPE

ILIOS CHAPTER 51

PRESENTS

**PENELOPE'S CRAFT
FAIR**

CRAFTS, ANTIQUES, FOOD

GREEK PASTRY, RAFFLES

**St. George Greek Orthodox Cathedral
Community Center**

**650 Hanover Street
Manchester, NH 03104**

SATURDAY, APRIL 6TH, 2019

9:00 A.M.-3:00 P.M.

FREE ADMISSION

For more information please contact

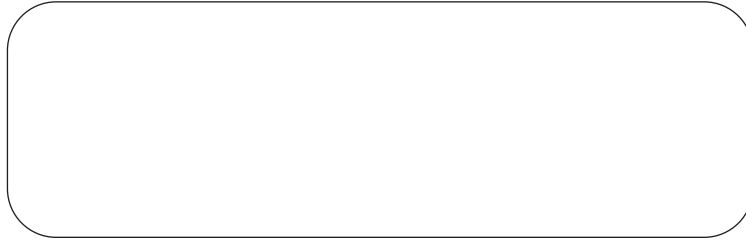
Liz 603-668-7057

Cindy 603-315-1573

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





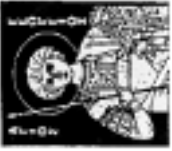
ST. GEORGE GREEK ORTHODOX CATHEDRAL

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

April 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>7. 4th Sunday of Great Lent Orthros 9 a.m. Div. Lit 10 a.m. Sun. Sch. 10 am. 1-yr Mem for Nicholas Kafkoulas & Coffee Hr.</p>	<p>1. Greek Pre-Sch. 4:30-5:30 pm in CC. Adult Greek Class 6-7:30 p.m. in CC. Compline service 6 pm.</p>	<p>2. 3rd/4th Coed BB 6-7:30 pm in CC</p>	<p>3. Lit. of Pre-Sanctified Gifts 5:30 pm followed by Lenten Potluck supper in CC. Cub Scout Mtg. 6 pm</p>	<p>4.</p>	<p>5. Set-up for Craft Fair in CC. 4th Salutation service 7 pm.</p>	<p>6. DOP Craft Fair 9 am - 3 pm in CC.</p>
<p>14. Orthros 9 a.m. Div. Lit 10 a.m. Sun. Sch. 10 am. 1-yr Mem for John MacArthur & Coffee Hr.</p>	<p>8. Greek Pre-Sch. 4:30-5:30 pm in CC. Adult Greek Class 6-7:30 p.m. Compline service 6 pm. BOD Mtg. 7 pm at Annex.</p>	<p>9.</p>	<p>10. Lit. of Pre-Sanctified Gifts 5:30 pm followed by Lenten Potluck supper in CC. DOP Mtg. 6:30 pm</p>	<p>11.</p>	<p>12. Family Night 6-9 pm in CC. Akathist Hymn 7 pm.</p>	<p>13.</p>
<p>21. Palm Sunday Orthros 9 a.m. Div. Lit 10 a.m. Sun. Sch. 10 am. Palm Sunday Fish Dinner in CC. Bridgroom Service 7 pm.</p>	<p>15. Greek Pre-Sch. 4:30-5:30 pm in CC. Adult Greek Class 6-7:30 p.m. Compline service 6 pm. Anagnnesis Mtg. 6:30 pm at Annex.</p>	<p>16.</p>	<p>17. Lit. of Pre-Sanctified Gifts 5:30 pm followed by Lenten Potluck supper in CC. Cub Scout Mtg. 6 pm</p>	<p>18.</p>	<p>19.</p>	<p>20. Saturday of Lazarus Orthros 9 am Div. Lit 10 am. Folding of Palms & Community Communion Breakfast</p>
<p>28. Happy Pascha Easter Sunday Agape Vespers 11 am. Easter Egg hunt following service.</p>	<p>22. Holy Monday Bridgroom Service 7 pm.</p>	<p>23. Holy Tuesday Bridgroom Service 7 pm.</p>	<p>24. Holy Wednesday Holy Unction 3 pm Orthros of Holy Thursday & Distribution of Holy Unction 7 pm. No Cub Scouts.</p>	<p>25. Holy Thursday Vespers Div. Lit. of St. Basil 6 am. Service of the 12 Gospel Readings 7 pm.</p>	<p>26. Holy Friday Royal Hours 8 am. Apokathilosis Service 3pm. Lamentations Service 7 pm</p>	<p>27. Holy Saturday Vespers Div. Lit. of St. Basil 9:30 am. Matins of Pascha 11:15 pm. Resurrection Div. Lit. Midnight. Paschal Pot Luck Dinner</p>

29. Feast of St. George Orthros 9 am Div. Lit 10 am. Greek Pre-Sch. 4:30 - 5:30 pm in CC. Adult Greek Class 6-7:30 pm in CC.
 30. Office Closed—Joyce Vacation



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

May 2019

Sun	Mon	Tue	Wed	Thu	Fri	Sat
5. Orthros 9 am Div. Lit. 10 am. Sun. Sch. 10 am.	6. Pre-Sch 4:30-5:30 pm in CC. Adult Greek Sch. 6-7:30 pm in CC	7.	1. Cub Scout Mtg. 6 pm in CC. Office Closed -Joyce Vacation	2.	3. Feast of the Life Giving Fountain Div. Lit.10 am.	4. Cub Scout Pinewood Derby in CC.
12. Happy Mother's Day Orthros 9 a.m. Div. Lit 10 am. Sun Sch. 10 am, 3-yr Mem for Deme- trios Kanellos, Mother's Day coffee hour in CC.	13. Pre-Sch 4:30-5:30 pm in CC. Adult Greek Sch. 6-7:30 pm in CC BOD Mtg. 7 p.m. at Annex	14.	8. Cub Scout Mtg. 6 pm in CC Office Closed -Joyce Vacation	9.	10. Family Night 6-9 pm in CC.	11. St. George Dance 7 pm in CC.
19. Orthros 9 am. Div. Lit. 10 am. Last Day of Sun. Sch. & Coffee hr. sponsored by Sun. Sch. 1st General Assem- bly in CC.	20. Pre-Sch 4:30- 5:30 pm in CC. Adult Greek Sch. 6- 7:30 pm in CC	21.	15. Cub Scout Mtg. 6 pm in CC	16.	17.	18.
26. Orthros 9 a.m. Div. Lit. 10 am.	27. <u>Memorial Day</u> Office Closed. Pine Grove Cemetery 9 am -1 pm. NH State Veteran's Cemetery 4:30-5:00pm	28.	22. Cub Scout Mtg. 6 pm in CC	23.	24.	25.
			29. Cub Scout Mtg. 6 pm in CC	30.	31.	

Saint George Greek Orthodox Cathedral

2019 Holy Week and Pascha Schedule

SATURDAY, APRIL 20, 2019

+Saturday of Lazarus Orthros/Matins 9:00 a.m. Divine Liturgy 10:00 a.m.
Family and Youth Breakfast and folding of the Palm Crosses to follow

SUNDAY, APRIL 21, 2019

+Palm Sunday Orthros/Matins 9:00 a.m. Divine Liturgy 10:00 a.m.
Palm Sunday Fish Luncheon to follow the Divine Liturgy

Bridegroom Service (Nymphios Service) 7:00 p.m.

MONDAY, APRIL 22, 2019

Bridegroom Service (Nymphios Service) 7:00 p.m.

TUESDAY, APRIL 23, 2019

Bridegroom Service (*Hymn of Kassiane*) 7:00 p.m.

WEDNESDAY, APRIL 24, 2019

Holy Unction Service 3:00 p.m.

Matins of Thursday and Distribution of Holy Unction 7:00 p.m.

THURSDAY, APRIL 25, 2019

Vesperal Divine Liturgy of St. Basil 6:00 a.m.

Service of the Twelve Gospel Readings 7:00 p.m.

FRIDAY, APRIL 26, 2019

Royal Hours 8:00 a.m.

Taking Down from the Cross (*Apokathilosis*) 3:00 p.m.

Lamentation Service (*Epitaphios Thrinos*) 7:00 p.m.

SATURDAY, APRIL 27, 2019

Vesperal Divine Liturgy of St. Basil 9:30 a.m.

Canon of Pascha 11:15 p.m.

Distribution of the Light and Divine Liturgy of Pascha 12:00 midnight

SUNDAY, APRIL 28, 2019

+PASCHA – Agape Vespers 11:00 a.m.

An Easter Egg Hunt for the children will follow the Agape Vespers