



St. George Greek Orthodox Cathedral

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AUGUST 2017

CHRIST PAYS THE DEBTS THAT WE CANNOT PAY

On Sunday, August 20, the Eleventh Sunday of Saint Matthew, we hear a beautiful Gospel message about two men who owe different sums of money. The one owes a lot but promises to pay it if given the opportunity. The other owes very little in comparison and he also promises to pay it, again, if he is given the opportunity. Let us now read that inspiring message and see what happens to these two men. "The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the torturers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

When the king in this Gospel Lesson forgave his servant a debt of ten thousand talents it was a debt that the servant could not have repaid in a dozen lifetimes. Jesus deliberately chose a debt of such a magnitude that it was impossible for the servant to pay it. It was equivalent to millions and millions of dollars. The man was talking foolishness when he begged the king, "Be patient with me and I will pay you all." Still, the king had compassion. We confess our sins to God. We may make promises that we cannot deliver, but God graciously ignores our foolish

promises. He is full of mercy. His mercy is sufficient not only to cover all our sins but also to cover our poor confession of sins. The same king who had mercy had previously ordered that the servant and his family be sold in order that payment be made. What is implicit in this parable but not actually stated is that somebody had to pay the debt the servant could not pay. Debts must be paid. When debts are forgiven, this doesn't mean that no one pays the debt. It simply means that the debtor doesn't pay the debt. The one to whom the debt is owed must pay it. God's grace has a cost. Jesus paid the debt we could not pay. When we cried out, "Be patient with me and I will pay you everything," God in His mercy forgave us, but did not require us to pay anything. He required that of His Son. Jesus offered His obedience in the place of our disobedience. He suffered in innocent silence for our disobedience. Forgiveness is freely given but not freely gained. It cost the obedience and suffering of Jesus. When God freely forgives us it is because Jesus has fully paid the price. For us to lay claim to any merit of our own is to deny Jesus. For us to claim to deserve forgiveness is to deny Jesus. For us to think that we should be forgiven while the one who has done us wrong should not be forgiven is to deny Jesus. Since God in Christ is full of forgiveness, the confession of Christ is always made by forgiving and forgiving and forgiving those who have done us wrong.

And so it is with our forgiveness. We can forgive those who are not sorry for having sinned against us. We can forgive those who refuse to repent. They won't receive the forgiveness and they won't be reconciled to us unless they do repent of their sin, but that need not prevent us from forgiving them.

Forgiveness comes before reconciliation. It's what brings it about. A negotiated forgiveness goes nowhere because it isn't sincere. A conditional forgiveness isn't heartfelt. If forgiveness is to be true and sincere it must be given without any strings attached. That's how the king forgave the servant. He attached no strings. He didn't require him to do anything. He didn't require any payment at all. He didn't reduce the debt. He forgave it. But note well what happened to that servant. The debt that was forgiven was laid back upon him. Why? He rejected the forgiveness offered to him. There is only one way to receive forgiveness and that is by faith. When we receive God's forgiveness in

faith we acknowledge that we don't deserve it. Faith doesn't lay claim to deserving. It lays claim only to mercy. When the servant refused to forgive his fellow servant, what was he saying? He was saying that forgiveness had to be earned. He was thereby denying the king's right to forgive him. He was rejecting the free forgiveness of sins. He was consigning himself to the impossible duty of paying back a debt that could not be paid.

Forgiving those who don't deserve to be forgiven does not entail condoning sin. If it weren't sin it wouldn't need forgiveness. No, forgiving those who don't deserve to be forgiven is the greatest worship we can offer to God. Imitation is the sincerest form of flattery. We praise God, we extol Him, and we honor Him when we do as He does. God sees us trapped in our sins. We are victims of ourselves. We did it. We find ourselves stuck with what we did. We lashed out in anger. We gave in to sinful desires. We repeated lies. We dishonored those in authority over us. We stood in cruel judgment. We ignored the one in need. This is the sin that God forgives and He doesn't just dismiss it, He lays it upon Christ who bears it. "Behold, the Lamb of God that takes away the sin of the world." The Lamb of God took it away. That's what forgiveness cost God and that's the forgiveness He freely gives to us whenever we call on him. We have never come to the Divine Liturgy on a Sunday morning when God refused to serve us with His grace, covering our sin, and clothing us with the righteousness of His Son.

There can be no greater or purer or beneficial expression of our faith in this central truth of our Christian Creed than to forgive those who sin against us every day, not seven times, but seventy times seven times, as many times as they sin against us. For when we forgive those who don't deserve our forgiveness, we glorify God for His boundless grace to us in Christ Jesus our Lord.

May God Who in His abundant and great mercy and compassion bless all of you with good health and much happiness and success in everything that you set out to do. May He be with you always.

With my paternal love in Christ,
Very Rev. Archimandrite Agathonikos M. Wilson

Father Wilson
(Father Mike)
Cathedral Dean

PRESIDENT'S MESSAGE

Dear Fellow Parishioners,

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

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

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

Please check the dates for the final cooking and baking this month as we once more count down the days to the Glendi. We are in this together so please embrace the call, hear the message, all are invited, do not wait till the eleventh hour. Our community has been blessed so many times and I am confident we will be again but we need you. Glendi is on again, see you September 15,16,17.

See you there,

Frank C. Comerford
President & Glendi Chairman



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

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Wilson
Dean of the Cathedral

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Angela Dion
Tana Kilmer Gustafson
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Veneta Tatakis
Tracy Terrio

3RD



MEETING

TUESDAY, AUGUST 22ND
AT 7:00 P.M. IN THE
COMMUNITY CENTER.
EVERYONE IS INVITED TO COME!

GLENDI CENTURY RAFFLE

If you have a ticket and want to keep your ticket from last year. Please call the Church office at 622-9113 and let the office know.

GLENDI COOKING

Cooking/Baking Schedule for August

August 17th	Koulourakia	Diane LaRoche
August 22nd	Finikia	Maria Damalas & Georgia Sousa
August 29th	Kourambiethes	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!

SAVE THE DATE

Sunday, October 22 / 3-5pm

**Anagenesis Membership
Appreciation Afternoon Tea**

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 this special invitation

COMMUNITY NEWS

Baptisms

Alexander Michael,
son of Andrew and Michelle Blake of Nashua, NH.
Matthew Blake is the Godfather.

James Thomas, son of James and Gina (Bonito) Filippo
of Marblehead, MA. Gregory Bonito is the Godfather.
Congratulations!

Weddings

George N. Samaras of Manchester and Melissa A. Quinn
of Manchester were married on July 9, 2017.
Chris Samaras was the Koumbaros
and Eleni Samaras was the Koumbara.
Congratulations!

New Members

Doucas Nakos and Crystal Brunelle.
Welcome to the Family!

MEMORIAL DONATIONS

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

Madeline Saba	\$50.00
Anthy Tartsa	\$50.00
Aphrodite "DeeDee" Tagalakis	\$50.00
Katherine Mitchell	\$85.00

The George Demos Altar Boy Scholarship Fund
in memory of:

Katherine Mitchell	\$25.00
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The Sunday Coffee Hour Table which includes Aphrodite,
Poppy, and Stamatia generously donated \$60.00 in
loving memory of Katherine Mitchell to the St. George
Greek Orthodox Cathedral Beautification Fund.

The St. George Greek Orthodox Cathedral Bible Study
Class generously donated \$180.00 in loving memory of
Aphrodite "DeeDee" Tagalakis to the George Demos
Altar Boy Scholarship Fund.

Mrs. Maria Sinclair and family generously donated
\$100.00 to the St. George Greek Orthodox Cathedral
Beautification Fund in loving memory of George Kriton.

CHAIR DONATIONS

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

INFORMATION FOR PARENTS OF COLLEGE STUDENTS

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

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



The choir would like to thank the following people for their donation towards the purchase of our new choir robes:

Nick and Seson Hartofelis \$100

Dr. Chris and Helen Kehas, in memory of Chris' father who served as Psalti and choir member in the old St. George Church \$150

NEW CHOIR ROBES

As you listen to the familiar hymns sung by familiar voices check out our new look! After more than 30 years, we have new robes! We now need your help. Please consider a donation of any amount. If you wish to "purchase" a robe in memory of a loved one, or in recognition of a current or former choir member, the suggested donation is \$150.00. If donating, please make checks out to St. George Senior Choir. Thank you.

THE PARAKLESIS SERVICE IS BEING OFFERED IN AUGUST

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

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

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

The Small Paraklesis Service will be offered five times at the Saint George Cathedral during the first fifteen days of August. **The Paraklesis Service will be offered on Wednesday, August 2; Friday, August 4; Monday, August 7; Wednesday, August 9; and on Friday, August 11. The services will begin at 6:00 p.m.** Please try and attend as many of the services as possible.



Many thanks to the tremendous volunteers who turned out to mix, form, bake and package meatballs for Glendi 2017. It was great to see a wide range of ages turn out to help complete this task. Your efforts helped get this work done in record time. Even the cleanup went quickly this year, thanks again! Tana Gustafson

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

STEWARDSHIP 2017

Michael & Donna Aboshar
 Joanne Adamakos
 Alex & Agoritsa Agoritsas
 Bill Aivalikles
 Anastasia Ambargis
 Alex Anagnost & Amy Cloutier
 Dick & Demetria Anagnost
 Stavros Anagnost
 Joyce Skaperdas Anderson
 Alexander Apostol
 Panagiota Arfanakis
 Milton & Sally Argeriou
 William & Cheryl Athanas
 Brad & Katerina Atkinson
 Christos & Alexandra Babis
 Christine Ballas
 Toula Barber
 Ashley Bardwell-Moufarge
 Curtis & Erika Barnes
 Agapi Baryiamas
 Helen Benson
 George & Joy Bentas
 William & Susan Berry
 Lawrence & Zoya Berube
 Andrew & Michelle Blake
 Philip & Anita Blatsos
 Connie Boardman
 Diane Bobotas
 Peter & Kate Boisvert
 Thomas & Joanne Bonito
 Mary Booras
 Thomas & Paula Borbotsina
 Keir & Joanne Bordner
 Arthur & Sandra Boujoukos
 Christopher & Angela Bourassa
 Nancy Timbas Brennan
 Rosemary Buder
 Fanny Canotas
 Vasiliki Canotas & Mark McCue
 Brian, Cathy, & Alexis Carr
 Daniel & Amanda Casey
 Gregory & Meagan Chadis
 Dorothy Chakas
 Steve Chakas
 William & Mary Chaloge
 Christos & Barbara Chrisafides
 Dean & Evangeline Christon
 William Christy
 Marie Clapsaddle
 Ronald & Marion Coble
 Pamela Colantuono
 Brian Comerford
 Frank & Alice Comerford
 George Copadis
 Nick Copadis
 Jason & Aspasia Cote
 Lynn Cross
 Elaine Croteau
 Alice Crusade
 Andrew & Heather Cummings
 Jenny Dakos
 Maria Dakos
 Julia Damalas
 Maria Damalas
 Sturgis Damalas
 Nancy Daskal
 John & Vasoulla Demos
 Vivi Desjardins
 Victoria Dewey
 Michael & Demetra Dillon
 George & Linda Dimakis
 Harry Dimos
 James & Alyssa Dimos

Michael & Christina Dimos
 Zoes & Athena Dimos
 Rob & Angela Dion
 Tom & Carol Dionis
 Kyriakos & Theologia Dongas
 Nicholas & Artemis Donis
 Michael & Joanne Doukeris
 Effie Dovas
 John & Marie Dovas
 Stephen Emanouil
 Michael & Elizabeth Ferrari
 Robyn & Alexys Ficek
 Nancy Folis
 George & Bessie Gamas
 Adamantia Gatsas
 Matthew & Celia Gatsas
 Michael Gatsas
 Pauline Gatsas
 Theodore & Cassandra Gatsas
 George & Olga Gatzoulis
 Kostas & Visaria Gekas
 Philip George
 Alexander Georgeou
 Gigi Georges & Jeff Oxman
 Arthur & Sarah Giavroutas
 Stephen & Brenda Gikas
 Aphrodite Giotas
 Ifigenia Giotas
 Tim & Vangie Giotas
 Martin & Caroline Glennon
 Christopher Gregorios
 Evangelos & Grace Griburas
 Sophie Grimanis
 Peter & Tana Gustafson
 Pamela Hagen
 Maria Hand
 Athanasios & Vaya Handras
 Georgia Karafotias Harb
 Nick+ & Louise Hart
 Nicholas & SeSun Hartofelis
 Stephanie Spanos Honan
 Christy Houpis & Dawn McGuire
 William & Jennifer Hughen
 William & Joan Hughen
 John Ine
 Alice Ivos
 Alexander & Jessica Jasiukowicz
 Nicholas Jaskolka
 John & Kathryn Jaskolka
 Jason & Alexis Jones
 Betty Kacavas
 Nola Kalantzis
 Nicholas & June Kalipolites
 Angeliki Kanellos
 William & Orania Kanteres
 Christos & Haido Karageorgos
 Emilianos & Theodora Karagiannis
 Theodore & Panagiota Karametros
 John & Barbara Karanasios
 Eva Karandanis
 Rigas & Maria Karoutsos
 John & Elaine Katsoupis
 Anna Kennefick
 Peter & Elaine Kiriakoutsos
 George & Elizabeth Kitsis
 Martha Kokkinos
 Andrea Kokolis
 Ernest Kotekas
 William Kotekas
 Mary Koukos
 Dennis & Anita Kounas
 Michael & Effie Koustas
 Nicholas & Despina Koustas

Kathy Koutroubas & Family
 Johny & Katelyn Kuttab
 George & Dafnoula Lalopoulos
 Diane Spiro LaRoche
 Michael & Erica Lawton
 John & Evdokia Lazos
 Stefanos Letares
 Phil Liakos
 Stephen & Maureen Liakos
 Menelaos+ & Mary Lianos
 Adam Love
 Alice Love
 Daniel & Maria Lustenberger
 John & Marie MacArthur
 Bill & Claire Macenas
 M. Kathryn MacPhee
 Eleni Magerias+
 Stamatia Malatras
 Helena Malik
 Pamela Manolakis
 Joyce Mantia
 Soterios Margaritis
 Margaret Mathios
 Harry & Imelda Mehos
 Socrates & Evdokia Merisotis
 Aspa Michalopoulos
 Kerri Mikolaities
 Olga Mikolaities
 Spiro & Maria Millios
 David Minkle & Helen Tsiropoulos
 Katherine Mitchell+
 Demetrios Mitsopoulos
 Nikolas Mitsopoulos
 Spiros & Sharon Mitsopoulos
 Timothy Mitsopoulos
 Zachary Mitsopoulos
 Zaferios & Roula Mitsopoulos
 Soultana Mokas
 Marilyn Motowylak
 Bess Mousseau
 Elias Moutsoulis
 Kosta & Nikki Moutsoulis
 Nick Moutsoulis
 John Nacos
 Leonidas & Georgia Nacos
 Doucas Nakos & Crystal Brunelle
 Theodora Nakos
 Effie Naum
 Julia Naum
 Charles, Iris & Nicholas Newdorf
 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 Haveles Pelletier
 Evangelos & Brenda Pervanas
 George Petrikas
 Eugenia Pleat
 Greg & Beth Plentzas
 Philip & Sofia Plentzas
 Sophia Plentzas
 James & Hayley Politis
 Evangelos & Pauline Poulos
 Gregory Poulos

Eleni Randos
 Chrisoula Ricard
 Giorgio & Denise Ricciardi
 Georgia Saitas
 Christos & Jackie Samaras
 Dimitrios & Christina Samaras
 Eleni Samaras
 George Samaras
 Joanna Samaras
 Nicholas & Stella Savvas
 Diana Seitz
 Michael Seitz
 John & Maria Sinclair
 Georgia Sousa
 Kosta & Tina Spanos
 Stergios Spanos & Family
 Katherina Springer
 Stephen & Sonia Statires
 John & Elizabeth Stavropoulos
 James & Nita Stewart
 Eva Stilkey
 Visarion Sverkos
 Olga Sysyn
 Aphrodite Tagalakis+
 James & Dorothy Tagalakis
 Lisa Tagalakis
 Marc Tagalakis
 Aphrodite Taris
 Andrea Tartas
 Anthy Tartas+
 Vasilios & Nancy Tatsis
 Tracy Terrio
 Theodora Thanos
 Gregory Timbas
 Nikolaos & Kylee Tingas
 Vasilike Tolios
 Mary Tosi
 George & Joyce Trapotsis
 Vasso Tsingos
 Thomas & Virginia Tsirimokos
 Hercules & Constance Tsirovakas
 Vasilios & Christos Tsourvakas
 Alexandra Tsoutsas
 Despina Tsoutsas
 George Tsoutsas
 Despina Tziros
 Panagiotis & Ashley Tziros
 Anastasia Vailas
 Tom & Cathy Valiton
 Vasilios & Penelope Vasilopoulos
 Christos Veziris
 Stergios Vizakis
 Vasilios Vlahos
 James & Constance Vlangas
 Fotios & Joanna Vougias
 Theofilos & Angela Vougias
 Vasilios & Christina Vougias
 Edward & Cynthia Wade
 Matthew & Mary Wade
 Argy Walker
 Timothy & Kristen Wheeler
 Matthew & Megan Whitney
 Michael & Ellen Whitney
 Helen Wilcox
 Fr. Agathonikos Wilson
 Philip & Nicole Wu
 Arthur Zetes
 Eric & Alyssa Zink
 George & Phyllis Zioze
 George & Ruth Zogopoulos

THE DORMITION OF THE VIRGIN MARY: AUGUST 15

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

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

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

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

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

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

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

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

SERVICES FOR THE FEAST OF THE DORMITION

Great Vespers services will be celebrated for the Feast of the Dormition of the Virgin Mary on Monday, August 14, 2017 at 7:00 p.m. at the Assumption Greek Orthodox Church, 111 Island Pond Road, Manchester, NH. A reception hosted by the Ladies Philoptochos Society will be held immediately following the service in the church hall.

The Divine Liturgy for the Feast will be celebrated the following morning on Tuesday, August 15, 2017, Orthros beginning at 8:30 a.m. and the Divine Liturgy at 9:30 a.m., again at the Assumption Church.

THE TRANSFIGURATION OF OUR LORD: AUGUST 6

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

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

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

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

After this, the Disciples and Jesus started back down the mountain. Jesus told Peter, James, and John that, for the time being, they should not tell anyone about the events

they had witnessed. They were instructed to tell of this event only after Jesus had risen from the dead. Jesus, by allowing the three Disciples to witness the Transfiguration, He gave them a glimpse of His Divinity and the life that is to come.

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

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SERVICE FOR THE FEAST OF THE TRANSFIGURATIONS

The Feast of the Transfiguration of our Lord and Savior Jesus Christ, one of the twelve great feasts of the Church falls on a Sunday this year. Everyone therefore can come and worship together as a church family and community to celebrate this major feast of the Church, followed by the blessing of the grapes. Please make every effort to attend.

SAINT GEORGE GREEK ORTHODOX CATHEDRAL
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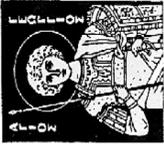
A REFLECTION FOR TODAY: GOD IS AT WORK WATCHING OVER US.

It is easy to look on the bright side of things when all is going well . . . but even when we think things are not going our way God is still watching over us As you might remember, the head of a company located at the World Trade Center in New York survived 9/11 because his son started kindergarten that day and the proud dad took him to school.

Another man is alive because it was his turn to bring the donuts and the line at the donut shop was moving slowly. One woman was late because she never heard her alarm clock that morning. Another was late because she was stuck in traffic on the New Jersey Turnpike. One missed their bus, another couldn't get a taxi, someone else spilled their breakfast on them and had to go back home to change. The one that really struck me was the man who put on a new pair of shoes that morning. While walking to work he developed a blister and he stopped at the drugstore to buy a bandaid. That is why he is alive today.

Now when I am stuck in traffic, miss an elevator, turn back to answer the telephone . . . all the little things that annoy me, I think to myself, this is exactly where God wants me to be at this very moment. Next time your morning seems to be going wrong . . . you can't find the car keys, you hit every traffic light, the line at the post office or the bank just stands still . . . please don't get mad or frustrated; it may be just that God is at work watching over you!

May God continue to bless you with all those annoying little things and remember this might just be where God wants me to be right now.



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August 2017

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1.	2. Small Paraklesis Service 6 pm.	3.	4. Small Paraklesis Service 6 pm.	5.
6. Orthros 9 am Div. Lit. 10 am.	7. Small Paraklesis Service 6 pm.	8.	9. Small Paraklesis Service 6 pm. Cub Scout Mtg. 6 pm in CC	10.	11. Small Paraklesis Service 6 pm.	12.
13. Orthros 9 a.m. Div. Lit 10 am.	14. BOD Mtg. 7 p.m. at Annex. Great Vespers at Assumption Church 7 pm.	15. Orthros 8:30 am. Div. Lit. 9:30 am at Assumption Church.	16. Cub Scout Mtg. 6 pm in CC.	17. Baking Koulourakia 9 am in CC.	18.	19.
20. Orthros 9 am. Div. Lit. 10 am.	21.	22. Baking Finikia 9 am. In CC. 3rd Glendi Meeting 7 pm in CC.	23 Cub Scout Mtg. 6 p.m. in CC.	24.	25.	26.
27. Orthros 9 a.m. Div. Lit. 10 am.	28.	29. Baking Kourambiethes 9am in CC.	30.	31.		

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

GLENDI VOLUNTEER FORM

September 15,16,17 2017

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

Thank you,
Frank Comerford

Name _____ Phone _____

I am interested in working on:

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

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

