

November 13, 2022

8th Sunday of Luke

Saints of the Day: John Chrysostom, Damaskinos of Mount Athos

WELCOME TO ALL VISITORS!!!

Thank you for worshipping with us!!! Please join us for fellowship immediately following The Divine Liturgy. For those visiting an Orthodox Church for the first time, please be aware that Holy Communion is a sign of unity of faith which is only offered to Baptized or Chrismated Orthodox Christians. All present are welcome, and encouraged, to receive the antidoron (bread given to those who do not/are not able receive Holy Communion) which is distributed at the end of the service. For those interested in learning more about the Orthodox Christian faith, please feel free to speak with Fr. Demetri after the service.

WE ENCOURAGE EVERYONE TO FOLLOW ALONG AND PARTICIPATE IN THE DIVINE LITURGY WITH THE BOOKS PROVIDED!!!

WEEK-IN-PREVIEW

Sun., Nov 13 Orthros 8:45am

Divine Liturgy 10am

Friendsgiving following Divine Liturgy

Baptism 12:30p AHEPA & DOP Installation 3pm

Mon., Nov 14

Basketball
3/4 Coed 6pm
BOD in Annex 7pm
HS Boys 7:30pm

Tues., Nov 15

Orthodoxy 101 6pm Library Memory Project Photo ID by Zoom 7pm Basketball HS Boys 7pm Wed., Nov 16
Monthly Bulletin Articles Due

Thurs., Nov 17

Basketball 5/6 Boys 6pm 7/8 & HS Boys 7:30pm

Fri., Nov 18

Absentee Ballots due by 4pm

Sat., Nov 19

Greek Preschool 9am Hall Rental 6pm

Sun., Nov 20

Orthros 8:45am

Divine Liturgy 10am

Board of Directors Elections 10am-

4pm

GOYA Bake Sale during Coffee Hour

Hymns Chanted Following the Small Entrance

Resurrectional Hymn in the Plagal of the First Tone

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν, ὅτι ηὐδόκησε σαρκί, ἀνελθεῖν ἐν τῷ Σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγεῖραι τοὺς τεθνεῶτας, ἐν τῇ ἐνδόξῷ Ἀναστάσει αὐτοῦ.

Let us worship the Word who is unoriginate * with the Father and the Spirit, and from a Virgin was born * for our salvation, O believers, and let us sing His praise. * For in His goodness He was pleased * to ascend the Cross in the flesh, and to undergo death, * and to raise up those who had died, * by His glorious Resurrection.

Anthem for St. John Chrysostom in the Plagal of the Fourth Tone

Ή τοῦ στόματός σου καθάπερ πυρσὸς ἐκλάμψασα χάρις, τὴν οίκουμένην ἐφώτισεν ἀφιλαργυρίας τῷ κόσμῷ θησαυροὺς ἐναπέθετο τὸ ὕψος ἡμῖν τῆς ταπεινοφροσύνης ὑπέδειξεν. Ἀλλὰ σοῖς λόγοις παιδεύων, Πάτερ Ἰωάννη Χρυσόστομε, πρέσβευε τῷ Λόγῷ Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

The grace that from your mouth shone forth like a torch illumined the universe. It deposited in the world the treasures of the absence of avarice. It showed us the height that is attained by humility. Now you instruct us by your words, Father John Chrysostom. Intercede with Christ God, the Word himself, entreating Him to save our souls.

Anthem of St. George in the Fourth Tone

Ως τῶν αἰχμαλώτων ἐλευθερωτής, καὶ τῶν πτωχῶν ὑπερασπιστής, ἀσθενούντων ἰατρός, βασιλέων ὑπέρμαχος, Τροπαιοφόρε Μεγαλομάρτυς Γεώργιε, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Liberator of captives and defender of the poor, physician of the sick and champion of kings, oh Trophy-bearer and Great Martyr George, intercede with Christ our God, that our souls be saved.

Seasonal/Kontakion Hymn in the Fourth Tone

Ό καθαρώτατος ναὸς τοῦ Σωτῆρος, ἡ πολυτίμητος παστὰς καὶ Παρθένος, τὸ ἱερὸν θησαύρισμα τῆς δόξης τοῦ Θεοῦ, σήμερον εἰσάγεται, ἐν τῷ οἴκῷ Κυρίου, τὴν χάριν συνεισάγουσα, τὴν ἐν Πνεύματι Θείῷ ἡν ἀνυμνοῦσιν Ἄγγελοι Θεοῦ Αὕτη ὑπάρχει σκηνὴ ἐπουράνιος.

The Savior's most pure and immaculate temple, the very precious bridal chamber and Virgin, who is the sacred treasure of the glory of God, on this day is introduced into the House of the Lord, and with herself she brings the grace in the divine Spirit. She is extolled by the Angels of God. A heavenly tabernacle is she.

SCRIPTURE READINGS

Hebrews 7:26-28; 8:1-2

Brethren, it was fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; he did this once for all when he offered up himself. Indeed, the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever. Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tent which is set up not by man but by the Lord.

Έβραίους 7:26-28, 8:1-2

Άδελφοί, τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεύς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν ούρανῶν γενόμενος· δς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οὶ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας. Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον, υὶὸν είς τὸν αίῶνα τετελειωμένον. Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις· τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾶ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς ούρανοῖς, τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, καὶ ούκ ἄνθρωπος

Luke 10:25-37

At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered right; do this, and you will live."

But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

Λουκᾶν 10:25-37

Τῷ καιρῷ ἐκείνῳ, νομικός τις ἀνέστη ἐκπειράζων αύτὸν καὶ λέγων διδάσκαλε, τί ποιήσας ζωὴν αίώνιον κληρονομήσω; ὁ δὲ εἶπε πρὸς αὐτόν ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; ὁ δὲ ἀποκριθεὶς εἶπεν ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ τὸν πλησίον σου ὡς σεαυτόν εἶπε δὲ αύτῷ ὀρθῶς ἀπεκρίθης τοῦτο ποίει καὶ ζήση, ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστί μου πλησίον; ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν' ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ είς [Εριχώ, καὶ λησταῖς περιέπεσεν] οἳ καὶ ἐκδύσαντες αύτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ τυγχάνοντα. κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῆ ὁδῷ έκείνη, καὶ ἰδὼν αύτὸν ἀντιπαρῆλθεν. ὁμοίως δὲ καὶ Λευΐτης γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθε. Σαμαρείτης δέ τις ὁδεύων ἦλθε κατ΄ αὐτόν, καὶ ίδὼν αύτὸν ἐσπλαγχνίσθη, καὶ προσελθὼν κατέδησε τὰ τραύματα αύτοῦ ἐπιχέων έλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αύτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αύτὸν είς πανδοχεῖον καὶ ἐπεμελήθη αύτοῦ καὶ ἐπὶ τὴν αὔριον ἐξελθών, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ καὶ εἶπεν αὐτῷ· ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι τίς οὖν τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος είς τοὺς ληστάς; ὁ δὲ εἶπεν ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. είπεν οὖν αύτῷ ὁ Ἰησοῦς: πορεύου καὶ σὺ ποίει ὁμοίως.

PRAYER FOR VETERANS

Priest: Let us pray to the Lord.

People: Lord have mercy.

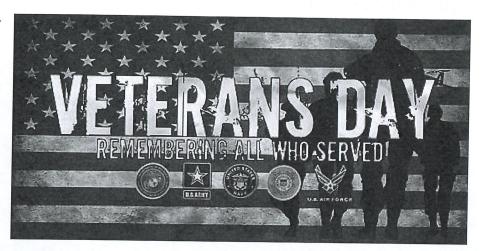
Priest: Lord and Savior Jesus Christ, we ask for Your blessings on all those who have served our country in the armed forces. We ask for healing for the veterans who have been wounded, in body and soul, in conflicts around the globe. We pray especially for the men and women who are now currently in service. Continue to be that source of comfort for our veterans and their families. We especially pray for your servants, the members of our parish family who have served and are serving in the highest honor, they who sacrificed their lives in order for others to live. Continue to bless them and their families.

Lord, bring peace to their hearts and peace to the regions they fought in. Continue to bless all those who strive to bring freedom here and abroad, that through their conduct we may live peaceful and serene lives.

Lord, we know that the act of war in mankind is the absence of Your love; give us the knowledge of Your Truth in this world, to allow us to live in peace and in harmony. This we ask in Your Name with Your Beginningless Father and Your all Holy Good and Life Giving Spirit, now and forever and to the ages of ages.

People: Amen.

Veterans Day is a public holiday that is dedicated to honoring anyone who has served in the United States military.



The holiday began as a day to remember the end of World War I and was declared a holiday by President Woodrow Wilson in 1919. Originally known as Armistice Day, the holiday became Veterans Day in 1954. It is always officially observed on November 11th.

We as a Parish Family want to be sure to express our appreciation to all the Veterans who have served our Country! Some of you reading this are Veterans, and without you, and many others like you who have sacrificed, there is a distinct possibility we would not have the freedom we have to worship in such a setting. The price of freedom is very high. Many have paid the ultimate price on behalf of their nation, yet we realize there is also the price of saying "good-bye" to a spouse, fiancé, or even looking into the big round eyes of a child as the plane or ship is about to board with Dads and Moms heading off to serve. Rest assured...you are appreciated.

We ask all Veterans to be with us next Sunday, November 13 in which we will offer a prayer for all Veterans prior to dismissal.

On behalf of a grateful Cathedral Family, we want to say "Thank You."



YOUNG ADULT RETREAT JANUARY 6-8, 2023

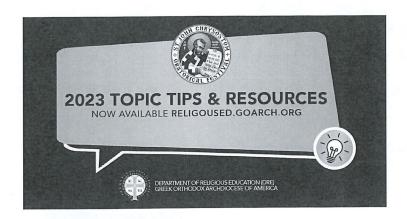
COMMUNITY & CONNECTION FOR TODAY'S YOUNG ADULTS COCKTAILS AND CONVERSATION | ACTIVITIES | BON FIRES | SERVICE & WORSHIP

BYOW BUILD YOUR OWN WEEKEND

MORE INFO AT BOSTON.GOARCH.ORG/YOUNGADULTRETREAT

OUR TEAM OF YOUNG PROFESSIONALS PROMISES TO DELIVER FOR THIS FIRST EVER 21+ WEEKEND

2023 Oratorical Festival Topic Tips & Resources Releases by Department of Religious Education



The Department of Religious Education (DRE) is pleased to announce the release of the 2023 St. John Chrysostom Oratorical Festival Topic Tips & Resources. Formerly known as 'Topic Tips' just for the youth participants, this year, the DRE has expanded it to 'Topic Tips & Resources' for participants, parents, mentors, GOYA advisors, and religious educators.

The Topics Tips & Resources includes a bibliography with expansive resources such as books, articles, videos, websites, and liturgical documents. As well as suggestions, things to ponder, and questions on each topic to assist participants in brainstorming, developing, and writing their Oratorical Festival speeches. Now parents, mentors, and GOYA advisors can better assist participants on the vast range of topics with ease and confidence. And now, Sunday School teachers can guide their students

through a discussion on any of the ten topics, and even turn a class into a writing session to encourage all youth to participate in their Church Oratorical Festival.

Check out the 2023 Topic Tips & Resources:

Scan the QR code or go to https://www.goarch.org/-/oratorical-festival-topics-2023

The St. Photios National Shrine 2022 Essay Contest Is made by possible through the generosity of The Kathie D'Anna Charitable Fund



The St. Photios Greek Orthodox National Shrine is a living memorial to the first Greek settlers on the American continent and to all immigrants whose love of freedom and desire for a better life brought them to the New World.

Essay Contest Theme

Most Americans treasure an immigrant story as it is a precious thread in the legacy of most families. There is a curiosity as to why the immigrant left their homeland. We wonder what opportunity presented itself for a change. We want to know what was met upon arrival in the New World and what course their life took.

In an essay of 950 - 1,050 words, compare and contrast the immigrant story of the Greek Colonists of 1768 with the immigrant story of a family member or of a personal friend.



All essays become property of St. Photios National Shrine and may be shared publicly.

Additional Details

- Essay submission deadline: December 2, 2022
- · PDF Format
- · Emailed to info@stphotios.com
- Minimum 950 words
 Maximum 1,050 words
- Submission must include on separate page:
- Author's name
- · Date of birth
- U.S. mailing address
 - · Email address
- · Phone number
- · Home parish name, city and state
- Winners will be chosen from the following categories:
 - · 13-15 year old participants
- · 16-19 year old participants

Winners of each category will receive an award of \$1,000

All will receive a Cercificate of Participation from The Archbishop of America

Evaluation of Essays

Judges take into consideration the following:

- The essay is interesting and inspirational; focused and engaging
- Clarity of the essay introduction and whether or not the thesis presentation draws the reader into the essay
- Developed paragraphs with relevant points and examples
- Use of proper grammar and flow of ideas
- · Artistic use of language
- Source documentation and bibliography

Judges

Dianna Christakos, M.Ed. High School English Teacher (retired)

The Honorable Eleni Elia, J.D. Circuit Court Judge

Timothy Johnson, Ph. D. History Chair. Flagler College. St. Augustine. FL

St. Photios Greek Orthodox National Shrine



2022 Essay Contest

Open to all persons 13-19 years of age

41 St. George Street St. Augustine, FL 32084 904,829,8205 www.StPhotios.org





2022/2023 SCHOLARSHIP APPLICATION

Now Available - Apply Online!

Applications from eligible college students accepted through **January 31, 2023**. The application and qualification criteria, requirements, and guidelines are available at **www.panhellenicsf.org**.

To be eligible to apply for a scholarship, applicants must fulfill the following requirements:

- Be a US Citizen or US permanent resident
 - Be of Hellenic descent
- · Be a full time undergraduate attending a 4-year accredited university this Fall, 2022
 - · Have a minimum 3.5 cumulative GPA





scan to apply

For more information regarding our scholarship program, contact our Director of Scholarships, Georgia Arvanitis at garvanitis@panhellenicsf.org

Van and Joanna Christy Scholarship Applications Are Now Available

This fund was established through the generosity of Van and Joanna Christy. Preference is given to students who graduate from high schools located in Manchester, NH, or its surrounding communities. Students must be of Greek origin or descent; have earned an overall B+ or equivalent during high school; be an all-around student who has participated in a variety of activities, which may be school as well as non-school activities.

Applications available in the St. George Facebook Group or in the office.



St. George Sunday School

FALL PHILANTHROPY PROJECT





WE ARE COLLECTING TOOTHBRUSHES & TOOOTHPASTE

All items will be donated to the Families in Transition Food Pantry & Emergency Shelter













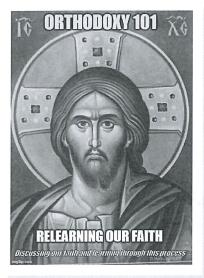


Greek Preschool at St George Greek Orthodox Cathedral, 650 Hanover Street, Manchester, NH 603-622-9113

Join us as we begin our 8th year of learning about our Greek Language, Culture and Traditional Dances.

Children in Preschool to 1st grade elementary school level join us on Saturdays 9:00am-10:00am in the church hall.

Children who are elementary school 2nd graders and up go to Greek School at Assumption Greek Orthodox Church, 111 Island Pond Road, Manchester, NH 603-623-2045



Come and learn (or relearn) the basics of Orthodox Christianity in this 6 Session Zoom Course.

Our St. George Family will be blessed to be working with another Parish of our Archdiocese, The Holy Trinity Cathedral in Toledo, Ohio!

Schedule of Sessions: Every Tuesday night 6pm - 7pm

Week 6: Nov15 "Worship, Prayer, Icons and Sacraments"

Please scan this QR Code in order to register!!!



Library Memory Project Opportunities

Come for a walk down memory lane with the weekly Library Memory Project Zoom Session on Tuesdays at 7pm. As the people are identified, hearing and sharing stories about those people is so much fun! We are enjoying pictures from the mid 70's.

If you are at least 75 years of age and are a current or former member of the St. George community, we would very much like to speak with you. We will be scheduling Oral Histories throughout the Fall. Please contact us through the office or by email: library@stgeorgenh.org

PARISH ANNOUNCEMENTS

FRIENDSGIVINGBOARD OF DIRECTOR ELECTIONS - Board of Director Elections will be held on Sunday November 20 from 10am to 4pm. Absentee Ballots are available by contacting the church office and must be received back by 4pm on Friday November 18.

GOYA BAKE SALE - Next Sunday at coffee hour the GOYA group will have a bake sale. Check out all the delicious treats they are offering.

ORTHODOXY 101 – Join us Tuesday, November 15, 6pm for the 6th Orthodoxy 101 Session "Worship, Prayer, Icons and Sacraments." Come and learn (or relearn) the basics of Orthodox Christianity. Scan the QR code in the flyer in this bulletin or use this link to sign up https://my.gobluefire.com/App/Form/089d0fce-4b7c-48c5-bc06-01b4d5d67da7.

<u>LIBRARY MEMORY PROJECT</u> - Join the Library Memory Project Photo ID session by Zoom on Tuesday at 7pm. They are currently working in the winter/spring of 1976/1977.

<u>UPCOMING MEMORIALS</u> - November 20: Zaferios Mitsopoulos (5 years)

<u>HOSPITAL VISITS</u> - If there is a loved one or someone you know that is in the hospital please contact Fr. Demetri so he may reach out for pastoral visits. Thank you!

<u>COFFEE HOUR VOLUNTEERS WANTED</u> - The coffee hour ministry needs your help! Join a team of men, women, and teens to continue this fellowship time for our community. Please let a member of the team know you are interested.

<u>PROSFORA, PLEASE</u> - You are invited to make Prosfora to be used during the Sunday Services. Thank you for helping with this special need.

<u>CHOIR INVITATION</u> - Please consider joining the choir in singing our beautiful hymns of our church. Contact Cathy Moufarge for more information.





he story of the Martyrs GURIAS, SAMONAS & ABIBUS is similar to that of scores of others in the Early Church. Gurias & Samonas were citizens of Edessa. They lived pious Christian lives, were arrested and subsequently executed for their unwavering belief in Jesus Christ. A number of years later, the Deacon Abibus suffered the same fate, and was buried in the same tomb as Gurias & Samonas. When the era of persecution ended for the Christians, a church was built over the grave of these three martyrs. Little did anyone know that they would one day be responsible for saving the life of a young maiden!

Years later, a widow in Edessa had a young daughter, who was being courted by a soldier from the land of the Goths. He swore over the grave of Gurias, Samonas & Abibus that his intentions were honorable and, if given the daughter's hand in marriage, he would treat her royally. As it turned out the soldier was already married, and when he took her back to his own land, he made her his slave. When his lawful wife died, the wicked soldier buried the young girl alive with his departed wife! She prayed to the three martyrs from her home in Edessa to help her and, miraculously, they appeared to her. They took hold of her hand and in an instant, she was transported back to Edessa. When the church was opened the following day, the girl was found by the tomb of the saints! Because of the nature of their intercession, Gurias, Samonas & Abibus are sometimes referred to as the patron saints of those experiencing marital difficulties.

The Orthodox Weekly Bulletin Vestal, Cliffwood, New Jersey Litho in U.S.A.

St. George Greek Orthodox Cathedral

650 Hanover Street Manchester, NH 03104 Fr. Demetrios Costarakis, Cathedral Dean

Office Telephone: (603) 622-9113 E-mail: office@stgeorgenh.org

Father's E-mail: frdcostarakis@stgeorgenh.org Visit our website: www.stgeorgenh.org

Lord's Day (Sunday) Services: Orthros/Matins: 9:00 a.m. Divine Liturgy: 10:00 a.m.

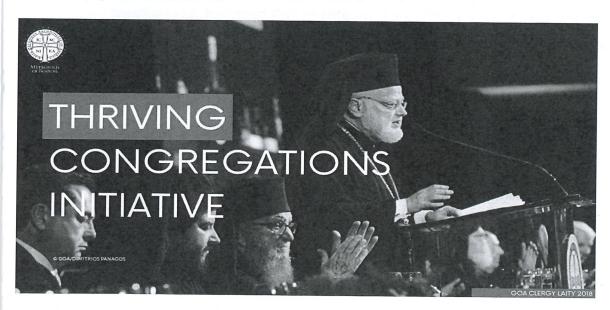
An electronic copy of this bulletin is available on the website.

THRIVING + T+ CONGREGATIONS INITIATIVE



GREEK ORTHODOX METROPOLIS OF BOSTON

Our St. George Family is looking for individuals to join our TCI Team. If you would like to learn more about this please scan the qr code which has past zoom meetings and presentations. If you would like to be a part of our team, please contact the Church Office.



What is TCI???

On the evening of Tuesday, February 16th, 2021 over 200 participants comprised of clergy, parish council members, and ministry leaders from the 62 parishes of the Greek Orthodox Metropolis of Boston met for the first meeting of an introductory series for the Metropolis of Boston's new *Thriving Congregations Initiative*. Over the course of the evening, members of the Thriving Congregations Parish Teams met to discuss this five year initiative to revitalize parish life and embrace the call to, "go and make disciples of all nations." (Matthew 28:18) Participants who enthusiastically responded to the opportunity to strengthen the spiritual fabric of New England will gather over the next two months to learn more about this project and about what it means to be a thriving congregation. For more information about the *Thriving Congregations Initiative*, see below.

In order to assist 62 Greek Orthodox New England parishes with the knowledge necessary to thrive in a rapidly-changing society, the Greek Orthodox Metropolis of Boston submitted a proposal requesting grant funding from Lilly Endowment Inc. The Indianapolis-based foundation has made grants available to organizations seeking to revitalize parishes and other congregations through its Thriving Congregations Initiative. The Metropolis of Boston focused its proposal on establishing an educational program to reconstruct the framework of outreach from Greek Orthodox parishes in New England.

In its Thriving Congregations Initiative document, Lilly Endowment announced that charitable organizations may submit proposals for grants to be used for up to "a five-year period to design and implement programs that support Christian congregations and help them develop and strengthen the community" by working with the congregations directly. The following five-year program plan is open to all parishes in the Metropolis and will be carried out as follows:

The project's four phases:

- Understanding social and cultural context.
- Crafting mission and vision.
- Cultivating Orthodox Christian practices.
- Sustaining ministry.

Throughout the duration of the program:

 Parish leadership and clergy will receive extensive leadership training necessary to ensure the success.

- The youth and young adult community will be engaged to provide insight into the changing cultural and social contexts of parishes and their neighboring communities.
- District seminars will be hosted twice yearly in each of the nine districts of the metropolis or the purposes of:
 - o Conveying knowledge of each of the program's a forementioned four 'phases.
 - Equipping parishes with the tools necessary to research parish
 - o Providing a framework for understanding research findings and creating a path
 - Parish teams and the metropolis-level program will be Key insights and parish
 efforts will be documented, memorialized and distributed to all parishes.
 - Starting in September of 2021, the parishes will be introduced to the first of the four program phases, each running from September to August.
 - Toward the end of the program, all parish efforts and findings will be documented and distributed.

Seminarians and students from Hellenic College Holy Cross will be heavily involved in supporting this program. Extensive training will be developed for and offered to them, thus developing the future lay and ordained ministry leaders of the Greek Orthodox Archdiocese of America.

Expected result:

- Growth in membership and stewardship.
- Rise in number of parishioners engaged in ministries in all age groups, especially young adults.
- Realization of strong leadership driven by clergy and parish council members.
- New and existing ministries that invite those outside the current community are created/strengthened.

Parishioners interested in assisting on the parish level can contact their parish priest. Individual inquiries may be directed to the Metropolis directly.

THRIVING ++ CONGREGATIONS INITIATIVE

Greek Orthodox Metropolis of Boston

SAVE THE DATE

DISTRICT SEMINAR FALL 2022 SATURDAY, NOVEMBER 19TH 9:30AM - 3PM

THEME: EXPLORING MISSION AND VISION

THE JOURNEY TOWARDS BETHLEHEM

An Introduction to the Nativity Fast

By Fr. Anthony Christos

The Feast of the Nativity in the Flesh of our Lord Jesus Christ, or Christmas, is one of the biggest days of Christendom. It is among the Despotic Feasts, which relate to the events in the life of Christ the Despot. Along with Pascha it is the biggest celebration in the Orthodox Church.



On this day we celebrate the Incarnation of God the Word, when the Second Person of the Holy Trinity descended into the world. God became man that man may become a god by grace. Christ comes down from heaven to earth, to raise man from earth to heaven. Christ came among us to save the human race, to rebuild once again the ruined bridge of our communication with God, to restore man to his true glory, to reveal to us the will of God. Christ deeply humbled Himself to elevate us, He was born in time so we could overcome time, and He took human nature in order to deify it. This is why we feast, rejoice and celebrate.

The Holy Twelve Days

In the early centuries of the Church the Nativity and Baptism of Christ were celebrated together on the same day, January 6th, and they went by the common name of *Epiphany*. In the middle of the fourth century the separate celebration of Christmas was established for December 25th, while January 6th remained by itself the feast of the Baptism of the Lord. Alongside this was the establishment of the Holy Twelve Days, which is the twelve day period between December 25th and January 6th, from Christmas to the day of Theophany, and this includes the feast of the Circumcision of the Lord together with that of Saint Basil the Great on January 1st.

The Preparation

The great importance of the Christmas feast and the reverence of Christians for it, under the influence in those days of the Great Lent of Pascha, led to the establishment of a preparatory period, during which the faithful would spiritually prepare to "journey" to the cave of Bethlehem. This preparatory period lasts forty days, called the Nativity Forty-day Fast, and it begins every year on November 15th. The hymns in our worship services remind us that we have entered this Sacred Season, how in a spiritual manner we have embarked on the path that leads to the noetic Bethlehem, namely the Church, in which Christ is born in order to regenerate each person who sincerely believes in Him. From November 21st (the feast of the Entrance of the Theotokos into the Temple) we chant the Katavasies of the Nativity, in which the First Ode is said as follows: "Christ is born, glorify Him. Christ from heaven, respond to Him. Christ on earth, magnify Him. Praise the Lord all the earth and in gladness sing a hymn all ye people, for you are glorified." From November 26th (which is the day of the Apodosis of the above mentioned feast of the Mother of God) we begin to chant the pre-festal Kontakion: "Today the Virgin gives birth to the Pre-eternal One, and the earth offers a cave to the Unapproachable One. Angels with shepherds glorify Him. The wise men journey with a star. Since for our sake the Eternal God was born as a Little Child, the Pre-eternal God."

The Fast

Christians fast during the forty day period, which lasts from November 15th through Christmas Eve on December 24th. On these days we do not eat any meat, dairy products and eggs. We can eat fish, except of course on Wednesdays and Fridays. The eating of fish is allowed until December 17th. We can eat fish on November 21st for the feast of the Entrance of the Theotokos, even if this feast falls on a Wednesday or a Friday.

Caution: Christmas Eve is also a day of strict fasting as Christians prepare for the day of the Nativity of the Lord and especially for the Divine Liturgy, which is festively celebrated. Hence, the evening of Christmas Eve is an uplifting and spiritual time of preparation, in view of the Great Event the next day.

Fasting From Foods and Passions

We must always keep in mind that in our Church true fasting is not only about abstaining from certain foods, but also abstaining from the passions and sins. Saint Photios the Great says: "Fasting that is acceptable to God is that which combines

the abstention of food with the aversion of chatter, envy, hatred and other sins. The one who fasts from food, but does not temper the passions, is like one who puts a splendid foundation to a house he has built, but allows snakes, scorpions and every poisonous reptile to live within." We thus aim for a spiritual fast during this period, to avoid sin and keep the will of God, being an embodiment of love and forgiveness and mercy, as well as striving to attain even greater virtue. In this way we will better understand and realize the words of Saint Basil the Great: "True fasting is to alienate ourselves from all evil, all sin, all impassioned thoughts, all unclean desires."

Repentance

Together with our fasting and our preparation for Christmas we also include repentance. An honest examination of ourselves, admitting our wrongs and participating in the sacred Mystery of Confession are prerequisites for a truly worthy participation in the Christmas Divine Liturgy. Indeed, it is good to take care and approach Divine Communion in a timely manner and not at the last minute.

The preparatory period before Christmas gives us a great opportunity to understand well the misery that we hide deep within our being, in order to acquire a humble spirit and self-control, that we may be mentally transformed, to sincerely repent, and to dare undertake the great meeting with the Newborn Lord of Bethlehem.

Worship

During a time of spiritual preparation and anticipation, such as the forty days prior to Christmas, the prayers of the faithful and our participation in the worship of the Church play an essential role. On these days we have many feasts and commemorations of saints, which aim to bring us closer to the grace of God, along with the Vespers and Divine Liturgies we perform.

Here, therefore, before us is the path towards Bethlehem. "Come, believers, let us see where Christ is born," we chant in church. Let us follow the advice of our Mother the Church, and prepare ourselves properly throughout these days, that we may be found worthy to worship "the Ancient of Days Who becomes an Infant for us, for He Who sits on a Heavenly Throne on high is placed in a manger, He Who broke the shackles of sin is now wrapped in swaddling clothes, because this was His will" (St. John Chrysostom)

DEEPER DIVE INTO THE SCRIPTURES Luke 10:25-37

<u>10:30</u> Jerusalem is the pace of peace, symbolic of communion with God. Jericho, on the other hand, was renowned as a place of sin (see 19:1). Falling among thieves speaks to the natural consequence of journeying away from God toward a life of sin (see John 10:10). Orthodox Study Bible pg. 1387

"Jericho is an image of this world, to which Adam, cast from Paradise, namely, that heavenly Jerusalem, descended by the mishap of his transgression" St. Ambrose, The Orthodox New Testament Vol.1 pg. 331

10:31,32 Titles and positions are meaningless in God's sight when good deeds do not accompany them: "The dignity of the priesthood means nothing unless he also excels in deeds" St. Cyril of Alexandria. That the priest and the Levite do not help the man also indicates the failure of the OT Law to heal the consequences of sin. OSB pg. 1387

10:33 The Samaritan, while a despised foreigner, is an image of Christ (John 8:48), for He "came down from heaven" (Creed) to save even those in rebellion against Him.

"The whole human race would have fallen if that Samaritan, on His journey, had not tended its grievous injuries...Indeed 'guard' is signified by the name 'Samaritan.' Who is the Guard if not He? Thus, here the Samaritan is going down. 'Christ is the One Who comes down out of the heavens.' St. Ambrose,

"The Samaritan, whose name means 'Defender,' stands for the Lord." St. Bede, TONT Vol.1 pg. 332

<u>10:34, 35</u> The bandages of oil, and wine are sacramental images for (1) the garment of baptism, which delivers us from the wounds of sin; (2) the oil of Chris action, which gives us new life in the Holy Spirit; and (3) the communion of the divine Blood, which leads to enteral life. His own animal indicates Christ bearing our sins in His own body, and the inn reveals the church in which Christ's care is received. He pays the price for that care (1 Corinthians 6:20; 7:23). OSB pg. 1387

" 'The beast' is His own flesh, in which He deigned to come to us. On it He placed wounded man, because He 'Himself carried up our sins in His body on the Tree." St. Bebe

"The inn is the present Church where travelers, returning to their everlasting home, are refreshed on their journey. And well does He bring to the inn the man He placed upon His own beast; for no one, unless he who is baptized, unless he is united to the body of Christ, shall enter the Church..." St. Bede, TONT Vol. 1 pg. 332-333

The Children's Word

"Let the little children come to me, and do not forbid them, for to such is the Kingdom of Heaven." Mark 10:14

Sunday, November 13, 2022

Volume 10, Issue 46

A Ministry of the Orthodox Christian Network



Jesus Christ is God!

Do you have a friend who isn't a

Christian? Maybe you have a classmate or a teammate who doesn't believe what you do, or who might not even believe in God at all!

Sometimes we hear people say nice things about Jesus. People might say, "He was a good teacher." Or they might say, "He helped a lot of people." "He was a nice man." Those things are all true, right? But the most important thing is that Jesus Christ is God! That is the real truth. And that's what we Christians believe.



Today, we hear the Gospel reading about the Good Samaritan. Do you remember how that story starts? A man came to Jesus and he wanted to test Him. He starts off and calls Jesus "Teacher." But then he says, "What shall I do to inherit eternal life?" In other words, "How can I live forever?"

Our Lord Jesus Christ was a Teacher, but He is more! Jesus Christ is our God! Only God can tell us how we can inherit eternal life. Only God can tell us how to live forever with Him in heaven. Only God can show us the way.

If somebody tells you, "Jesus was a nice man," or "Jesus was a good teacher," you can tell him, "Yes, He was! But Jesus Christ is God!"

Can you find these words in the jum-С E D ble? T Ε Chrysostom E Ζ Courage G Eternal R Exile В Faithful В T Ε G John Samaritan Teacher C Truth G S

WHAT'S IN THE ICON?

This is an icon of Saint John Chrysostom, when the empress sent him away, out of the city of Constantinople.

He grew sicker and sicker, and died because of this awful trip.



A SAINT WHO GOT IN TROUBLE

SAINT JOHN CHRYSOSTOM



Nobody likes getting in trouble. Do you? At home or at school, or anywhere else, you might get punished for it, or you might at least get embarrassed.

Today we celebrate one of the best saints of our Church. Saint John Chrysostom was a saint who didn't mind getting in trouble. That's because he was used to it. He also knew it was more important to speak the truth and get in trouble with

the rulers, than to keep quiet and live in peace.

Saint John wrote many sermons, and lots of times he talked about how we Christians *have* to help the poor. He built hospitals for poor, sick people, and special kitchens for poor, hungry people. In the great city of Constantinople (where he was the archbishop), the emperor and empress didn't seem to care so much about the poor. They grew richer and richer, and they ignored the poor people in the city. Saint John spoke out against the rulers, and he got in big trouble for it.

The empress Eudoxia had a big, expensive statue of herself built, and Saint John spoke out against that too...and he got in even more trouble for that. He was sent away into exile, away from the city, where he couldn't serve as archbishop. He later died there.

Saint John had lots of people who loved him (and he still does!). He told them not to think of the bad things that happened to him, but to think of the rewards he won in the contest—and that's life with Jesus Christ forever!

We celebrate St. John's feastday today, November 13th (OC: Nov. 26th).

Saint John, pray for us!



The Children's Word is a weekly bulletin for Orthodox Christian young people. Copyright 2022 Alexandra Houck. Email is orthodoxchildrensword (at) gmail.com. Find it each week at myocn.net.