Saint Cyrus was a noted physician in the city of Alexandria, where he had been born and raised. He was a Christian and he treated the sick without charge, not only curing their bodily afflictions, but also healing their spiritual infirmities. He would say, “Whoever wishes to avoid being ill should refrain from sin, for sin is often the cause of bodily illness.” Preaching the Gospel, the holy physician converted many pagans to Christ. During the persecution by Diocletian (284-305), Saint Cyrus withdrew into Arabia, where he became a monk. He continued to heal people by his prayer, having received from God the gift to heal every sickness.

In the city of Edessa at this time lived the soldier John, a pious Christian. When the persecution started, he went to Jerusalem and there he heard about Saint Cyrus. He began to search for him, going first to Alexandria and then to Arabia. When Saint John finally found Saint Cyrus, he remained with him and became his faithful follower.

They learned of the arrest of the Christian woman Athanasia and her three young daughters. Theocictiste was fifteen; Theodota, was thirteen; and Eudoxia, was eleven. Saints Cyrus and John hastened to the prison to help them. They were concerned that faced with torture, the women might renounce Christ.

Saints Cyrus and John gave them courage to endure what lay before them. Learning of this, the ruler of the city arrested Saints Cyrus and John, and seeing their steadfast and fearless confession of faith in Christ, he brought Athanasia and her daughters to witness their torture. The tyrant did not refrain from any form of torture against the holy martyrs. The women were not frightened by the sufferings of Saints Cyrus and John, but courageously continued to confess Christ. They were flogged and then beheaded, receiving their crowns of martyrdom.

At the same place they executed the Holy Unmercenaries Cyrus and John. Christians buried their bodies in the church of the holy Evangelist Mark. In the fifth century the relics of Saints Cyrus and John were transferred from Canopis to Manuphin. Later on their relics were transferred to Rome, and from there to Munchen (Munich) (another account is located under June 28). Saints Cyrus and John are invoked by those who have difficulty in sleeping.

Zacchaeus in the sycamore; the blind man by the wayside. The Lord waits for the one to have mercy on him and honors the other with the radiance of his visit. He questions the one before healing him and attends the other’s house as an uninvited guest. He knew that his host’s reward was to be rich. Although Christ had not yet heard his voice of invitation, he has heard his good will. St. Ambrose of Milan
From the Dean’s Desk

The Glorious Throne of Christ’s Kingdom

In this space, we continue to examine the Divine Liturgy and what it teaches us about our faith and our encounter with our Lord, God, and Savior Jesus Christ. After the congregation recites the Lord’s Prayer, the priest proclaims the grace, mercy, and love that the only begotten Son of God has for all of us. He then reads a prayer in which asks Christ to hear us from His holy dwelling place and from the throne of glory of His Kingdom.

In Western Christianity, the Cross of Christ is the focal point of all Christian piety. The saving mission of Christ is viewed principally in terms of the sacrifice of Christ on the Cross. From this perspective, the main function of Christ’s ministry was to offer Himself up in order to “atone” for the sin of all humanity. Thus, Christ’s throne is the Cross and that throne represents the location of His victory.

In the Christian East, the Cross is the key that unlocked the doors to Paradise, which were opened after Christ destroyed death. When Christ breathed His last, His Divine, incorruptible soul separated from His body just as that of any human. As fully God and fully man, He endured crucifixion for our sake in order to free those souls trapped in the darkness in the bondage of death. Christ was victorious inHadès, not in agony on the Cross.

When He entered the abyss of death, Hades groaned and was obliterated. The souls that death held captive from the moment Adam and Eve passed from this world to the next were released from their pain and torment. The blackness that awaited every soul up to that moment was replaced with light, and the Kingdom was opened to all.

This awesome event represents the real victory of Christ—the destruction of death by death. This priestly prayer tells us the location of Christ’s throne of victory. The King of Kings does not rule from a Cross, but rather He is “enthroned with the Father on high.” He is seated at the right hand of the Father and He shall come again in glory to judge the living and the dead. Thus, at every Liturgy we encounter Christ seated on His glorious throne, yet “present among us invisibly.”
Τὸν λίθον σφραγισθέντος ὑπὸ τῶν Ἰουδαίων, καὶ στρατιωτῶν φυλασσόντων τὸ ἄχραντον σου Σῶμα, ἀνέστη τρίμερος Σωτήρ, διωρομένος τῷ κόσμῳ τὴν ζωήν· διὰ τοῦτο αἱ Δυνάμεις τῶν οὐρανῶν ἐβόων σοὶ ἱωδότα. Δόξα τῇ Ἀναστάσει σου Χριστε, δόξα τῇ βασιλείᾳ σου, δόξα τῇ οἰκονομίᾳ σου, μόνε φιλάνθρωπε.

Τὰ βαύματα τῶν ἀγίων σου Μαρτύρων, τείχος ἀκαταμάχητον, ἡμῖν δωρησάμενος, Χριστε ὁ Θεός, ταῖς αὐτῶν ικεσίαις, βοηλά ἐθνῶν διασκέδασαν, τής Βασιλείας τὰ σκόπτρα κραταίωσον, ὡς μόνος ἀγάθος και φιλάνθρωπος.

Σήμερον τῆς σωτηρίας ἡμῶν τὸ κεφάλαιον, καὶ τοῦ ἀπ’ αἰῶνος μυστηρίου ἡ φανέρωσις· ὁ Υἱός τοῦ Θεοῦ, ὦς τῆς Παρθένου γίνεται, καὶ ἐν τῇ ἁρίᾳ τὴν χάριν εὐαγγελίζεται. Διό καὶ ἡμεῖς σὺν αὐτῷ, τῇ Θεοτόκῳ βοηθομεν· Χαίρε Χειραρχημένη, ὁ Κύριος μετὰ σοῦ.

Κοντάκιον

Ο μήτραν παρθενικήν ἀγίασας τῷ τόκῳ σου, καὶ χείρας τοῦ Σωμεών εὐλογήσας ως ἔρπετε, προφῆσας καὶ νῦν ἔσωσας ἡμᾶς Χριστε ὁ Θεός. Αλλ’ εἰρήνευσον ἐν πολεμίῳ τὸ πολίτευμα, και κραταίωσον Βασιλείας ύστη ἡγάπησας, ὡς μόνος φιλάνθρωπος.

Ἄποστολος

Τέκνον Τιμόθεε, πιστός ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος· εἰς τούτῳ γὰρ καὶ κοπιῶμεν καὶ ὀνειδίζομεθα, ὅτι ἤλπικαμεν ἐπὶ Θεῷ ζωτί, διὸ ἐστὶ άνθρωπον καὶ άνθρώπων, μάλιστα πιστῶν. Παράγγελλε ταῦτα καὶ δίδασκε. Μηδεὶς σου τῆς νεότητος καταφρονεῖται, ἀλλὰ τύπως γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πνεύματι, ἐν πίστει, ἐν ἀγνείᾳ. Ἐως ἐρχομαί πρόσχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ. Μὴ ἁμέλει τοῦ ἐν σοὶ χαρισμάτος, ὁ ἐδώθη σοι διὰ προφητειάς μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτηρίου. Ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου η προκοπὴ φανερὰ ἢ ἐν πάσιν.

Dismissal Hymns

Mode 1

When the stone had been sealed by the Jews, and the soldiers were guarding Your immaculate body, You rose on the third day, O Savior, granting to the world life; and when the powers of heaven, cried out to You O Giver of Life. Glory to Your resurrection O Christ, glory to your Kingdom, glory to Your dispensation, O lover of mankind.

Mode pl. 1

You have given us the miracles of Your holy Martyrs as an impregnable fortress, O Christ our God. At their entreaties, frustrate the plots of foreign enemies, and strengthen our nation, for You alone are good and love humanity.

Mode 4

Today marks the crowning of our salvation and the revelation of the mystery before all ages. For the Son of God becomes the son of the Virgin, and Gabriel proclaims the grace. Wherefore, we also cry out with him, “Hail, O full of grace, the Lord is with you.”

Kontakion

You sanctified the virginal womb by Your birth, O Lord, and blessed the hands of Symeon fittingly, O Christ God; and even now You came and saved us. Now, give peace to our Nation in time of war, and empower our Leaders, so loved by You, the only one who loves humanity.

Epistle

1 Timothy 4:9 – 15

Timothy, my son, the saying is sure and worthy of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Till I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties, devote yourself to them, so that all may see your progress.

Gospel

Luke 19:1 – 10

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he
Οι Ἀγιοι Κύρος καὶ Ἱωάννης οἱ Ἀνάγυροι

Ως Αθλοφόροι εὐκλεείς τοῦ Σωτῆρος, καὶ ἰατρές τῶν ψυχῶν καὶ σωμάτων, Ἀνάγυροι ἐκλάμπητε ἐν πάσῃ τῇ γῇ, νόσουν μὲν ἰμένοι, ἀνυδώνους τὰ βάρη, χάριν δὲ πορίζοντες, τοὺς βοῶσιν ἀπαύστως: χαίρετε κρίνατε θείων δωρεῶν, Κύρε θεόφρον, καὶ Ἰωάννη ἔνδοξε.

31 Ιανουαρίου
<table>
<thead>
<tr>
<th>Week Days</th>
<th>Jan 31 – Feb 6</th>
<th>Feb 7 – Feb 13</th>
<th>Feb 14 – Feb 20</th>
<th>Feb 21 – Feb 27</th>
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<tbody>
<tr>
<td>Sun</td>
<td>Jan 31: Cyrus and John the Unmercenary I Timothy 4:9-15 Luke 19:1-10 Orthros/Divine Liturgy (8:30, 10:00 am)</td>
<td>7: Sixteenth Sunday of Mathew II Corinthians 6:1-10 Matthew 25:14-30 Orthros/Divine Liturgy (8:30, 10:00 am) Godparents Sunday (11:30 am)</td>
<td>14: Sunday of the Canaanite II Corinthians 6:16-18;7:1 Matthew 15:21-28 Orthros/Divine Liturgy (8:30, 10:00 am)</td>
<td>21: Sunday of the Publican and Pharisee II Timothy 3:10-15 Luke 18:10-14 Orthros/Divine Liturgy (8:30, 10:00 am) Q &amp; A with Father Demetri (12:00 pm)</td>
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**Wine and oil allowed**

**Fish, oil and wine are allowed**

**Strict Fast**

**Fast Free**
Annunciation Greek Orthodox Cathedral of New England
2021 Stewardship Form

Please complete *legibly* and mail this form to the Cathedral Office
162 Goddard Avenue, Brookline, MA 02445

Name as you would like it to appear on our list: ____________________________

Mailing Address: ____________________________ Adult 1: ____________________________
City: ____________________________ Adult 2: ____________________________
State: _______ Zip Code: _______

Email: ____________________________ Phone #1: ____________________________

Phone #2: ____________________________

Children 20 and under

<table>
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<th>Name</th>
<th>Age</th>
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“Whether the Cathedral is your primary church, or the church of your parents or grandparents, we know you have a spiritual and emotional connection to this beacon of Orthodoxy in New England. Together, we can help make this light, that is the Annunciation Cathedral, shine brightly for years to come.”

**STEWARDSHIP PLEDGE/DONATION**

Stewardship is the primary means whereby the church supports itself and sustains its ministries.

_The operating expenses for our church are approximately $2,177 per day._

_In gratitude for God’s blessing I (we) make the following commitment to the ministries._

_I (we) would like to pledge/donate for the year 2021: _____________________. _

<table>
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<tr>
<th>Weekly</th>
<th>Monthly</th>
<th>Yearly</th>
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<td>$_______</td>
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Credit/Check/Cash Enclosed: ____________________________
Name on credit card: ____________________________ Billing Zip Code: _______
Credit Card #: ____________________________ Security Code: _______
Expiration Date: ___________

Stewardship data is highly confidential and access is restricted. We use your personal information ONLY for Cathedral Stewardship purposes.

I (we) prefer to receive notifications from the Cathedral by: ___U.S. mail and/or ___e-mail (please check at least one)
THE ANNUNCIATION GREEK ORTHODOX CATHEDRAL OF NEW ENGLAND INVITES YOU TO

BECOME A STEWARD OF OUR CHURCH

SO THERE'S A PLACE FOR FUTURE GENERATIONS TO WORSHIP
A PLACE FOR YOUR CHILDREN TO BE MARRIED
A PLACE TO REMEMBER YOUR LOVED ONES

AND A PLACE TO MEET GOD
January 14, 2021

Dear Sponsors and Friends,

Happy & Blessed New Year!

As we start the New Year with new beginnings, hope and optimism, we can’t think of a better time to express our gratitude for your generosity and support towards a festival that was impossible for us to have based on the current pandemic crisis and the impact it has had on our community and our nation.

This expression of love and giving has allowed us to surpass our goals and meet our financial obligations, mission and objectives. It is inspiring to see individuals and prominent business leaders alike come together for the good of our entire community.

We thank you again for making a difference for our Cathedral!

With gratitude and deep appreciation.

Rev. Dr. Demetrios E. Tonias
Dean

Mary Cleary
Parish Council Vice-President
Festival Chairperson
THANK YOU TO ALL OF OUR FESTIVAL SPONSORS

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Nicholas Bouvistas
Peter & Jane Senopoulos
Spearson Electric Inc.
Even before the Governor’s recent announcements related to “re-opening the Commonwealth of Massachusetts,” we have been diligently planning for the day our Cathedral will once again be open to our stewards, families, and friends. That day will be Sunday, May 31. In these challenging times, there will be certain directives that must be implemented and followed to assure the safest possible environment for the faithful to worship, partake of the Holy Sacraments (especially Holy Communion), and reconnect with your fellow parishioners (at least from a safe distance).

Christ’s Holy Church and this Cathedral have existed through persecution, plagues, infectious disease, world wars, terrorist attacks, and other periods of great challenge and concern. The Church and this Cathedral stand as a symbol of faith. The Church is the place where we pray best and belong. However, in this time, and because of the unpredictable nature of this insidious virus there are directives, rules, and limitations, which we must accept in order to re-open and resume our liturgical practices in the safest possible way. These are rules (not suggestions) that we must enforce. We ask that each and every person understand and follow the directives listed below:

- According to the Center for Disease Control (CDC), any building unoccupied for 7 days or longer need only receive “normal routine cleaning.” We plan to go beyond these guidelines and have the Cathedral extensively cleaned and disinfected by a professional third-party cleaner. This is an extended process that will be completed prior to Sunday, May 31. From this baseline, the Cathedral will be disinfected and sanitized between each service, including high traffic, high touch areas like bathrooms, doorknobs and handles, the elevator panels, etc.

- The congregation size for any service will be limited to 40% of our Cathedral seating capacity.

- If you are 65 years of age or older and if you have underlying conditions, or any age with known underlying conditions, you should stay home and continue to participate in the services via our Live Stream.

- If you are 65 years of age or older without known underlying health issues, we recommend you stay home and continue to participate in the services via our Live Stream.

- If you have any symptoms at all, attributed to COVID-19, you must stay home.
• If you are attending services at the Cathedral, you must wear a protective mask at all times upon entering the building except for the moment when you may receive Holy Communion. If you are under medical instruction not to wear a mask, you must clearly indicate this to the “Greeter” upon entering the Church. If you are attending services with a child/children between the ages of two and five, a protective mask is at the discretion of the Parent. Children under the age of 2 should not wear a protective mask.

• Only the main entrance of the Cathedral will be opened at the time of services. The Courtyard entrance will be locked.

• The Davis Hall will be closed and off limits for the foreseeable future. Restrooms will only be available in the lower hall where there are separate men’s and women’s facilities.

• The elevator will be “hosted” by a Greeter to ensure only “immediate household members” enter the elevator at any one time.

• When arriving to Church you should venerate the icons by bowing, but you should not kiss any icon.

• The Pangari will be staffed by one Parish Council member to assist you, as much as possible, without contact. You may offer a donation for devotional candles which will then be placed at the iconostasis by a Parish Council member. A Parish Council member will guide arriving parishioners to the Pangari to ensure appropriate distancing between arriving parishioners. Household family unit members may approach the Pangari together.

• Seating inside the Church will be restricted to a 6 ft distance between parishioners (again defined as an “immediate household unit”) to the left and right and front and back. It is imperative that we maintain appropriate distancing at all times. Ushers will be present to seat you at an appropriate distance from other parishioners inside the Church.

• Family members who are not part of the same household must sit 6 ft apart without exception.

• There will be markers throughout the Church to help assure appropriate distancing.

• Father Demetri will administer Holy Communion in our traditional manner. Do not wipe your lips/mouth on the communion cloth. The sextant will place a piece of antidoron in your hands with tongs. We will form a line for Holy Communion in the center aisle. Following Holy Communion, you will return to your seat by the side aisle only.

• At the conclusion of the Liturgy you will exit as directed by the “Ushers” to receive antidoron row by row, standing at a distance. There will be no hugging, handshakes, or kissing.

• There will be no fellowship hour after services.

These rules were taken from State directives, local guidelines, and the direction and guidance of His Eminence Metropolitan Methodios. Our intent is to assure all our Stewards, their families and our many friends, a safe and comforting experience in the Household of God. We want to see you, we want to pray with you, but above all, we want you all to be safe, healthy and able to worship in a manner that is best for you.

May God continue to bless you and your families!
OPERATION KEEP WARM

Help our Philoptochos collect blankets to be distributed to the homeless in the city of Boston during these cold winter months

Accepting donations from January to February

The Cathedral Philoptochos Presents

STEWARDSHIP REPORT AS OF 01-29-2021

Stewards pledged to date: 55
Total pledged for 2021: $45,000

Rev. Dr. Demetrios & Pr. Maryann
   Tonias & Family
Drs. Chris C. Afendulis
Mrs. Calliope Andreadis
Ms. Fotene Fay Andreadis
Mrs. Christine Bakos
Miss Natalie Basil
Ms. Maria E. Beno
Mr. & Mrs. Triantafillos Blathras
Mr. & Mrs. Nicholas Bouritsas
Mrs. Helen Cakridas
Mr. & Mrs. Stephen T. Caparell
Ms. Helen A. Carlos &
   Mr. Ron Hilliard
Ms. Eugenia M. Carris
Mr. Peter L. Condakes &
   Dr. Pamela Pappas
Mr. & Mrs. Theodore A. Critikos
Mr. & Mrs. Peter V. Davos
Mr. & Mrs. William Evangelakos
Mr. Theodore W. Flessas
Ms. Sophia Fountas
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Mr. & Mrs. George Glaropoulos
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Mr. Dimitrios Kavadas
Ms. Irene Kavas
Dr. & Mrs. Kamen P. Madjarov
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Mr. & Mrs. Joseph D. Messina
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Mr. Nicholas Motsis
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   Mrs. Joanna Chanis
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Mr. Philip N. Phillips &
   Mrs. Gayle Saxonis-Phillips
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Ms. Elaine Racheotes
Mr. & Mrs. Lee Raymond
Mr. Constantine Sideridis
Atty. & Mrs. Peter H. Sutton
Mr. Dino Thomas
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Mr. & Mrs. Peter Varitimidis

If your name is not listed as you wish it to appear, please notify the church office.

Thank You!
Welcome to All Visitors: 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, however, to partake of the antidoron (blessed bread) which is distributed at the end of the service. Those interested in learning more about the Orthodox faith, please feel free to see Fr. Demetri after the service.

Memorials: Memorial service is offered today for the repose of the souls of Gerasimos Galatis and Efrosini Bililis. May their memory be eternal!

Feast of the Presentation of the Lord: On Tuesday, February 2 at 8:45 am, we will celebrate the Feast for the Presentation of the Lord. Orthros will begin at 8:45 am followed by the Divine Liturgy at 10:00 am at the Cathedral on Parker Street in Boston.

Godparent Sunday: On Sunday, February 7 we will honor the godparents of our Cathedral with Godparent Sunday. Godparents will sit with their godchildren in church during the Divine Liturgy and then will attend Sunday school class with their godchildren. If a godparent cannot attend, yiayiades and papoudes, aunts, uncles, and cousins are invited to attend!

The Lord, who had already welcomed Zacchaeus in his heart, was now ready to be welcomed by him in his house. He said, “Zacchaeus, hurry up and come down, since I have to stay in your house.” He thought it was a marvelous piece of good luck to see Christ. While imagining it was a marvelous piece of luck quite beyond words to see him passing by, he was suddenly found worthy to have him in his house. Grace is poured out, and faith starts working through love. Christ, who was already dwelling in his heart, is welcomed into his house. Zacchaeus says to Christ, “Lord, half my goods I give to the poor, and if I have cheated anyone of anything, I am paying back four times over.” It is as if he were saying, “The reason I am keeping back half for myself is not in order to have it, but to have something from which to pay people back.” There you are. That is really what welcoming Jesus means, welcoming him into your heart. Christ was already there. He was in Zacchaeus and spoke through him. The apostle says that this is what it means, “For Christ to dwell by faith in your hearts.” St. Augustine
THE ANNUNCIATION CATHEDRAL SUNDAY SCHOOL
INVITES ALL YOUTH AND GODPARENTS TO

GODPARENTS SUNDAY

JOIN YOUR GODCHILDREN IN SUNDAY SCHOOL
AND ENCOUNTER JESUS CHRIST TOGETHER!

SUNDAY, FEBRUARY 7 DURING AND
AFTER THE DIVINE LITURGY