The Sunday of the Publican and the Pharisee is the first Sunday of a three-week period prior to the commencement of Great Lent. It marks the beginning of a time of preparation for the spiritual journey of Lent, a time for Orthodox Christians to draw closer to God through worship, prayer, fasting, and acts of charity. It is also on this day that the Triodion is introduced, a liturgical book that contains the services from this Sunday, the tenth before Pascha (Easter), to Great and Holy Saturday.

The name for this Sunday is taken from the parable of our Lord Jesus Christ found in Luke 18:10-14. This is the story of two men, one a Pharisee, a member of a Jewish sect known for its diligent observance of the Law, and the other a Publican, a government official charged with the responsibility of collecting taxes.

Both men enter the temple, and the Pharisee stands openly and prays, thanking God that he is not like other men, specifically extortioners, the unjust, adulterers, “or even this tax collector” (v. 11). He then begins to list his religious accomplishments by stating, “I fast twice a week, and I give tithes of all that I possess” (v. 12). In direct contrast to the pride of the Pharisee, the Publican goes to a place where he will not be noticed by others and beats his breast saying, “God, be merciful to me a sinner!” (v. 13).

Having told this story, Jesus affirms that it was the Publican who returned home justified and forgiven rather than the Pharisee. He states, “Everyone who exalts himself will be humbled, and he who humbles himself will be exalted” (v. 14).

The theme of this parable is repentance. Repentance is the door through which we enter Lent, the starting-point of the journey to Pascha. To repent signifies far more than self-pity or futile regret over things done in the past. The Greek term metanoia means “change of mind.” To repent is to be renewed, to be transformed in our inward viewpoint, to attain a fresh way of looking at our relationship with God and with others. The fault of the Pharisee is that he has no desire to change his outlook; he is complacent, self-satisfied, and so he allows no place for God to act within him. The Gospel depicts him as a man that is pleased only with himself and thinks that he has complied with all of the requirements of religion. In his pride, he has falsified the meaning of true faith. He has reduced these to external observations, measuring his piety by the amount of money he gives.

The Publican, on the other hand, truly longs for a “change of mind.” He humbles himself, and his humility justifies him before God. He becomes, in the words of the Sermon on the Mount (Matthew 5:3), “poor in spirit.” He acknowledges that he is a sinner, and he knows that salvation is only found in the mercy of God. Here we find an example of true humility, an essential aspect of repentance. A “change of mind” and the transformation of our lives can only happen when we humble ourselves before God,
From the Dean’s Desk

Forever Eaten, yet Never Consumed

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. As the choir chants, “One is Holy, one is Lord, Jesus Christ, to the glory of God the Father,” the priest takes the Lamb (the center portion of the communion bread/prosphoro) in his hands and breaks it into four pieces following the lines of the seal imprinted on the bread.

The four pieces of the Lamb bear the respective letters, IC, XC, NI, KA. The “IC” and “XC” denote the first and last letters of Jesus (IC) Christ (XC) in Greek. The last two (NIKA) represent the Greek word for victor or conquerors. Thus, the seal of the Lamb bears the inscription “Jesus Christ Conquers.”

Liturgical scholars call this action, “the fraction of the bread” (from the Latin fractio panis), which calls to mind Christ’s breaking of the bread at the Mystical Supper in the upper room. After the priest separates the Lamb into four pieces, he places the IC portion at the top of the paten (the round diskarion which holds the bread during the Great Entrance and rest of the Liturgy). He then places the XC piece at the bottom of the paten, the NI at the left, and the KA at the right, so that all four pieces make the sign of the Cross.

As he places the four parts of the Lamb on the paten, the priest recites the following, “The Lamb of God is apportioned and distributed; apportioned, but not divided; ever eaten, yet never consumed; but sanctifying those who partake.”

This prayer reminds us that we are all partakers of the same Body and Blood that the Apostles received that first Eucharist 2,000 years ago. For the Body of Christ cannot be divided—it is one as the Church, which also constitutes His Body, is one. Thus, we not only share in the same communion with our brothers and sisters in church at the Divine Liturgy, but also with every other Orthodox Christian receiving that day, and at all times throughout history.

In Boston or Jerusalem, in the year 2021 or 33, communion is the same—for “Christ is the same yesterday, today, and always.”
Ἀπολυτίκια

Ἦχος δ΄
Τὸ φαιδρὸν τῆς Ἀναστάσεως κήρυγμα, ἐκ τοῦ Ἀγγέλου μαθοῦσαι αἱ τοῦ Κυρίου Μαθήτριαι, καὶ τὴν προγονικὴν ἀπόφασιν ἀπορρίψασαι, τοῖς Ἀποστόλοις καυχώμεναι ἔλεγον· Ἐσκύλευται ὁ θάνατος, ἠγέρθη Χριστὸς ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἦχος δ΄
Σήμερον τῆς σωτηρίας ἡμῶν τὸ κεφάλαιον, καὶ τοῦ ἀπ' αἰῶνος μυστηρίου ἡ φανέρωσις· ὁ Υἱὸς του Θεοῦ, υἱὸς τῆς Παρθένου γίνεται, καὶ Γαβριὴλ τὴν χάριν εὐαγγελίζεται. Διὸ καὶ ἡμεῖς σὺν αὐτῷ, τῇ Θεοτόκῳ βοήσωμεν· Χαῖρε Κεχαριτωμένη, ὁ Κύριος μετά σοῦ.

Κοντάκιον

Ἦχος δ΄. Επεφάνης σήμερον.
Φαρισαίου φύγωμεν ὑψηγορίαν, καὶ Τελώνου μάθωμεν, τὸ ταπεινὸν ἐν στεναγμοῖς, πρὸς τὸν Σωτῆρα κραυγάζοντες· Ἵλαθι μόνε ἡμῖν εὐδιάλλακτε.

Dismissal Hymns

Mode 4
When the women Disciples of the Lord had learned from the Angel the joyful message of the Resurrection and had rejected the ancestral decision, they cried aloud to the Apostles triumphantly: Death has been despoiled, Christ God has risen, granting His great mercy to the world.

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

Mode 4. You appeared today.
Let us flee the Pharisee's exalted parlance; let us learn the Publican's humble demeanor, and with sighs unto the Savior cry and say, To us be gracious, O only forgiving Lord.

Adresse a Paul from His Son

Paul, my son, you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions, my sufferings, what befell me at Antioch, at Iconion, and at Lystra, what persecutions I endured; yet from them all the Lord rescued me. Indeed all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and impostors will go on from bad to worse, deceivers and deceived. But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it and how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

The Lord said this parable, “Two men went up into the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood and prayed thus with himself, ‘God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week, I give tithes of all that I get.’ But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me a sinner!’ I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, but he who humbles himself will be exalted.”
acknowledge our willingness to turn from sin, and receive His grace into our lives.

Our preparation for Lent thus begins with a prayer for humility, the beginning of true repentance. Through repentance, we can find and return to the true order of things, a restoration of our spiritual vision that will guide us in a very difficult and challenging world. By entering Great Lent in humility and repentance, we can attain deeper communion with God as we receive His forgiveness and He blesses by guiding us to greater spiritual heights.

The icon of the Sunday of the Publican and the Pharisee shows both men in the manner in which they enter the temple to pray. The Pharisee goes to a very prominent place where others will see him. The positions of his hands indicate that he is addressing God by speaking of his stature and accomplishments. The Publican enters and remains in a low place, far from the holiest parts of the temple. His posture shows an openness to God and humility.

Icon of the Feast

The icon also shows the state of both men as they leave the temple. Following the words of Christ in Luke 18:14, the Publican has now been exalted in the kingdom of God because of his humility. He leaves the temple forgiven, and he shows that he remains open to the will of God. In contrast, the Pharisee leaves the temple unjustified, still in need of forgiveness. Because of his pride and lack of repentance, he will be humbled before God, the One who knows the condition of each person’s soul and who will offer the gift of salvation to those who come to Him in true repentance.

Commemoration

The Sunday of the Publican and the Pharisee is celebrated with the Divine Liturgy of Saint John Chrysostom, which is preceded by the Matins service. A Great Vespers is conducted on Saturday evening. The hymns of the Triodion for this day are added to the usual prayers and hymns of the weekly commemoration of the Resurrection of Christ.

Continued from p. 1

This past weekend, our Joy Sunday School made over 100 Valentines Day Cards to be sent to the residents of the Hellenic Nursing Home & Rehabilitation Center. We thank Miss. Rachel, the Joy children and their families for helping us spread the message of love and fellowship during these most challenging times.
<table>
<thead>
<tr>
<th>Date</th>
<th>Events</th>
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| Feb 21 – Feb 27 | **Sunday of the Publican and Pharisee**  
|              | II Timothy 3:10-15  
|              | Luke 18:10-14  
|              | Orthros/Divine Liturgy (8:30, 10:00 am)  
|              | Iconography Town Hall (12:00 pm)  
|              | Feb 22: Anthousa the Martyr  
|              | II Peter 1:20-21; 2:1-9  
|              | Mark 13:9-13  
|              | Feb 23: Polycarp the Martyr  
|              | II Peter 2:9-22  
|              | Mark 13:14-23  
|              | Feb 24: First & Second Finding of the Head of John the Baptist  
|              | II Corinthians 4:6-15  
|              | Matthew 11:2-15  
|              | Feb 25: Tarasius Patriarch of Constantinople  
|              | I John 1:8-10; 2:1-6  
|              | Feb 26: Theocletus the Martyr  
|              | I John 2:7-17  
|              | Mark 14:3-9  
|              | Feb 27: Procopius the Confessor  
|              | I Timothy 6:11-16  
|              | Feb 28 – Mar 6 | **Meatfare Monday**  
|              | I John 2:18-29; 3:1-8  
|              | Mark 11:1-11  
|              | Mar 1: Meatfare Monday  
|              | I John 3:9-22  
|              | Mark 14:10-42  
|              | Mar 2: Hesychius the Martyr  
|              | I John 3:9-22  
|              | Mark 14:10-42  
|              | Mar 3: Eutropius, Clenicus and Basiliscus the Martyrs  
|              | Mark 14:43-72; 15:1  
|              | Mar 4: Gerasimus the Righteous  
|              | I John 4:20-21; 5:1-21  
|              | Mark 15:1-15  
|              | Mar 5: Mark the Ascetic  
|              | II John 1:1-13  
|              | Mark 15:20, 22 , 25, 33-41  
|              | Mar 6: Saturday of Souls  
|              | I Thessalonians 4:13-17  
|              | Orthros/Divine Liturgy (8:45, 10:00 am)  
|              | Altar Boy Retreat (12:00 pm)  
|              | Mar 7 – Mar 13 | **Judgment Sunday** (Meatfare Sunday)  
|              | I Corinthians 8:8-13; 9:-12  
|              | Matthew 25:31-46  
|              | Orthros/Divine Liturgy (8:30, 10:00 am)  
|              | Mar 8: Theophylact the Confessor  
|              | III John 1:1-15  
|              | Mar 9: The Holy Forty Martyrs of Sebastia  
|              | Hebrews 12:1-10  
|              | Matthew 20:1-16  
|              | Mar 10: Anastasia of Alexandria  
|              | Joel 2:12-26; 3:12-21 (Old Testament Reading)  
|              | Mar 11: Sophronius, Patriarch of Jerusalem  
|              | I Jude 1:11-25  
|              | Mar 12: Theophanes the Confessor  
|              | Zechariah 8:7-17; 19-23 (Old Testament Reading)  
|              | Mar 13: Saturday of Souls  
|              | Galatians 5:22-26; 6:1-2  
|              | Matthew 6:1-13  
|              | Orthros/Divine Liturgy (8:45, 10:00 am)  
|              | Mar 14 – Mar 20 | **Forgiveness Sunday**  
|              | Romans 13:11-14; 14:1-4  
|              | Matthew 6:14-21  
|              | Orthros/Divine Liturgy (8:30, 10:00 am)  
|              | Forgiveness Sunday Vespers (6:30 pm)  
|              | Mar 15: Clean Monday  
|              | Isaiah 1:1-20  
|              | Genesis 1:1-13  
|              | Proverbs 1:1-20  
|              | Great Compline (6:00 pm)  
|              | Mar 16: Sabine the Martyr  
|              | Isaiah 1:19-2:3  
|              | Genesis 1:14-23  
|              | Proverbs 1:20-33  
|              | Mar 17: Alexis the Man of God  
|              | Isaiah 2:3-11  
|              | Genesis 1:24-2:3  
|              | Proverbs 2:1-22  
|              | Presanctified Liturgy (6:00 pm)  
|              | Lenten Meal & Lecture (7:30 pm)  
|              | Mar 18: Cyril, Patriarch of Jerusalem  
|              | Isaiah 2:11-21  
|              | Genesis 2:4-19  
|              | Proverbs 3:1-18  
|              | Mar 19: Chrysanthus and Daria the Martyrs  
|              | Isaiah 3:1-14  
|              | Genesis 2:20-3:20  
|              | Proverbs 3:19-34  
|              | Salutations (7:00 pm)  
|              | Mar 20: The Commemoration of the Miracle of the Kollyva  
|              | II Timothy 2:1-10  
|              | Mark 2:23-28; 3:1-5  
|              | Orthros/Divine Liturgy (8:45, 10:00 am)  

- **Strict Fast**  
- **Fast Free**  
- **Wine and oil allowed**  
- **Fish, oil and wine are allowed**
Name as you would like it to appear on our list: __________________________________________

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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: ___________________

$________ Weekly $________ Monthly $________ Yearly

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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 CATHEDRAL OF NEW ENGLAND’S ANNUAL PARISH LEVEL

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Express your faith, present your ideas, and qualify to receive scholarships!

SUNDAY, MARCH 7 IN PERSON, IMMEDIATELY FOLLOWING THE DIVINE LITURGY

Contact Jack Bushell at jack@bostoncathedral.org for more details concerning topic ideas and help with your presentation!
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
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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**.
COVID 19 REOPENING GUIDELINES (CONTINUED)

• 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!
STEWARDSHIP REPORT AS OF 02-18-2021
Stewards pledged to date: 111
Total pledged for 2021: $112,175

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Atty. & Mrs. Peter H. Sutton

Mr. & Mrs. William Evangelakos
Mrs. Mariana Madzarova
Mr. Dino Thomas

Mr. & Mrs. Allan Evans
Mrs. William F. Manley
Mr. & Mrs. Triantos Thomas

Mr. Theodore W. Flassas
Mr. & Mrs. Ries J. McQuillan
Mr. & Mrs. Gregory Torsi

Ms. Sophia Fountas
Mr. Ali John Mehdian & Mrs. Angela Dallas
Mrs. Katina Toubekis

Dr. Calliope J. Galatis
Mr. & Mrs. Joseph D. Messina
Mr. Christopher J. Trakas

Mrs. Gerassimos Galatis
Mr. & Mrs. Anthony Milopoulos
Mr. & Mrs. Ross N. Triant

Mrs. Deborah L. Georgenes &
Mr. Julio R. Palma
Mr. & Mrs. Peter Varitimidis

Mrs. & Mr. John A. Georgountzos
Mr. & Mrs. Michael T. Varsamis, Ms. Catherine G. Yeotis, Ms. Joanne R. Zinner

Mr. & Mrs. Nicholas Georgountzos
Drs. Alex Mitsialis & Stella Kourembanas
Mr. & Mrs. Charles Williams

Dr. Vasilios Mourmoutis &
Mrs. Joanna Chantis

Thank You!

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

DONATIONS

In memory of Maria Ploumis: Mr. & Mrs. Robert P. Badavas, Mr. & Mrs. Triantafillos Blathras, Mr. Ronald J. Butler, Mrs. Marilyn B. & Mr. Stanley V. Cach, Jr., Mrs. Helen Cakridas, Mr. & Mrs. Peter Cakridas, Mr. & Mrs. Allan R. Evans, Mr. & Mrs. George Kakridas, Mr. & Mrs. Nick Kanellos, Mr. & Mrs. John G. Kartsounis and family, Ms. Elaine Marks, Mr. & Mrs. Stephen C. Marks, Mr. & Mrs. Peter Philippopoulos, Mrs. Patty Cakridas-Ryan and family, Mr. & Mrs. Ross N. Triant, Mr. George and & Mrs. Angela Tsarkalis, Mr. Peter and & Mrs. Dina Tsarkalis, Mr. & Mrs. Michael T. Varsamis, Ms. Catherine G. Yeotis, Ms. Joanne R. Zinner.

In memory of Nick and Maria Ploumis: Mr. & Mrs. Allan R. Evans Jr., Mr. Michael N. Ploumis.

In memory of Kay Kallan: Mr. Philip S. Kallan.

In memory of Christy Guerriero: Mrs. Mary Guerriero, Mrs. Evelyn Papadopoulos.
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

Members of our Philoptochos will personally deliver the blankets you donate to those in need

Blankets must be new

Please place all donations in the bin found in the lower Narthex

THANK YOU FOR SUPPORTING OUR MINISTRY

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.

MEMORIAL: Memorial service is offered today for the repose of the soul of Maria Ploumis (40 days), Nick Ploumis (3 years), Petro Coutlis (20 years). Memorial prayers are offered for the repose of the souls of Christy Guerriero (4 years), and Kay Kallan (13 years). May their memory be eternal!

The flowers and the candles are offered in memory of Maria and Nick Ploumis and Petro Coutlis by their families.

SATURDAY OF SOULS: On Saturday, March 6, we will commemorate the 1st Saturday of Souls at the Cathedral on Parker Street. Orthros begins at 8:45 a.m. followed by the Divine Liturgy at 10:00 am.

ICONOGRAPHY TOWN HALL: Join after Liturgy, for a Town Hall to discuss our Cathedral iconography project.

ΜΝΗΜΟΣΥΝΑ: Σήμερα, τελούμε επιμνημόσυνη δέηση υπέρ αναπαύσεως των ψυχών των κεκοιμημένων δούλων του Θεού Μαρίας Πλούμη (40 ημέρες), Νικολάου Πλούμη (3 έτη), Πέτρου Κουτλή (20 έτη), και Τρισάγιον υπέρ των ψυχών των κεκοιμημένων δούλων του Θεού Χριστού Γουερριέρο (4 έτη) και Βασιλικής Καλλιόγλου (13 έτη). Άιωνα αυτών η μνήμη!

Τα λουλούδια και τα κεριά προσφέρονται εις μνήμη των Μαρίας και Νικολάου Πλούμη και Πέτρου Κουτλή από τις οικογένειές τους.

ΨΥΧΟΣΑΒΒΑΤΟ: Το Σάββατο, 6 Μαρτίου, θα έχουμε το 1ο Ψυχοσάββατο στον Καθεδρικό Ναό στην Parker Street. Ο Όρθρος θα αρχίσει στις 8.45 π.μ. και θα ακολουθήσει η Θεία Λειτουργία στις 10:00 π.μ.

ΑΝΑΚΟΙΝΩΣΗ: Σήμερα, αμέσως μετά τη Θεία Λειτουργία θα συζητήσουμε το θέμα της εικονογραφίας του Ναού μας.
Iconography Town Hall

Sunday, February 21
Following the Divine Liturgy

Join us for an informative Town Hall with Father Demetri as we continue to learn about the tradition, history, and theological significance of our iconography project.

This is an opportunity to ask questions, learn more, and most importantly, come together as a community to appreciate and celebrate this exciting transformation.