About the beginning of His thirty-second year, when the Lord Jesus was going throughout Galilee, preaching and working miracles, many women who had received of His beneficence left their own homeland and from then on followed after Him. They ministered unto Him out of their own possessions, even until His crucifixion and entombment; and afterwards, neither losing faith in Him after His death, nor fearing the wrath of the Jewish rulers, they came to the sepulchre, bearing the myrrh-oils they had prepared to annoint His body. It is because of the myrrh-oils, that these God-loving women brought to the tomb of Jesus that they are called the Myrrh-bearers. Of those whose names are known are the following: first of all, the most holy Virgin Mary, who in Matthew 27:56 and Mark 15:40 is called “the mother of James and Joses” (these are the sons of Joseph by a previous marriage, and she was therefore their step-mother); Mary Magdalene (celebrated July 22); Mary, the wife of Clopas; Joanna, wife of Chouza, a steward of Herod Antipas; Salome, the mother of the sons of Zebedee, Mary and Martha, the sisters of Lazarus; and Susanna. As for the names of the rest of them, the evangelists have kept silence (Matt 27:55-56; 28:1-10. Mark 15:40-41. Luke 8:1-3; 23:55-24:11, 22-24. John 19:25; 20:11-18. Acts 1:14).

Joseph, who was from the city of Arimathea, was a wealthy and noble man, and one of the counsellors who were in Jerusalem. He went boldly unto Pilate and asked for the body of Jesus, and together with Nicodemus he gave Him burial. Since time did not permit the preparation of another tomb, he placed the Lord’s body in his own tomb which was hewn out of rock, as the Evangelist says (Matt. 27:60).
From the Dean’s Desk

What We Receive, What We Hope for

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 priest returns the gifts to the Prothesis Table, in the North corner of the Altar, he goes back to his usual position in front of the Holy Table and folds the Antimension (sacramental cloth with the Epitaphios icon), and begins to recite the following petition:

“Arise! Having partaken of the divine, holy, pure, immortal, heavenly, life-creating, and awesome Mysteries of Christ, let us worthily give thanks to the Lord.”

For all those who received the Holy Sacrament, this powerful prayer clearly states the nature of the gifts that Christ offers to all communicants of the Faith. The Body and Blood of Christ is holy and pure—nothing within it has the characteristics of that which brings harm. Indeed, the priest declares that these gifts are life-creating, for all those who partake with the fear of God, faith, and love.

These gifts are not from earth, but have descended from heaven where even the Holy Angels stand in awe of their surpassing glory. The Chalice leads us from the depths of darkness, that used to engulf all the departed in Hades, to the light and immortality.

The priest also exclaims, “Having prayed for a perfect, holy, peaceful, and sinless day, let us commend ourselves and one another and our whole life to Christ our God.”

In this way, we are reminded of all that we hope for—to continue on the path to perfection so that we may be holy as the Creator intended Adam and Eve to be holy in the garden; to be free of sin and everything foreign to God; and to be at peace with each other, our Maker, and (most importantly) with ourselves.

The telos, the end, of our liturgical experience every Sunday, is to offer the entirety of our being to Christ our God—not ten percent of our earnings, not time serving in a ministry, not even a religious vocation. What we are called to give to God is nothing less than our whole life, every fiber of our being, to the One who gave us all the blessings we have in the first place.
Ἀπολυτίκια

Ἦχος β´

Ὅτε κατῆλθες πρὸς τὸν θάνατον, ἡ Ζωὴ ἡ ἀθάνατος,
τότε τὸν ᾅδην ἐνέκρωσας τῇ ἀστραπῇ τῆς Θεότητος· ὅτε
dὲ καὶ τοὺς τεθνεῶτας ἐκ τῶν καταχθονίων ἀνέστησας,
pάσαι αἱ δυνάμεις τῶν ἑτοριων ἑκραύγαζον.
Ζωοδότα Χριστὲ ὁ Θεὸς ἡμῶν δόξα σοι.

Ἦχος β´

Ὁ εὐσχήμων Ἰωσήφ, ἀπὸ τοῦ ξύλου καθελών, τὸ
ἄχραντόν σου Σῶμα, σινδόνι καθαρᾷ, εἰλήσας καὶ
ἀρώμασιν, ἐν μνήματι καινῷ, κηδεύσας ἀπέθετο· ἀλλὰ
τριήμερος ἀνέστης Κύριε, παρέχων τῷ κόσμῳ τὸ μέγα
ἔλεος.

Ἦχος β´

Ταῖς μυροφόροι Γυναιξί, παρὰ τὸ μνῆμα ἐπιστάς, ὁ
Ἄγγελος ἐβόα· Τ ὰ μύρα τοῖς θνητοῖς ὑπάρχει ἁρμόδια,
Χριστὸς δὲ διαφθορᾶς ἐδείχθη ἀλλότριος, ἀλλὰ
κραυγάσατε· Ἀνέστη ὁ Κύριος, παρέχων τῷ κόσμῳ τὸ
μέγα ἔλεος.

Ἦχος δ´

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

Κοντάκιον

Ἦχος πλ. δ´

Εἰ καὶ ἐν τάφῳ κατῆλθες, Ἀθάνατε, ἀλλὰ τοῦ ᾅδου
cαθεῖλες τὴν δύναμιν· καὶ ἀνέστης ὡς νικητής,
Χριστὲ ὁ Θεός, γυναιξὶ μυροφόροις φθεγξάμενος
Χαίρετε, καὶ τοῖς σοὶς Ἀποστόλοις εἰρήνην
dωρούμενος, Ο ἡ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Dismissal Hymns

Mode 2

When you descended to death, * O Immortal life, * then
Hades You destroyed, * by the light of Your divinity. * And
when the dead from the depths of the darkness You did
raise, * all of the heavenly powers did cry out to You. * O
Giver of Life, Christ our God, glory to You.

Mode 2

When he took down Your immaculate Body from the
Cross, the honorable Joseph wrapped it in a clean linen
shroud with spices and laid it for burial in a new tomb. But
on the third day You arose, O Lord, and granted the world
Your great mercy.

Mode 2

The Angel standing at the sepulcher cried out and said to
the myrrh-bearing women: The ointments are proper for
mortal men, but Christ has been shown to be a stranger to
decay. So go and cry aloud, The Lord has risen and granted
the world His great mercy.

Mode 4

Today marks the crowning of our salvation and the rev-
elation 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.

Κοντάκιον

Mode pl. 4

Though You went down into the tomb, Immortal One, yet
You brought down the dominion of Hades; and You rose
as victor, O Christ our God; and You called out “Rejoice”
to the Myrrhbearing women, and gave peace to Your
Apostles, O Lord who to the fallen grant resurrection.

Ἐν ταῖς ἡμέραις ἐκείναις, πληθυνόντων τῶν μαθητῶν
ἐγένετο γογγυσμὸς τῶν Ἑλληνιστῶν πρὸς τοὺς
Ἑβραίους, ὅτι παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ
cαθημερινῇ αἱ χῆραι αὐτῶν. Προσκαλεσάμενοι δὲ οἱ
Δώδεκα τὸ πλῆθος τῶν μαθητῶν εἶπον· ὡς ἀρεστόν
ἐστιν ἡμᾶς καταλείπαντας τὸν λόγον τοῦ Θεοῦ
dιακονεῖν τραπέζαις· ἐπισκέψασθε οὖν, ἀδελφοί,
ἄνδρας ἐξ ὑμῶν μαρτυρουμένους ἑπτὰ πλήρεις πνεύματος
καὶ σοφίας· οὓς καταστήσομεν ἐπὶ τῆς χρείας ταύτης·
ἡμεῖς δὲ τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου
προσκαρτερήσομεν. Καὶ ὁ λόγος ἐξελέχθη καὶ ἐξελέξαντο
Στέφανον,

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In those days, when the disciples were increasing in
number, the Hellenists murmured against the He-
brews because their widows were neglected in the
daily distribution. And the twelve summoned the
body of the disciples and said, “it is not right that we
should give up preaching the word of God to serve
tables. Therefore, brethren, pick out from among you
clean seven men of good repute, full of the Spirit and of
wisdom, whom we may appoint to this duty. But we
will devote ourselves to prayer and to the ministry of
the word.” And what they said pleased the whole
multitude, and they chose Stephen, a man full of faith

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multitude, and they chose Stephen, a man full of faith
plήρη πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ Παρμενᾶν καὶ Νικόλαον προσήλυτον Ἀντιοχέα, οὓς ἔστησαν ἐνώπιον τῶν ἀποστόλων, καὶ προσευξάμενοι ἐπέθηκαν αὐτοῖς τὰς χεῖρας. Καὶ ὁ λόγος τοῦ Θεοῦ ηὔξανεν, καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν ἐν Ἰερουσαλήμ σφόδρα, πολὺς τε ὄχλοι τῶν ἱερεῶν ύπήκουον τῇ πίστει.

After the lament he immediately gave up his spirit. For those who were suspended on the cross were tortured by a lingering death. Consequently, the legs of the thieves were broken, in order that they might quickly die and be taken down from the cross before the Sabbath. But that he was found to be already dead was a cause for amazement. And we read that Pilate also wondered at this, when the body of the Lord was asked of him for burial. St. Augustine

This was Joseph, who had been concealing his discipleship. Now he became very bold. He was one of the council, and highly distinguished, and as we see, courageous. For he exposed himself to death, taking upon himself the enmity of all by his affection to Jesus. He begged for the body and did not desist until he obtained it. Not only that, but by laying it in his own new tomb, he actively demonstrated his love and courage. St. John Chrysostom
<table>
<thead>
<tr>
<th>Sun</th>
<th>May 16 – May 22</th>
<th>May 23 – May 29</th>
<th>May 30 – June 5</th>
<th>June 6 – June 12</th>
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<tr>
<td></td>
<td>Orthros/Divine Liturgy (8:30, 10:00 am)</td>
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<td>Mon</td>
<td>17: Andronicus and Junia the Apostles</td>
<td>24: Symeon the Stylist</td>
<td>31: Hermias the Martyr</td>
<td>7: Theodotus of Ancyra</td>
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<td>Forest Hills Cemetery (9:00 am)</td>
<td>Memoria Day Commemoration (11:30)</td>
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<td>Mount Hope Cemetery (10:30 am)</td>
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<td>Gardens at Gethsemane (12:30 pm)</td>
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<td>Winthrop Cemetery (2:00 pm)</td>
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<td>Tue</td>
<td>18: Julian the Martyr</td>
<td>25: Third Finding of the Precious Head of John the Baptist</td>
<td>June 1: Justin the Martyr</td>
<td>8: Removal of the Relics of Theodore the Commander</td>
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<td>Wed</td>
<td>19: Patrick the Hieromartyr</td>
<td>26: Mid-Pentecost</td>
<td>2: Nicephorus the Confessor</td>
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<tr>
<td>Thu</td>
<td>20: Thalleleus the Martyr</td>
<td>27: Helladius the Hieromartyr</td>
<td>3: Athanasius the Wonderworker</td>
<td>10: Holy Ascension</td>
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<td>Orthros/Divine Liturgy (8:45, 10:00 am)</td>
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<td>Fri</td>
<td>21: Saints Constantine &amp; Helen</td>
<td>28: Eutychius the Hieromartyr</td>
<td>4: Metrophanes Archbishop of Constantinople</td>
<td>11: Bartholomew the Apostle</td>
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<td>Orthros/Divine Liturgy (8:45, 10:00 am)</td>
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<td>Sat</td>
<td>22: Basiliscus the Martyr</td>
<td>29: Theodosia the Martyr</td>
<td>5: Dorotheus the Hieromartyr</td>
<td>12: Onuphrius of Egypt</td>
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**Wine and oil allowed:**
- Wine and oil are allowed
- Fish, oil and wine are allowed

**Strict Fast:**
- Strict Fast

**Fast Free:**
- Fast Free
On Monday, May 31, Father Demetri will offer Memorial Services at the following cemeteries:

- 9:00 AM: Forest Hills Cemetery
- 10:30 AM: Mount Hope Cemetery
- 11:30 AM: Walnut Hills Cemetery
- 12:30 PM: Gardens at Gethsemane
- 2:00 PM: Winthrop Cemetery

All times are approximate depending on the length and amount of Trisagia Services.
Join the Annunciation Greek Orthodox Cathedral of New England as we celebrate

AHEPA SUNDAY

This Sunday, May 16 after the Divine Liturgy

ANNUNCIATION CATHEDRAL
OF NEW ENGLAND

CLASS OF 2021

SUNDAY SCHOOL GRADUATION

SUNDAY, MAY 23
FOLLOWING THE DIVINE LITURGY

Congratulations to our Sunday School graduates!
Anunciation 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: __________ Phone #1: ______________________________
Email: ______________________________ Phone #2: ______________________________

Children 20 and under

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<th>Relationship</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: ______________________________

$________ Weekly $________ Monthly $________ Yearly

Credit/Check/Cash Enclosed: ______________________________
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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)
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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
VISIT OUR NEWLY RENOVATED
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Icons, Hand Censers, Orthodox Study Bibles, Holy Week Books and Books on the Faith for all ages!

Visits to the bookstore by appointment by contacting Mrs. Maria Theodore at 617-522-7488
STEWARDSHIP REPORT AS OF 05-14-2021
Stewards pledged to date: 219
Total pledged for 2021: $213,002

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Miss Helen J. Karys
Mrs. Annette Kaselis
Mr. Dimitrios Kavadas
Mr. & Mrs. Andreas Kavaltzis

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Dr. &Mrs. Richard T. Strakus, Jr.
Mr. Chris J. Sullivan
Atty. & Mrs. Peter H. Sutton
Mr. & Mrs. John Tamvakologos
Mr. & Mrs. Demetrios E.
Tassiopoulos
Miss Angeline D. Theodore
Mrs. Maria Theodore
Mr. Dino Thomas
Mr. & Mrs. Triantos Thomas
Mr. & Mrs. John Torres
Mr. & Mrs. Gregory Torki
Mrs. Katina Toubekis
Mr. Christopher J. Trakas
Mr. & Mrs. Kostas Trayyiakis
Mr. & Mrs. Ross N. Triant
Mr. & Mrs. James M. Tringas
Ms. Helen Tsingos
Mr. & Mrs. Constantine Tsivelekidis
Mr. & Mrs. Peter Varitimidis
Mr. Vladimir Vepryev
Dr. Pantel S. Vokonas
Mr. & Mrs. Charles Williams
Mr. & Mrs. Matthew Woods
Dr. & Mrs. Chris Yuskaitis
Ms. JoAnn M. Yuskaitis
Miss Natasha Zachariades
Dr. & Mrs. Nicholas Zachariades
Mr. Dimitrios Zaferacopoulos
Ms. Paula Zaffereres-Cocoris
Mrs. Maria Zaffereres
Miss Mary Zetes

Thank You!
Μυροφόρες είναι οι γυναίκες που άκολουθούσαν τον Κύριο μαζί με τη Μητέρα του, έμειναν μαζί της κατά την άρα του σωτηριώδους πάθους και φρόντισαν να αλέιψουν με μύρα το σώμα του Κυρίου. Όταν δηλαδή ο Ιωσήφ και ο Νικόδημος ζήτησαν κ’ έλαβαν από τον Πιλάτο το δεσποτικό σώμα, το κατέβασαν από το σταυρό, το περιέβαλαν σε σινδόνια μαζί με εκλεκτά αρώματα, το τοποθέτησαν σε λαξευτό μνημείο και έβαλαν μεγάλη πέτρα πάνω στη θύρα του μνημείου. Παρευρίσκοντα, κατά τον Ευαγγελιστή Μάρκο, η Μαρία η Μαγδαληνή καὶ η ἄλλη Μαρία που καθόταν ἐπέναντι τοῦ τάφου. Άλλη Μαρία εννοοῦσε ὁπωσδήποτε τὴ Θεομήτωρ. Δὲν παρευρίσκονταν μόνο αὐτές, ἀλλὰ καὶ πολλὲς άλλες γυναῖκες ὡς ὁ Λουκᾶς αναφέρει καὶ ο Λουκᾶς.

Ἡ ἀνάσταση τοῦ Κυρίου εἶναι ἀνανέωση τῆς ἀνθρώπινης φύσεως καὶ ἀνάπλαση καὶ ἐπάνοδο πρὸς τὴν άθαντη ζωή τοῦ πρώτου Ἀδάμ ποὺ καταβροχθίσθηκε ἀπὸ τὸ θάνατο λόγῳ τῆς ἁμαρτίας καὶ διὰ τοῦ θανάτου ἐπανῆλθε πρὸς τὴ γῆ ἀπὸ τὴν ὁποία πλάσθηκε.

Ὅπως λοιπὸν ἐκεῖνον στὴν ἀρχὴ δὲν τὸν εἶδε κανεὶς ἄνθρωπο νὰ πλάττεται καὶ νὰ παίρνει ζωή, ἀφοῦ δὲν ἦπερ κανεὶς ἀνθρώπος εκείνη τὴν ὥρα, μετὰ τὴ λήψη τῆς πνοῆς ζωῆς μὲ θεῖο ἐμφύσημα πρῶτα ἀπὸ ὅλους τὸν εἶδε μία γυναίκα, γιατὶ μετὰ αὐτοῦ πρώτος ἀνήρ ήταν ἡ Εὕα. Ἐτοί τοῦ δεύτερου Αδάμ, δηλαδή τοῦ Κύριου, οὗ τοῦ ἀναστάτησε τὸν τάφο, η Θεοτόκος ἀναγνώρισε τὸν ἀναστάντα καὶ προσέπεσε στὰ πόδια του καὶ ἔγινε ἀπόστολος πρὸς τοὺς Ἀποστόλους, λέγοντας τοῦ: «Χαὶρετε». Και τέλος πρῶτη ἡ Θεοτόκος ἀναγνώρισε τὸν ἀναστάντα καὶ προσέπεσε στὰ πόδια του καὶ ἔγινε ἀπόστολος. Αὐτὴ ἡ ἀνάσταση εἶναι ἀνανέωση τῆς ἀνθρώπινης φύσεως καὶ ἀνάπλαση καὶ ἐπάνοδο πρὸς τὴν άθαντη ζωή τοῦ πρώτου Ἀδάμ ποὺ καταβροχθίσθηκε ἀπὸ τὸ θάνατο λόγῳ τῆς ἁμαρτίας καὶ διὰ τοῦ θανάτου ἐπανῆλθε πρὸς τὴ γῆ ἀπὸ τὴν ὁποία πλάσθηκε.
**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 Lloyd G. Hanna (40 days), George C. Fountas (1 year), Nicholas J. Orphanos (1 year), Alexandros Orphanos (2 years), Konstantine P. Koshivas (5 years), Steve Radeos (7 years), Katina Pappas (13 years), Konstantinos Pappas (20 years), and Athena G. Fountas (54 years). Memorial prayers are offered for the repose of the souls of Damon S. Bakas (1 year), Frank Fotis (1 year), and Nicholas P. Racheotes (3 months). *May their memory be eternal!*


**DONATIONS:** In memory of Lloyd G. Hanna: Mrs. Fotene Andreadis, Mr. & Mrs. Robert P. Badavas, Ms. Asemena T. Dodge, Ms. Anastasia Moragianni, Mr. & Mrs. George J. Niakaros, Mr. & Mrs. Teddy Papaslis, Mr. & Mrs. Ross Triant.

In memory of Nicholas J. Orphanos: Mr. & Mrs. Ike C. Tingos.

In memory of Nicholas P. Racheotes: Mr. Philip S. Kallan.

In memory of Elizabeth Cote: Mr. & Mrs. Ross Triant.

In memory of Helen Andrews Constas: Ms. Helen J. Karys.

**AHEPA SUNDAY:** Today, we will commemorate AHEPA Sunday.

**ARTOKLASIA:** The Artoklasia will be offered by the AHEPA Athens Chapter 24-Boston.

**HONORING VETERANS:** On Sunday, May 30, we will honor all those who fought and those who gave their lives for the ideals of our country.

**ΜΝΗΜΟΣΥΝΑ:** Σήμερα, τελούμε επιμνημόσυνη δέηση υπέρ αναπαύσεως των ψυχών των κεκοιμημένων δούλων του Θεού Lloyd G. Hanna (40 ημέρες), Γεωργίου Γ. Φουντά (1 έτος), Νικολάου Ορφανού (1 έτος), Αλεξάνδρου Ορφανού (2 έτη), Κωνσταντίνου Π. Κόσιβα (5 έτη), Σταύρου Ραδέου (7 έτη), Κατίνας Παππά (13 έτη), Κωνσταντίνος Παππά (20 έτη) και Αθηνάς Γ. Φουντά (54 έτη) και Τρισάγιον υπέρ αναπαύσεως των ψυχών των κεκοιμημένων δούλων του Θεού Αδαμάντιος Σ. Μπάκα (1 έτος), Φωτίου Φώτη (1 έτος) και Νικολάου Π. Ραχιώτη (3 μήνες). Αιώνια αυτών η μνήμη!

Τα λουλούδια προσφέρονται εις μνήμη των Γεωργίου Γ. Φουντά, Αθηνάς Γ. Φουντά, Νικολάου Ορφανού, Αλεξάνδρου Ορφανού και Κωνσταντίνου Π. Κόσιβα και τα κεριά εις μνήμη των Νικολάου Ορφανού, Αλεξάνδρου Ορφανού και Κωνσταντίνου Π. Κόσιβα από τις οικογένειές τους.

**ΑΝΑΚΟΙΝΩΣΗ:** Σήμερα, θα έχουμε τον εορτασμό για την ΑΧΕΠΑ.

**ΑΡΤΟΚΛΑΣΙΑ:** Η Αρτοκλασία προσφέρεται από τα μέλη του Οργανισμού της ΑΧΕΠΑ Athens Chapter 24-Boston.

**ΤΙΜΩΝΤΑΣ ΤΟΥΣ ΒΕΤΕΡΑΝΟΥΣ:** Την Κυριακή, 30 Μαίου, θα τιμήσουμε όλους αυτούς που πολέμησαν και αυτούς που έδωσαν τη ζωή τους για τα ιδανικά της πατρίδας μας.
The Cathedral Philoptochos Society “Evangelismos” in accordance with its Annual Scholarship Program is currently accepting applications from graduating high school students entering an accredited university or college. The deadline for submitting an application is Sunday, May 16, 2021. Eligibility requirements apply. Applicants and/or their parents must be stewards in good standing of the Annunciation Greek Orthodox Cathedral of New England at the time of the application and for at least two years prior to the application; Recipient must be an accepted undergraduate by an accredited college or university; Academic performance must be above average. Applications are available by calling Dr. Calliope Galatis, Scholarship Chair, at 617-417-4734, from the Cathedral website or obtained in the Narthex of the Cathedral. Interested and qualified applicants must submit the completed application along with an official transcript to:

Annunciation Greek Orthodox Cathedral of New England
Attention: Cathedral Philoptochos Society Scholarship Committee
162 Goddard Avenue
Brookline, MA 02445