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. Theocitiste 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 Unmercenary Saints 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). Saints Cyrus and John are invoked by those who have difficulty in sleeping.

If your eyes were completely blind, would you choose to wear gold and silk? Wouldn't you consider your sound health to be more desirable than mere externals? For if you should lose your health or waste it, all the rest of your life would be unhappily affected. For just as when the eyes are blinded, some of the ability of the other members is diminished, their light being quenched, so also when the mind is depraved, your life will be filled with countless evils. St. John Chrysostom
From the Dean’s Desk

The Shroud and the Sacrifice

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 completes the Great Entrance and enters the altar, he places the chalice and paten on the unfolded antimension and begins to remove the veils that cover the cup and the disk. As he takes the covers off he recites the following:

“The Noble Joseph, having taken Your most pure body down from the Cross, wrapped it in a clean shroud and anointed it with fragrant spices, and laid it in a new tomb.” This is also a hymn that we first chant on Holy Friday afternoon at the Unnailing Service and later that evening at the Epitaphios Service. It calls to mind the multiplicity of meaning that we find in various liturgical acts and objects, for the veils that cover the holy gifts are both the swaddling cloths with which the newborn Christ was wrapped in Bethlehem, and the burial shroud that was wound around His body at His burial. The veils are then folded and placed on the left side of the Holy Table at the head of Christ as depicted in the Epitaphios icon of the antimension.

As the priest folds the veils for the chalice and paten, he completes Psalm 50 by reciting the last verses of the Psalm, “May it please you to prosper Zion, to build up the walls of Jerusalem. Then you will delight in the sacrifices of the righteous, in burnt offerings offered whole; then bulls will be offered on your altar.”

This reminds us that the Divine Liturgy is not a prayer service or a bible study—it’s a sacrifice in which Christ is both the one who offers and the one who is offered. The animal sacrifices that Israel offered at the Temple in Jerusalem now find their fulfillment in the ultimate sacrifice of the Lamb of God, who takes away the sin of the world.

Then, the priest takes the Aer cloth off his back, incenses it, and places it on top of the gifts. The Aer represents the stone that sealed the tomb of Christ. Christ, the Lamb of God, is now on the sacrificial altar table, where the sacrifice without the shedding of blood is about to take place.
Ἀπολυτίκια
Ἦχος β´
Ὅτε κατῆλθες πρὸς τὸν θάνατον, ἡ Ζωὴ ἡ ἀθάνατος,
tότε τὸν ᾅδην ἐνέκρωσας τῇ ἀστραπῇ τῆς Θεότητος· ὅτε
de καὶ τοὺς τεθνεῶτας ἐκ τῶν καταχθονίων ἀνέστησας,
pάσαι αἱ δυνάμεις τῶν ἐπουρανίων ἐκραύγαζον·
Ζωοδότα Χριστὲ ὁ Θεὸς ἡμῶν δόξα σοι.

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

Κοντάκιον
Ἦχος β´
Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε,
μεσιτεία, πρὸς τὸν Ποιητὴν ἀμετάθετε, μὴ παρίδῃς,
ἁμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφθασον,
ὡς ἀγαθή, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς
κραυγαζόντων σοι· Τάχυνον εἰς πρεσβείαν, καὶ
σπεῦσον εἰς ἱκεσίαν, ἡ προστατεύουσα ἀεί, Θεοτόκε,
tῶν τιμώντων σε.

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 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 pro-
claims the grace. Wherefore, we also cry out with him,
“Hail, O full of grace, the Lord is with you.”

Kontakion
Mode 2
A Protection of Christians unshamable, intercessor to
our holy Maker unwavering, please reject not the prayer-
ful cries of those who are in sin, instead come to us for
you are good, your loving help bring unto us, who are
crying in faith to you. Hasten to intercede, and speed
now to supplicate, as a protection for all time, Theotokos
for those who honor you.

Ἀπόστολος
Ῥωμ. ε´ 1-10
Brethren, since we are justified by faith, we have
peace with God through our Lord Jesus Christ.
Through him we have obtained access to this grace in
which we stand, and we rejoice in our hope of sharing
the glory of God. More than that, we rejoice in our
sufferings, knowing that suffering produces endur-
ance, and endurance produces character, and charac-
ter produces hope, and hope does not disappoint us,
because God’s love has been poured into our hearts
through the Holy Spirit which has been given to us.
While we were still weak, at the right time Christ
died for the ungodly. Why, one will hardly die for a
righteous man—though perhaps for a good man one
will dare even to die. But God shows his love for us
in that while we were yet sinners Christ died for us.
Since, therefore, we are now justified by his blood,
much more shall we be saved by him from the wrath
of God. For if while we were enemies we were rec-
onciled to God by the death of his Son, much more,
now that we are reconciled, shall we be saved by his
life. Not only so, but we also rejoice in God through
our Lord Jesus Christ, through whom we have now
received our reconciliation.

Romans 5:1-10
Epistle

Continued on next page
The Lord said, “The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness! No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon. Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add one cubit to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin; yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O men of little faith? Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the Gentiles seek all these things; and your heavenly Father knows you need them all. But seek first his kingdom and his righteousness, and all these things shall be yours as well.”

Saint Paul, Physician of Corinth

Saint Paul the Physician, from the city of Corinth, in his youth took monastic tonsure at one of the monasteries. Here the saint toiled much and became an experienced ascetic.

Once Paul, through demonic malice, was slandered by a woman. She came to the monastery with a newborn infant and said, that Saint Paul was the father. The Elder with humility and joy endured the slander, he did not deny it and he took the infant, as though it were his own son. When they began to reproach the saint for breaking his monastic vows, Saint Paul said, “Brethren, let us ask the infant who his father is!” The newborn, pointing his hand at the blacksmith, said, “Here is my father and not the monk Paul.” Seeing this miracle, people bowed down to the Elder, asking forgiveness. From this time Saint Paul received from God the gift of healing the sick, whereby he received the name physician. Saint Paul died at age 70.
|-----------------|-----------------|-----------------|-----------------|
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
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 2020: ___________________

$________           $ __________               $ __________
Weekly                      Monthly                             Yearly

Credit/Check/Cash Enclosed: ____________________________________
Name on credit card: __________________________________________
Billing Zip Code: ___________
Credit Card #: __________________________Security Code: __________
Expiration Date: ___________

Stewardship data is highly confidential and as such is restricted as to access. 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)
STEWARDSHIP REPORT AS OF 06-24-2020

Stewards pledged to date: 227
Total pledged for 2020: $243,701

Rev. Dr. Demetrios & Pr. Maryann T onias & Family
Drs. Chris C. Afendulis
Mr. Alex Aho
Mr. & Mrs. Dimitrios T. Akrivlellis
Mr. & Mrs. Peter A. Alexopoulos
Mrs. Calliope Andreidis
Ms. Fotene Fay Andreidis
Mr. Evangelos Andrianesis
Mr. Arthur C. Anton, Sr.
Ms. Christina Antonakakis
Dr. Marica Arvanites
Mr. & Mrs. Charles Badavas
Mr. Peter C. Badavas
Mr. & Mrs. Robert P. Badavas
Ms. Stephanie Badavas
Mr. & Mrs. Damon S. Bakas
Mrs. Christine Bakos
Miss Natalie Basil
Mrs. Tizita Bekele
Mr. & Mrs. Costas L. Belezos
Mr. & Mrs. Vangel T. Benno
Ms. Maria E. Beno
Mr. & Mrs. Triantafillos Blathras
Mr. & Mrs. Michael K. Bloukos
Mr. & Mrs. James G. Boulogiane
Mr. & Mrs. Nicholas Bouritsas
Mrs. Helen Cakridas
Mr. & Mrs. Peter Cakridas
Mr. & Mrs. Constintine P. Calliontzis
Mrs. Gina Canning
Mr. & Mrs. Stephen T. Caparell
Ms. Helen A. Carolis & Mr. Ron Hilliard
Mr. Alexander L. & Dr. Lela Caros
Ms. Eugenia M. Carris
Mrs. Mary A. Carris

Ms. Joanna Chanteles
Ms. Antonia Chronis
Ms. Mary Cleary
Mr. Peter L. Condakes & Dr. Pamela Pappas
Presbytera Doris Conomos
Mr. & Mrs. Theodore A. Critikos
Mr. & Mrs. John E. Dakoyannis
Atty. & Mrs. Euripides E. Dalmanieras
Mr. & Mrs. George E. Danis
Mr. & Mrs. James Davis
Mr. & Mrs. Angelos Davos
Mr. & Mrs. Peter V. Davos
Mr. & Mrs. Nicholas Demakes
Mr. & Mrs. Theodoros Dimitriou
Ms. Asemena T. Dodge
Mr. Charles J. Doulos
Mr. & Mrs. Stephen C. Dragotakes
Hon & Mrs. Michael S. Dukakis
Mr. & Mrs. George C. Dukas
Mr. & Mrs. Nikolaos Economou
Mr. & Mrs. Peter Eldridge
Ms. Christi E. Electris & Mr. Igor B. Veytskin
Mr. & Mrs. Charles P. Eliopoulos
Mr. & Mrs. William Evangelakos
Ms. Rachel Fiolek
Mr. Theodore W. Flessas
Mr. & Mrs. John N. Foundas
Ms. Sophia Fountas
Dr. Calliope J. Galatis
Mrs. Gerasimos Galatis
Mr. & Mrs. Peter Gardikas
Mrs. Acrive Geanakakis
Mr. & Mrs. David C. Geanakakis
Mr. & Mrs. Bob Geddes
Mrs. Ourania G. Georgaklis
Mrs. Marie Georgeles
Mrs. Deborah L. Georgenes & Mr. Julio R. Palma
Mr. & Mrs. John A. Georgountzos
Mr. & Mrs. Vassilios Georgountzos
Drs. Iraklis S. & Sheila Gerogiannis
Mr. & Mrs. Lazaros Giannakopoulos
Ms. Olivia N. Giannakopoulos
Mrs. Marina & Ms. Nicole Gianoukos
Mr. & Mrs. George Glaropoulos
Mr. Panagiotis Gogas & Mrs. Sarah Fleet
Mr. & Mrs. Theophilos S. Gomatos
Mrs. Mary Guerriero
Dr. Christopher G. Gussis
Mr. & Mrs. Lloyd G. Hanna
Mrs. Georgia Haramis
Mrs. Stella X. Harris
Mrs. Linda Hasiotis
Miss Alice H. Haveles
Mr. Edward Iorio & Mrs. Elisaveta Vaysbrot
Mr. Benjamin Iriarte
Mr. & Mrs. Andrew Jeas
Mr. & Mrs. George Jeas
Mr. John M. Jennings
Mrs. Helen Johnson
Mr. & Mrs. James G. Jumes
Ms. VasilikiKalaitzidis
Mr. & Mrs. George M. Kalambokis
Mr. Philip S. Kallan
Mr. & Mrs. William Kantaros
Mrs. Caroline Kapetanakis

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

Although we might not be able to have camp as we know it this year, that doesn’t mean we can’t be united!

Join us for our Separate...But United virtual camp program!

What is it? Virtual events, prayer services, Orthodox Life sessions, cabin devotionals, video contests, and much more.

Where? Online via Zoom Video Conferencing.

Session One: July 6-12
Session Two: July 13-19

Register at metropolisbostoncamp.org starting May 21st at Noon