



Saint George Greek Orthodox Church

70 West Street, P.O. Box 392, Keene, NH 03431-0392

The Rev. Dr. Eugen J. Pentiu, Pastor

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March/April 2017 Newsletter

Services Every Sunday / Κυριακή

Divine Liturgy (Θεία Λειτουργία)

10:00 a.m.

Sunday, March 12, 2017 Sunday of St. Gregory Palamas

Epistle: St Paul's letter to the Hebrews 1:10-14, 2:1-3

Gospel: Mark 2:1-12

Sunday, March 19, 2017 Sunday of The Holy Cross

Epistle: St Paul's letter to the Hebrews 4:14-16, 5:1-6

Gospel: Mark 8:34-38, 9:1

Sunday, March 26, 2017 Sunday of St. John Climacus

Epistle: St Paul's letter to the Hebrews 6:13-20

Gospel: Mark 9:17-31

Sunday, April 2, 2017 Sunday of St. Mary of Egypt

Epistle: St Paul's letter to the Hebrews 9:11-14

Gospel: Mark 10:32-45

Sunday, April 9, 2017 Palm Sunday

Epistle: St Paul's letter to the Philippians 4:4-9

Gospel: John 12: 1-18

Sunday, April 16, 2017 Great and Holy Pascha

Epistle: Acts of the Apostles 1:1-8

Gospel: John 1: 1-17

Sunday, April 23, 2017 Thomas Sunday

Epistle: Acts of the Apostles 12: 1-11

Gospel: John 20:19-31

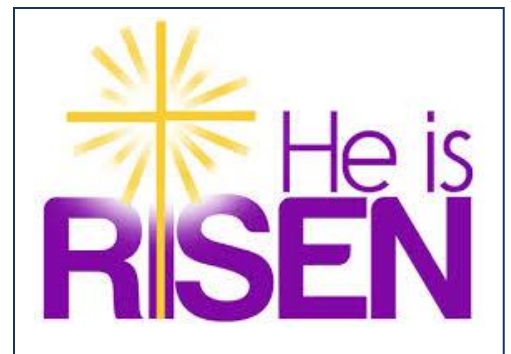
Sunday, April 30, 2017 Sunday of the Myrrh-bearing women

Epistle: Acts of the Apostles 6:1-7

Gospel: Mark 15:43-47, 16: 1-8

THE GREAT AND HOLY FEAST OF PASCHA

On the Great and Holy Feast of Pascha, Orthodox Christians celebrate the life-giving Resurrection of our Lord and Savior Jesus Christ. This feast of feasts is the most significant day in the life of the Church. It is a celebration of the defeat of death, as neither death itself nor the power of the grave could hold our Savior captive. In this victory that came through the Cross, Christ broke the bondage of sin, and through faith offers us restoration, transformation, and eternal life.



Fasting, What is the purpose?

(Information re-printed from A Guide to Greek Traditions and Customs in America by Marilyn Rouvelas)

Fasting is a form of self-control over temptations, impatience, sin and material urges, such as food. Its purpose is to discipline and cleanse the soul and body regularly. Fasting should be done privately without boasting, in keeping with the Biblical teaching:

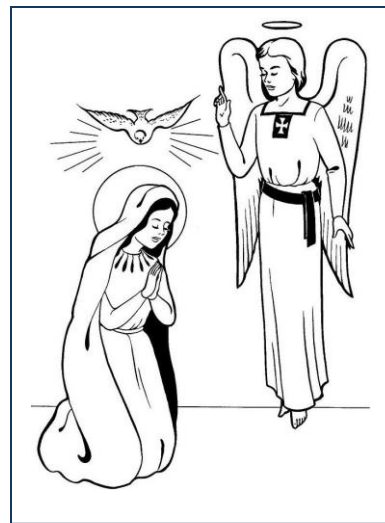
And when you fast, do not look dismal, like hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you. Matthew 6:16-28

Great Lent is a tremendous spiritual challenge for each individual. Three basic components are emphasized: fasting the body and soul, prayer, and philanthropy. Through self-examination, fasting and giving to charity the old way of life can be shed. Just as Christ received new life after his death, a new life is given at Easter to those individuals who have prepared themselves. The soul must be cleansed by Genuine repentance, the breaking of sinful habits, forgiveness and reconciliation. The challenge is to recover the image of God within oneself (theosis). Lent and Easter offer each parishioner that opportunity.

March 26, 2017

Celebration of The Feast
Annunciation and Greek
Independence Day

The Feast of The Annunciation of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary is celebrated on March 25th each year. The feast commemorates the announcement by the Archangel Gabriel to the Virgin Mary that our Lord and Savior Jesus Christ, the Son of God, would become incarnate and enter the world through her womb.



Greek Independence Day

Each year, Greeks all over the world celebrate Greek Independence Day on March 25, which is a national holiday in Greece. This is when Greeks remember their long struggle against the Ottoman Empire (Turks), an effort that eventually leads to their independence.

The Ottoman Empire ruled for around four hundred years. Orthodox Christians weren't able to express their faith in public. Since most of Greece is Orthodox, this caused a feeling of unease amongst the Greek people. Greeks felt oppressed, this caused unrest throughout occupied Greece. There were several resistance movements that formed through the duration of Turkish rule. However, it wasn't until March 25, 1821 that these movements posed any real threat to the Ottoman Empire.

The Greek people were tired of Turkish rule, so they organized their resources and formed a resistance movement that was finally successful. Greece also had help from other countries. In the Battle of Navarino, British, Russian, and French forces destroyed an Ottoman fleet. This battle was a major victory, which eventually led to the signing of the Treaty of Erdine in 1829, which finally established an Independent Greek state.



April 23rd Celebration Dinner of St. George will be held after church services in Hellenic Hall.

Reservations are required.

Contact Sue Kolivas, 603-357-8951

St. George a "Great Martyr"

St. George was born in the late 3rd century. His father was from Cappadocia (in modern day Turkey) and his mother was from Palestine. St. George's father was martyred, so his mother moved back to Palestine and raised St. George there with a good education and in pious faith. St. George joined the army as soon as he could. He quickly earned ranks and was stationed in Nicomedia as a guard attached to Roman Emperor Diocletian. Diocletian was one of the most ruthless emperors for Christian persecution. St. George was asked to persecute the Christians but he would not and he showed that he was a Christian. Diocletian then ordered the torture and execution of St. George.

St. George survived several attempts to kill him. The first torture was him being placed on a wheel and as the wheel turned, St. George was pierced all over his body, but an angel came and healed him. They put him in a pit and covered him with lime and three days later they dug him out and he was unharmed. They put him in iron shoes with hot nails. Then they whipped him brutally. They poisoned him. After all of this, Diocletian asked by what power he was able to survive all this and he said that Christ had saved him. Diocletian asked about what kind of things Christ had done and St. George mentioned all the miracles, including Christ's resurrections. Intrigued by the idea of resurrection, they took St. George to a cemetery and through a prayer a body came out of the grave. Eventually St. George was taken to the pagan temple, where he called out the demons that inhabited the idols, which claimed they were not gods. Ultimately he was beheaded on April 23, 303 AD.

St. George is traditionally celebrated on April 23rd, on the anniversary of his death, but often the date of the celebration of St. George moves. When April 23rd lands during Lent the feast is moved to the Monday after Pascha, so that we can fully celebrate this great saint of the Church. St. George has a reputation of interceding everyone who asks for him with sincerity. Saint George is honored by the Eastern Orthodox Church, wherein he is referred to as a "Great Martyr",



Spring is in the Air, Time to do some cleaning at St. George!

Looking for Volunteers to help clean up our church.

We will be having two cleaning days

March 18th 10:00-1:00 and March 25th 10:00-1:00

FaceLook by Avey Andonellis

You can find me on Twitter now, reluctantly, however. A writer friend convinced me that it was essential I learn how to “tweet” to increase my “followers.” Hmm. That sounded like something a cult leader would want, not me. I learned how to do it anyway, telling myself it was an investment in my business. I tweet and re-tweet every day, but I’d rather be writing something longer than 140 characters *and* more meaningful.

I’m on Facebook too, that again, I balked at. I only joined so I wouldn’t miss announcements for stuff my kids and I do. In the beginning, I found it hard to resist the temptation to post about my life. So many others were doing it, I felt left out. Not anymore. You will never see a picture of my family on my Facebook page. I can’t believe some of the things people post: how much they love their spouses, or how awesome their children are. For one thing, it’s arrogant to take credit for any of that. Whatever my husband, daughters, and I are, whatever we can do, is all by the grace of God. For me to post our accomplishments online seems like I’m taking credit. God is aware of what we do. We lived in Greece long enough to know that you don’t go around calling attention to the *brilliant* things your family does. You don’t want to provoke the devil. He sees you up there on your high horse and just loves to push you off.

Why risk it? Facebook doesn’t satisfy the social need we think it does anyway. Even its name suggests not truly interacting with someone else. When you read a book, it’s just you and the book you’ve stuck your face in. Now I love to read and I am a writer, but both of those things are solitary occupations. People think they are connected to others when they are on Facebook. Are they? Or is it just you staring into a black mirror?

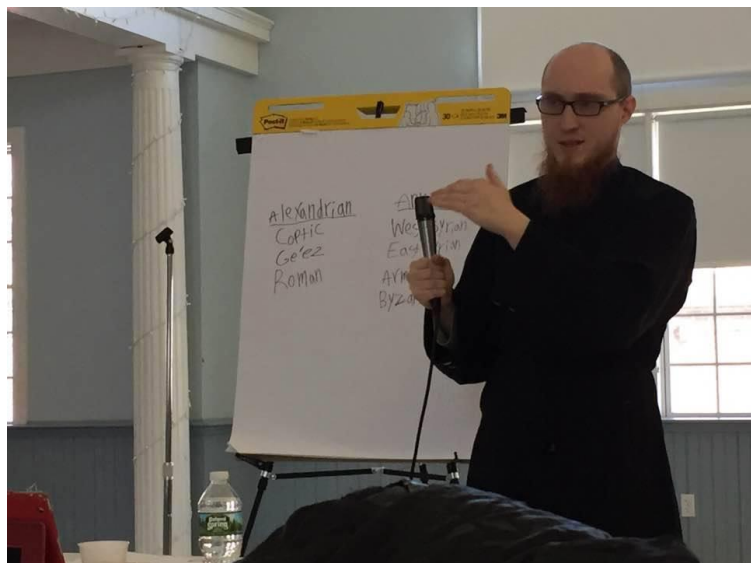
I’ve always seen Facebook as a kind of funhouse mirror which warps a person’s life, making it seem bigger and better than it truly is. But lately scrolling down my timeline has become an unpleasant experience. I’m discovering things about my ‘friends’ that I didn’t know. Especially after the election. They say things on Facebook that we wouldn’t dare discuss face-to-face. It’s like the computer screen is a protective shield which some people hide behind. For others, the screen is a portal from which they project their beliefs, opinions, angst, and anger onto the rest of us. When I read a tirade online, I can feel myself wincing. I stay out of it. I also avoid writing anything I wouldn’t say to someone’s face. Digital words are just as real as spoken ones. They can be tangible bundles of hatred strapped to a guided missile in the form of a post, an email, a tweet. The bad energy is launched into cyber space. Those little pixels can harm you and stay with you like napalm. St. John Chrystomos said, “You are a man, and yet you spit the venom of a poisonous serpent. You are a man and yet you become like a raging beast. You have been given a mouth not to wound but to heal.” If he were alive today, he could say, “You are a man, and yet you claw the keyboard like a raging beast. You have been given typing fingers not to wound but to heal.”

And just a little encouraging thought to any of you who have been on the receiving end of such malice, either online or in person. Maybe how I deal with it will help you. I remember that Jesus endured crippling abuse at the end at the hands of the high priest, scribes, and elders. They spat in His face, taunted, and struck Him. But He “took it” all for me and forgave His accusers. So when someone mistreats me in any way, especially about my Orthodox Christian belief, I try to remember that I am in good company—in His company—not theirs.

God knows we need each other. Life is hard, scary, and difficult. When Jesus ascended, He left us His Holy Spirit. He also left us each other: His Bride, His church. I need that hug every Sunday, I need that smile. I enjoy (not always, to be honest) listening to my fellow parishioners talk about their lives, their troubles, their joys. I can’t get that on Twitter, I can’t divine that from Facebook, and I can’t hug my cell phone.

So I cultivate “vintage” forms of communication: face-to-face conversation, telephone calls, handwritten letters—you could say I’m a throwback to another era. It involves real boots-on-the-ground interaction. It’s harder than typing something. I doubt Jesus, if He were physically among us today, would have His face stuck in His cellphone. So if we are to emulate Him, maybe we shouldn’t either. Let’s really see one other, let’s be engaged, and let’s FaceLook at each other.

Guest Speaker:



On Sunday, February 19th, Seminarian Stephan Johansson from St Vladimir's Seminary attended our parish. He gave a presentation on the 7 historic Christian Liturgical rites.

These rites are: Byzantine, Armenian, Roman, Coptic, Ethiopian, West Syrian, and East Syrian. Stephan explained their geographic and cultural roots, in addition to how they came to be shaped as they are today. He also defined which groups in the modern day pray in accordance with these particular rites.

Stephan is a graduate of the Patriarch Athenagoras Orthodox Institute in Berkeley, California, and pursued philosophy and religious studies as an undergraduate. One of the reasons that he chose to continue his education at St Vladimir's is because the Seminary is known for fostering dialogue between Eastern and Oriental Orthodox Churches.

Obituary for Maria J. Goodman

Maria J Goodman (nee Georgopoulos), age 93, passed away peacefully on Sunday, February 12, 2017, with her beloved nephew James by her side. Maria was born on October 11, 1923 in Manchester, NH to James and Eugenia (Basiliou) Georgopoulos. She married Dr. Harold Goodman in 1969, who preceded her in death 1989.

Maria was an avid golfer throughout her life and was one of the first female members of Derryfield Country Club. For many years she worked as a model in Washington D.C., before returning to join her brother Louis at Jim's Oxford Shop in Manchester, NH. A long-time resident of Jaffrey, NH, she loved the beautiful mountain views and enjoyed long walks, picking wild blueberries and spending time with her neighbors. Active in her community, she was passionate about her town management and growth, often writing open letters to NH papers and participating in town meetings.

She is survived by brother, Louis J. Georgopoulos (Aphrodite) of Rye, NH; her sister Julia Manherz of Wintergreen, VA; nephews, James Georgopoulos (Allison), Dean Georgopoulos (Jessica), Thomas Duncan (Susan), William Chambers (Linda) and John Goumas (Suzie); nieces, Eugenia Singleton (David), Candy Davis, Sandra Ashby, Deta Fiorentino and Cathy Michaliszyn; stepchildren, Maury Goodman and sisters Beth, Ellen and Jane; and a host of grandnephews, grandnieces, cousins and friends. She was preceded in death by her parents and sisters, Vasilike Chambers and Artemis Goumas; nieces, Deborah Gabriel and Mellisa Mahoney.

May her Memory be Eternal!

Stewardship:

Stewardship is a way of life, which acknowledges accountability, reverence, and responsibility before God. A primary goal of Stewardship is to promote spiritual growth and strengthen faith. Becoming a Steward begins when we believe in God, to whom we give our love, loyalty, trust and act on those beliefs. As Stewards, we affirm every aspect of our lives comes as a gift from him. Stewardship calls on the faithful to cheerfully offer back to God a portion of the gifts which they have been blessed.

Thank you to our 01/01/2016 - 12/31/2016 Stewards:

Ackerman, Harry (Angeline), Mr.& Mrs.
Anagonostaras, Theo
Andonellis, Panayiotis (Avye), Mr.& Mrs
Antonopoulos, Peter (Speilberg, Ellen, Dr), Dr.
Apostoles, John (Sandra), Mr.& Mrs.
Athanasopoulos, Mike (Christa), Mr.& Mrs.
Athanasopoulos, Vasilios (Abigail)
Bairaktaris, Nikolaos (Chrysoula), Mr.& Mrs.
Balkanikos, Charalampos (Vasilissa), Mr.& Mrs.
Ballas, Aspasia
Bardis, James
Beloyianis, Edward (Tina), Mr.& Mrs.
Blastos, Carolyn
Booras, Chris
Booras, Julia
Bradshaw, Anna
Bradshaw, Peter (Maria), Mr.& Mrs.
Bradshaw, Sarah
Canwell, Wayne (Ioanna), Mr.& Mrs.
Chakalos, Timoleon (Kiki), Mr.& Mrs.
Cheek, Donald (Irene), Mr.& Mrs.
Conides, Ernie (Rachel), Mr.& Mrs.
Eakin, Heather
Eliopoulos, Dean, Mr.& Mrs.
Ellis, Bill (Elaine), Mr.& Mrs.
Espieffs, Peter
Georgiadis, Maria
Giannakakos, Louis (Lisa), Mr.& Mrs.
Glimenakis, Anthony (Maria), Mr.& Mrs.
Glimenakis, Charles
Glimenakis, Chris (Fotini), Mr.& Mrs.
Glimenakis, Sue Davis
Goodman, Maria
Gundelfinger, Peter (Smiley, Suzanne)
Harrison, Janet
Hubal, Evelyn
Ioannou, Margaret
Ioannou, Maria
Ioannou, Steven
Karabakakis, George (Scholz, Sigrid), Dr.
Kiritsy, Stella
Volkersz, Volkert (McCahon, Sandra)
Warren, Kevin(Lisa),Mr. & Mrs.
Zahos, Morfia

Kolivas, Alexandra, Ms.
Kolivas, Anastasia
Kolivas, Louis (Sue-Ellen), Mr. & Mrs.
Kolivas, Nick
Koskoris, Marya
Koutras, Paul (Barbara), Mr.& Mrs.
Koutroubas, Paul
Lakin, Chris (Soula), Mr & Mrs.
Leristis, Athanasios
Leristis, Dimitris
Leristis, Spyridon (Ekaterini), Mr & Mrs.
Leristis, Stavroula
Libbares, Christene
Livanis, Giota
Lupinin, Nickolas (Karalekas, Susan)
MacKinnon, Sophia
Maydwell,Susan
Merzi, Peter (Estelle),Mr. & Mrs.
Michaelides, Mary
Nestor, William (Flo),Mr. & Mrs.
Nikiforakis, George (Cindy), Mr. & Mrs.
Nikiforakis, Paul (Kathy),Mr. & Mrs.
Pananas, Evangelos (Tasia),Mr. & Mrs.
Papadimitriou, Alexandra
Papadopoulos, Christofily
Pappas,Lena
Pappas,Maria
Pappas, Stephen (Joan), Mr.& Mrs.
Phelps, Roger (Connie), Mr.& Mrs.
Pitsas, Panos (Popey), Mr.& Mrs.
Raheb, Diane
Riley, Alan (Heather),Mr. & Mrs.
Schwindt, Karen
Simopoulos, George
Skipitaris, George (Youla),Mr. & Mrs.
Sophocles, Michael (Dorothy)
Szuster, Cornelius
Tasoulas ,Georgia
Truman, Joseph
Tsitsonis, Elias (Lambrini), Mr. & Mrs.
Tsitsonis, George(Sheila),Mr. & Mrs.
Walker, Douglas(Polizos,Andrea)
Xanthopoulos, Lazaros,Mr.



HOLY WEEK SERVICES - ΜΕΓΑΛΗ ΕΒΔΟΜΑΣ

April 9 – April 16, 2017

St. George Greek Orthodox Church

70 West Street, Keene, New Hampshire

The church is open from 7 to 8 PM on Sunday, Monday, and Tuesday, and on Pascha from 11 to noon, for private prayers and candle lighting.

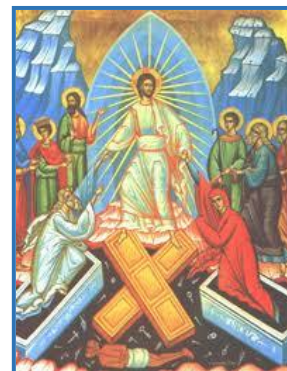
Bring your Holy Week prayer book. They contain both languages, Greek and English, and can be purchased for \$25.

Φέρετε το βιβλίο της Μεγάλης Εβδομάδας για να παρακολουθήσετε τις ακολουθίες από το βιβλίο σας. Θα υπάρχουν διαθέσιμα βιβλία αντί μικρού αντίτιμου στο παγκάρι.

April 9: **Palm Sunday, Κυριακή των Βαίων**
Matins (Ορθρος), 9:00 a.m.; Blessing of Palms, 9:50 a.m.
Divine Liturgy (Θεία Λειτουργία), 10:00 a.m.

April 12: **Great and Holy Wednesday, Μεγάλη Τετάρτη**, 7:00 p.m.
Mystery of the Holy Anointing – Euchelaion
Το Μυστήριο του Αγίου χρίσμα

April 13: **Great and Holy Thursday, Μεγάλη Πέμπτη**
Divine Liturgy of Saint Basil, 9:00 a.m.
The Holy Passion & Procession with the Great Cross
Το Θείο Πάθος & Πομπή με τη Μεγάλη Σταυρό, 7:00 p.m.



On Holy Thursday, after Divine Liturgy, Fr. Eugen will visit the sick and those unable to attend Church to offer the Holy Communion.

April 14: **Great and Holy Friday, Μεγάλη Παρασκευή**
Service of the Royal Hours, 8:00 a.m.
Vespers of the Removal of Christ from the Cross, Αποκαθήλωση, 3:00 p.m.
The Great Lamentations at the Tomb of Christ,
Επιταφιος Θρήνος τα Εγκώμια, 7:00 p.m. *

* Weather permitting, we will go outdoors. Please dress accordingly.

April 15/16: **Great and Holy Saturday, Μεγάλο Σάββατο**
The Mystical Liturgy of St. Basil with the sprinkling of the petals, Θεία Λειτουργία, 9:00 a.m.
The Holy Office, with the Holy Light & Procession and Orthros Canon, 11:00 p.m.
Great and Holy Pascha, Το Άγιον Πάσχα
Paschal Divine Liturgy of St. John Chrysostom, 12:30 a.m.

Annual St. George Resurrection Social

Please join us directly following the Divine Liturgy (Θεία Λειτουργία) and Resurrection Service. Everyone is invited to Hellenic Hall to break the fast together as one Christian family. Kindly bring a dish to share.

Χριστός Ανέστη! Christ is Risen!



Saint George Greek Orthodox Church

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**In Loving Memory of
Thomas & Maria Pappas
and
John & Sirmo Pappas**

**From their family
Stephen & Joan Pappas
Lena Pappas**

*In Loving Remembrance of
Electra C. Fspiefs*

*Loving wife, mother,
grandmother,
teacher and friend of children*

May their Memory be Eternal!

ΑΙΩΝΙΑ ΑΥΤΩΝ Η ΜΝΗΜΗ!