



REJOICE!

The Monthly Publication of the

ANNUNCIATION GREEK ORTHODOX CHURCH

93 Locust St. Dover, NH 03820 · Tel: (603) 742-7667

January 2023

Beloved in Christ,

Many times we hear the Orthodox Faith referred to as a *living faith*. What exactly does this mean? What would make Orthodoxy a *dead faith*? To understand this concept, first one must comprehend the reality of the unity of the Church on earth – the *Church Militant*, and the Church in heaven – the *Church Triumphant*. Understanding this concept leads us to the realization of the synergistic relationship of these two bodies of the One Church. One important way that we see the proof of this relationship, is through the reality of *miracles*.

To understand miracles, we must remind ourselves of the role of the Holy Spirit in the life of the Church. Since the day of Pentecost, the Spirit dwells in the Church, guiding Her in truth and holiness. This is why we Orthodox speak of Holy Tradition with such authority, knowing that through the Holy Spirit, our Faith has been handed down to us by the holy Apostles, and through the teachings of the holy Fathers of the Church throughout the ages. It is because of this indwelling of the Holy Spirit that miracles are part of the life of the Church.

By definition, miracles are unexplainable events in which God acts outside the laws of nature as we understand them. Miracles and signs from God abound in the Old Testament as well as in the New Testament. In the Gospel we hear many of the great number of miracles performed by Christ during His earthly ministry. Throughout the ages and into the present, we see countless miracles occurring through the intercessions of holy people in the Church, both during their life on earth, and after. Again, these great works can only occur through the power of God. This is obvious to us regarding the miracles recorded in Scripture. In the life of the Church, it is also the power of God's Holy Spirit working through His saints, that can intervene in the life of man *for our benefit*.

This statement – *for our benefit* – is very important. We must always remind

ourselves that miracles do not occur in order for God to “prove” Himself to the world. They occur, rather, in order to benefit man through God's grace and mercy. This beneficial aspect may be found first and foremost, in the sacramental life of the Church – in the *Holy Mysteries*. Let us remember that at every Divine Liturgy, we are repeatedly in the presence of the greatest miracle of the Church – the mystical transformation of the bread and wine of the Eucharist into the very Body and Blood of our Lord Jesus Christ. All the other major sacraments of the Church also have an unexplainable, intangible aspect to them. In all cases, there are obvious benefits for those who participate in these holy mysteries, as the Church teaches us.

Besides the on-going, intangible miracles present in the holy mysteries, there are also tangible miracles performed by many saints on our behalf, as mentioned above. Numerous prayers are constantly answered throughout the Orthodox world through miraculous events. Generally, these events typically involve physical healings of various ailments; but of course, they always include *spiritual* healing, which can never be separated from the healing of the body. There is no way that the recipient of a miracle of physical healing could not forever be altered in the soul. Other miracles may involve deliverance from imminent danger, or from major obstacles in one's life.

When considering miracles that have occurred throughout the ages, we constantly see the Theotokos – our beloved *Panayia* – as the source of many of them. Along with her, many of the miracle-working saints answer the prayers of the faithful who are in sickness or distress. Because of their personal holiness and great faith, these shining examples of Christian living were granted the healing power of the Holy Spirit for the benefit of us all.

This, beloved, is why Ortho-

doxy is the *true and living* faith. We are a Church that is both divine and human, found in heaven and on earth, and the two are in constant communion through the power of the Holy Spirit. A dead faith would not be one of great signs and miracles, but only of words, ideologies, philosophies, and other humanistic teachings that do not find their source in the Holy Spirit. Many today of the New Age movement, seek to blend world religions together in a melting-pot of various expressions of the “truth,” of some unknown higher being. Let us never pollute the Orthodox Christian faith in such a way. The Word of God, Jesus Christ, came to us in the form of a man to bring us the *one and only Truth* – the living water that He spoke about to the Samaritan woman at the well. Through the miracles that continue to happen all around us, we are assured that the living water given to us by Christ continues to flow through His holy Church, bringing us *true life* – the life in Christ.

May we always turn to our beloved *Panayia* and all the saints in time of need, and for daily guidance. They love us and seek to help us, according to the will of God. Our prayers to them should always be filled with humble petitions for the Lord's will to be done in our lives. Only God knows why He answers the requests of some and not others. We should never be discouraged when we think our prayers are not being answered. Our constant prayer should be for the salvation of our souls as we journey within the Church Militant, seeking to be eternally within the Church Triumphant. Always remember that eternal life is a reality for us because of the greatest miracle of all – the Holy Resurrection of our Lord and Savior Jesus Christ!

In Christ's love,

+Fr. Anthony



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and put "Newsletter Submission" in the subject line.

FROM FR. ANTHONY

Reflections on Theophany

The following is taken from *The Law of God*, by Archpriest Seraphim Slobodskoy; Holy Trinity Monastery, 1996.

The Preaching of St. John the Baptist

When John reached thirty years of age, the Lord directed him to go to the valley of the Jordan River and proclaim to all the people that the Saviour of the world would soon appear, and that all should prepare to meet Him with repentance and baptism.

John went to the region of the Jordan and started to preach, 'Repent, for the Kingdom of Heaven is at hand,' that is, the time was drawing near when the long awaited Saviour would appear, Who would summon everyone to His kingdom.

For a long time God had not sent a prophet to the Hebrew people. From the time of the last prophet, Malachi, there had passed four hundred years. Therefore, when they heard of the appearance of the Prophet John, and about his marvelous life and teaching, people came from all directions to hear him... In the process [of baptism] John required of everyone that the repentance be sincere and that the correction in oneself be accompanied by good works.

The baptism of John meant that as the body is washed and cleansed by water, thus the soul of a person who repents and believes in the Saviour is cleansed by Christ of all his sins when he is baptized into the Church...

The Baptism of the Lord Jesus Christ

John did not consider himself worthy to baptize Jesus Christ and began to shrink back from Him saying, 'I have need to be baptized of Thee, and comest Thou to me?' But Jesus, answering, said to him, 'Suffer it to be so now,' that is, do not hold back from me now, 'for thus it becometh us to fulfill all righteousness,' – to fulfill everything in the Law of God and to set an example for people. Then John obeyed and baptized Jesus Christ...

The celebration of the Baptism of the Lord is also called 'Theophany,' or the Manifestation of God, because at the time of baptism God revealed Himself to people as the Holy Trinity in this way: God the Father spoke from Heaven, the incarnate Son of God was baptized, and the Holy Spirit descended in the form of a dove. Also, at the time of baptism, for the first time people could see that in the person of Jesus Christ there appeared not only man, but also God...

Orthodox Life Sessions

The Orthodox Life Sessions that I have been holding on Thursdays, have had very low attendance for quite a while. In the interest of more participation, I will be trying something a bit different in the new year. **Instead of a weekday, I will be holding brief sessions focused on one topic, every other Sunday as coffee hour winds down.** Hopefully, many of our parishioners will find this to work best for their schedules.

The first of these sessions will be held **on Sunday, 1/22**. God willing, you can join us as you begin your second cup of coffee!

House Blessings

As many of you know, there is an Orthodox tradition of blessing homes after Theophany, and also after moving into a new home. If you would like your home blessed, please contact me directly at: franthony@annunciationover.org, or by phone at the church to make arrangements. In preparation for a house blessing, please note the following:

- On your dining room table or other convenient area, place an icon, a lit candle or vigil lamp, a lit censer if you have one, a small bowl that can be held in one hand, and a small bunch of fresh basil, or a clipping of an evergreen tree.
- Also on the table, place a list of the baptismal names of the Orthodox members of the household, and full first names of any non-Orthodox. Do not include any deceased relatives since the house blessing prayers are for the living.

Spiritual Wisdom

The following is taken from *Way of the Ascetics*, by Tito Colliander (Harper & Row, 1960), who was a pious Russian layman of the 20th century. His writings comprise a spiritual guide, borrowing much from the Desert Fathers and the *Philokalia*.

Chapter 22 – On the Use of Material Things

We are made up of soul and body; the two cannot be separated in our conduct. Let the physical therefore come to your aid: Christ knew our weakness and for our sake used words and gestures, spittle and earth as media. For our sake He let His power flow from the fringe of His garment (Matthew 9:20; 14:36), from the handkerchiefs or aprons that were carried away from the apostle Paul's body (Acts 19:12), yes, from the shadow of the apostle Peter (Acts 5:15).

Therefore use all that is of earth as a staff of remembrance on your troublesome wandering along the narrow way. May the whiteness of the snow and the blue of the heavens, the jeweled eye of the fly and the scorching of the flame, and all of creation that meets your senses, remind you of your Creator; but make use especially of what the Church offers you to help you 'yield your members servants to righteousness unto holiness' (Romans 6:19). First of all, the Lord's Holy Communion. But likewise the other mysteries, or sacraments, and the holy Scriptures. And the Church offers you also the holy icons of the Mother of God, the angels and the saints; and prayer before them, and candles and incense, holy water and the gleam of gold, and singing. Receive all this with gratitude and use it all for your upbuilding and encouragement, improvement and benefit as you travel further.

Give free outlet to your love for the generous Lord of love, kiss the Cross and the icons, adorn them with flowers; if only evil be crushed with silence, the good will be allowed to breathe freely. If what is given in love is received with love, the scope of love is increased and enlarged, and this is the aim of your work. The greater the river, the wider the delta.

Use your own body, too, as an aid in the struggle. Trim it down and make it independent of earthly whims. Let it share your trouble: you wish to learn humility, so let the body also be humble and bow to the ground. Fall on your knees with your face to the earth as often as you can in privacy, but get up at once, for after a fall follows restoration in Christ.

Make the sign of the Cross assiduously: it is a wordless prayer. In a brief moment, independent of sluggish words, it gives expression to your will to share Christ's life and crucify your flesh, and willingly, without grumbling, to receive all that the Holy Trinity sends. Moreover, the sign of the Cross is a weapon against evil spirits: use this weapon often and with reflection.

A house is never built until the scaffolding is raised. Only the strong man has no need of outward support. But are you strong? Are you not the weakest among the weak? Are you not a child?

CHRISTMAS PAGEANT 2022



PARISH NEWS AND EVENTS



Parish Chronicle



Death Notices

12/18 – Christos Tsiros (burial to take place in Greece)

Memorials

1/8 – George Polychronopoulos, 40 days
1/22—Christos Tsiros, Trisagion, 40 days
1/29 – Georgia Evangelatos, 3 years

May their memory be eternal!

PARISH PRAYER LIST

Please pray for our brothers and sisters:

Elizabeth, Deborah, Jim, Logan, Kali, Alexandros, Anna, Abigail, Shannon, Maryanne, Philip.

In keeping with a common Church tradition, we will keep names on the parish prayer list for **40 days**. If you wish to offer names for prayer, please send those via e-mail to the church office at:

annunciationover@gmail.com,
 or call the office at 742-7667.

Please give first names only, and preferably full names, not nicknames.

Upcoming Festal Icon Decorations

- Decoration of Icon of Holy Theophany—\$50

ANGEL TREE FROM OUTREACH & SUNDAY SCHOOL

Dear Annunciation Church Parishioners,

The Outreach ministry and Sunday School would like to thank you for your generous donations to the Angel Tree project. You opened your hearts and shared the joy of the season with those less fortunate. Your gifts were delivered to Woodman Park school on December 20th and were received gratefully. Liz Norris, the guidance counselor, was overwhelmed by your generosity and wanted you to know that your donations " will make a great difference in the lives of her students and their families." She thanks you all for " being so amazing!! "



In order for this project to have been successful, many parishioners lent a helping hand. I would like to thank each of them for their time, effort and support. It truly does take a village! Special thanks to Father Anthony, Althea Cousoule, Hope Frudakis, Nancy Kastrisios and my husband, Bill Byers.

Happy New Year and may God bless you always!





Pam Byers

ALKISTIS NEWS

We will be hosting Vasilopita Sunday on January 15th. There is still time to bake a bread & will be much appreciated. Contact Georgette @ georgette.kostis@gmail.com or call her @ 603-742-0068.

*ALKISTIS
 WISHES ALL OUR PARISHIONERS
 A JOYOUS & HEALTHY NEW YEAR*

January 2023

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1  Circumcision of Christ & St. Basil the Great <i>Orthros, 8:45 am Liturgy, 10 am</i>	2	3	4	5  Eve of Theophany <i>Great Hours, 10 am</i> <i>Vesperal Liturgy, 5 pm & 1st Blessing of Water</i>	6  Holy Theophany <i>Orthros, 8:45 am Liturgy, 10 am, followed by Great Blessing of Water</i>	7  Synaxis of St. John the Forerunner <i>Orthros, 8:45 am Liturgy, 10 am</i> Great Vespers 6 pm
NO FASTING						
8  <i>Orthros, 8:45 am Liturgy, 10 am</i>	9	10	11 Parish Council 6 pm	12	13	14  Great Vespers 6 pm
15  <i>Orthros, 8:45 am Liturgy, 10 am</i> Vasilopita Sunday	16 Martin Luther King Jr. Day	17  St. Anthony the Great <i>Orthros, 8:45 am Liturgy, 10 am</i>	18	19	20	21  Great Vespers 6 pm
22  <i>Orthros, 8:45 am Liturgy, 10 am</i>	23	24	25	26	27	28  Great Vespers 6 pm
29  <i>Orthros, 8:45 am Liturgy, 10 am</i>	30  The Holy Three Hierarchs <i>Orthros, 8:45 am Liturgy, 10 am</i>	31				

“TA NEA” BY CYNTHIA VOMVORIS

Dear Parishioners,

It hardly seems possible that three months have gone by since I last wrote and promised birthday, anniversary and other updates every few months.

First, I am very happy to lead off with a birth announcement. Margaret (Margo) Paula Gurney was born to Charlie and Sarah (Maskwa) Gurney on Sept. 20, 2022. A forty day blessing was held in Oct. Margo is the latest grandchild of Paul and Paula Maskwa. Congratulations and very best wishes to the family.

January Birthdays:

Jan. 8 Jeff Savage

Jan. 10 Haris Athanasia Smith, (1 year old) great granddaughter of Rev. Arthur and Presbytera Keta Athans

Jan. 30 Abby Karoutas

There are no January anniversaries to report. Too cold for a wedding perhaps? However, if you did brave the cold temperatures and fluffy white “stuff” and would like me to recognize it, please let me know. I’d be happy to include you.

February Birthdays include:

Feb. 3 Katie Kostis

Feb. 4 My birthday mate, Presbytera Nijma Curren

Feb. 6 Lee Anestis

Feb. 19 Paula Maskwa

As in January, apparently no one chose to marry in the month of February either???

Birthdays for March are:

March 7 Jim O’Hearne

March 11 Paul Karoutas

March 14 Maryann Charos

Melina Hebert

March 19 Georgia Blougaras

Peter Anestis

YAY! We have March anniversaries.

March 2 Bea Morris and Rob Howard

March 24 John and Robelyn Vomvoris

To all who are celebrating birthdays and anniversaries during these next three months, congratulations and our very best wishes for many healthy and happy years to come.

As I’ve always mentioned in the past, please forward me your special dates. It is my pleasure to include them. Also, if you have any news that you’d like to share with the congregation BEFORE this column appears again in three months, just let me know and I’ll be happy to put out a special notice. If you want to hold on to any news until April, that’s when this column will be published again. I would just advise that anything to be included at that time must be in by the 15th of the month.

As always, thank you for reading. Please keep your news coming!

My very best wishes for a happy, healthy and peaceful new year.

HAPPY NEW YEAR EYTYXISMENO TO NEΩ ETOΣ

QUOTE

“We spend January 1 walking through our lives, room by room, drawing up a list of work to be done, cracks to be patched. Maybe this year, to balance the list, we ought to walk through rooms of our lives, not looking for flaws, but for potential.” ~Ellen Goodman

2022 PARISH STEWARDS AS OF DECEMBER 2022

THESE FAMILIES HAVE RETURNED THEIR NEW STEWARDSHIP FORMS
PLEASE DO NOT FORGET TO SUBMIT YOUR NEW 2023 STEWARDSHIP FORM

<i>Evangelatos, Rev. Anthony & Presvytera Themmi</i>	<i>Happnie, Maria & Joseph</i>	<i>Quigley, Jessica & Josh</i>
<i>Athans, Rev. Dr. Arthur & Presvytera Keta</i>	<i>Hintz, Alysha & Derek</i>	<i>Rebel, Jesse & Britteny</i>
<i>Abbott, Sophia & Tim</i>	<i>Hoogeveen, Les & Barbara</i>	<i>Rosa, Joanna & Stephen</i>
<i>Amankwah, Katherine & Nana</i>	<i>Houreas-Trudeau, Nancy</i>	<i>Rouman, James</i>
<i>Athans, John & Gerriann</i>	<i>Jenkins, Elizabeth & Jon</i>	<i>Rouman, John</i>
<i>Atkinson, Heidi & Shawn</i>	<i>Kageleiry, Gregory</i>	<i>Savage, Jeff & Evelyn</i>
<i>Benaris, Andy</i>	<i>Kageleiry, Harry & Barbara</i>	<i>Savramis, Anastasia</i>
<i>Boudreau, Elene & David</i>	<i>Karabelas, Arthur & Donna</i>	<i>Schumaker, Robin & Judy</i>
<i>Byers, Pamela & Bill</i>	<i>Karabelas, Jerry & Eloise</i>	<i>Scontras, Yota</i>
<i>Charos, Evangelos & Maryann</i>	<i>Karoutas, Abby & Periklis</i>	<i>Servetas, Charlotte</i>
<i>Chrysafidis, Constantine</i>	<i>Karoutas, Paul & Eleni</i>	<i>Smith, Marena & Cody</i>
<i>Clairmont, Richard</i>	<i>Kazmierski/Meehan, Christina James</i>	<i>Sousane, Deborah & James</i>
<i>Coussoule, George & Althea</i>	<i>Koromilas, Johnnie</i>	<i>Stamelos, Paraskevi</i>
<i>Danie, Kyle & Kiki</i>	<i>Kostis, Dennis & Betsy</i>	<i>Strangas, James</i>
<i>Delintsiotis, Anthi</i>	<i>Kostis, John & Stacey</i>	<i>Strangas, Peter</i>
<i>Delintsiotis, Claire</i>	<i>Kottaridis, Kathy</i>	<i>Strangas, William</i>
<i>Delintsiotis, Demetrios</i>	<i>Labanaris, Nicholas & Fotine</i>	<i>Thomas, George & Denise</i>
<i>Demopoulos, Alaina</i>	<i>Lalas, Kimon & Vula</i>	<i>Tsiros, Cathy & William</i>
<i>Demopoulos, George</i>	<i>Lalas, John</i>	<i>Tsopas Nickolas</i>
<i>Demopoulos, John & Anita</i>	<i>Lampesis, Peter & Rea</i>	<i>Tsougranis, Ted & Irene</i>
<i>Demopoulos, Ted</i>	<i>Lampros, Sharon & John</i>	<i>Tsouramanis, Katina</i>
<i>Demopoulos, Vasilike (Zeff)</i>	<i>Lazarus, George & Sandy</i>	<i>Vatistas, Cathy & John</i>
<i>Economides Joost, Elaine</i>	<i>MacNamee, Colin & Rebecca</i>	<i>Venetos, James & Nanine</i>
<i>Elios, Christina</i>	<i>Maher, Georgeanna Roberts</i>	<i>Veziris, Kosmas & Christina</i>
<i>Faskianos, Irina</i>	<i>Maskwa, Paul & Paula</i>	<i>Vomvoris, William & Cynthia</i>
<i>Faskianos, Maria</i>	<i>Melitus, James & Kathleen</i>	<i>Weir, Anthony (Toby)</i>
<i>Faskianos, Sophia</i>	<i>Mitropoulos, George</i>	<i>Wozmak, Diane & Richard</i>
<i>Frangos, James & Peggy</i>	<i>Mitropoulos, Nick & Shana</i>	<i>Xydias, Bill</i>
<i>Frangos, Lilly</i>	<i>Mitropoulos, Peter & Michelle</i>	<i>Xydias, Eftimios & Lily</i>
<i>Fresh, Hayden</i>	<i>Mitropoulos, Robert & Ryan Eagle</i>	<i>Xydias, Panagiotis & Eleni</i>
<i>Frudakis, Hope</i>	<i>Morris-Howrd, Bea & Rob</i>	
<i>Frudakis, Michael</i>	<i>Nelson, Melanie & Mark</i>	
<i>Gemas, Casey</i>	<i>Nemi, Stephanie & Ryan</i>	
<i>Gemas, Mark & Lorie</i>	<i>O'Hearne, James & Rosanne</i>	
<i>Gemas, Nicholas & Margaret</i>	<i>Panasis, Charles & Paula</i>	
<i>Georgakilas, George</i>	<i>Passas, Constance</i>	
<i>George, Demetrious</i>	<i>Pendergast, Karen & Mark</i>	
<i>Gurney, Sarah & Charlie</i>	<i>Polychronopoulos, George II</i>	
<i>Hannan, Betty & Robert</i>	<i>Polychronopoulos, Zoe</i>	
	<i>Pooler, Emily</i>	
	<i>Pooler, Steve & Alice</i>	

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*Vasilopita
Sunday
Sunday, January 15th*

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Emergency Contact: (401) 662-5259*

DATES TO REMEMBER IN JANUARY

Saturday, 1/7, 1/14, 1/21, 1/28, Great Vespers at 6pm

**1/6 Holy Theophany
(Orthros 8:45am, Divine Liturgy 10:00am)**

**1/7 Synaxis of St. John the Forerunner
(Orthros 8:45am, Divine Liturgy 10:00am)**

**1/17 St. Anthony the Great
(Orthros 8:45am, Divine Liturgy 10:00am)**

**1/30 The Holy Three Hierarchs
(Orthros 8:45am, Divine Liturgy 10:00am)**

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Annunciation Greek Orthodox Church
93 Locust St.
Dover, NH 03820
Return Service Requested