



ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΗ ΚΟΙΝΟΤΗΤΑ ΤΩΝ ΤΑΞΙΑΡΧΩΝ
TAXIARCHAE/ARCHANGELS GREEK ORTHODOX CHURCH

25 Bigelow Avenue, Watertown, MA 02472

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Rev. Fr. Athanasios Nenes, Parish Priest

Cell Phone: 914.479.8096 **Email:** anenes@goarchangels.com

November 5, 2023

5th Sunday of Luke - Orthros 8:45/Liturgy 9:30 AM.

Sunday, Nov. 12th, His Eminence will visit us and share his blessings.

Epistle Reading

St. Paul's Letter to the Galatians 6:11-18.

Gospel Reading

The Reading is from Luke 16:19-31

Memorial

5 day - *Irene Wolanski*

3 month - *John Doyle*

1 year - *George L. Burke*

8 year - *Richard Cotter & Norma Cotter* - 13 year

14 year - *Patra Karageorgis & Dionysios Karageorgis* - 15 year

Trisagion

Ekaterina, John, Nikolaos, Stylianos, George, Demetris, Christos Kokoros

May their memory be eternal. Αιωνία η Μνήμη!

WEEKDAY SERVICES - Καθημερινές Λειτουργίες:

Taxiarchae Festal Vespers - Tues. Nov. 7th, 7:00 PM. Reception following.

Taxiarchae Feast Day - Wed., Nov 8th, Orthros 8:30/Liturgy 9

St. Nektarios - Thurs. Nov. 9th, Orthros 8:30/Liturgy 9 AM.

Paraklesis to the Panagia Gorgoipikoos - every Thursday at 6 PM. **Canceled on Nov. 9th, & 23rd.**



HYMNS OF THE DAY

Resurrectional Apolytikion in the Plagal First Mode

O Faithful, let us sing a hymn of praise and worship to the Logos, coeternal with the Father and the Spirit, who was born of the Virgin for our salvation. Of His own will He went upon the Cross in the flesh and suffered death, to raise the dead through His glorious Resurrection.

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν, ὅτι ἠυδόκησε σαρκί, ἀνελθεῖν ἐν τῷ σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγείρει τοὺς τεθνεώτας, ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

Seasonal Kontakion in the Second Mode

The protection of Christians unshameable, intercessor to our Holy Maker, unwavering, do not turn from the prayerful 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 intercession and speed now to supplication as a protection for all time, Theotokos, for those who honor you.

Προσταςία τῶν Χριστιανῶν ἀκαταίσχυντε, μεσιτεία πρὸς τὸν Ποιητὴν ἀμετάθετε. Μὴ παρίδης ἀμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφθασον, ὡς ἀγαθή, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι· Τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἰκεσίαν, ἡ προστατεύουσα αἰεὶ, Θεοτόκε, τῶν τιμώντων σε.

Receiving Holy Communion - We welcome to this celebration of the Divine Liturgy those Christians who are from other Christian Denominations and who are not fully united with us. Sadly, it is a consequence of the divisions in Christianity that we cannot extend to you an invitation to receive Holy Communion. Orthodox Christians believe that the Eucharist is the work or action of the celebrating Community signifying a oneness of faith, life, and worship of the believing Community. Reception of Holy Communion by Christians not fully united with us would imply a oneness which does not yet exist, and for which we must pray. **However, all present** are welcome to partake of the Antidoro (blessed bread) which is distributed at the end of the Liturgy.

Epistle Reading

Prokeimenon. Plagal First Mode. Psalm 11.7,1.

You, O Lord, shall keep us and preserve us.
Verse: Save me, O Lord, for the godly man has failed.

The reading is from St. Paul's Letter to the Galatians 6:11-18.

Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

Epistle Reading

Προκείμενον. Plagal First Mode. ΨΑΛΜΟΙ 11.7,1.

Σὺ Κύριε, φυλάξαις ἡμᾶς καὶ διατηρήσαις ἡμᾶς.
Στίχ. Σώσον με, Κύριε, ὅτι ἐκέλοιπεν ὁσῖος.

τὸ Ἀνάγνωσμα Πρὸς Γαλάτας 6:11-18.

Ἀδελφοί, ἴδετε πηλικοῖς ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρὶ. Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκί, οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται. Οὐδὲ γὰρ οἱ περιτετμημένοι αὐτοὶ νομον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῆσωνται. Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ ἐμοὶ κόσμος ἐσταύρωται, καγὼ τῷ κόσμῳ. Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομὴ τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, εἰρήνη ἐπ' αὐτούς, καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ. Τοῦ λοιποῦ, κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί. Ἀμήν.

GOSPEL

The Reading is from Luke 16:19-31

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses, and the prophets; let them hear them.' And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.' He said to them, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'"

GOSPEL

Κατὰ Λουκᾶν 16:19-31

Εἶπεν ὁ Κύριος· ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραϊνόμενος καθ' ἡμέραν λαμπρῶς. πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἠλκωμένος καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἔλκη αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. καὶ ἐν τῷ ἅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὄρᾳ τὸν Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. καὶ αὐτὸς φωνήσας εἶπε· πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. εἶπε δὲ Ἀβραάμ· τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακὰ· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι· καὶ ἐπὶ πᾶσι τούτοις μεταξύ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. εἶπε δὲ· ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρὸς μου· ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. λέγει αὐτῷ Ἀβραάμ· ἔχουσι Μωϋσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. ὁ δὲ εἶπεν· οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν. εἶπε δὲ αὐτῷ· εἰ Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῆ πεισθήσονται.

Saints & Feast Days



November 06

Paul the Confessor, Patriarch of Constantinople

Saint Paul was from Thessalonica. He became the secretary of Alexander, Patriarch of Constantinople (see Aug. 30), a deacon, and then the successor of Saint Alexander in about 337. Because of his virtue, his eloquence in teaching, and his zeal for Orthodoxy, the Arians hated and feared him. When the Arian Emperor Constantius, who was in Antioch, learned of Paul's election, he exiled Paul and proclaimed the Arian Eusebius Patriarch. Saint Paul went to Rome, where he found Saint Athanasius the Great also in exile. Provided with letters by Pope Julius, Paul returned to Constantinople, and after the death of Eusebius in 342, ascended again his rightful throne; the Arians meanwhile elected Macedonius, because he rejected the Son's con-substantiality with the Father (and the divinity of the Holy Spirit besides). When Constantius, yet at Antioch, learned of Paul's return, he sent troops to Constantinople to drive Paul out. The Saint returned to Rome, where Saint Athanasius also was again in exile. Constans, Emperor of the West, Constantius' brother, but Orthodox, wrote to Constantius that if Athanasius and Paul were not allowed to return to their sees, he would come with troops to restore them him-self. So Paul again returned to his throne. After the death of Constans, however, Constantius had Paul deposed. Because of the love of the people for Saint Paul, Philip the Prefect, who was sent for him, was compelled to arrest him secretly to avoid a sedition. Paul was banished to Cucusus, on the borders of Cilicia and Armenia; a town through which his most illustrious successor, Saint John Chrysostom would also pass on his way to Comana in his last exile. In Cucusus, about the year 350, as Saint Paul was celebrating the Divine Liturgy in the little house where he was a prisoner, the Arians strangled him with his own omophorion, so much did they fear him even in exile. His holy relics were brought back to Constantinople with honour by the Emperor Theodosius the Great.

SERMON

5th Sunday of Luke

In the Parable of the Rich Man and Lazarus that we heard today, Christ expressively presented the abysmal difference between two people. The rich man had daily gluttony, while the poor man lived on the crumbs that fell from the rich man's table. The rich man was physically healthy, while the poor man had "sores". The rich man lived in a mansion and had fun there with his friends, while the poor man begged at the door of the rich man's house, keeping company with the dogs. The rich man wore "purple and fine linen" every day, while the poor man was raggedy and naked. Christ depicted in the best way the great disparity between wealth and poverty.

This parable shows the drama of man in all eras and of course in our era as well. We see the perfect application of the Parable of the Rich Man and Lazarus in our Country and in the whole of humanity.

Some are hungry and others are drunk. Many systems are dedicated to solving this huge problem. We do not ignore their contribution, but we cannot fail to note their great weaknesses. Because all human systems cannot escape the temptation of subjecting man to the system and organizations that abolish his freedom. The Church regenerates man and thus the reborn man freely transforms social institutions. He helps effectively in the solution of social problems. In the Church we live the brotherhood in Christ, which transcends any inequity.

However, we should make two necessary clarifications on the great issue of the contrast between the rich and the poor.

Firstly, the salvation of the poor Lazarus and the condemnation of the rich man does not mean that in order to be saved one must be poor or that every rich person is condemned. The Orthodox Church does not look at the issue of wealth from the outside, but tries to get to the bottom of the problem. That is, it seeks to free man from the great passion of avarice, which can exist in all people, regardless of whether they are rich or poor. The rich man, out of greed, keeps all material goods and is possessed by anxiety to increase them. And the poor man complains daily because of avarice and aims at the acquisition of material goods. Thus, one must get rid of the passion of avarice and become merciful to others. Secondly, the issue of the rich and the poor is seen by the Church from a spiritual side. Rich is not the one who has money and possessions, but the one who has Christ, Who is the only good. Poor is not the one who lacks material goods, but the one who lacks the presence of Christ. This is how Basil the Great interprets the passage "The rich became impoverished and starved, but those who seek the Lord do not lack any good thing." Material goods, he says, are not really good things, since they are acquired with effort and retained with effort. The only ultimate good is God. After all, the Apostle Paul, describing the characteristics of the apostolic life, says: "We are poor, yet enriching many, as having nothing and possessing everything" (2 Cor. 6:10). What can be underlined is that with Christ one is rich, since he has eternity. Without Christ he is most poor, even if he has the whole world in his power.

For this matter, as in other matters that preoccupy contemporary people, the prophetic word is needed. To the request of the rich man, as seen in today's parable, for Abraham to send Lazarus to his house so that his brothers

would repent, Abraham replied: "They have Moses and the prophets; to them they should listen" (Lk. 16:29). That is, they have the words of the Prophets, the Holy Scriptures, which they must apply in order to avoid hell fire. Prophets didn't exist only in the past. They always exist. A prophet is the one who in Christ deciphers all the historical events, which for the rest of the people are shrouded in darkness; he is the one who under every event sees the actions of God. The Prophets, who together with the Prophetic gift combine the Royal and the Priestly, are the judges of history, who analyze the events, speak prophetically so that people will repent. Therefore, the dead do not need to be resurrected to speak, since there are saints who have already been resurrected and can guide the people of God. For this reason, every transformed preacher and every transformed believer, as a Prophet, should not move among and analyze the surface, cannot "give into compromises." He must speak about social injustice and the exploitation of God's people. The prophetic sermon, as a sermon of man's freedom from all tyranny, must take its place in today's ecclesiastical life. Today we need Prophets who will peacefully and calmly, with love, i.e. sacrificially, judge history and open ways for experiencing the Kingdom of God. Thus, the Church will peacefully take a stand on the burning problems that plague human societies, it will show its interest in the restoration of justice and the orientation of man towards Christ.

We Welcome All Who Worship with Us Today!

Memorial

5 day - Irene Wolanski

3 month – John Doyle

1 year – George L. Burke

8 year – Richard Cotter

13 year – Norma Cotter

14 year - Patra Karageorgis

15 year – Dionysios Karageorgis

Trisagion

Ekaterina, John, Nikolaos, Stylianos, George, Demetris, Christos Kokoros

May their memory be eternal. Αιώνια η Μνήμη!

Coffee Fellowship is sponsored by the *Karageorgis family* in memory of their loved ones.

If you would like to sponsor a Coffee Fellowship, please contact the Office.



November 08

*Synaxis of the Archangel Michael & the other Bodiless Powers:
Raphael, Urie, Salaphiel, Jegudiel, & Barachiel*

All the Angels, according to the Apostle Paul, are ministering spirits, - sent forth to minister to them who shall be heirs of salvation - (Heb. 1:14). God set them as overseers of every nation and people, and guides to that which is profitable (Deut. 32:8); and while one Angel is appointed to oversee each nation as a whole, one is also appointed to protect each Christian individually. He commands them to guard them that hope on Him, that nothing should harm them, neither should any evil draw nigh to their dwelling (Ps. 90:10-12). In the Heavens they always behold the face of God, sending up to Him the thrice-holy hymn and interceding with Him in our behalf, seeing they rejoice over one sinner that repents (Esaias 6:2-3; Matt. 18:10; Luke 15:7). In a word, they have served God in so many ways for our benefit, that the pages of Holy Scripture are filled with the histories thereof. It is for these reasons that the Orthodox Catholic Church, wisely honouring these divine ministers, our protectors and guardians, celebrates today the present Synaxis that is, our coming together in assembly for their common feast to chant their praises, especially for the Archangels Michael and Gabriel, who are mentioned in the Scriptures by name. The name Michael means "Who is like God?" and Gabriel means "God is mighty." The number of Angels is not defined in the divine Scriptures, where Daniel says that thousands of thousands ministered before Him, and ten thousands of ten thousands attended upon Him -(Dan. 7:10). But all of them are divided into nine orders which are called Thrones, Cherubim, Seraphim, Dominions, Powers, Authorities, Principalities, Archangels, and Angels.



Taxiarchae Feast Day Vespers Service

Tuesday, November 7 at 7 PM

*Reception following service
in the Social Hall*

TAXIARCHAE FEAST DAY

Orthros and Divine Liturgy
Wednesday, November 8

Orthros—8:30 AM

Divine Liturgy—9:30 AM

If you would like to donate flowers for the icons or if you will be bringing loaves for Artoklasia, please call Irene at the church office—617.924.8182.

Η Εορτή των Παμμεγίστων Ταξιαρχών Η Πανήγυρις του Ιερού Ναού

Τη Τετάρτη, 8 Νοεμβρίου εορτάζει και πανηγυρίζει η Εκκλησία μας. Την Παραμονή της εορτής, Τρίτη, 7 Νοεμβρίου στις 7.00 μ.μ. θα ψαλή ο Μέγας Πανηγυρικός εσπερινός. Αμέσως μετά τον εσπερινό θα δοθεί Δεξίωση στο Κοινοτικό Κέντρο.

Τη Τετάρτη, 8 Νοεμβρίου ανήμερα της εορτής, η Θεία Λειτουργία θα αρχίσει με τον Όρθρο στις 8.30 π.μ.

Δωρεές για τα Άνθη — Όσοι θέλουν να προσφέρουν για τα λουλούδια που θα στολίσουμε τις ιερές εικόνες των Ταξιαρχών ας τηλεφωνήσουν στο γραφείο της εκκλησίας. Όσοι έχουν αρτοκλασίες ας τις φέρουν στην εκκλησία πριν να αρχίσει ο εσπερινός.

Parish Community Night



CANCELED

Join us for a night of good,
celebrate our
same day and our
parish community

Music by Dilina

\$30- Adults, Children under 12 free

November 10, 2023

7:00 pm - 10:00 pm

Following the JOY event



Hellenic Cultural Center
25 Bigelow Ave.
Watertown, MA

www.goarchangels.org/store

PLEASE SUPPORT
OUR GREEK SCHOOL FUNDRAISER



TAXIARCHAE
GREEK SCHOOL
FUNDRAISER

THANKSGIVING

Basket

(valued at \$125+)

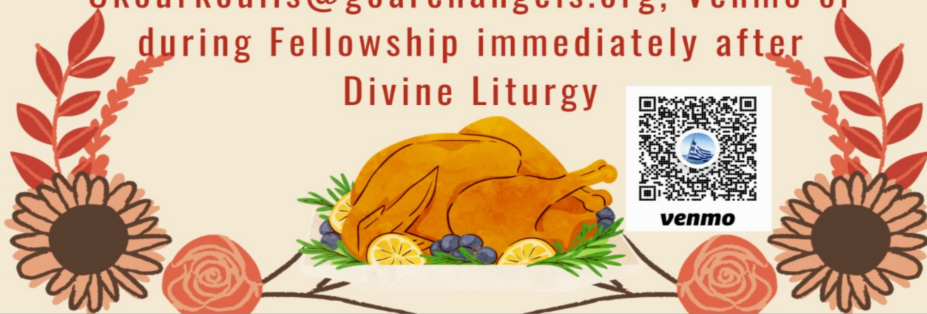


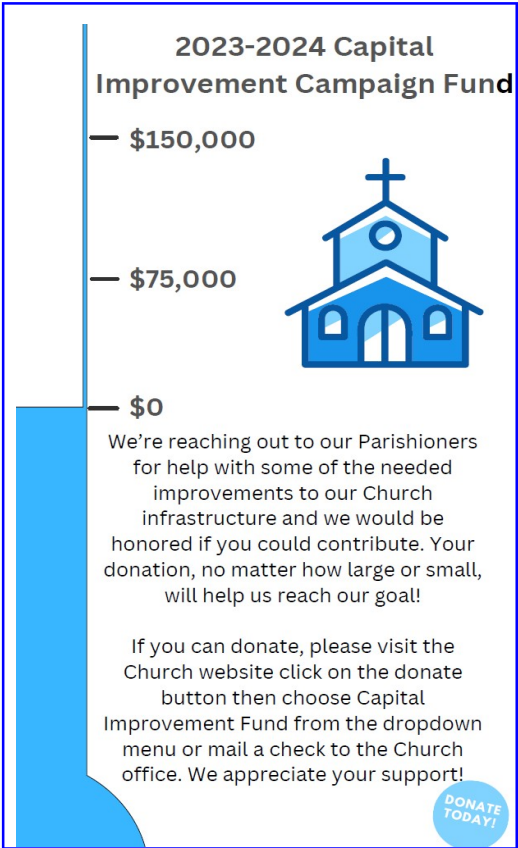
**TICKETS ARE 5 FOR \$5
DRAWING WILL BE HELD SUNDAY, NOVEMBER 19TH**

Purchase by contacting
Ckourkoulis@goarchangels.org, Venmo or
during Fellowship immediately after
Divine Liturgy



venmo





CAPITAL IMPROVEMENT CAMPAIGN

As part of the Church Capital Improvement Campaign the next item that will be completed is the parking lot starting on November 13th.

At the fall General Assembly meeting we discussed the Church Capital Improvement Campaign and the need to raise \$150,000. To date we have raised \$4000, we will use approved monies from the operations account for this much needed improvement but will need to repay the operations account once we have raised the money. Please visit the Church website, click on donate then choose Capital Improvement Campaign to help us meet our goal.



JOIN US

Friday, November 10th
5 to 7 pm for

NOVEMBER JOY

Pizza and a treat will be provided.
We will also have a craft

YOU MUST RSVP TO
CKOURKOULIS@GOARCHANGELS.ORG BY
NOVEMBER 3RD TO ENSURE AVAILABILITY
AND PARTICIPATION



FAMILY MINISTRIES
A FAMILY FRIENDLY EVENT

Thanksgiving Potluck

Friday, November 17th
6 to 8 pm

BRING YOUR FAVORITE
DISH SHARE WITH FRIENDS
AND ENJOY FELLOWSHIP

RSVP to
Ckourkoulis@goarchangels.org





A Concert of Christmas Joy

Two performances:

Saturday, December 9 at 4 PM
hosted by St. George
Greek Orthodox Church Choir
54 South Common Street, Lynn, MA

Sunday, December 10 at 4 PM
hosted by Taxiarchae
Greek Orthodox Church Choir
25 Bigelow Avenue, Watertown, MA

Cynthia Mitaras Alex
Director

Sophia Argeros
Accompanist, Director

Monty Hill, Guest Director

Jim Speros, Accompanist

Donations to our Choirs will be graciously accepted.

Youth Ministry

Ongoing FOOD DRIVE - Collecting for the Watertown Food Pantry

Your donation of food items can be put on the table, located in the Lobby.

We will deliver them to the Watertown Food Pantry every Tuesday.

Thank you for helping your local community!

ESPECIALLY NEEDED - CANS OF TUNA & BREAKFAST CEREAL.
As always, the Food Pantry is still in need of school snacks.

LOVE DOES NOT HURT.

INCREASED STATISTICS ON INTIMATE PARTNER VIOLENCE
[HTTPS://WWW.NEJM.ORG/DOI/FULL/10.1056/NEJMP2024046](https://www.nejm.org/doi/full/10.1056/NEJMP2024046)

A pandemic within a pandemic: There are more cases of violence in the home than ever before. This means more families living in crisis.

We are collecting for monthly drop-offs each second Monday of the month, beginning with December 14th.

Items requested are:

Sanitary napkins
Shampoo
Vaseline
Cocoa butter
Baby shampoo
Baby lotion
Deodorant
Tooth brushes
Tooth paste

With any questions, please contact
Christina Kourkoulis at CKourkoulis@goarchangels.org

**RECOGNIZE.
REPORT.
PREVENT.**

FINEX HOUSE

+Finex House
PO Box 300670
Jamaica Plain, MA 02130
<https://www.finexhouse.org>

Taxiarchae Hellenic Cultural Center

Planning a party or reception? Our beautiful venues are now updated and ready for any & all of your event needs, up to 500 people.

For information and assistance in planning your future event, please call Irene Apostolou Cobb at the Church Office at 617-924-8182 or email: functionmanager@goarchangels.com



DREAM IT AND IT
CAN COME TRUE!
YOUR EVENT CAN BE
EVERYTHING
YOU WISHED.

