

ὁ ἅγιος

ΓΕΩΡΓΙΟΣ

ST. GEORGE GREEK ORTHODOX CHURCH  
KNOXVILLE, TN

FALL 2022

# ABIDING IN THE VINE

"I am the true vine, and my Father is the gardener." - John 15:1

"Εγώ εἰμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ Πατήρ μου ὁ γεωργός ἐστιν." - Ἰωάν. ιε', 1

## MESSAGE IN THE MUSIC

### *The Theotokos: A Role In Our Salvation?*

BY REV. FR. ANTHONY STRATIS, PROTOPRESBYTER

There is no denying that a unique share of attention during Orthodox Christian worship is focused on the Virgin Mary. Evidence is plentiful whether one considers entire services (Akathist, Paraklesis) or references in other services. So when one hears, "**Most Holy Theotokos save us,**"

[“Ὑπεραγία Θεοτόκε σῶσον ἡμᾶς”] there is no surprise that they might ask: What is the Panagia’s role in our salvation?

In one way, many clergy and chanters unilaterally promote a popular response by altering the phrase, to: "**Most Holy Theotokos, intercede for us.**" Unfortunately, this alteration actually presumes an inaccurate interpretation of the initial phrase. In so doing, it also sets aside the more ancient manuscript tradition which includes, "**save us.**" In earlier centuries, there was no confusion since that wording was accurately understood.

In Orthodox tradition, any honor to Mary is due to her unique relationship with our Savior Jesus Christ, which is clearly defined in Scripture. In Luke 1:42, Elizabeth proclaims to Mary, "**Blessed are you among women and blessed is the fruit of your womb!**"



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## ST. GEORGE CONTACTS

### **Presiding Priest (Proistamenos)**

Rev. Fr. Anthony Stratis,  
Protopresbyter  
[franthonystratis@gmail.com](mailto:franthonystratis@gmail.com)

### **Parish Priest (Ephemerios)**

V. Rev. Fr. Dionysis  
Lampropoulos, Archimandrite  
[fr.dionysis@gmail.com](mailto:fr.dionysis@gmail.com)

### **Deacon**

Rev. Dn. Mark Smith, Deacon  
[smithopoulos1@gmail.com](mailto:smithopoulos1@gmail.com)

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*The Theotokos, Cont.*

Then, verses 48-49, Mary responds with: “*henceforth all generations will call me blessed; for He who is mighty has done great things for me, and holy is His name.*” Saint John of Damascus summarizes Mary’s level of blessedness in noting that even at her Dormition, before her body, “*the demons tremble, human beings come forward in faith with honor and worship.*” [On the Dormition, *Homily 1*]

Mary’s role in our salvation rests upon her intercessory nature as Mother of God. Consider the Divine Liturgy’s first antiphon: “*Through the intercessions of the Theotokos, Savior save us.*” As we chant and pray, whenever we seek help from the Theotokos for our salvation, we ask for her prayers knowing that the decision rests with her Son and our God.

## THE MIRACULOUS ICON OF THE VIRGIN MARY PRUSIOTISSA

BY V. REV. FR. DIONYSIS LAMPROPOULOS, ARCHIMANDRITE

In Nikos Kazantzakis' book "*God's Pauper*," there is a moment when an old monk is asked to describe the path that leads to God. The reply was: "*There is no such path, only the top of a cliff.*" On such a cliff top in the southwest region of Evritania, 36 kilometers away from the city Karpenisi, stands a Monastery where the miraculous Icon of the Virgin Mary of Prusa is treasured, commonly known as *Panagia Prusiotissa*.

The Monastery of Prusiotissa was established during the Iconoclastic Controversy (731-842 AD). It all started when the Icon of the Virgin Mary was removed from its original location, lost, and found again miraculously in the mountains of Evritania.

A young man of noble descent wanted to take the Icon away from its original place in the city of Prusa in Asia Minor (modern-day Bursa, Turkey), and head west to save it from the fierceness of the iconoclasts. The iconoclasts were



the followers of a heresy that rejected the veneration of icons and demanded all icons be removed from churches and destroyed. Although this heresy started as a theological controversy, it soon acquired

## *Miraculous Icon, Cont.*

socio-political elements and turned into a violent conflict that troubled the Byzantine Empire for over a century.

Amid such stormy times, a young nobleman took the Icon, which was initially located in the city of Prusa (the title "Prusiotissa" means "from Prusa"), and traveled west to Thrace (modern-day North-East region of Greece). We do not know his final destination, but while he was in Thrace, the Icon was lost and could not be found anywhere despite the young nobleman's diligent search.

A few years later, the Icon appeared miraculously on a cliff between the mountains of Kaliakouda and Chelidona in the region of Evritania in the southern part of central Greece, hundreds of miles away from Thrace, where the Icon had been lost. A young shepherd boy first spotted the Icon as he heard hymns while tending his father's sheep and beheld a glint of light from a cave at the top of a mountain. The news of the miraculous Icon's recovery spread rapidly. Even the young nobleman heard the news and came to retrieve the Icon. He tried to remove the Icon from the cave, but every attempt failed. Every time it was taken away, the Icon returned mysteriously to the cave in the Evritanian mountains.



The young nobleman realized that it was the will of the Virgin Mary for the Icon to stay in the cave, so to accommodate the Icon, he was tonsured a monk and stayed there to build a monastery. Thus, from the

## *Miraculous Icon, Cont.*

Ninth century to this day, on this very cliff top sits the Monastery of Panagia Prusiotissa (Most Holy Lady of Prusa). The Monastery's chapel (katholikon) has been carved as an extension of the cave at the exact spot where the Icon was found.



Since then, Prusiotissa has become a place of pilgrimage and spiritual refuge. Thousands of people from the area of Roumeli (the whole southern part of central Greece) journey there every year to pay their respects and ask for the intercessions of the Theotokos.

During the Greek Revolution (1821-1830), the rebels often found shelter in the Monastery of Prusiotissa and great figures of that historical era had been associated with Prusiotissa. Markos Botsaris stayed there when he was injured. Antonis Katsantonis also sought shelter as he tried to escape from the Turks. However, the figure of the Greek Revolution that made strong bonds with the Monastery was Georgios Karaiskakis. General Georgios Karaiskakis was the one who donated the golden-silver adornment of the Icon in 1824. Moreover, Karaiskakis' mother became a nun and spent the rest of her life in the Monastery of Prusiotissa.

During World War II, the Monastery provided supplies and shelter for the Greek Partisans of ELAS (ΕΛΑΣ), who resisted the Nazi Occupation of Greece. For this reason, the Nazis attempted to burn down the

whole Monastery. Despite their demonic efficiency, the Nazis could destroy only the side buildings; the chapel where the Icon resided remained untouched by the fire.

My grandparents' village is in Roumeli, in the region of Aetolia. I still recall with great nostalgia the summers that I spent there. I have the strongest memories of the pilgrimage to Panagia Prusiotissa at the feast on August 23rd. Clear memories come to mind of the crowds of people walking dozens of miles, some walking barefoot and some falling on their knees, as soon as they reached the outer gate of the Monastery.

I realize that some might have mixed feelings about folk expressions of piety, such as heading to the Monastery on foot, walking barefoot, or kneeling. Nonetheless, it must be acknowledged that in the mind of these people, the idea of spiritual struggle (askesis) is much more alive and vibrant than in the sense of some "academic-minded" who take many things for granted. The people of Evritania and Rumeli do not take the presence of the Prusiotissa Icon in their region for granted, but they regard it as an ongoing blessing. We can learn a lot from their piety.

In our Church, we are blessed to have a stained glass window dedicated to the Icon of Panagia Prusiotissa. Moreover, thanks to the Evritanians of our Church family, icons of Prusiotissa, bigger or smaller, are found throughout St. George's campus.

May the Virgin Mary, whose Grace is granted lavishly through the miraculous Icon of Prusiotissa, intercede for us always.



## «ΛΕΓΕ ΣΥΝΕΧΩΣ ΜΕΣΑ ΣΤΗΝ ΚΑΡΔΙΑ ΣΟΥ...»

ΠΡΩΤΟΠΡΕΣΒΥΤΕΡΟΣ ΓΕΩΡΓΙΟΣ ΔΟΡΜΠΑΡΑΚΗΣ

**«Λέγε συνεχώς μέσα στην καρδιά σου: «Ο Χριστός είναι Αγάπη». Έτσι, θα αγαπάς όλους τους ανθρώπους, θυσιάζοντας χάριν αυτής της Αγάπης, ότι έχεις ακριβό, ακόμη και την ίδια σου τη ζωή» (Αγίου Ιωάννου της Κροστάνδης, Η εν Χριστώ ζωή μου, Ιεροί λογισμοί μιας οσίας ψυχής, εκδ. Παπαδημητρίου).**

Τρεις είναι οι κύριες προϋποθέσεις στις οποίες στηρίζεται στον παραπάνω λόγο του ο μέγας Ρώσος άγιος της νεώτερης εποχής Ιωάννης της Κροστάνδης (1829-1908).

Πρώτη, ότι ο Χριστός είναι ο Θεός, ο Οποίος είναι Αγάπη, όπως μοναδικά το σημειώνει ο άγιος Ιωάννης ο Θεολόγος: «Ο Θεός αγάπη ἐστίν» (Α΄Ιω. 4, 8). Αγάπη ο Θεός, Αγάπη ο Χριστός ως το δεύτερο πρόσωπο της Αγίας Τριάδος, συνεπώς κάθε λόγος Του, κάθε ενέργειά Του την αγάπη Του αυτή αποτυπώνει.

Δεύτερη, ότι ο άνθρωπος είναι πλασμένος κι αυτός να αγαπά κατά το πρότυπο του Δημιουργού Του Χριστού, διότι τον δημιούργησε «κατ' εικόνα καί καθ' ομοίωσιν» Εκείνου. Ότι είναι ο Χριστός, ο Ενανθρωπήσας Θεός, τέτοιος πρέπει να γίνει και ο άνθρωπος που θα πιστέψει στον Χριστό, αν θέλει να έχει κοινωνία μαζί Του. «Μείνατε ἐν τῇ ἀγάπῃ τῇ

Λέγε συνεχώς, Cont.

ἐμῆ. Ἐάν τάς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου» εἶπε. Ἀλλά για να γίνει αυτό απαιτεῖται ο ἄνθρωπος να ξεπεράσει τον εγκλωβισμό του στην αμαρτία που τον απομονώνει και ἀπό τον Θεό και ἀπό τον συνάνθρωπό του και ἀπό τον εαυτό του και να ενσωματωθεῖ σ' Εκείνον δια του εκκλησιασμοῦ του μέσω του αγίου βαπτίσματος, ο Οποῖος ακριβῶς ἦλθε στον κόσμο «ἵνα τά τέκνα τοῦ Θεοῦ τά διεσκορπισμένα συναγάγη εἰς ἓν».

Τι ἄλλο στην πραγματικότητα εἶναι κάθε ἐν ἐπιγνώσει χριστιανός παρά ἕνας ἄλλος Χριστός ὡς Εκείνου προέκταση; «Ἐγώ εἶμι ἡ ἄμπελος ὑμεῖς τά κλήματα» ἀπεκάλυψαν τα ἀψευδή χεῖλη Του. «Χριστιανός ἐστι μίμημα Χριστοῦ κατὰ τό δυνατόν ἄνθρώπων» (ἅγιος Ἰωάννης Κλίμακος). Ὅποτε, δεν ὑπάρχει τίποτε σημαντικότερο για τον πιστό χριστιανό ἀπό το να ἀποδύεται καθημερινά στον ἀγώνα να μένει στις ἐντολές του Χριστοῦ, δηλαδή στην ἐντολή της ἀγάπης, κατὰ το «ἀγαπάτε ἀλλήλους» – αὐτός εἶναι ο βασικός σκοπός του καιροῦ που του παραχωρεῖ ο Κύριος στον κόσμο τούτο.

Ἀλλά ὑπάρχει και ἡ τρίτη προϋπόθεση που θίγει ο ἅγιος της Κροστάνδης, ἡ οποία ἀποκαλύπτει το πόσο καλή γνώση του πεσμένου στην αμαρτία ἀνθρώπου, δηλαδή του κάθε ἀνθρώπου, εἶχε. «Λέγε συνεχώς μέσα στην καρδιά σου» προτρέπει. Γνωρίζει ο ἅγιος Ἰωάννης ὅτι μπορεῖ ο πιστός να ἔχει βαπτιστεῖ, να ἔχει χριστεῖ με το ἅγιο μύρο της πίστεως, να εκκλησιάζεται και να μετέχει στα ἀχραντα μυστήρια, ὅμως δεν παύει ευρισκόμενος στον κόσμο τούτο τον ἀπατεῶνα με τις πολυποίκιλες παγίδες των παθῶν του και του Πονηροῦ διαβόλου να ἔλκεται στο κακό. Σαν τον ἀπόστολο Παῦλο ὁμολογεῖ ο κάθε χριστιανός ὅτι «ευχαριστιέμαι με τον νόμο του Θεοῦ, ὅμως βλέπω ἕναν ἄλλο νόμο μέσα μου, τον νόμο της αμαρτίας, που με τραβάει μακριά ἀπό το

Λέγε συνεχώς, Cont.

θέλημα του Θεοῦ». Ὅποτε τι χρειάζεται ἐπιπλέον να κάνει ο πιστός; Διαρκῶς να βρίσκεται σε κατάσταση νήψεως, ἐγρηγόρσεως, ετοιμότητας για τήρηση του αγίου θελήματος του Θεοῦ. Ἡ ἐπανάληψη των λόγων της αγίας Γραφῆς, των λόγων του Χριστοῦ – που σημαίνει ὅτι ο πιστός μελετᾷ τους λόγους αὐτούς και εἰ δυνατόν τους ἀποστηθίζει για να τους ἔχει ἀνά πάσα στιγμή πρόχειρους στον νου και την καρδιά του – τον κρατᾷ ἐκεῖ που πρέπει: στο σημεῖο συντονισμού του με τον ἴδιο τον Κύριο. Γι' αὐτό και ο πιστός βρίσκεται ἀδιάκοπα σε μία ἐσωτερική ἐνταση – μπορεῖ κάποιο πάθος του να τον σύρει ἐκτός νόμου Θεοῦ, ἐκεῖνος ὅμως «βιάζει» τον εαυτό του να μην παρασυρθεῖ. Ἀν παρασυρθεῖ χάνει τον Θεό του, μπαίνει κυριολεκτικᾶ στον χώρο μιας «κινούμενης ἀμμου», ἐμπλέκεται δηλαδή στην ταραχή του παρερχόμενου αὐτοῦ ἐδῶ κόσμου.

Να ἐπαναλαμβάνουμε διαρκῶς μέσα μας το ὄνομα του Χριστοῦ, την Ἀγάπη Του, την κεντρική ἐντολή Του «ἀγαπάτε ἀλλήλους», εἶναι ὅ,τι κρισιμότερο για την πνευματική μας ζωή. Κι ἰδίως στις δύσκολες στιγμές μας ὅπου ὑπάρχει κάποια ἐξαψη παθῶν: σε μία ἐχθρική ἐνέργεια ἐνός συνανθρώπου μας, σε ἕναν υβριστικό λόγο του, σε μία ἀντίδραση ἀπρόσμενη ἀπό τον/τη σύντροφό μας ἢ ἀπό τα παιδιά μας, ἐκεῖ να ἐπιμένουμε με την αγία ἐπανάληψη των εὐαγγελικῶν λόγων για να μένουμε μαζί με τον Χριστό κι Εκείνος μαζί μας. Ὅπως κάνουμε σε μία ἀνηφόρα ὅταν ὁδηγοῦμε, που πατάμε περισσότερο γκάτζι, το ἴδιο και στις ἀνηφοριές του βίου μας: να τροφοδοτοῦμε τη βούλησή μας πατώντας περισσότερο «γκάτζι», ἀνακυκλώνοντας τα παντοδύναμα λόγια του Θεοῦ μας. Ὁ μέγας ἅγιος της Κροστάνδης μας το ὑπενθυμίζει.

**Πηγή: Ἰστότοπος ΠΕΜΠΤΟΥΣΙΑ**

<https://www.pemptousia.gr/2022/07/lege-sinechos-mesa-stin-kardia-mou/>

# THE DIVINE LITURGY: PART II

## *The Great Litany*

CONTRIBUTED BY REV. FR. CHRISTOS MARS,  
ANNUNCIATION CATHEDRAL, ATLANTA

In the Divine Liturgy, after the words, “*Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and forever and unto the ages of ages,*” the people in unison reply “Amen.” These words are the beginning of the Divine Liturgy, but what comes next? What happens after we ask for the blessings of God’s Kingdom, thought the Holy Spirit?

As we learned in our last article, before the Divine Liturgy begins, we have a service that we prepare the gifts that will be used during the Divine Liturgy. That service is called the Service of the Proskomidi. Once this service is done, we can begin the service of the Divine Liturgy. The priest invokes the blessings of the Holy Trinity to be with us during the service, and the people exclaim “Amen” which means “*so be it.*” After this exclamation by the people, the priest or deacon begins the Great Litany.

The Great Litany is the first set of petitions that the priest and the people participate in during the Divine Liturgy. The Divine Liturgy is not just the priest praying and the laity to be watching him pray, but it is the *active* participation of the people. The word “*liturgy*” comes from the Greek word “*litourgia*” which means “*work of the people.*” Since the Divine Liturgy is the work of the people, then we need to become active participants in that work.

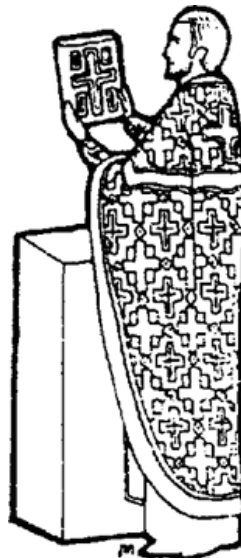
The Church, in its infinite love for us, tries to keep us on task and in a prayerful manner right from the beginning of the Divine Liturgy. We as humans are weak and we succumb to temptations and are easily distracted during service, and many of us do not know what we should pray for during the service; therefore the Church tells us from the onset of the

*Divine Liturgy, Cont.*

service, what we should be praying for during the duration of the Divine Liturgy.

The first petition that is said by the priest is “*In peace let us pray to the Lord.*” This petition is a way to get us all focused on the task at hand. Get ready, because we are now going to pray!

The next petition says, “*For the peace from above, and the salvation of our souls, let us pray to the Lord.*” This is another important thing that we need to pray for during the Divine Liturgy. Let us pray for God’s peace that comes from above, and that our souls will be saved.



The next petition says, “*For peace in the whole world, for the stability of the holy churches of God, and for the unity of all, let us pray to the Lord.*” What person does not want world peace? Therefore let us pray for it, and also that all of God’s church’s have stability, and not fall due to the power of the evil one.

The next petition says, “*For this holy house and for those who enter it with faith reverence, and the fear of God, let us pray to the Lord.*” Now that we have just finished praying for all of God’s churches, let us pray specifically for the church that we are worshipping in, and for those faithful people who have come to worship God.

The next petition reads, “*For our Archbishop Alexios, the honorable presbyters, the deacons in the service of Christ, and all the clergy and laity, let us pray to the Lord.*” Since we have prayed for the whole church, then our church that we are worshipping in and the worshippers, now let us pray for our Archbishop, and all of the priests, and deacons, and everyone who is ordained and not ordained, so that God’s mercy and help be upon them.

The next petition reads, “*For our country, the president, and all those in public service, let us pray to the Lord.*” We need to pray for the country that we live in, and those who have authority over us, so that God may guide their decisions and actions. It is also good to note here that in other countries, who do not have a president, they modify the petition. So for instance in Great Britain the petition is for the protection of the queen. It must also be mentioned that in ancient Byzantium, this was the time that the emperor would be commemorated.

The next petition reads, “*For this parish and city, and for every city and country, and for the faithful who live in them, let us pray to the Lord.*” This petition reminds us to pray for the church and the city that we live in, and then for every city, and county in the world. It also tells us to pray for those who are faithful in the cities as well.

The next petition reads, “*For favorable weather, and abundance of the fruits of the earth, and temperate seasons, let us pray to the Lord.*” We are asked to pray for good weather, and that we have good crops so that we may sustain ourselves, and to also have temperate seasons, which means not to have weather that is too hot or too cold, but rather weather that is moderate.



The next petition reads, “*For travelers by land, sea, and air, for the sick the suffering, the captives, and for their salvation, let us pray to the Lord.*” We are asked to pray for those who are traveling, whether it is by land, sea or air, and we are also asked to pray for those who are sick and suffering, and for those who are in jail, because everyone needs a chance at salvation, so we pray for everyone, whether sick or not sick that they may have salvation.

The next petition reads, “*For our deliverance for all affliction, wrath, danger and distress, let us pray to the Lord.*” Since we are praying for everyone else, this petition reminds us to pray for ourselves,

so that we do not have anything that will impede us from praying for others.

The next petition reads, “*Help us, save us, have mercy upon us, and protect us, O God, by Your grace.*” We are praying for everyone, and also ourselves, therefore we ask God to help, save, have mercy and protect us, not only as we go about praying in the Divine Liturgy, but throughout our lives.



The next petition reads, “*Remembering our most holy, pure, blessed, and glorious Lady, the Theotokos and ever virgin Mary, with all the saints, let us commit ourselves and one another and our whole life to Christ our God.*” This is a reminder to all of us, that we pray to Christ our God for all

the things that we have asked Him for, but we also remember the Theotokos, and ask for her prayers as well, because we run to her in our times of need as well. We remember her along with her Son, as we ask these petitions of Christ.

After asking the faithful to pray for all of the following things throughout the Divine Liturgy, the Great Litany ends finally with a great exclamation by the priest, “*For to You belong all glory, honor, and worship, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.*” We thank God for everything that he does for us, and we give him all the glory, honor, and worship that is due to Him, in three persons, Father, Son, and Holy Spirit.

At the end of this exclamation the people respond “*Amen.*” It is the seal of the faithful that everything we have prayed for will so be done by God. With this we set the tone for the rest of the Divine Liturgy. We set ourselves for the work of the people that will take place, and we will keep all of

*Divine Liturgy, Cont.*

the things that we have prayed for during the Great Litany in our minds as we continue in our journey through the Divine Liturgy.

In part III of our small series of articles we will continue in our journey through the Divine Liturgy, and continue to shed light on the most important Sacrament of our Orthodox Church.

+Fr. Christos

Activities from VBS 2022





# FROM THE PARISH COUNCIL

BY PETER COROMILAS JONES, PRESIDENT

Dear St. George Family,

On behalf of my colleagues on the Parish Council, we would like to thank each of you for your generous donation of time, talent, and treasure to our St. George family. Together, our community will prosper and grow so that we may serve our Lord and Savior. We also want to send a warm welcome to all the new families and persons who have joined St. George after moving into the area from many different states. We welcome you all to our family and to East Tennessee.

We also would like to thank Father Anthony, Father Dionysis, and Father Deacon Mark for their dedication and assistance to the Parish Council this year. Your abiding love and affection for our community is greatly appreciated.

Fall nears, so our 2022 Greek Fest officially has been scheduled for November 4th, 5th, and 6th. In the spirit of the Tennessee Volunteers, we will all gather to engage and serve our Knoxville community with exceptional food, dance, and cultural spirit.

Please travel safely and we will see you all at Greek Fest!

Faithfully,

Peter Coromilas Jones

*President*

St. George Parish Council 2022

# ST. GEORGE QUARTERLY JOURNAL

BY MIKE SANFORD

The St. George Quarterly Journal Executive Committee is a team of people working with Father Anthony and Father Dionysis to publish a quarterly newsletter for our Church. Newsletters will include:

- Highlights of **recent and upcoming events** from each ministry and organization
- **Directories** of parish organizations and contact information
- Announcements of **major milestones** for our parishioners
- Articles on **featured saints**
- Articles on **our faith** by our priests
- Occasional **special feature** articles
- **Calendars** of upcoming events

Future editions may include a Kid's Corner and an Ask the Priests column. Our mission with the newsletter is to engage our parish community through increased communication and awareness, as well as provide further resources to help all of us in our spiritual growth.

The committee currently meets on an as-needed basis, either at the Parish Hall or via Zoom. More frequent meetings are arranged close to our publication dates.

If you are interested in writing, editing, photography, graphic layout, online publishing, or if you have feedback or suggestions for the committee, please contact Mike Sanford by emailing [wolsanford@protonmail.com](mailto:wolsanford@protonmail.com) or calling (865) 223-8293, or speak with Father Anthony.

# AHEPA

BY TOM VARLAN, PRESIDENT

AHEPA Knoxville Chapter No. 346 continues its work for the Church and community. In June of this year, the national AHEPA organization celebrated the 100-year anniversary of its founding in Atlanta, Georgia; the occasion was marked by a weekend of activities and celebrations at the District Centennial Celebration in Atlanta. Families of the eight founding members were given recognition. Over 300 attended the banquet and dance, including local, district, and national AHEPA participants as well as His Eminence Metropolitan Alexios, His Grace Bishop Sevastianos, other clergy, and friends of AHEPA. Our local AHEPA member Al Varlan received the Chapter Secretary of the Year Award for District One.



AHEPAs at a recent lunch meeting at Chop House West

Other upcoming events include a possible joint social event this Fall with the Daughters of Penelope; next year, our chapter will host the 2023 AHEPA District One Convention in early Summer, so we look forward to welcoming AHEPAs and Daughters from throughout the Southeast to Knoxville.

The American Hellenic Educational Progressive Association (AHEPA) began in 1922 on the principles that undergirded its fight for civil rights and against discrimination, bigotry, and hatred. Today, it is the largest and oldest grassroots association of American citizens of Greek heritage and Philhellenes, with more than 400 chapters across the United States, Canada, and Europe. Our chapter meetings are open to anyone who would like to attend, whether an AHEPAN or not, so feel free to reach out to any member of AHEPA for more information about our meetings and events.



Installation of District Officers at the Atlanta meetings

Upcoming highlights for our local chapter include our annual pancake breakfast fundraiser, which will take place this year on Saturday, October 1st from 8:00 a.m. to 11:00 a.m. at the Church Social Hall. All proceeds from this event support the Sunday School and Greek Language programs at St. George. To date, AHEPA has donated \$21,750 to these programs from the pancake breakfast. Tickets for the event go on sale beginning in September, so please mark your calendar for this annual event of bountiful food and fellowship.

# CHOIR NOTES

BY CONNIE ROSS

Many thanks to EVERYONE who helped with our Musicians Conference in June. It was a wonderful, enjoyable learning experience for the parishioners who participated and we hope it inspired you, too. Many, many more thanks go to those of you in our congregation who gave above and beyond to ensure this conference was a success. Some notable donors include:

- *Charlie Peroulas with Pizza Palace* (the best pasta and most beautiful salad!)
- *Kevin Clark with Gondolier* (yummmmm - chicken souvlaki!)
- *Sammy Peroulas with Pero's Grill and Bar* (those amazing spanakopita!)
- *Nick Ross with Red Beard Insurance* (wine, beer, and a great bartender!)
- *Philoptochos* (what an amazing breakfast!)
- *Daughters of Penelope* (a fantastic breakfast, too!)
- *AHEPA* (great box lunches for our guests to take on their Smokey Mountain excursions!)
- *Demi Klonaris with Spaces in the City* (wow on the beef tenderloin!)



Great thanks to Al Varlan with Connors, Christos Christopoulos, and Mike Nassios for their amazing support on the Commemorative Ad Book, along with so many of you in the community that helped with ads and donations. By the way, if you'd like a Commemorative Book and haven't gotten yours yet, please contact Connie Ross at [pappasross@gmail.com](mailto:pappasross@gmail.com).



Many thanks to our amazing committee; Co-Chairs George Georgiandis, Committee members Lori Liakonis, Likee Ligdis, Chris Georgiandis, Alexis Psihogios, Steve Ross, and David Ferguson.

And thanks to Fr. Anthony, Fr. Dionysis, Fr. Dn. Mark, and our St. George Parish Council with their amazing financial, spiritual, and physical support helping with whatever we needed.

On a different note—congratulations to our dioceses Scholarship Award recipients and the recipients of the Patriarch Athenagoras Awards!

The choir practices every Thursday at 6:30 PM. Those interested in joining the choir may contact David Ferguson at [ferguson1809@gmail.com](mailto:ferguson1809@gmail.com) for more information.



# DAUGHTERS OF PENELOPE

BY ANNA DUFFY

Congratulations to all who applied for our 2022 Daughters of Penelope Scholarship. On Sunday, May 15th after Liturgy, the scholarship was awarded to Samir Natour by Anna Duffy, our President, and Judy Colocotronis, our Scholarship Chairman.

Thank you to Artemis Dedes for purchasing, setting up, and serving breakfast on Saturday, June 18th to the special guest visiting for the Southeastern Federation of Greek Orthodox Musicians.

For anyone interested in joining the Daughters of Penelope Furies Chapter 370, we meet on the second Saturday of each month in the Church at 10:00 a.m. Anyone invited by a current Daughters member, or who requests to be a member, is welcome to join. For more information, contact Anna Duffy, Chapter President, at [lkaros22@aol.com](mailto:lkaros22@aol.com) or (865) 607-8327.



Activities from VBS 2022

# EVRYTANIAN ASSOCIATION

BY JIM KOTSIANAS

The Knoxville chapter of the Evrytanean Association of America is active in our community and St. George parish.

The Evrytanean Association was founded in 1944 in Charlotte, NC by a few Evrytanean immigrants to organize and galvanize other Evrytaneians that immigrated to the USA from Greece, assisting one another to rebuild their lives after World War II. The founders held their first convention in the summer of 1945 with 136 members present. By the early 1970s, local chapters were established. Presently there are 17 chapters throughout the country with approximately 1,200 total members.

The Association's mission has broadened to include preservation of heritage, educational scholarship assistance both in America and Greece, charitable financial aid to those in need, and other various philanthropic, patriotic and cultural goals.

Locally, our chapter fundraises to support St. George Parish in Knoxville, to support children with special needs in Greece, and to fund scholarships for youth in higher education in the USA and in Greece. The local chapter has about 20 active members. Officers are Dr. James Kotsianas, President; Charles Peroulas, Vice President; Likee Ligdis, Treasurer; and Peter Jones, Secretary. Our meetings are quarterly, or as needed, and we welcome any friends of Evrytania to join. Please contact Jim Kotsianas at [jfkdds@comcast.net](mailto:jfkdds@comcast.net), or 865-406-7980 for local chapter information or visit [www.velouchi.org](http://www.velouchi.org) for national organization information.

# FAMILY TRIVIA NIGHT (2022)

BY LYGIA KARAGIOZIS

St. George Greek Orthodox Church hosted a Family Trivia Night on June 10. Community members who attended were able to participate in a Vespers service, led by Father Anthony and Father Dionysis. Afterwards, participants were fed delicious dinner and dessert prepared by Al Varlan. Later, the community members battled it out on the Trivia floor for first-, second-, and third-place prizes while playing faith-based trivia.



We would like to thank Al Varlan, Pete Dedes, Artemis Dedes, Father Anthony, and Father Dionysis for their hard work preparing and serving during the evening. We look forward to future parish events that bring the community closer together. If you'd like information about future events such as this, you may contact Lygia Karagiozis by emailing [lkaragio@vols.utk.edu](mailto:lkaragio@vols.utk.edu) or calling 865-963-7883. RSVPs have been made through Google Forms that are sent out, as well.



# GOYA

BY KATHY NATOUR

Our Greek Orthodox Youth of America (GOYA) group will have its first meeting of the year on August 7th. We will nominate and elect officers for the 2022-2023 school year. We welcome all rising 6th graders to attend and participate. Once we have officers in place, they will begin planning activities for the upcoming year. GOYA also is looking into service projects that we can work on together to impact our church and Knoxville community. Time and place have not been determined yet.

GOYA is open to any students in 6th through 12th grades. If you're interested in joining or want to enroll one of your young adults, you can contact Kathy Natour by emailing [katnatour@gmail.com](mailto:katnatour@gmail.com) or calling her at (865) 556-0575.



A few GOYAns (and youngsters) at VBS 2022

# GREEK FEST

BY THE PARISH COUNCIL

Dear St. George Family,

Our Greekfest 2022 is just around the corner, and many of us have been busy preparing the logistics, food, equipment rentals, and other activities to make our annual event another success.



This year's event dates are now finalized for November 4th, 5th, and 6th. In the true spirit of Tennessee Volunteers, we need everyone's time and talent during the festival. Soon, you will be receiving more information on upcoming pre-festival events.

Please contact any member of the Parish Council with any questions, and we look forward to our Orthodox fellowship, excellent food, and dancing!

Faithfully,  
St. George Parish Council

# HELLENIC DANCERS

BY MARIA SIOPSIS

The Dance Ministry's mission is to build community among parishioners through folk dancing. Dance groups support the community by performing at Greek Fest and at other events in the area. For meeting information and announcements, please check our parish emails and bulletin. Programs begin in early August for Festival dancers and in late October for HDF. All children in 1st through 12th Grade are invited to participate in this program. You may choose to participate in either festival or HDF dancers or both.

Finally, they were awarded the Folk Expression Award, "For their exceptional performance of their Imvros suite." We hope you will catch them performing these suites during Greek Fest 2022.

FESTIVAL DANCE starts in early August! If you have a child in Grades 1 through 12 who has not danced before, please send the following information to [meraki.knoxville@gmail.com](mailto:meraki.knoxville@gmail.com):

- Child's name, gender, and school grade
- Parental email(s) and phone number(s)



Adult programming also is available if there is enough interest. To voice interest, or for more information, please contact:

- **Maria Siopsis:** [meraki.knoxville@gmail.com](mailto:meraki.knoxville@gmail.com)  
(865) 719-9614
- **Kathleen Vavalides:** [kvalalides@gmail.com](mailto:kvalalides@gmail.com)  
(865) 771-4119

Congratulations to 14 dancers in Grades 7 through 12 who competed in the Hellenic Dance Festival in Orlando last January. Performing sets from the islands of Imvros and Naxos, the group swept the awards, winning the Platinum Medal! They also received a Costume Award for costumes made with the help of dancers and parents.

We will communicate more information about the dance program in the next two weeks, so please stay tuned!

# HOPE & JOY

BY CATHERINE BURRAGE

*“But Jesus said, ‘Let the little children come to Me, and do not forbid them, for of such is the kingdom of heaven.’ ” - Matthew 19:14*

HOPE stands for Holy Orthodox Primary Education and JOY stands for Junior Orthodox Youth. HOPE and JOY ministers to our preschool age children (4 years) through 5th grade. The mission of HOPE and JOY is to cultivate and educate our young members of the Church. Our goal is to lead them to a deeper spiritual friendship with our Lord and Savior Jesus Christ and deepen friendships with other young Orthodox Christians. This ministry gives our children the opportunity to experience the Faith through events, activities, service, fellowship, family, and fun.

We will meet once a month starting with our kick-off event on Sunday, September 18th, 2022 after Sunday School. Food will be provided. Parents are encouraged to attend the kick-off to experience what this beautiful ministry is about. More event information to follow.

If you have any questions or want to place your child on the HOPE and JOY roster, please contact Catherine Burrage at [catburrage@gmail.com](mailto:catburrage@gmail.com).

**Catherine Burrage**  
**HOPE & JOY Coordinator**

# MAINTENANCE COMMITTEE

BY PETE DEDES

The St. George Greek Orthodox Church Maintenance Committee serves the Church by maintaining the physical facilities including the church, hall, grounds, and rental property. The committee not only responds to unexpected maintenance issues, but schedules regular preventive maintenance on major systems and works with the custodial staff to service the short-term regular needs of the facilities. Notable maintenance issues in the first quarter of 2022 included:

1. Condenser fan motor replacement for unit that serves the dining room outside the kitchen area
2. Service performed on the Hobart dishwasher in the kitchen

The committee is comprised of at least three church members, not necessarily on the Parish Council (PC). However, there is a PC member assigned as a liaison to the Maintenance Committee. Current members are Jim Vavalides, Greg Tampas, John Corum, and Pete Dedes (PC). Members meet on an as-needed basis and are selected by the PC, but you may join the committee by speaking to any member of the PC or contacting Pete Dedes by email at [pdedes@pdrentals.com](mailto:pdedes@pdrentals.com).



Activities from VBS 2022



# PARISH BOOKSTORE

BY STEVE ROSS

I am most pleased and excited to share that on August 7th, 2022, the St. George Genesis Bookstore reopened to normal operations after seven years of closure! Many members of our community worked together for several months to bring back the bookstore; we are ready to open the doors once again to provide full-service operation.

Maria Klonaris, Vicki Stretham, Stacey Takonis, and Steve Ross comprise the bookstore staff. It will be open every Sunday after Church services conclude.



There are many items available, including:

- Icons
- Orthodox Bibles
- Orthodox jewelry
- Censers and vigil lamps
- Orthodox books on Scripture
- Lives of the Saints
- Spiritual guidance
- Family books

Some special items include:

- New soft leather-bound Orthodox Study Bibles, which are now out-of-print and only available in the resale market
- Orthodox necklaces and bracelets
- Various home vigil lamps and the necessary accessories
- An extensive collection of Children's books, workbooks, and calendars with beautiful illustrations and learning for all ages

I must also note that without the enormous help of Anna Pitsikoulis and Joanna Pitsikoulis (Sisters who operate the Hosanna Bookstore at Holy Trinity Cathedral in Charlotte, NC), we would not have the wide variety of inventory needed to reopen. We greatly appreciate their loving support for our bookstore.

So please come by the Parish Hall and check out YOUR bookstore any Sunday after Divine Liturgy!



# PHILOPTOCHOS

BY KRISTIANA MOORE

Philoptochos, also known as the Greek Orthodox Philoptochos Ladies Society, was established in the United States in 1931, with our local chapter being established in 1946. Knoxville's Philoptochos has consistently supported the local community, as well as contributing on a national and international level. The word "philoptochos" literally translates to "friend of the poor." This is reflected in the programs our group undertakes which benefit the poor, sick, elderly, and needy. Philoptochos is the largest Christian women's philanthropic organization in the United States. Women of the Greek Orthodox faith of at least 18 years of age are eligible for full membership of the society. To join or help the ministry in any way, contact any Philoptochos member. For information, see [saintgeorgeknoxville.com/philoptochos/](http://saintgeorgeknoxville.com/philoptochos/).

**Outreach**—We actively search for mission projects to aid communities following natural disasters and help parishioners during illness or hospital stays when possible. Our most recent outreach project is Operation Classroom: an initiative to assist and support teachers and students in underserved or underfunded schools, providing resources that would not have been available through the local school district. Philoptochos also has donated to the International Orthodox Christian Charities (IOCC) in response to the crisis in Ukraine.

**Altar**—Philoptochos works behind-the-scenes to provide for the needs of the altar and the many church services throughout the year. Some of those needs include decorating the Epitaphion, dyeing the eggs for Easter, ensuring Prosforo is available for liturgies, preparing the trays for special feast days, and dressing the feast day icons.

**Hospitality**—Philoptochos is available to prepare the makaria meals for families after funerals, and we bake the Vasilopita for New Year's.

## **Meeting Schedule**

- General Meeting: September 13th at 6:00 p.m. in the Church Hall
- General Meeting: October time & date TBD

**Friend of the Poor 5K**—Join us for our inaugural annual 5K run/walk and a 1-mile fun walk on Sunday, November 13th at West High School starting at 3:00 p.m. The ladies of St. George Greek Orthodox Church Philoptochos Society will be sponsoring the Friend of the Poor 5K with proceeds benefiting the Helen Ross McNabb Center for Childhood and Teenage Mental Health initiatives. This is a family-friendly event and a timed qualifying event; we hope EVERYONE will join us in this worthwhile, fun time benefiting a great cause. See you at 3 p.m. for a great race day! More information and a website are coming soon!

## **Contact Information**

- President: Marianne Jennings (865) 805-5952
- Other Contacts: Kathleen Vavalides & Kristiana Moore (865) 414-2677

# STEWARDSHIP COMMITTEE

BY STEVE ROSS

Below you will find the names of all who submitted a pledge for 2022. Thank you so much for doing so. We ask that everyone, even those who have made a pledge payment but yet to submit a pledge form, to do so by September 1.

Pledge forms are available in the narthex, can be accessed and submitted on our website [saintgeorgeknoxville.com](http://saintgeorgeknoxville.com) under the "donate" section, or can be mailed to you by contacting the church office at (865) 522-5043.

Thank you for ALL that you do for our St. George community!

Alexander, Harry & Sharon	Halkiades, Paul & Ann	Melis, Georgia	Varlan, Tom & Danni
Anagnost, Steven & Lea Ann	Hanna, Wahid & Samia	Midis, Greg & Amy	Vavalides, Dean & Ellen
Anagnost, Virginia	Hansard, Alfred & Steleane	Moore, Kristiana	Vavalides, James H. & Connie
Anderson, James Mr. & Mrs., & Susanna	Harb, Bishara & Zahwa	Moskos, Harry & Vickie	Vavalides, Kathleen
Andriopoulos, Harry & Maria	Harb, Harb & Irene	Nassios, Anastasia	Wheeler, James & Sperry
Angelopoulos, George & Nina	Harb, Tamam	Nassios, Mike & Leslie	Yeary, Lauren
Angelos, Basilios	Hasapidis, William & Patricia	Natour, Maurice & Kathy	Zacharias, Gus & Monica
Asher, Marsee	Hester, Brian & Alice	Pappas, Sam & Diane	
Avgenackis, Michael & Nancy	Hurley, John & Christine	Paris, Harry & Penny	
Barghout, Naji	Ioannides, Panos & Renee	Paris, Laura	
Brinias, Costa & Voula	Ioannides, Paul	Passiakos, Margaret	
Brown, Gregory & Becky	Jennings, Jeffory & Marianne	Peroulas, Charles	
Burney, Robert & Barbara	Johnson, Bryan & Cathy	Peroulas, Demetria	
Burrage, Andrew & Catherine	Johnson, Dennis & Fay	Peroulas, John & Mary Beth	
Cakmes, Nick & Tina	Jones, Peter & Zena	Peroulas, Marika	
Captain, George A. & Vivian	Kampas, Gus & Mary	Peroulas, Tina	
Captain, Gus & Rose	Kampas, Leon & Rachel	Peters, Jason & Kelly	
Captain, John A. & Carol	Kampas, Victor & Rebecca	Psihogios, Pete & Dina	
Captain, John G & Helen	Kaousias, Deena	Regas, Costa & Barbara	
Caracostis, Eleni	Kaousias, George	Regas, Maria	
Cavalaris, Jim & Carolyn	Kapsimalis, Roger & Ann Pederson	Ross, Steve & Connie	
Cavalaris, John G.	Klonaris, Demitri & Maria	Shipe, Gregory Mark & Corina	
Changas, George	Klonaris, Doris	Smith, Mark & Jamie	
Chippas, Anthony & Maureen	Klonaris, Jim & Lori	Smith, Walton & Connie	
Christopoulos, Christos & Xrisanthe	Konomos, William & Jenna	Statham, Viki	
Demacopoulos, Terry & Susan	Koppel, Patrick & Victoria	Stavros, Aristides & Judy	
Dixon, Chris	Kotsianas, James F & Fannie	Stefanovic, Dragan & Marie	
Duffey, Robert & Anna	Kotsianas, John F. & Becky	Stratis, Anthony & Elaine	
Fattebert, Jean-Luc & Penelope	Krome, Paul	Stratis, Nicholas A.	
Fleming, Colby & Christen Vavalides	Lampropoulos, Dionysis	Stratis, Stavros	
Fletcher, Donald & Sandy	Malichis, Mary	Tampas, Greg & Joanna	
Fritts, Teddi	Marcouiller, Emily	Tampas, Tony & Cathy	
Gardner, Patricia	Martin, Anthony & Bethany	Tosado, Jacob	
Georghiou, Solon & Georgia	Masear, Claude	Triko, Christopher & Cheryl	
Gross, Clark & Alicia	McCook, Nicholas & Jill	Varlan, Al	
	McCulloch, Marvin & Linda	Varlan, Paul & Liza	

# VACATION BIBLE SCHOOL

BY LYGIA KARAGIOZIS

St. George Greek Orthodox Church hosted its 3rd Annual Vacation Bible School (VBS) program this year. VBS is open to rising Kindergarten through Twelfth Graders and seeks to enrich the minds of St. George's youth with the teachings of the Greek Orthodox Church. This year our theme was Ascending with Christ. Our students had the opportunity to learn about the three major summer feasts and participate in activities such as tie-dyeing, prayer jar making, letter writing, blind-folded trust walks, Greek dancing, and so much more.



The VBS program would not have made the impact that it did if it weren't for the dedicated curriculum writers (Fr. Anthony & Fr. Dionysis) and the



engaging instructors (Fay Johnson, Katherine Burrage, & Yana Mitsos). We would like to thank the St. George community for their monetary, item, and toiletry donations.

If you'd like information about future events such as this, you may contact Lygia Karagiozis by emailing [lkaragio@vols.utk.edu](mailto:lkaragio@vols.utk.edu) or calling (865) 963-7883. RSVPs have been made through Google Forms that are sent out, as well.

Overall, we appreciate the endless support of the program and look forward to next year!



# YOUNG ADULT LEAGUE (YAL)

BY LYGIA KARAGIOZIS

The St. George Young Adult League (YAL) is a new young adult ministry for ages 18 through 35. This ministry provides young adults with the means to engage with their Orthodox faith. On June 9th, 2022, the Young Adult League met at St. George for dinner, dessert, and devotionals. Those in attendance had meaningful conversation, made new friends, and enjoyed the company of other Greek Orthodox Christians.



The YAL facilitators would like to thank Charlie Peroulas, and his company the Pizza Palace, for donating to YAL Night. We also would like to welcome any young adults who are interested in participating in fun, interactive, and faithful activities over the upcoming year.

Please reach out to Lygia Karagiozis ([lkaragio@vols.utk.edu](mailto:lkaragio@vols.utk.edu) or 865-963-7883), Father Anthony ([franthonystратis@gmail.com](mailto:franthonystратis@gmail.com)), or Father Dionysis ([fr.dionysis@gmail.com](mailto:fr.dionysis@gmail.com)) if you would like to join our next event!



# MILESTONES

*In future issues of the Quarterly Bulletin, we will include information of events from June of 2019 through December of 2021.*

BY PRESVYTERA ELENI STRATIS

## A NOTE ON THE MILESTONES FOR THIS ISSUE:

Dear Fellow St. George Parishioners:

Due to a series of personal events – anticipated (vacation) and unanticipated (illness) – I found myself having been sidetracked for a lengthy amount of time. As a result, it prevented me from properly compiling a comprehensive list of entries without improperly stalling the timely distribution of this current Quarterly Journal issue. This lapse was not intended nor desired, neither is it expected to be repeated as long as there are entries to be included. In the meantime, I will be adding all entries from this issue in the forthcoming Winter issue.

Thank you for your patience & understanding,

*Presvytera Eleni Stratis*



Ordination of Father Deacon Mark Smith

# FALL CALENDAR

## *August*

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- 15 (Mon)** Liturgy (Dormition of the Theotokos)
- 21 (Sun)** Parish Picnic
- 23 (Tue)** Liturgy (Leavetaking of the Dormition)
- 27 (Sat)** Liturgy (St. Phanourios)
- 29 (Mon)** Liturgy (Beheading of St. John the Baptist)

## *September*

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- 8 (Thu)** Liturgy (Nativity of Theotokos)
- 14 (Wed)** Liturgy (Elevation of Holy Cross)

## *October*

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- 1 (Sat)** AHEPA Pancake Breakfast
- 20 (Thu)** Liturgy (St. Gerasimos)
- 23 (Sun)** Liturgy (St. Iakovos)
- 26 (Wed)** Liturgy (St. Demetrios the Great Martyr)



# WEEKLY SERVICES

## *Sundays*

9:00 AM Orthros

10:00 AM Divine Liturgy

11:30 AM Sunday School  
- 12:15 PM

*Please join us for Coffee  
Hour following service.*

## *Weekdays*

Services times as announced.

Please check our weekly  
bulletin for updates.

St. George Greek Orthodox Church  
4070 Kingston Pike  
Knoxville, TN 37919



**Phone:** 865-522-5043

**Visit us online:** [www.saintgeorgeknoxville.com](http://www.saintgeorgeknoxville.com)

 [stgeorgeknoxville@gmail.com](mailto:stgeorgeknoxville@gmail.com)

 [@stgeorgeknoxville](https://www.facebook.com/stgeorgeknoxville)