

ὁ ἅγιος

ΓΕΩΡΓΙΟΣ

ST. GEORGE GREEK ORTHODOX CHURCH
KNOXVILLE, TN

SPRING 2023

ABIDING IN THE VINE

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

“Εγώ εἶμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ Πατήρ μου ὁ γεωργός ἐστιν.” - Ἰωάν. ιε', 1

MESSAGE IN THE MUSIC

A Tune That Keeps Repeating

BY REV. FR. ANTHONY STRATIS, PROTOPRESBYTER

It is curious how frequently a song can get into our head and continue repeating throughout the day. Usually the melody will be drawn from our usual choice of music. In fact, regardless of one’s personal preference of musical genre, there will be certain tunes which are more likely to stand out above the rest. It is no less the case among ecclesiastical hymns, although the reasons why one or another hymn stands out may vary.

Clearly, among the most popular of Church hymns would be the Paschal Apolytikion:

“Christ is Risen from the dead, by death trampling upon death, and to those in the tombs, He has granted life.”

[“Χριστὸς Ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζωὴν χαρισάμενος.”]

In Orthodox hymnology, which as a genre is unique in so many ways, there is still included a broad spectrum of styles and melodies. With that fact in mind, we can identify a number of elements that contribute to making this hymn stand out.

Among those elements, consider three in particular: brevity, melody,



IN THIS ISSUE

MESSAGE IN THE MUSIC	1
SATURDAY OF SOULS & PRAYERS FOR THE DEAD	3
ΑΓΙΟΥ ΘΕΟΔΩΡΟΥ ΤΟΥ ΤΗΡΩΝΟΣ	6
SERVICES OF GREAT LENT & HOLY PASCHA	8
THE DIVINE LITURGY	9
ISSUE INTRODUCTION	12
MINISTRY NEWS	13
MILESTONES	23
SPRING CALENDAR	26

ST. GEORGE CONTACTS

Presiding Priest (Proistamenos)

Rev. Fr. Anthony Stratis,
Protopresbyter
franthonystratis@gmail.com

Parish Priest (Ephemerios)

V. Rev. Fr. Dionysis
Lampropoulos, Archimandrite
fr.dionysis@gmail.com

Deacon

Rev. Deacon Mark Smith
smithopoulos1@gmail.com

PARISH COUNCIL

John Peroulas – President
Maurice Natour – Vice President
Penny Paris – Treasurer
Kelley Peters – Asst. Treasurer
Pete Dedes – Secretary
David Ferguson
Demi Klonaris
Greg Midis
Mike Nassios
Amy Cristy
Chris Triko

QUARTERLY JOURNAL COMMITTEE

Pete Dedes
Chris Georgiafandis
Lygia Karagiozis
Anthony Martin
Bethany Martin
Elias Martin (Mascot)
Eleni Palis
Andrea Sanford
Mike Sanford
Paul Krome

Enlightenment, Cont.

and frequency. During the Paschal celebration, as with every service, hymns vary in tempo, mode, and length. Relatively speaking, “*Christ is Risen!*” is so brief that even children can remember it with minimal effort. Musically, the hymn is unique and easily followed. In fact, outside of the Slavonic tradition, the melody remains amazingly similar in every language. However, primarily it is probably the frequency with which this troparion is repeated that contributes to its popularity. Even before we carry our Paschal light home, we will have chanted the Apolytikion more often than we care to count.



Ultimately, both within the context of our public worship experience and within the confines of our private cycle of thoughts, as often as this hymn is repeated on our lips and in our souls, it reinforces a specific and essential message. When we chant this hymn, we proclaim Christ’s resurrection from the dead and the consequences of His resurrection. In so doing, we witness the reality of His crucifixion and death; at the same time, we are strengthened by our hope that emanates from faith in His promise of eternal life.

In meaning and in melody, the Paschal Apolytikion spiritually reaffirms within our soul as we pronounce to the world around us the victory of Christ’s Resurrection. This is one tune that we are well served by intentionally repeating within us throughout our life.

Have an uplifting Lent and blessed Pascha!

SATURDAY OF SOULS AND PRAYERS FOR THE DEAD

BY V. REV. FR. DIONYSIS LAMPROPOULOS, ARCHIMANDRITE

During the blessed period of Triodion and during the joyous period of Pentecostarion, our Church has designated some Saturdays to be dedicated to prayers and supplications for the souls of the deceased. These days are known as Saturdays of Souls (Ψυχοσάββατα). The dates of these days vary from year to year because every year they are



determined according to the date of Easter. Regardless of the date, they are always commemorated on a Saturday as they follow the Church Tradition, which dedicates Saturdays to prayers for the deceased.¹

The experience of death is harsh and bitter. There are no words to comfort someone who has encountered that "dreadful mystery"² of a family member or a friend's loss. However, although words can hardly provide comfort, it is customary when paying a visit to a mourning relative to use stereotypical expressions that serve no purpose but are uttered anyway. Of all the clichés told in funerals or memorials, the winner is the expression: "He/She is in a better place now." If we take a moment to ponder on this expression, we will realize that it fluctuates between a wishful thought to mere empty talk. How can one tell where the soul of a deceased person is?

The Church is reluctant to determine the status of a

1 - According to the Church Tradition, each day of the week is dedicated to a saint, a group of saints, or an event from the life of Christ. Namely, Monday is dedicated to the Archangels and all the Angelic Powers, Tuesday to Saint John the Forerunner, Wednesday to the Theotokos, Thursday to the Holy Apostles and Saint Nicholas, Friday to the Crucifixion of Christ, Saturday to the Martyrs and the deceased, and Sunday to the Resurrection of our Lord.

2 - The description of death as a "dreadful mystery" is found in the Idiomelon Hymn of Fourth Tone in the Funeral Service.

soul, even of a saintly person. Decades must pass, and only after receiving the "Testimony of the Holy Spirit" will the Church canonize as a saint, someone who departed from this world. The Judgement of a deceased person's soul only belongs to God.

So, does this mean that the souls of our beloved departed ones are not in a better place and that we

should worry about them? Not exactly. The urge of the Church is not to worry but to care for our deceased just as we cared for them while they were in this world. We learn from the Bible that after the soul is separated from the body, the soul is judged according to good and bad deeds. Thus, there is a possibility for a soul not to be in a better place than here but in a worse. Alas! What can we do to avoid such an outcome? In the narrative of the rich man and Lazarus, we read that the rich man was gravely concerned about warning his brothers about his situation so that they would escape his fate.³ It is indeed frightful to even think of this possibility. In the book *Evergetinos* which constitutes a collection of the Desert Fathers' wisdom, we read about the Venerable Elias, who was remembered only for saying: "*I am terrified as I think of three moments: the moment my soul will leave my body, the moment I will stand before my Creator, and the moment the verdict will be given.*"

To contemplate death and judgment is indeed fearful and dire. However, our God is the God of love who does not bear to see His Creation suffering. He died for us on the Cross, and after He died, His soul went to Hades and liberated the souls of those who believed in Him.

3 - Lk 16:27-28

The Practice of the Church, since the Early Centuries, has been to manifest Her love for the deceased through certain Services, known as Memorial or Trisagion. In the Collection "Apostolikai Diatagai"⁴ (late 4th century), we find instructions and prayers on how to conduct services for the deceased. Likewise, in his book Confessions, Saint Augustine refers to early Christian practices offered as memorials.⁵



Being Orthodox Christians, we understand that the Practice of the Church is not only a pious Tradition but a pivotal factor of our faith because the Practice of the Church incorporates the truth we received from our Lord Jesus Christ. Consequently, the prayers the Church offers for the deceased are not merely "in their memory," but they constitute an active supplication to Christ made by the living members on behalf of the departed. In the Book of Acts, chapter 5, we read that when the whole Church prayed for Saint Peter the Apostle who had been imprisoned, the chains fell off, an angel opened the prison door, and Peter was set free. Likewise, it is the firm belief of the Orthodox that through our prayers and care, we can get the souls of those who have fallen asleep into a better place. In other words, we can give meaning to the otherwise meaningless expression "He/She is in a better place now."

The Venerable Makarios of Egypt (4th century) once experienced, by Divine Providence, a miraculous encounter with the soul of a pagan priest who had

been long dead and tormented in Hell. The pagan priest explained to Saint Makarios how much comfort the souls receive when we pray for them and begged him to keep praying. Saint Theodora the Empress (9th century) also received by an angel the information that the soul of her heretical husband, Theophilos, had been spared and moved from Hell to Paradise thanks to her prayers. The Venerable Ephraim of Kantounakia, a late 20th-century saint, explained that our prayer could ease the torment of a condemned soul. A soul can even move from Hell to paradise if the prayer becomes frequent and consistent. If the prayer is for a soul already in heaven, then, according to Saint Ephraim, the soul receives the blessing, and in return, they pray to God for us.

The comfort and the benefit the souls get from our prayers are great, and the Church provides us various ways to pray for our beloved who have reposed in the Lord. First, we can show our care for them through the common prayers of the Church. These are the Memorials and Trisagion Services in which the Church prays as a whole for a soul. Another way is to bring a name, or a list of names, of deceased family members, relatives, or friends to the priest to be commemorated in Proskomidi (Preparation Table). This is a very powerful moment; as the priest stands at the Proskomidi (Preparation Table) and prepares the holy Gifts for the Liturgy, he stands before the Throne of God and commemorates names asking God on behalf of the Church to show His mercy. Let it be noted here that the prayer at the Proskomidi is both for the living and the dead. Saint Ephraim of Kantounakia, whom we also mentioned above, was often seen shedding tears at the Proskomidi; in these moments, he said to the fellow priests who served with him that if only the average priest could get to see how much benefit the souls get from this prayer, then he would drop everything else and commemorate names all day long.

To the author of this article, who is a priest below the average, such spiritual experiences as Saint Ephraim's are alien. Nevertheless, in our community, we try to

4 - Αποστολικαί Διαταγαί Η, 42

5 - Confessions VI, 2

commemorate names in the Proskomidi as frequently as possible. Often, when people ask me how many people attend a weekday Liturgy, the number I give is anywhere from one hundred and fifty to five hundred or even more. This is not an exaggeration; I count among the attendees of the Liturgy all whose names are commemorated in the Proskomidi.

In addition to the prayers of the Church, we can help the souls with charities we might give in their names. Charities offered for the fallen asleep are a tradition derived from the Old Testament. When a charity is given in someone's memory, it doesn't have to be declared publicly. Only the thought of the departed person is enough for God to know. Finally, our personal prayers provide rest to the souls. Everyone has a demanding schedule, and sometimes it might be difficult to keep personal prayers consistent. When this occurs, we must remember that the prayers for our departed parents, uncles, aunts, siblings, cousins, and friends are an active way to show that even death cannot stop us from loving and caring for them.

Throughout the Ecclesiastical Year, the Church has dedicated some Saturdays to commemorate the souls. The First Saturday of Souls is before Meatfare Sunday. On Meatfare Sunday, the Gospel Reading is about the Final Judgment. Thus, the Saturday of Souls is placed before this Sunday as an act of affection for our forefathers, parents, brothers, and sisters who have already seen the face of the Lord. The Second is on the Saturday Before Pentecost Sunday. As the Lord told His Disciples, death will not prevail over the Church.⁶ Thus, before the great feast of Pentecost, the Church commemorates the departed as members of the Church that death cannot break apart. In addition to the two Saturdays of Souls, a pious tradition has been established, according to which two more Saturdays are regarded as days of the souls. These are the Saturday before Cheesefare Sunday and the Saturday before the First week of Lent.



In one of the Holy Lent hymns, we read: "*My soul, my soul, arise from the slumber because the end approaches.*" Every breath we take brings us a step closer to the end, and when we reach the end, there will be nothing we will be able to do for our souls. The rich man in the Gospel narrative, tormented in Hell, was trying to find a way to warn his brothers. There will be a time when the prayers offered by others for us will be the most essential part of our being. Let us prepare as best as we can for this time, and meanwhile, let us show to our beloved ones who have departed that we care for them by praying for their souls.

Το διά των κολλύβων θαύμα του Αγίου Θεοδώρου του Τήρωνος

Γεωργίου Δ. Παπαδημητρόπουλου, Θεολόγου-Φιλολόγου-Λυκειάρχου

Το Σάββατο της Α' εβδομάδας των Νηστειών, εορτάζουμε το διά των κολλύβων παράδοξο θαύμα του αγίου και ενδόξου μεγαλομάρτυρα Θεοδώρου του Τήρωνος.

Μετά τον Κωνσταντίο, το γιο του Μεγάλου Κωνσταντίνου, ανήλθε στον αυτοκρατορικό θρόνο της Κωνσταντινουπόλεως ο Ιουλιανός ο Παραβάτης. Αυτός, από χριστιανός



που ήταν, έγινε ειδωλολάτρης και κίνησε σκληρό διωγμό εναντίον των χριστιανών, και στα φανερά και στα κρυφά. Λοιπόν, ο ασεβής εκείνος αυτοκράτορας, αφού απόκαμε τιμωρώντας στα φανερά τους Χριστιανούς με ωμότητα και απερίγραπτη απανθρωπιά, αισθανόμενος ντροπή και έχοντας την υποψία μήπως πληθυνθούν ακόμη περισσότερο, σκέφτηκε ο δόλιος αυτός και ανόσιος πώς να τους μιάνει χωρίς να το πάρουν είδηση.

Και ιδού τι έπραξε: Ξέροντας ότι οι χριστιανοί κατά την πρώτη εβδομάδα των Νηστειών εξαγνίζονται περισσότερο διά της νηστείας και αφοσιώνονται στον Θεό, κάλεσε τον έπαρχο της πόλεως και τον πρόσταξε να αποσύρει από την αγορά τα πωλούμενα τρόφιμα και ποτά και να εκθέσει προς πώληση άλλα, αφού προηγουμένως τα αναμείξει με αίμα από τις θυσίες και τα μιάνει, ώστε, αγοράζοντάς τα και χρησιμοποιώντας τα οι νηστεύοντες χριστιανοί, να μιανθούν από τα ειδωλόθυτα. Ο έπαρχος έκαμε αμέσως πράξη την εντολή: εφοδίασε όλη

την αγορά με τροφές και ποτά μiasμένα από τις μυσαρές θυσίες των ειδώλων.

Αλλά ο οφθαλμός του Θεού που βλέπει τα πάντα και αρπάζει εκείνους που κάνουν τον σοφό και τους ταπεινώνει με την ίδια τους την πανουργία, λαμβάνοντας πάντοτε πρόνοια για μάς, διέλυσε τις εναντίον μας μυσαρές επινοήσεις του Παραβάτη. Και να πώς: έστειλε στον πατριάρχη Ευδόξιο -ο οποίος βέβαια δεν τύχαινε να είναι και απόλυτα ορθόδοξος περί την Πίστη- τον μέγα Του αθλοφόρο Θεόδωρο, τον επονομαζόμενο Τήρωνα, εκ του τάγματος των Τηρώνων (=νεοσυλλέκτων) στο οποίο ανήκε.

Ο άγιος Θεόδωρος, λοιπόν, εμφανίστηκε στον πατριάρχη σε ώρα που ήταν ξύπνιος, και όχι σε όνειρο, και του είπε κάπως έτσι: Σήκω αμέσως και σύναξε το ποίμνιο του Χριστού και δώσε αυστηρή εντολή κανέναν να μην αγοράσει τίποτε απολύτως από τα τρόφιμα που υπάρχουν στην αγορά, διότι είναι μiasμένα από τον άσεβη αυτοκράτορα, τον Ιουλιανό, με αίμα από τις θυσίες. Ο πατριάρχης βρέθηκε σε μεγάλη αμηχανία και διερωτάτο πώς θα ήταν δυνατόν για εκείνους τους χριστιανούς που δεν είχαν στις αποθήκες τους τρόφιμα δικής τους παραγωγής να μην αγοράσουν από τα εκτεθειμένα στην αγορά προς πώληση.

Ο Άγιος όμως του είπε να προσφέρει σ' αυτούς κόλλυβα, και έτσι με τον τρόπο αυτό θα θεραπεύσει τις ανάγκες τους σε τρόφιμα. Αλλά ο Ευδόξιος βρέθηκε και πάλι σε αμηχανία, γιατί δεν ήξερε τί ήταν τα κόλλυβα, και ρώτησε να μάθει. Αμέσως δε ο Άγιος του είπε: «Κόλλυβα εμείς στα Ευχαίτα συνηθίζουμε να ονομάζουμε το βρασμένο σιτάρι». Αλλά ο πατριάρχης ήθελε

να εξακριβώσει και ποιός ήταν άραγε αυτός που ενδιαφερόταν τόσο πολύ για τον χριστιάνο λαό. Στην επιθυμία αυτή του Ευδοξίου ο Άγιος απάντησε: «Αυτός που αυτή τη στιγμή εστάλη να σας βοηθήσει είναι ο μάρτυς του Θεού Θεόδωρος». Αμέσως λοιπόν τότε ο πατριάρχης σηκώθηκε και συγκέντρωσε το χριστεπώνυμο πλήρωμα και, αφού ανάγγειλε σ' αυτό τα όσα είδε, έπραξε αυτά που του είπε ο Μάρτυς.



Τοιουτοτρόπως διατήρησε το ποίμνιο του Χριστού αμόλυντο από τη μυσαρή επιπόηση του εχθρού και παραβάτη της Πίστεώς μας.

Ο Ιουλιανός, βλέποντας ότι το σατανικό του σχέδιο ματαιώθηκε και δεν είχε κανένα αποτέλεσμα, ντροπιάστηκε πολύ και πρόσταξε να εκτεθούν στην αγορά προς πώληση και πάλι τα συνηθισμένα τρόφιμα και ποτά. Ο δε λαός του Χριστού, αφού έφτασε πλέον στο τέλος της η πρώτη εβδομάδα των Νηστειών, εκδηλώνοντας την ευχαριστία του προς τον Μάρτυρα, τον ευεργέτη του, τίμησε κατά το Σάββατο εκείνο με κόλλυβα και με χαρά μεγάλη τη μνήμη του. Εκτοτε οι πιστοί και μέχρι σήμερα, ανανεώνοντας τρόπον τινά το θαύμα εκείνο, για να μην εξαλειφτεί από τον χρόνο ένα τόσο μεγάλο έργο του Μάρτυρος, τιμάμε και γεραίρουμε διά κολλύβων τον μεγαλομάρτυρα Θεόδωρο.

Αυτόν, τον μέγα Θεόδωρο, τον κάλεσε ο ασεβής Βρίγγας, αρχηγός του τάγματος των Τηρώνων, και του συνέστησε να αρνηθεί την πίστη του, δίνοντάς του μάλιστα και κάποιο χρόνο να το σκεφτεί. Ο Θεόδωρος όμως δεν ανέχτηκε καθόλου τη σύσταση αυτή. Και όχι μόνο δεν ανέχτηκε να αρνηθεί την πίστη του, αλλά και έκαψε το ναό και το άγαλμα της μητέρας των θεών, της Ρέας, αφού πρώτα μοίρασε στους φτωχούς τα διάφορα κοσμήματα και αφιερώματα. Υστερα από την ενέργειά του αυτή υποβλήθηκε σε πολλά και φριχτά βασανιστήρια. Τελικά τον εξακόντισαν σε μια πυρακτωμένη κάμινο, όπου ο Άγιος, χωρίς να πάθει ούτε το παραμικρό από τη φωτιά, παρέδωσε το πνεύμα του στον Θεό και κοσμήθηκε με τον στέφανο του μαρτυρίου.

(Γεωργίου Δ. Παπαδημητρόπουλου, Θεολόγου-Φιλολόγου-Λυκειάρχου, Με τους Αγίους μας – Συναξάρια Τριωδίου και Πεντηκοσταρίου, εκδ. Αποστ. Διακονία, σ. 68-71)

<https://www.pemptousia.gr/2021/03/to-dia-ton-kollivon-thavma-tou-agiou-theodorou-tou-tironos/>

THE MANY SERVICES OF GREAT LENT AND HOLY WEEK

BY REV. FR. ANTHONY STRATIS, PROTOPRESBYTER

During Great Lent and Holy Week we have the opportunity to participate in more services than usual. Why extra services? The historical basis for this additional time of community prayer is drawn from the monastic influence within the Church over the centuries. This influence is further rooted in the natural thirst that we each tend to have for nurturing our soul in preparation for the feast of the Resurrection. There are a number of ways for us to follow this nurturing process, one of which is joining together more often for prayer as members of the Body of Christ.

This season offers a wide variety of unique services and to explain them all could fill volumes. Short of that, we will take a brief overview here, starting with the general types of services. Many times in Lent we celebrate the Divine Liturgy (of Chrysostom or Basil) augmented with the appropriate changes for the occasion. However, other times the services, while beautiful and inspiring, are quite different.

Approaching the season are a series of three **Saturdays of Souls**, where a Trisagion is offered following the Liturgy. Then is the beginning of Great Lent with “Kathara Deftera” [Καθαρὰ Δεύτερα], that is, “Clean Monday,” or “Pure Monday.” During Lent we often come together for a **Compline Service** which is an evening prayer service that can actually be done in Church with a priest or at home in private (of course, with some adjustments). In the middle of each week in Lent (in some parishes, each Wednesday and Friday) is the **Divine Liturgy of the Pre-Sanctified Gifts**. This moving service is a Liturgy but of a subdued nature (consistent with the tone of Great Lent). Each time the Host is consecrated on the previous Sunday during the Divine Liturgy and placed aside on the Altar for the Pre-Sanctified Liturgy days

later. On weekdays in Lent, this is the only Liturgy permitted except on the Annunciation Feast.

The first five Friday evenings of Lent are the **Salutations**, divided into four stanzas. One stanza is offered each Friday with the full service on the fifth Friday (the **Akathist Hymn**). Each Sunday is Orthros and Divine Liturgy (of St. Basil on the first five Sundays) with special commemorations. Among those Sundays are the first (of **Orthodoxy**) and the third (**Veneration of the Holy Cross**). There is also a lengthy service that may be done in some parishes on the fifth Thursday in Lent, the **Great Canon of St Andrew of Crete**.

Then we approach Holy Week with the two-day celebration of the **Saturday of Lazarus** and **Palm Sunday**, where we anticipate the pending Passion and Resurrection of Christ. On the evenings of the early part of Holy Week is the **Bridegroom (Nymphios) Service**. Commonly, on Holy Wednesday is a **Pre-Sanctified Liturgy** and the **Sacrament of Holy Unction**. Then on Holy Thursday is a morning Liturgy commemorating the **Institution of the Eucharist**. That evening is the **Holy Passion of Christ** with the 12 Gospel readings and procession with the Crucifix.

While these services are unique, there are still familiar components that are drawn from other services. On Good Friday we mourn the Crucified Christ and take Him down from the Cross, while anticipating His glorious victory over the Evil One. The services we offer are the **Royal Hours** in the morning, the “**Apokathelosis**” **Vespers** in the afternoon and then the evening service with the **Lamentations and Procession with the Epitaphios**. On Holy Saturday morning we anticipate His Resurrection as we commemorate His descent into Hades where He began to shatter the bonds of Death. During this **Liturgy** we

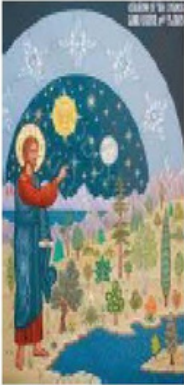
call on God to arise and judge the world for to Him belong all the nations (Psalm 81(82):8). Of course, Saturday night we celebrate the new day with the **Resurrection Liturgy** as we proclaim, Christ is risen! Then on the next morning we join for the “**Agape**” **Vespers**.

Participating in these services helps lift us up to perceive the true joy of Pascha. Father Schmemmann called the Paschal joy the entrance, “*into the glory of the Kingdom*” which is what makes “*Lent’s sadness bright and our lenten effort a ‘spiritual spring.’ The night may be dark and long, but all along the way a mysterious and radiant dawn seems to shine on the horizon. ‘Do not deprive us of our expectation, O Lover of man!’*” [Alexander Schmemmann, **Great Lent**, 15]

Remaining Orthodox Studies
Spring 2023 Sessions
February 7th, 14th, 21st, 28th and March 14th & 21st


Orthodox Spirituality:
V. Rev. Father
Dionysis Lampropoulos

In The Beginning
Tuesday Mornings at 10
& Evenings at 7



Rev. Father
Anthony Stratis

*Relevance of the
Apocalypse for Today*
Tuesday Mornings at 11
& Evenings at 6



THE DIVINE LITURGY: PART IV

The Second Antiphon

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

In the Divine Liturgy, following the end of the First Antiphon, and the exclamation by the priest and the response of the people, we enter into the second Antiphon of the Divine Liturgy, which is again chanted to Christ.

As was stated in our previous article, the word “*Antiphon*” refers to something sung alternately by two choirs or two chanters, preceded by a psalm verse. In the Second Antiphon we sing the following hymn. “*Save us. O Son of God, who rose from the dead, to you we sing: Alleluia.*” Of course it goes without saying that before the beginning of this refrain we again chant the verses which come from Psalm 145.



As was also previously discussed, the psalm verses are not randomly selected, but are chosen to accompany the feast that is taking place. In the example above, we are assuming that there is no other major feast, i.e. Christmas, Epiphany, Transfiguration etc. and that

it is a Sunday. Therefore the feast that we celebrate each and every Sunday is the resurrection of Christ. If, however, there is a major feast, then the psalm verse would change according to the feast that we are celebrating.

In this Antiphon, however, we have the added bonus of also changing the words to help the faithful person understand what day of the week, and or what feast we are celebrating. In the previous Antiphon, we had only the psalm verse, and/or the full chanting of the Typika to help us.

In this Antiphon, however, we have extra help.

If the Antiphon is chanted on a Sunday, and there is not a major feast taking place, then the psalm verses would come from Psalm 145, and the hymn would be chanted thus: *“Save us. O Son of God, who rose from the dead, to you we sing: Alleluia.”* When it is a weekday service, and there is no major feast taking place, then the psalm verses would be the same, but a change to the hymn would take place. The hymn would be chanted as follows: *“Save us. O Son of God, who are wondrous among Your saints, to you we sing: Alleluia.”*

If however there is a major feast such as Christmas, Epiphany, Transfiguration etc. then the psalm verse would change, just like in the First Antiphon, to indicate a change in the feast, but the wording of the hymn would also change. Let us take for example the feast of Christmas. In that feast the hymn would be chanted: *“Save us. O Son of God, who of the Virgin was born, to you we sing: Alleluia.”* If it was the feast of Epiphany the hymn would be chanted: *“Save us. O Son of God, who were baptized in the Jordan by John, to you we sing: Alleluia.”* And so forth for each feast. Again we see that the Church is always trying to show us not only what day of the week it is, but what feast we are celebrating in the Divine Liturgy.

Just like in the First Antiphon, there are enough psalm verses to chant this hymn four times, although again many parishes only chant it three times. Following the chanting of this hymn we then chant, *“Glory to the Father and the Son and the Holy Spirit. Both now and forever and unto the ages of ages. Amen.”* However, unlike in the First Antiphon where we repeat the hymn, in this Antiphon we sing a different hymn. The hymn that we sing refers to Christ and who He is. The hymn says: *“The only begotten Son and Word of God, although immortal You humbled Yourself for our salvation, taking flesh from the holy Theotokos and ever virgin Mary and, without change, becoming*

man. Christ, our God, You were crucified but conquered death by death. You are one of the Holy Trinity, glorified with the Father and the Holy Spirit—save us.”

This hymn gives us an understanding of who Jesus Christ is. It tells us that He is the Son of God, who was born of the Virgin Mary, and took on flesh for our salvation, and was crucified for us and our sins. By His death He destroyed death and we praise Him, together with the Father and the Holy Spirit. This hymn then ends the Second Antiphon assuming that we are not doing the Service of the Typika.

In the Service of the Typika, just like in the First Antiphon, where we chant psalm 102 and all the verses come from that psalm, in the Second Antiphon we also chant the same psalm from which the verses come: psalm 145.

As we explained in our previous article, the service of the Typika is the more ancient form, because it was during the Antiphons that the



faithful would wait in the Narthex for the Patriarch and the Emperor to come to Church. Only when both of these individuals were present, were the faithful allowed to enter into the Church. That is why in the Great Cathedral of Hagia Sophia, the Narthex is very large, to accommodate the faithful that awaited the beginning of the Divine Liturgy.

Another important note to add is that in this Antiphon, not only do we chant psalm 145, but in addition to that we also chant what are called the “Makarismi” or the “Beatitudes.” The Beatitudes are, in fact, promises of a personal state of blessedness for those who would follow the way of life required by Christ. They are part of the Sermon on the Mount (Matthew 5:3-11) and the Sermon on the Plain (Luke 6:20-22).

In the Gospel according to St. Matthew, there are nine blessings of a spiritual nature applicable to all people. The Beatitude found in the Gospel according to St. Luke are four in number, addressed to the disciples, and relate to external conditions.

In the Service of the Typika, we take these promises that Christ made and apply them with special hymns for that particular day to give the faithful a clear understanding of what God has promised to all of us. In the service of the Typika, when it is done on a Sunday, four verses are chanted followed by eight hymns that speak about the resurrection of Christ. Six of these eight hymns have their own verse from the Beatitudes which precedes it. The remaining two of the eight hymns are preceded by “*Glory to the Father and the Son and the Holy Spirit,*” and “*Both now and forever and unto the ages of ages. Amen,*” respectively.

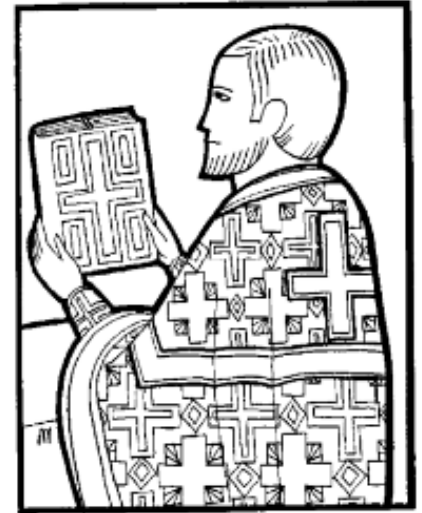
If, however, the service of the Typika is done for a major saint, or feast, then again there is a change, to indicate a different day, and instead of chanting eight hymns, there are only four hymns chanted. It is important to point out that even though the number of hymns changes, the number of verses that comes for the Beatitudes stays the same.

Nevertheless, at the end of the Second Antiphon, whether it is chanted the way that we are normally accustomed to, or done via the Service of the Typika, the Antiphon again concludes with a set of petitions. They consist of “*In peace let us pray to the Lord.*” Followed by “*Help us, save us, have mercy upon us, and protect us, O God, by Your grace.*” and “*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.*”

Before the exclamation by the priest, he reads the prayer of the Second Antiphon which, on behalf of the people, he prays that the Lord will “*give us grace to offer these common prayers with one*

heart. You have promised to grant the requests of two or three gathered in Your name. Fulfill now the petitions of Your servants for our benefit, giving us the knowledge of Your truth in this world, and granting us eternal life in the world to come.”

After the prayer comes the exclamation “*For You are a good and loving God, and to You we give glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.*” The people then exclaim, “*Amen.*”

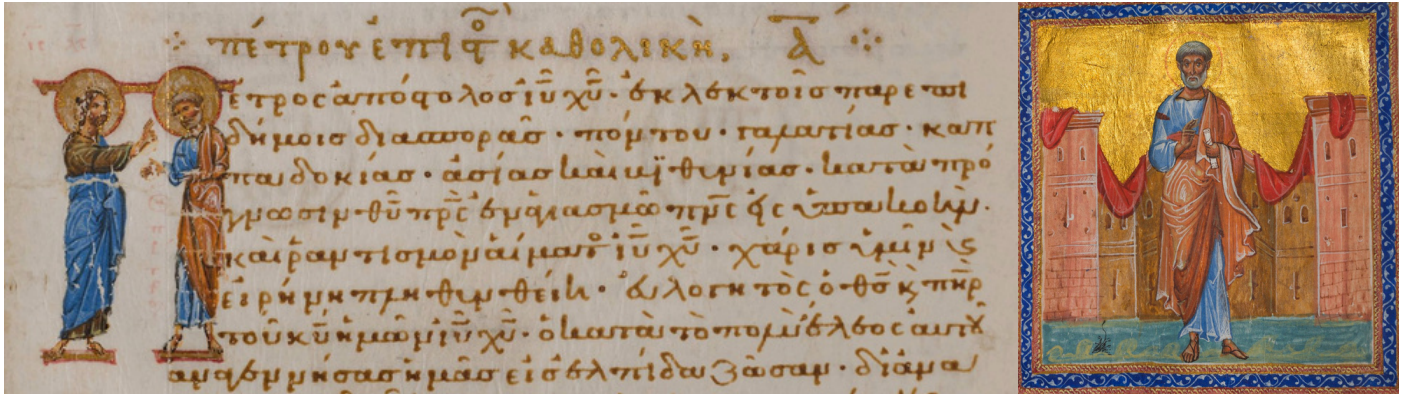


With this the Second Antiphon comes to an end, but in Part V of our small series of articles, we will look at the Third Antiphon and we will continue on our journey through the Divine Liturgy, and continue to shed light on the most important Sacrament of our Orthodox Church.

+Fr. Christos

ST. GEORGE QUARTERLY JOURNAL

BY MIKE SANFORD



Welcome to the Fourth Issue of *Abiding in the Vine*! Our mission with the newsletter is to increase engagement in our parish community through increased communication and awareness, and to provide further resources to help all of us in our spiritual growth. We are always happy for feedback on how we can improve the newsletter, as well as suggestions for new topics or articles.

In addition to our team gathering content from the Parish community, writing articles, and editing and publishing, we are looking for people with artistic skills, such as drawing, who would be interested in contributing appropriate art and/or illustrations to accompany the text.

Our committee currently meets on an as-needed basis, either at the church hall or via Zoom, with more frequent meetings close to our publication dates. We publish on a quarterly basis in February, May, August and November, and will be seeking articles from each parish ministry roughly 3 weeks before each publication date, so in early January, April, July and October.

If you are interested in contributing your skills in illustration, writing, editing, photography, graphic layout or online publishing, or if you have feedback or suggestions for the committee, please contact Mike Sanford at 865-223-8293 or by email at wolsanford@protonmail.com).



Theophany 2023

AHEPA TO HOST DISTRICT ONE CONVENTION

BY TOM VARLAN, PRESIDENT

AHEPA's local Knoxville chapter has been selected to host the District One annual convention in Knoxville on June 2-4, 2023. Plans are already underway for a weekend of fellowship, meetings, and events, and we anticipate many out-of-towners from the six-state region comprising District One (Alabama, Florida, Georgia, Mississippi, South Carolina, and Tennessee). We look forward to hosting everyone, and look forward to our St. George community participating in many aspects of the convention as well. Stay tuned for more updates between now and June!

Also, AHEPA was pleased to present a check to our Church's Sunday School and Greek Language programs in the amount of **\$2,400**, representing the proceeds from this past fall's annual pancake breakfast fundraiser. Overall, AHEPA has now contributed **\$24,150** from these breakfasts toward these important youth programs. AHEPA thanks the Saint George community for its continued support of this important event and looks forward to another pancake breakfast later this year.



Presentation of Pancake Breakfast Funds Raised

More recently, Chapter Secretary Al Varlan attended Birmingham AHEPA's 100-year celebration of its chapter's existence with a banquet and gala on December 17.



Al is pictured at this event with, from left to right, past AHEPA president George Horiates, Ambassador of Greece to the United States, Her Excellency Alexandra Papadopoulou, and current AHEPA president Jimmy Kokotas.

The American Hellenic Educational Progressive Association (AHEPA) began in 1922 on principles that undergirded its fight for civil rights and against discrimination, bigotry, and hatred. Today, AHEPA 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 local chapter meetings are open to anyone who would like to attend, so feel free to reach out to any member of AHEPA for more information about our meetings and events.

CHOIR NOTES

BY ELENI PALIS

DAUGHTERS OF PENELOPE

BY ANNE HALKIADES



The choir extends our love and prayers for David and Katie Ferguson, after Katie's passing on December 2, 2022. Katie was a faithful and very talented member of the Choir. We were blessed to have her singing with us

for so many years, and we miss her very much. May her memory be eternal.

Our indomitable Choir Librarian, Carmen Pintoc, has been wrangling our music, and she always keeps us organized! We are also grateful for our Organist, Jacob Hoyos, who continues to support us on the organ. Led by our Director, George Chagas, we are adding to our hymnological repertoire during practices on Tuesday evenings at 6:30pm in the choir loft.

We are eager to welcome any new members — so if you have an interest in music and find yourself singing along with us on Sundays, please consider joining! Please contact David Ferguson at ferguson1809@gmail.com for more information.

The Daughters of Penelope had our Christmas Party and brunch at Sharon Alexander's house on Saturday, December 10 at 11:30 AM. We brought personal items to go to the Serenity House as well as goods to go to Second Harvest. On Saturday, December 17, we baked the Tsoureki Bread which was distributed the following day after Divine Liturgy. On Thursday, December 29, we baked Vasilopita cakes and they were picked up on Friday, December 30.

In January 2023, we held an initiation ceremony to welcome some new members.

On February 12, we plan to have our annual Valentine Brunch! Be sure to check the weekly bulletin for further details.



Christmas Party 2022

GENESIS BOOKSTORE

BY STEVE ROSS

Your Genesis Bookstore had a great year in 2022 after our reopening in June. We have been able to expand our inventory of icons, books, merchandise, and a variety of items for our children. We saw the highest volume of sales just prior to the Nativity Feast. We are most happy that we were able to provide special gifts for you and your loved ones.

We are just now converting our checkout process, inventory management, and reordering to the Square for Retail application. This will help us to know what you want the bookstore to keep available based on your purchases. Part of this process will include us entering you as a customer when you make a purchase, which gives us the opportunity to keep everyone up to date on new items and special requests.

As we now prepare for the upcoming Pascha, we will have books on the services during the Lenten season, such as:

- The Akathist to the Theotokos
- Presanctified Liturgy book
- Holy Week services book

I want to say a sincere thank you to Viki Statham, Maria Klonaris, and Stacy Takonis for all their time and efforts in making the Genesis Bookstore a thriving ministry to our St. George Community.

HELLENIC DANCE

BY MARIA SIOPSIS

Three groups attended the Hellenic Dance Festival in Atlanta on January 14-16. A total of 33 dancers and many family members attended the event. St. George can be proud of these young people, not just for their dancing, but for their wonderful positive energy all weekend.

Our youngest group, Glentzedes, consisting of elementary and intermediate school dancers, participated as an exhibition group. They were directed by Lygia Karagiozis and Katie Shipe and performed a set of dances from the region of Pelion in Central Greece.

Meraki, our 6-12 grade group, was directed by Maria Siopsis and Kathleen Vavalides. They performed two island sets, one from Leros in the Dodecanese and one from Naxos in the Cyclades. For the first time, our own dancers provided music for one of the dances. They were honored with the Folk Expression Award for their performance. Meraki was awarded the Gold Medal for their performance.



Our young adult group, Ethelontes (Volunteers), directed by Kathleen Vavalides, performed island sets from Rhodes and Samos. This small but mighty group competed in a challenging age group full of large, experienced groups and brought home the bronze medal! The Rhodes costumes, made here at St. George, were also honored with the Costume award.

Hellenic Dance, Cont.



It was a weekend of friendship and community. Our dancers of all ages could be seen together on the dance floor until the wee hours of the morning. Congratulations to all!



Be on the lookout for Sunday afternoon open dance time, which will include some instruction and lots of open dancing. Anyone who wants to come have fun and fellowship is welcome. We'll teach a few and then take some requests. Open to all ages, abilities and levels of interest!

Our dancers have also been invited to perform locally. You can follow [meraki.knoxville](https://www.instagram.com/meraki.knoxville) on Instagram for more information.

Support

Those who would like to support our dancers can do so financially or through sewing and crafting!

Financial

To make a direct donation, contact Barbara Burney at bkburney@tds.net.

Add our dancers to your Kroger community rewards account! Login to your account, go to Community Rewards and use organization number JU118 (St. George HDF Meraki). Each time you shop at Kroger, a donation will go to our dancers!

Sewing and Crafting

If you like to sew or craft. send email to meraki.knoxville@gmail.com and we will let you know how you can help!

MOBILE MEALS

BY BECKY KOTSIANAS

Calling all volunteers!

Mobile Meals is looking for a few more volunteers to help deliver meals to needy households. St. George sends out a team of two people each Friday to deliver meals. It only takes about one to one and a half hours. The route and directions are given to us and it is very easy to follow.

I'd like to thank the following parishioners for their consistent support:

- Joan Econ
- Chris Georgiafandis
- Marianne Jennings
- Rebecca & Victor Kampas
- Deena Kaousios & Mr. Kaousios
- Becky Kotsianas
- Amy Midis
- Diane Pappas
- Cleo Sideris
- Connie Smith
- Jamie Smith
- Jim Vavalides

We'd love to have you join this worthy and fulfilling mission. Please contact Becky Kotsianas at 865-924-1530 or bk8418@comcast.net if you're interested in helping.

CUTTING THE VASILOPITA 2023



ORATORICAL FESTIVAL

BY MARIA KLONARIS

The St. John Chrysostom Oratorical Festival is a nationwide program of the Department of Religious Education (DRE) of the Greek Orthodox Archdiocese of America, where Orthodox youth present speeches discussing the Greek Orthodox faith and the Church. It centers around faith, education, and fellowship. Youth explore and deepen their faith and hone their speech writing and public speaking skills. Finalists can earn scholarships at each of the three levels and sizable awards and scholarships at the National Finals.

TOPICS

The topics for the Oratorical Festival are developed by the DRE and approved by the Archbishop of America. There are two lists of topics: one for the junior division (grades 7-9) and one for the senior division (grades 10-12). The DRE also creates a “Topics, Tips & Resources” document which includes a bibliography with expansive resources such as books, articles, videos, websites, and liturgical documents to assist participants in brainstorming, developing, and writing their Oratorical Festival speeches.

HOW IT WORKS

THE ORATORICAL FESTIVAL

The Oratorical Festival is divided into a Senior Division (grades 10-12) and a Junior Division (grades 7-9). There are three primary levels: Parish, Metropolis, and National Finals. Some Metropolises also have a District level after the parish level.



Participants start at the Parish level, which begins in the new year. Then they proceed to the District or Metropolis level. And then, two finalists representing each Metropolis of the Archdiocese advance to the National Finals.

NATIONAL FINALS ORATORICAL FESTIVAL

The National Festival is planned and organized by the DRE. The host Metropolis of the National Finals rotates each year, and a different parish is selected to host with direction and assistance from the DRE.

Participants are the finalists (one junior and one senior) from each Metropolis oratorical festival. The National Finals participants and their families join together for a weekend of faith, education, and fellowship. The host parish welcomes everyone with a meet-and-greet event Friday evening.

The Oratorical Festival takes place on Saturday, and all attend an awards luncheon at the conclusion, where the placements are announced. On Saturday night, the participants, their families, and other guests join together again for an evening activity, usually something iconic of the host city. On Sunday, following Divine Liturgy, the first-place finalists in both the junior and senior divisions present their speeches to the church community.

SCHOLARSHIPS AND AWARDS

All participants at the National Finals receive awards from the St. John Chrysostom Oratorical Festival Scholarship Fund ranging from \$500 to \$2,000 and also from FAITH: An Endowment for

Oratorical, Cont.

Orthodoxy and Hellenism Scholarships. Finalists at any level are eligible to receive the Chrysostom Scholarship to Hellenic College ranging from \$2,500 to \$30,000 per year.

WHY PARTICIPATE?

- GROW in your faith.
- DEVELOP strong research, writing, and speaking skills.
- CONNECT with other Greek Orthodox young adults and cultivate life-long friendships.

PARTICIPANTS FROM ST. GEORGE

2022: **Paraskevi Christopoulos** from St. George advanced through to the National Finals.



IMPORTANT INFORMATION ABOUT OUR ORATORICAL FESTIVAL

- **Parish Level:** Sunday, March 12, 2023
- **North East Conference District Level:** Hosted by Holy Trinity Greek Orthodox Church in Raleigh, NC, April 29, 2023
- **Atlanta Metropolis Level:** Hosted by Holy Trinity Greek Orthodox Cathedral in Charlotte, NC, May 12-14, 2023
- **National Finals:** Hosted by the Metropolis of New Jersey at St. George Greek Orthodox Church in Clifton, NJ, June 9-11, 2023

For more information visit atlmopolis.org/st-john-chrysostom-oratorical-festival

PHILOPTOCHOS

BY KRISTIANA MOORE

FRIEND OF THE POOR 5K

Thank you to everyone who helped support our first ever Friend of the Poor 5K. We were able to raise **\$4,600** for The McNabb Center. This money will support programs provided by The McNabb Center directed toward children's mental health. A special thank you to our sponsors:

- Christopoulos and Kennedy
- Volunteer Perfusion
- National Fitness Center
- Dean Kleto, MD
- Spaces in the City
- Cakmes Dental Studio
- Pizza Palace
- James F. Kotsianas, DDS
- Peroulas Moving and Storage
- Bug Pottery
- Jones Equity Fund
- Martinwood Writing & Editing

OUTREACH

As a Philoptochos chapter, part of our mission is to feed the poor. We are pleased to say in December we were able to donate **\$15,000** to the following local charities:

- The Fish Pantry
- Mobile Meals
- Second Harvest Food Bank

Contact Information

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



STEWARDSHIP COMMITTEE

BY STEVE ROSS, CHAIR

The 2022 stewardship year continued to pour out your blessings for our community. We'd like to thank you in three most very important ways:

Thank you... for your response to our request to complete a pledge form in 2022. This year, we received 145 formal pledges. That number represented 83% of all pledge paying families. In 2021, the number of formal pledges was 104, representing 74% of pledge paying families. This represents a 40% increase in our formal pledging families.

Thank you... for the increase in your giving to our community. In 2022 the average pledge for all pledge payments was \$2,090. This is an increase from \$1,843 in 2021. Furthermore, our overall pledging increased to \$294,657 from \$271,945 in 2021.

Thank you... for the spirit of community you all continue to express in your giving to St. George in so many ways: worship, time, teaching, singing, working, learning, leading, feeding, nurturing, repairing, and most of all, in loving. By God's grace, we have risen out of a huge financial setback, a devastating fire, and a pandemic. All of you embraced His grace and poured it back upon St. George and to those in need in our greater community.

Amazing!

SUNDAY SCHOOL

BY JOANNA TAMPAS

Welcome to a happy new year in Sunday School! What better way could there be to start 2023 than by immersing our youth in the teachings of Jesus Christ and the Tradition of the Orthodox Faith. All youth in preschool age through high school are invited to join their teachers and classmates in Sunday School immediately following Holy Communion. A big thank you to our dedicated teaching staff that made 2022 a phenomenal success in teaching over 70 students at St. George!

Class	Teachers
Pre-School / Kindergarten	Christen Fleming, Kathleen Vavalides, Mary Vavalides, Christina Walker, & Athena Marlar
1st Grade & 2nd Grade	Stacy Takonis & Fay Johnson
3rd Grade & 4th Grade	Catherine Burrage
5th Grade & 6th Grade	Linda McCulloch & Victoria LaRock
7th , 8th & 9th Grade	Lygia Karagiozis & Joanna Mitsos
10th, 11th & 12th Grade	Stavros Stratis

We really miss our students when they are absent! Please encourage your children, grandchildren, God-children, nieces, nephews, and friends to regularly attend class. A community of children worshipping, learning the Orthodox Faith, studying the Bible, and discovering God together creates a bond that other secular activities can't accomplish. Help the Sunday school staff demonstrate that learning God's Word is important!

Sunday School, Cont.

It was such a blessing to have our Nativity Pageant back after a few years of hiatus with the pandemic. Thanks to Catherine Burrage for capturing the joy and praise!



Thanks to all those that contributed homeless supplies for the YAL/Sunday School Service project! We were able to replenish critical supplies at Volunteer Ministries to support those less fortunate in our area.

SUNDAY SCHOOL CALENDAR

JANUARY

- 1 NEW YEAR'S DAY – NO CLASS
- 8 After Epiphany
- 15 MLK – NO CLASS
- 22 15th of Luke
- 29 Canaanite Woman

FEBRUARY

- 5 Publican/Pharisee – Begin Triodion
- 12 Prodigal Son
- 19 Meatfare
- 26 Cheesefare

MARCH

- 5 1st of Lent/Orthodoxy - Sunday School Icon Procession – NO CLASS
- 12 Spring Break – NO CLASS
- 19 3rd of Lent/Veneration of the Cross
- 26 4th of Lent/St. John of the Ladder

APRIL

- 2 5th of Lent/St. Mary of Egypt
- 9 Palm Sunday (Western Easter) –NO CLASS
- 16 EASTER – NO CLASS
- 23 Thomas
- 30 Myrrh-Bearing Women

MAY

- 7 Paralytic
- 14 Samaritan Woman (High School-College Graduation Ceremony)
- 21 End-of-Year Ceremony – NO CLASS

MILESTONES

BY PRESVYTERA ELENI STRATIS



As mentioned previously, we are continuing to include events occurring from June of 2019 to December of 2021, as well as current events

Congratulations...

To Franklin and Emma Kotsianas on the birth of their baby girl, Grace, on November 17, 2022. Proud grandparents are Jim and Fannie Kotsianas.

To Gayle Kennedy on the birth of her new great-granddaughter, Goldie Guinevere, on December 29, 2022.

To Christina and David Heise on the Baptism of their daughter, Lucia, on January 14, 2023. Godparents were Father Nicholas and Lianna Kazarian. Proud grandparents are Mike and Andrea Sanford.

To Michael Pantos on his Baptism into the Greek Orthodox Church on November 8, 2022. His Sponsor was John McDonald.

To Judith Hempel on her Chrismation into the Greek Orthodox Church on September 16, 2022. Her Sponsor was Patricia Gardner.

To Bethany (Anna) Martin on her Chrismation into the Greek Orthodox Church on June 5, 2021. Her Sponsor was Jamie (Demetra) Smith.

To Anthony and Despina (Vastakis) Georgiafandis on their marriage, on January 21, 2023. The wedding was held at the Annunciation Greek Orthodox Cathedral in Atlanta, GA. Koumbaroi were Steve and Connie Ross. Parents are George and Chris Georgiafandis.

To Zane and Angelique (Angelos) Gresback on their October 29, 2022 marriage at Holy Trinity Greek Orthodox Church in Charleston, SC. Koumbaros was Herc Ligdis. Parents are George and Nina Angelopoulos.

To Nick and Maria (Patselikos) Stratis on their July 11, 2021 marriage in Chios, Greece at Kimisis Theotokou Church. Koumbaroi were Stavros Stratis and Pantelis Patselikos. Parents are Father Anthony and Eleni Stratis.

To Zach and Paige (Taylor) Smith on their December 12, 2020 marriage at Holy Trinity Greek Orthodox Church in Nashville, TN. Koumbara was Marah Smith. Parents are Walton and Connie Smith.

To Scott and Vicki (Caracostis) Gardiner on their November 10, 2019 marriage. Koumbara was Victoria Zurcher. Parents are Eleni Caracostis and the late Harry Caracostis.

To Anthony and Bethany (Wood) Martin on their October 12, 2019 marriage. Koumbaroi were Andrew Martin and Mackenzie Oberndorfer.

Sympathies...

To Mariam Mubarak and Family on the falling asleep of her husband Said, on December 31, 2022. May his memory be eternal.

Milestones, Cont.

To Brian & Alice Hester and Family on the falling asleep of his father Pinkney “Bud” Hester, on December 18, 2022. May his memory be eternal.

To David Ferguson and Family on the falling asleep of his wife Kalliope “Katie” Ferguson, on December 2, 2022. A trisagion was held at St George. The funeral was held at Annunciation Greek Orthodox Cathedral in Baltimore, MD. May her memory be eternal.

To Nina & George Angelos and Family on the falling asleep of her father Spiridon, on December 2, 2022 in Athens, Greece. May his memory be eternal.

To the family of Suzie and Steven Coffey on their falling asleep. Suzie passed on November 21, 2022. Her husband Steven passed on November 2, 2022. May their memories be eternal.

To the family of Sophia Kleto on her falling asleep on December 10, 2020. May her memory be eternal.

To the family of Athena Lane Christodoulou, on her falling asleep on December 10, 2019 in Peachtree City, GA. The funeral was held at St Christopher Hellenic Orthodox Church. May her memory be eternal.

Honors...

To Victoria Holland for being named one of the knox.biz “40 Under 40” award winners, presented by the Lincoln Memorial University School of Business. She is Vice President of Operations for KARM Stores. We can read more in a knoxnews article from January 9, 2023.

To Magistrate Judge Jill McCook of the United States District Court for the Eastern District of Tennessee. She assumed office on January 31, 2022. Her ceremonial investiture was held on January 13, 2023.

MORE NATIVITY SCENES



NATIVITY 2022



THEOPHANY 2023



SPRING CALENDAR

February

- 2 (Thu)** 9am Liturgy (Presentation of Christ)
10am GOYA Proosphoro Workshop
- 5 (Sun)** **Sunday of the Publican & Pharisee**
Philoptochos Heart Sunday
YAL Service Project
- 6 (Mon)** 9am Liturgy (St. Photios)
- 8 (Wed)** 9am Liturgy (St. Theodore)
- 10 (Fri)** 9am Liturgy (St. Haralambos)
- 11 (Sat)** 5pm GOYA Valentine's Day Babysitting
- 12 (Sun)** **Sunday of the Prodigal Son**
- 18 (Sat)** 9am Liturgy (1st Saturday of Souls)
Trisagion at Lynnhurst Cemetery
- 19 (Sun)** **Meatfare Sunday**
- 20 (Mon)** GOYA Service Project
- 23 (Thu)** 6pm Liturgy (St. Polycarp; 1st & 2nd
Finding of Head of St. John)
- 25 (Sat)** 9am Liturgy (2nd Saturday of Souls)
Trisagion at Highland Cemetery
- 26 (Sun)** **Cheesefare Sunday**
YAL Cheese Pizza Lunch
HOPE/JOY Forgiveness Sunday
4pm GOYA Escape Room
- 27 (Mon)** 6pm Compline, Clean Monday

March

- 1 (Wed)** 9am Pre-Sanctified Liturgy
- 3 (Fri)** 7pm First Salutations
- 4 (Sat)** 9am Liturgy (Miracle of St. Theodore)
6pm Vespers (Sunday of Orthodoxy)
- 5 (Sun)** **Sunday of Orthodoxy**
Sunday School Icon Procession
- 6 (Mon)** 6pm Compline
7pm YAL Bible Study
- 8 (Wed)** 6pm Pre-Sanctified Liturgy
- 10 (Fri)** 7pm Second Salutations
- 12 (Sun)** **Sunday of St Gregory Palamas**
- 13 (Mon)** 6pm Compline
- 15 (Wed)** 9am Pre-Sanctified Liturgy
- 17 (Fri)** 7pm Third Salutations
- 18 (Sat)** YAL Chattanooga Aquarium
- 19 (Sun)** **Sunday of the Veneration of the Holy Cross**
GOYA Begin Selling Lanterns
- 20 (Mon)** 6pm Compline
7pm YAL Bible Study
- 22 (Wed)** 6pm Pre-Sanctified Liturgy
- 24 (Fri)** 7pm Vespers (Feast of Annunciation)
- 25 (Sat)** 9am Divine Liturgy (Annunciation)
- 26 (Sun)** **Sunday of St. John of the Ladder**
GOYA Meeting
HOPE/JOY Annunciation
- 27 (Mon)** 6pm Compline
- 29 (Wed)** 9am Pre-Sanctified Liturgy
- 30 (Thu)** 6pm Great Canon of St. Andrew of Crete
- 31 (Fri)** 7pm Akathist Hymn
GOYA Metropolis Lenten Retreat

April

- 2 (Sun) Sunday of St. Mary of Egypt**
Trisagion for April Deceased
YAL Service Project
- 3 (Mon) 6pm Compline**
7pm YAL Bible Study
- 5 (Wed) 6pm Pre-Sanctified Liturgy**
- 8 (Sat) 9am Liturgy (Lazarus Saturday)**
GOYA Making Lanterns
- 9 (Sun) Palm Sunday**
7pm Matins (Bridegroom)
- 10 (Mon) 7pm Matins (Bridegroom)**
- 11 (Tue) 7pm Matins (Bridegroom)**
- 12 (Wed) 9am Pre-Sanctified Liturgy**
5pm Holy Unction
- 13 (Thu) 6am Liturgy (Institution of Holy Eucharist)**
7pm Service of the Holy Passion
- 14 (Fri) 8am Royal Hours**
3pm Vespers (Apokathelosis)
7pm Lamentations (Epitaphios)
HOPE/JOY Holy Friday Retreat
- 15 (Sat) 9am Liturgy (Descent into Hades)**
GOYA Church Set Up
11pm Vigil of the Holy Resurrection
- 16 (Sun) Easter Sunday - 11am Agape Vespers**
GOYA Easter Egg Hunt
- 18 (Tue) 9am Liturgy (After Easter Feast of the Theotokos)**
- 21 (Fri) 9am Liturgy (Feast of the Life-Giving Fountain)**
YAL Dinner
- 23 (Sun) Sunday of Thomas; Feast of St. George**
- 25 (Tue) 9am Liturgy (St. Mark)**
- 30 (Sun) Sunday of the Myrrh-Bearing Women**



WEEKLY SERVICES

Sundays

9:00 AM Orthros

10:00 AM Divine Liturgy

11:30 AM Sunday School
- 12:15 PM

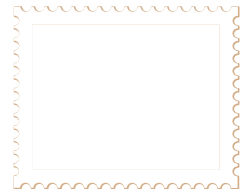
*Please join us for Coffee
Hour following service.*

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

 stgeorgeknoxville@gmail.com

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