

ὁ ἅγιος

ΓΕΩΡΓΙΟΣ

ST. GEORGE GREEK ORTHODOX CHURCH  
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# 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

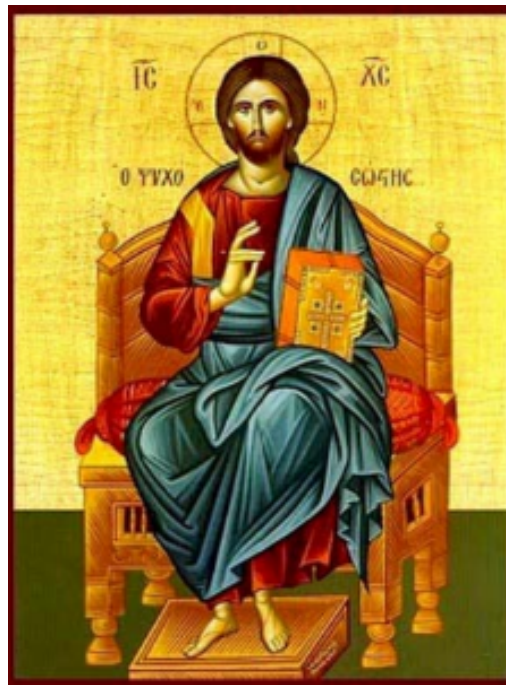
*The Resurrection Dismissal Hymns {4th Tone}:*

### *Our Last Court of Appeal*

BY REV. FR. ANTHONY STRATIS, PROTOPRESBYTER

Anyone who has been in a courtroom during a trial, particularly as a party to that trial, can understand how intimidating that experience can be. Our insecurity may be rooted in the fact that we each carry our sins within us and know that the Judge of All is aware of them. If we are intimidated by being in a court during this life, we can only begin to wonder how intimidating it will be standing before Christ on the Day of Judgment. As we know, on that day our hope rests entirely upon His great mercy.

When we chant the Resurrection Apolytikion of the Fourth Tone, we are reminded of the mercy Christ offers us. With that hymn we announce: *"Upon learning from the Angel, the women disciples proclaimed the brilliance of the resurrection, and the primordial decision has been withdrawn; they said to the Apostles boasting: 'Death has been annihilated! Christ God has risen, granting to the world the great mercy!'"*



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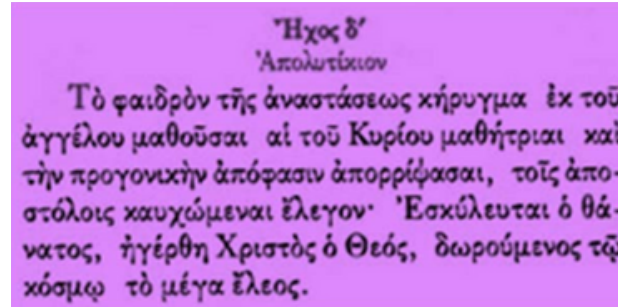
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## Our Last Court, Cont.

The “primordial decision” refers to the sinful choice, from the beginning of mankind, to disobey God. The consequence of that sinful choice that impacts us all is not the ‘original sin,’ as so many people believe. We are accountable for our own sins. The consequence is the bondage of death, the strongest weapon in the arsenal of the evil one.



The main message of this Apolytikion is, with Christ having liberated humanity by His Resurrection, even though we face death in this life, the promise of eternal life awaits us in the

next. This meaning of the Resurrection is announced to the myrrh-bearing women by the Angel; that is to say it was given to them directly from God. These women disciples were the first to hear God’s message after the Resurrection, having been the only people, along with the Apostle John, to remain with Jesus throughout His Crucifixion. The women, in turn, shared the message with the Apostles who later were sent to teach the world.

The hymn’s message is simple: The Resurrection of Christ is His victory over death, thereby offering us His great mercy. Consequently, our responsibility is to seek His mercy, not presume it. We should seek His mercy, not as if it were owed to us. God owes us nothing! We should seek His mercy as the unworthy recipients that we are. In humility, hearing this hymn, may we join the saintly women disciples and rejoice in His mercy.



# ARCHANGEL MICHAEL HONORS

BY REV. FR. ANTHONY STRATIS, PROTOPRESBYTER

On an annual basis, a pinnacle for the Metropolis of Atlanta is the Archangel Michael Honors. For the event, two people are identified from each parish (usually one adult and one young adult or a Goyan) by the Proistamenos. The parishioners are among those who exemplify the teachings and practices of our Orthodox Christian faith during the course of their daily lives. Added to the growing list of honorees from Saint George this past November were two most-worthy women: **Marianne Jennings** and **Mary Vavalides**. Due to the fact that both were unable to attend the banquet and ceremony in Atlanta, the Metropolis generously shipped the medallions, certificates and copies of the commemorative album for both of our parish's recipients. With the blessings of His Eminence Metropolitan Alexios of Atlanta, Marianne and Mary were presented their awards following the Divine Liturgy on Sunday, February 4, 2024. The entries for Marianne and Mary from the Commemorative Album follow.



## **Marianne Kotsianas Jennings**

*In everything she does for her Church, Marianne gives all she can and more; always in the right spirit and always with a heart filled with love. She not only applies her commitment to the Philoptochos, where she has served as President for a number of terms, but to the Church and to her everyday life.*

## **Mary Vavalides**

*Without missing a step as she graduated from her school days into young adulthood, Mary has continued to give of herself in serving Christ and His Church. She continues to be active in a number of ways, including as a Sunday School teacher and on the Philoptochos Board. In everything, she serves with deep dedication while seeking no attention.*

*Our Warmest Congratulations To  
Them Both!*



# A STAIRWAY TO HEAVEN

BY V. REV. FR. DIONYSIS LAMPROPOULOS, ARCHIMANDRITE

The title of this article is undoubtedly catchy. "Stairway to Heaven" is a song, first released in November 1971, by the rock band Led Zeppelin. There are several interesting facts about this song, such as its length (over 8 minutes) or the guitar introduction, which remains one of the most famous guitar pieces ever played; but first and foremost, it remains the most famous rock song of all time.

If we attempt to put this song in context with the theme of this article, we would cite the verse: "*There's a feeling I get when I look to the west, and my spirit is crying for leaving.*"

For the sake of this article's theme, I hope we can make a minor modification: Change the word "west" to "east." Then, having made such a change, we can travel with our spirit back to the 7th century, to the east, to the Sinai Desert, and learn from the wise words of Saint John of the Ladder.

There is an old Greek proverb saying: "Not every day is St John's day" (δεν είναι κάθε μέρα τ' Αη Γιαννιού), which implies that not every day is a good day. Indeed, every day is not Saint John's Day. Nevertheless, the Orthodox Church honors three hundred saints throughout the year with the name John, and Saint John of the Ladder, or Saint John the Sinaite, is one of them. He is commemorated twice a year, on March 30 and the Fourth Sunday of Lent.

Saint John the Sinaite lived during the Sixth century AD. The place of his birth remains unknown to us. Yet, the colorful images of the sea he uses in his writings lead to the assumption that his origin was from either an island or a coastal place. While still very young, he fled from the world and traveled to the Sinai desert, where he placed himself under the spiritual guidance of Elder Martyrios. After the passing of his spiritual father, Saint John lived as a recluse in a remote monastic dwelling (cell) close to

the great Monastery of St. Catherine at the foot of Mt. Sinai. He rarely visited other monks, but when he did so, he always gave them his advice and spiritual instruction.

Gradually, St. John acquired a formidable reputation for his spirituality among the monastics who lived in the Desert of Sinai. Because of his growing



reputation, the contemporary Abbot of Saint Catherine's Monastery in Sinai asked him to compose a book of spiritual instruction that would help the monks to ascend from earth to heaven.

It seems likely that St. John had already drafted something, even before the Abbot's request, as he used to spend a great deal of time in writing throughout the forty years of his monastic life. Thus, shortly after the request was made, he sent to the Abbot his book with the title *The Ladder* (Κλίμαξ). Because of his book,

*Stairway to Heaven, Cont.*

he is also known as "John of the Ladder."

Some years later, being advanced in age, Saint John was asked to be the Abbot of Saint Catherine's Monastery. He held this office only briefly and then returned to the solitude that he loved throughout his life. He died on March 30, 600 AD, at the age of 75.

His work, *The Ladder*, established Saint John as one of the most prolific teachers of the monastics.

The objective of *The Ladder* was to describe the dynamic course of the monastic life. The title refers to the Biblical discourse of Jacob's Vision (Genesis 28:11-12). The book is divided into thirty chapters, described as thirty steps.

Again, the book's central idea is the ascending route that each monk has to take. For monastics, a day without spiritual exercise is a lost day. The spiritual ascension begins from the lower steps to the higher. In order to keep this ascension safe and unwavering, obedience is presupposed. For this reason, Saint John regards obedience as the supreme virtue.

While St. John stresses that everything a monk does should be the fruit of obedience, he also emphasizes the necessity of other virtues: "*A single jewel does not suffice to decorate the royal crown*" (Step 29). In this way, whenever he refers to a passion, he presents the virtue with which the monk can confront and manage to control his weakness. The moving force leading to the monastic life is love for Christ and silence: "*When the remembrance of Jesus will be united with your breath, then you will feel the beauty of silence*" (Step 27).

Since the Seventh Century, *The Ladder* has been among the most popular readings for monks and many Orthodox Christians. The way we Orthodox understand our spirituality is the same, both for monastics as well as the rest of us who live in the world. Consequently, *The Ladder* contains precious instruction for all who desire to become spiritually elevated. That said, it is essential to underline that although the spiritual direction is the same both for

monastics and laity people, the application is different. Consequently, the "Ladder" is also precious and educational for lay people, but the focus should be on the spirit, not the letter.



*The Ladder* constitutes a classic monastic writing and is a masterpiece of Christian literature. Historians, theologians, and other scholars study *The Ladder* meticulously for its great value. Nonetheless, for us Orthodox Christians, *The Ladder* is much more than a highly academic classic, historical, or theological work. It is the living voice of a great saint of the Church and contains the paternal advice of a man who shone to the world through his ascetic struggle. Saint John cries out to us, like a father, in the same way Saint Paul did and shows how we can ascend to Christ.

Our Church, in Her infinite wisdom, has placed the commemoration of Saint John of the Ladder on the Fourth week of Lent to remind us that spiritual exercise aims to be progressive and ascending.

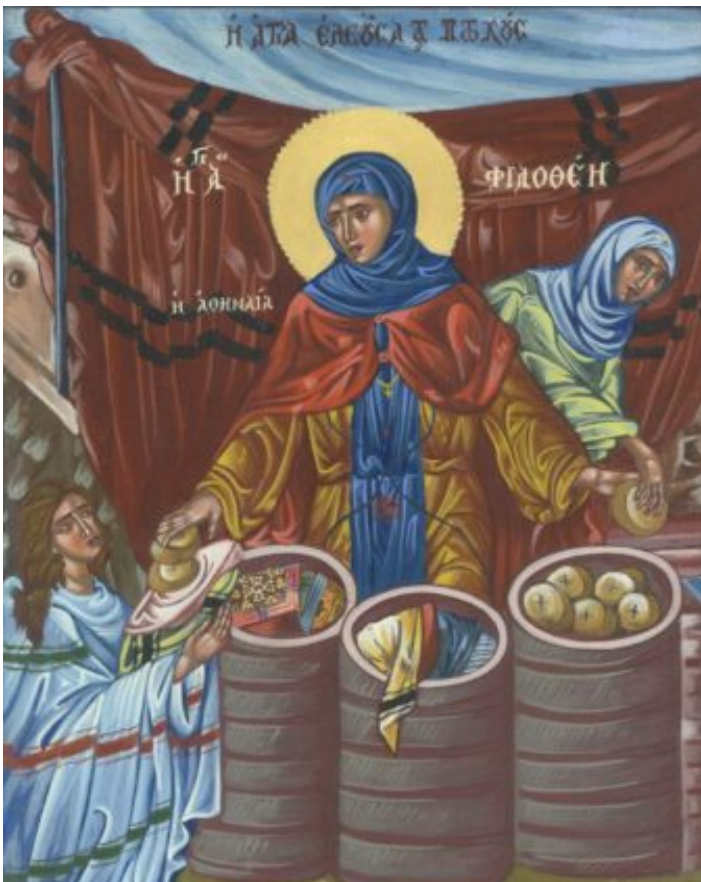
Best wishes to all for a blessed Triodion!

Καλό Στάδιο!

# Η ΑΓΙΑ ΦΙΛΟΘΗ Η ΑΘΗΝΑΙΑ ΚΑΙ ΤΟ ΑΝΕΚΤΙΜΗΤΟ ΕΡΓΟ ΤΗΣ

BY ΛΑΜΠΡΟΣ ΣΚΟΝΤΖΟΣ, ΘΕΟΛΟΓΟΣ

**Η τουρκοκρατία ανέδειξε ένα νέο νέφος μαρτύρων, το ίδιο ηρωικό με αυτό της αρχαίας Εκκλησίας. Είναι οι πολυπληθείς Νεομάρτυρες, οι οποίοι κοσμούν το εκκλησιαστικό στερέωμα ως αστέρες πολύφωτοι. Ένα τέτοιο πολύφωτο αστέρι της μαύρης αυτής εποχής, για την Εκκλησία και το Έθνος μας, είναι και η Αγία Φιλοθέη η Αθηναία, της οποίας τη μνήμη εορτάζει στις 19 Φεβρουαρίου.**



Η Αγία Φιλοθέη γεννήθηκε στην Αθήνα περί το 1522 από την επιφανή Οικογένεια των Μπενιζέλων και το κοσμικό της όνομα ήταν Παρασκευή. Οι ευσεβείς γονείς της Άγγελος και Σηρίγη, απόγονος της βυζαντινής οικογένειας των Παλαιολόγων, την ανάθρεψαν με ευσέβεια. Εμάθε τα πρώτα της γράμματα και σε ηλικία μόλις 14 την πάντρεψαν με τον πολύ μεγαλύτερό της άρχοντα των Αθηνών Ανδρέα Χειλά, χωρίς τη θέλησή της. Υστερα από τρία χρόνια χήρεψε κληρονομώντας μια τεράστια περιουσία. Παρά τις πιέσεις που δεχόταν να

ξαναπαντρευτεί, αρνήθηκε και αποφάσισε να ακολουθήσει τη μοναχική ζωή. Μετά το θάνατο των γονέων της εκάρη μοναχή και έλαβε το όνομα Φιλοθέη. Το σπίτι της βρισκόταν στο σημείο που βρίσκονται τα γραφεία της Ιεράς Αρχιεπισκοπής, στην οδό Αγίας Φιλοθέης, στο οποίο συγκέντρωσε πολλές ευσεβείς κόρες της Αθήνας και το οποίο μετέβαλε με τον καιρό σε μοναστήρι, με καθολικό τον παρακείμενο ναό του Αγίου Ανδρέα.

Γύρω στο 1571 ζήτησε από τον μητροπολίτη Αθηνών την αναγνώριση του Μοναστηριού της, στην οποία ζούσαν 150 μοναχές με ηγουμένη την Φιλοθέη. Πολλές από τις μοναχές ήταν εκχριστιανισμένες μουσουλμάνες, τις οποίες είχε εξαγοράσει από τουρκικά χαρέμια. Εκείνη την εποχή αρχίζει το μεγάλο πνευματικό, φιλανθρωπικό, κοινωνικό και εθνικό έργο της. Ξοδεύει αφειδώς τη μεγάλη πατρική και συζυγική της περιουσία, ανακουφίζοντας χιλιάδες ενδεείς της Αττικής και άλλων περιοχών. Το μοναστήρι της μεταβλήθηκε, εκτός από τόπο προσευχής και ασκήσεως, σε μεγάλο συγκρότημα κοινωνικής ευποιΐας. Σχολείο νεανίδων, νοσοκομείο, ορφανοτροφείο, γηροκομείο, εργαστήρια εκμάθησης τεχνών, ξενοδοχείο για τη διαμονή των ξένων κλπ. Το συγκρότημα αυτό το ονόμασε «Παρθενώνα», όπου έβρισκαν φροντίδα πλήθος ανθρώπων Ελλήνων και Τούρκων. Παράλληλα ιδρύει σε πολλά μέρη σχολεία, όπου φοιτούσαν αδιακρίτως αγόρια και κορίτσια δωρεάν.

Παράλληλα επιδίδεται με πάθος στην υπηρεσία της πατρίδος. Προσφέρει μεγάλα ποσά στους Τούρκους αγάδες και απελευθερώνει Έλληνες αιχμαλώτους. Επίσης εκμεταλλεύεται τη φιλαργυρία των Τούρκων αφεντάδων της περιοχής και εξαγοράζει τις δύστυχες αρπαγμένες γυναίκες των χαρεμιών, τις οποίες φυγαδεύει στα νησιά, που βρισκόταν σε ενετική κατοχή, απογυμνώνοντας τους τούρκικους οντάδες από αιχμάλωτες κοπέλες.

Για να βρίσκεται κοντά στους κατοίκους της αραιοκατοικημένης τότε Αττικής ιδρύει παραρτήματα στα Πατήσια, στο Χαλάνδρι, στο Ψυχικό και στην Καλογρέζα. Στην περιοχή του Ψυχικού είχε ανοίξει ένα πηγάδι για να ξεδιψούν οι αγρότες και οι στρατοκόποι, ως ψυχικό, και γι' αυτό πήρε και η περιοχή το όνομα Ψυχικό. Κατ' άλλους είχε γράψει στο χείλος του πηγαδιού τη φράση «ψυχικόν», δηλαδή αγαθοεργία. Από το «ψυχικό» της Φιλοθέης πήρε το όνομά της η σημερινή περιοχή της Φιλοθέης. Στην περιοχή της Καλογρέζας έκτισε μετόχι της Μονής της και από την ονομασία «καλογραία», εννοώντας τη Φιλοθέη, η περιοχή ονομάστηκε «Καλογρέζα», από την τοπική αρβανίτικη διάλεκτο.

Εχει διασωθεί ένας μεγάλος αριθμός επιστολών τη Φιλοθέης στα αρχεία της Βενετίας, όπου η αγία αλληλογραφούσε με πλούσιους Έλληνες και ξένους, ζητώντας οικονομική βοήθεια για το πνευματικό, φιλανθρωπικό και εθνικό της έργο. Μέσα από αυτές τις επιστολές διακρίνεται η ακράδαντη πίστη της στο Θεό και την Ορθοδοξία, τα απέραντα φιλανθρωπικά της αισθήματα προς τους πάσχοντες συνανθρώπους της και η αγάπη της για την σκλαβωμένη πατρίδα. Η δράση της πέταξε μακριά από την αττική γη και έφτασε ως τα πέρατα του κόσμου, όπου βρισκόταν η ελληνική Ορθοδοξία.

Αλλά το ανεπανάληπτο και πολυσχιδές έργο της δεν άρεσε στους τυράννους της πατρίδας μας. Οι αδίστακτοι και αιμοβόροι ασιάτες Τούρκοι διέκριναν μέσα από την προσωπικότητα και το έργο της Φιλοθέης τον κίνδυνο να



ξυπνήσουν οι υπόδουλοι ορθόδοξοι Έλληνες και να διεκδικήσουν την ελευθερία τους. Τους ενόχλησε ιδιαίτερα η ίδρυση σχολείων, όπου στα ελληνόπουλα ξυπνούσε η κοιμισμένη εθνική συνείδηση. Γι' αυτό αποφάσισαν να την ξεπαστρέψουν. Τη νύχτα της 2ας Οκτωβρίου του 1588 τούρκικο απόσπασμα εισέβαλε στη Μονή, κατά την αργυπνία προς τιμήν του αγίου Διονυσίου Αρεοπαγίτου, πολιούχου των Αθηνών, όπου συνέλαβαν τη Φιλοθέη την έβγαλαν στο προαύλιο, την έδεσαν σε κολώνα και την έδειραν ανηλεώς για πολλές ώρες. Η μοναχή κατέρρευσε λιπόθυμη και πλημμυρισμένη στα αίματα. Οι μοναχές την πήραν και τη μετέφεραν στο μετόχι της Καλογρέζας, όπου υπέκυψε στα τραύματά της στις 19 Φεβρουαρίου του 1589, όπου ενταφιάστηκε στα δεξιά του ιερού βήματος του Αγίου Ανδρέα και ανακηρύχτηκε Αγία και Νεομάρτυς. Η ψυχή της εγκατέλειψε το κουρασμένο, από την άσκηση και την κοινωνική προσφορά, σκήνος της και πέταξε στα ουράνια για να συναντήσει το Νυμφίο Χριστό, που τόσο αγάπησε στη ζωή της και πόθησε να ενωθεί μαζί Του! Αργότερα έγινε εκταφή και το ιερό της λείψανο τέθηκε σε αργυρή λάρνακα και αναπαύεται στο μητροπολιτικό ναό των

*Η Αγία Φιλοθέη, Cont.*

Αθηνών, χαρίζοντας ευλογία και ποιώντας άπειρα θαύματα στους ευσεβείς προσκυνητές της.

Ο βίος και το έργο της Αγίας Φιλοθέης είναι μια ηχηρή απάντηση σε όσους εθελουφλούν, από παθολογική εμπάθεια, και αμφισβητούν την μοναδική προσφορά της Εκκλησίας μας προς το Έθνος και το δοκιμαζόμενο λαό μας τα μαύρα εκείνα χρόνια της τουρκικής δουλείας και όχι μόνο!

Πηγή: <https://www.pemptousia.gr/2023/02/i-agia-filothei-i-athinea-ke-to-anektimito-ergo-tis/>



## THE DIVINE LITURGY: PART VIII

### *The Prayers for the Catechumens*

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

Following the end of the Scripture readings and the Sermon, the Divine Liturgy continues with the prayers for the Catechumens.

Catechumens were people who were in the process of studying about the Orthodox Faith, so that they too could join in the worship experience. Catechumens were mostly initiated into the faith during Great Lent, and baptized on Holy Saturday.

This portion of the Divine Liturgy that deals with the Catechumens may be very foreign to many people who have only experienced the Divine Liturgy in the United States, as this portion is almost always removed or skipped over today.

The first important element to look at, is the reason why this portion of the Divine Liturgy is not said. Many argue that this portion of the service should be skipped since there are hardly, if any, Catechumens in our church today. Since the Church adopted infant baptism as the norm, and children grow up from a young age within the context of the faith, the need to pray for people who are Catechumens seems more of a tradition rather than something that is needed today.



Others argue that since we do not have many Catechumens, and since those that we do have are few and far between, why should we ask someone who is learning about the faith to leave the service before they have a chance to experience the service in its entirety and Christ first hand?



*Divine Liturgy, Cont.*

Both of these arguments from the practical point of view seem to work, but from the theological basis, this portion of the Divine Liturgy should never have been removed, but rather it should be restored. The purpose of this section of the service is, of course, to pray for the Catechumens. It is the responsibility for those who are fully initiated into the faith, i.e. the faithful, to pray for those who are Catechumens, who are new to the faith.

This section of the service also has two important prayers for the faithful as well. If we look at this portion of the service that deals specifically with the Catechumens we will see that following the Scripture readings and the sermon the Deacon or Priest would say a series of petitions. These petitions serve as a reminder to the faithful of what they should be praying for during the service. (As was mentioned in *Article II: The Great Litany*, petitions are said to help the faithful know what to pray for during the service.) The petitions begin with: *Let us say with all our soul and with all our mind, let us say.* The people would respond to each of these petitions with *Lord, have mercy* said three times. The petitions continue: *Lord Almighty, the God of our fathers, we pray to you, hear us and have mercy. Have mercy on us, O God, according to your great mercy, we pray to you, hear us and have mercy. Again we pray for our Archbishop Alexios. Again we pray for mercy, life peace health salvation, visitation, pardon and forgiveness of sins of the servants of God, all pious and orthodox Christians who live in or visit this city, the council members, contributors and benefactors of this Holy Church. Again, we pray for the blessed and ever-remembered founders of this holy church, and for all our pious and orthodox brothers and sisters who have gone to their rest before us, and lie asleep, here and in all the world.* At this point a prayer would be read for both the Catechumens and the faithful.

The prayer is as follows: *Lord our God, accept this fervent supplication from your servants, and have mercy on us according to the abundance of your mercy, and send down your compassion on us and on all your people, who await your rich mercy.*

The Priest concludes with the exclamation: *For you are a merciful 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 respond with the *Amen.*



Then there are petitions for the Catechumens that the people again respond to with *Lord, have mercy.* The petitions are as follows: *Catechumens, pray to the Lord. Let us, the believers, pray for the Catechumens. That the Lord may have mercy on them. That he may instruct them in the word of truth. That he may reveal to them the Gospel of righteousness. That he may unit them with his holy, catholic and apostolic Church. Save them, have mercy on them, help and protect them O God, by your Grace. Catechumens, bow your heads to the Lord.* At this command, the Catechumens would bow their heads as the Priest would read the following prayer: *Lord our God, dwelling on high and watching over things below, who for the salvation of the human race sent your only-begotten Son and God, our Lord Jesus Christ; look upon your servants the Catechumens, who have bowed their neck to you, and in due time make them worthy of the washing of rebirth, the forgiveness of sins and the garment of incorruption; unite them with your holy, catholic and apostolic Church, and number them among your chosen flock.* The Priest concludes with the exclamation: *That they also with us may glorify your all honored and majestic name, of the Father and of the Son and of the Holy Spirit, now and forever and unto the ages of ages.* The people respond with the *Amen.*

*Divine Liturgy, Cont.*

After this set of petitions, the Catechumens are then dismissed with the petition from either the Deacon or the Priest: *All Catechumens depart. Catechumens depart. All Catechumens depart. Let no Catechumen remain. All faithful, again and again in peace let us pray to the Lord.* And the people respond: *Lord, have mercy.* We see, so that there is no room for mistakes, or someone to say that they did not know that the Catechumens were being dismissed, that the command tells the Catechumens, four times, that they are to leave.

The two prayers for the faithful come right after. These prayers are meant to be heard by only those who were baptized, chrismated Orthodox Christians who remained in the church. The Catechumens were dismissed from the service and escorted to the Narthex for their catechetical training until the conclusion of the service. (In our modern thinking we would call this Sunday School.)

The first prayer of the faithful, is preceded by a Small Litany (refer to article *The Divine Liturgy: Part III The First Antiphon*) which reads as follows: *We give thanks to you, Lord God of Powers, for making us worthy to stand now at your holy altar and fall down before your compassion on behalf of our sins and the failings of the people. Receive our prayer, O God; make us worthy to offer prayers and supplications and bloodless sacrifices on behalf of all your people; and by the power of your Holy Spirit enable us, whom you have appointed to this your service, to call upon you without condemnation and without offence, in the pure testimony of our conscience, at all times and in every place, so that you may hear us and be merciful in the abundance of your goodness.* The prayer concludes with the exclamation: *For to you belong all glory, honor and worship, to the Father and to the Son, and to the Holy Spirit, now and forever and unto the ages of ages.* The people respond with the *Amen.*

Following this the second prayer of the faithful, that is again preceded by a Small Litany, is one that we might be more familiar with, as it is a prayer that many priests read for the faithful today. In our Cathedral, this prayer is read out loud following the Gospel, and it also appears in our Divine Liturgy books. This prayer reads as follows: *Again, we bow before You and pray to You, O good and loving God. Hear our supplication: cleanse our souls and bodies from every defilement of flesh and spirit, and grant that we may stand before Your holy altar without blame or condemnation. Grant also, O God, progress in life, faith, and spiritual discernment to the faithful who pray with us, so that they many always worship You with reverence and love, partake of Your Holy Mysteries without blame or condemnation, and become worthy of Your heavenly Kingdom.* The prayer concludes with the exclamation: *And grant that always guarded by Your power we may give glory to You, the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.* The people respond with the *Amen.*

We conclude, now, the part of the Prayers of the Catechumens, but in Part IX of our small series of articles, we will look at the Cherubic Hymn and we will continue on our journey through the Divine Liturgy, shedding light on the most important Sacrament of our Orthodox Church.

+Fr. Christos



# PRESIDENT'S CORNER

BY JOHN PEROULAS

Dear St. George Parishioners,

As we move forward into the New Year 2024, it's important that we keep our momentum and focus on our Church organizations and ministries. All members of the Parish Council look forward to serving our St. George Greek Orthodox Community with honor, enthusiasm and dedication in 2024.

A strong and viable parish starts with a Stewardship commitment. I am excited that Steve Ross has taken on the challenge of being Chairman of the Stewardship Committee again this year. The Parish Council looks forward to working with Steve and his committee on the 2024 initiative.

At the Fall General Assembly, a motion was passed on the Parish Council's recommendations for repairs and improvements to our facilities. I have signed a contract with the contractor to begin the repairs in the gym ceiling, lights, and painting to start on March 4, 2024. These repairs will be completed by May 20, 2024. With regards to the

paving and electrical repairs, we are still awaiting dates for availability. I will keep the community updated as we move forward. Again, I want to thank Greg Tampas and the Members of the Planning Committee for their hard work regarding these special projects.

I would like to remind our St. George Family to check the Church calendar and bulletins for upcoming events and fundraisers planned by all our organizations. They will all appreciate your support.

On behalf of the Parish Council and myself, we want to thank Fr. Anthony and Fr. Dionysis for their spiritual leadership and guidance and want to thank you for your continued support.

Sincerely,

John J. Peroulas  
President



*Abiding in the Vine* extends appreciation for the special art in this issue, provided by Christina Kampas.

*Resurrection* - p. 2

*Chalice* - p. 10

*St George Parish* - p. 11

*Komboskini* - p. 22

# AHEPA

BY TOM VARLAN, PRESIDENT



AHEPA CHAPTER 346  
KNOXVILLE, TENNESSEE

AHEPA's local Knoxville chapter hosted another successful pancake breakfast fundraiser this past December which was enjoyed by many throughout our community.

In addition to the pancake breakfast, AHEPA was very busy during the course of 2023. Highlights included sponsorship, along with Daughters of Penelope, of a Greek Independence Day luncheon with guest speaker and music on March 25 following the Annunciation Divine Liturgy and the successful hosting of the AHEPA Family District One Convention in June. The district convention also included a Friday night shrimp boil that was enjoyed by our out of town AHEPA guests as well as many from our St. George community. We look forward to continued activities during the course of 2024.

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 all, so we encourage anyone interested to reach out to any AHEPA member for more information about our meetings and events.



On January 28, AHEPA was pleased to present a check to our Church's Sunday School and Greek Language programs in the amount of **\$3,000**, representing the proceeds from the fundraiser. Overall, AHEPA has now contributed **\$27,150** from these breakfasts toward these important youth programs. AHEPA thanks the St. George community for its continued support of this important event and looks forward to more pancakes in our future. Also at the breakfast, District One officers from Atlanta, Marietta, and Mobile were in attendance and made presentations to our chapter as District One co-chapter of the Year and to Al Varlan as District One AHEPAN of the Year.



# CHOIR NOTES

BY ELENI PALIS

The Choir has enjoyed preparing and singing the beautiful hymns of our church during Advent, Christmas, and Theophany seasons, accompanied by our organist, Jacob Hoyos and our intrepid choir librarian, Carmen Pintoc. In November, the Choir enjoyed a beautiful gathering hosted by our dear director, Dr. George Changas, with lots of fun and fellowship together. If you find yourself singing along during liturgy or wanting to learn new music, come join our party!

Choir practices at 7pm on Tuesdays — right after Bible Study! So why not make it a double-feature and come join a Choir Practice after Bible Study?

Our “new year’s resolution” is to continue learning new music and singing in parts. If you are interested in singing and joining our choir family, please contact David Ferguson at [ferguson1809@gmail.com](mailto:ferguson1809@gmail.com) for more information. Come join us!



# DAUGHTERS OF PENELOPE

BY ANN HALKIADES

This past fall, for the first time we made Apple Baklava for Thanksgiving. Thanks to the Sisters for their help - Lena, Vickie, Tootie, Anna Marie, Margaret Sims, Sharon, Pat, Sophia, Christine and Ann. A big thank you to Terry and Harry Moskos for their help.

Our Tsoureki Bread and Vasilopita Cake orders were taken from November 26th to December 10th, and the bread was baked on December 14th with the help of Sisters Lena, Sophia, Christine, Margaret Sims, and Ann. Also, thanks to Terry and Paul Halkiades for their help. Sister Margaret Sims and Ann spent that Friday bagging and filling orders. Sisters Tootie, Amy and Ann helped distribute the bread on Sunday December 17th. Our thanks to Sisters Margaret Sims, Anna, Danni, Sophia, Artmes, Judy, Teddi, Margaret Passiakos and Ann, as well as Terry and Artie who helped with baking the vasilopita cakes. Sisters Teddi, Anna, Lena, Danni and Ann added the final topping and the 2024 stencil the next day, and the orders were filled and distributed that Saturday and Sunday.

On December 9th we held our annual Christmas party at sister Lena’s house. Thanks to the Daughters who brought food and desserts. We brought canned goods for the Second Harvest, personal and toiletry items for the Serenity House. The Daughters of Penelope also donated \$200 to the Empty Stocking Fund.

The Daughters of Penelope were honored to bring desserts on Saturday January 6th for the Epiphany Orthros and Divine Liturgy and Great Blessing of the Waters by the Tennessee River. The community of Saint Anne Orthodox Church in Oak Ridge were our guests, and their choir did a beautiful job singing. Thanks to the Sisters for bringing cakes, cookies, muffins, bagels, fruit, olives and cheese and crackers.

Our next event will be the annual Valentine Brunch in February.

# EVRYTANIAN ASSOCIATION

BY JIM KOTSIANAS



## St. George Church Apokreas Dinner & Dance

Saturday, March 2, 2024

6:30-11:00pm

Greek-American Music by Disco Christo

Open Bar

Adults \$50 | Students \$20

*Tickets will be available in the church hall  
each Sunday through February*

**CROSSROAD INSTITUTE**

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Fill your **summer** with what **counts**

Join one of our four sessions  
Boston June 8-18 | Northern California June 18-28  
Boston June 22-July 2 | Chicago July 6-16  
Application Deadline **February 20, 2024**

The advertisement features a photograph of three smiling young people (a man and two women) in a social setting. The text is overlaid on the image, with a purple background for the top left and bottom right sections.

# GENESIS BOOKSTORE

BY STEVE ROSS

We would like to thank everyone for your continued support and interest in the Genesis Bookstore. We have several items we would like to feature in this issue of the Bulletin.

1. We have expanded our Orthodox jewelry selections to offer a variety of cross necklaces and medallion necklaces for both men and women. Many of the crosses can also serve as baptismal crosses. We also have a 50% off sale for selected necklaces and bracelets.
2. We now have electric vigil lamps available. We also have a 50% off sale for our oil vigil lamps.
3. We have copies of the *Teaching of the Twelve Apostles to the Nations* known as the *Didache* (pronounced Did-a-chee). Written at the end of the first century, it is a manual for basic Christian living to guide the new Church which had yet to have the New Testament available. It contains those crucial items taught by all the Apostles.
4. We have several new children's books available for all ages.
5. There are a variety of Orthodox visor clips and key chains.
6. As we approach Great Lent, Holy Week and Pascha, be sure to check on the books, icons and prayer books that we will have available.
7. Lastly, we will soon have Baptismal candles in stock that you can decorate.

If there is anything that you are looking for that we do not have in stock, please let us know and we will be most pleased to get it for you. You can make your request directly to the Bookstore staff or email us at [genesisst.george@gmail.com](mailto:genesisst.george@gmail.com).

# GOYA

BY KATHY NATOUR

The GOYANs had a Christmas party on December 10th at the Stratigeas family's home. We had a wonderful meal and a White Elephant gift exchange. On December 27th through December 30th, 21 GOYANs and several chaperones loaded onto a bus to attend the Winter Youth. We had two co-ed volleyball teams that ended up winning 1st and 2nd place trophies and sweeping the competition! We also had 3 Bible Bowl teams qualify and one of our teams made it to the semi finals. The GOYANs have several activities planned for the Spring.



# HELLENIC DANCERS

BY MARIA SIOPSIS

On MLK weekend, the St. George Meraki dancers, a group of 15 young people age 11-18, attended the Hellenic Dance Festival (HDF) in Orlando Florida where they earned the platinum award (1st place) in the Advanced Junior Category.. Directors were Maria Siopsis and Katie Shipe who were assisted by Toly and Dionysi Siopsis. This year was the biggest HDF ever with over 1000 dancers competing and 4,000 attending.

Meraki presented dances from the island of Leros for their semi-final round and dances from the island of Amorgos for their final round. For the semi-final round, they were accompanied by live music provided by our own youth dancers: Evone Darraj and Audrey Smith on vocals, Iasmi Siopsis on violin and Tori Tampas on guitar. Musicians from Chicago helped round out the set for Meraki's first-ever performance done entirely with live music. The final round set from Amorgos was both flawless and joyful, and was met warmly by the crowd, many of whom came up to congratulate us. One spectator said "I didn't want it to end, I just wanted them to keep entertaining me!" While judges comments and scores won't be released for a while, several judges made a point to let directors know how well executed the sets were. One judge commented that Meraki was his favorite group of the weekend! Anyone who has been to or seen the recording of HDF knows what high praise this is. In addition, our six young men deserve a special shoutout for their energetic and authentic performances of men's dances in both sets.



When not performing, our dancers attended a spiritual workshop and participated in the HDF service project creating care packages for hospitalized children. They also danced into the night to authentic live music from all over Greece.

If you would like to see Meraki's performances you can access them on YouTube by following the links below:

**Semi-final round from Leros:**

<https://www.youtube.com/live/vI4pyKPGeVM?si=KJt94N4FsBqRkDsp&t=23210>

**Final Round from Amorgos**

<https://www.youtube.com/live/H3ooQzW8LS8?si=qKypg9H4OSI2DpW&t=35589>



# HOPE AND JOY

BY CATHERINE BURRAGE

For our November event, we focused on the theme of Kindness. The children learned that kindness relates to our words and actions towards others. As Christians, this is one of the greatest challenges we face in our daily lives. That said, in the Gospel of Matthew (Chapter 6) Christ explains that unless we are kind to those who are not kind to us, we cannot expect anything from God. The children made a Kindness Quilt that we displayed in the church hall.



In December we had our Christmas Party emphasizing the Joy and Peace of the season. The children enjoyed fellowship with “snow ball” games, cookie decorating, and making Nativity icon ornaments.



Our next events are as follows: February 11th; March 3rd; April 7th

**SAVE THE DATE ✨ FRIDAY MAY 3RD**  
**HOPE and JOY Holy Friday Retreat**

HOPE stands for Holy Orthodox Primary Education and JOY stands for Junior Orthodox Youth. HOPE and JOY ministers to our preschool age (4yrs.) 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.

Any questions, please contact Victoria LaRock [vlarock@yahoo.com](mailto:vlarock@yahoo.com) or Catherine Burrage [catburrage@gmail.com](mailto:catburrage@gmail.com).

# PHILOPTOCHOS

BY KRISTIANA MOORE

## WHAT DOES PHILOPTOCHOS DO?

The Greek Orthodox Ladies Philoptochos Society, Inc. is the philanthropic arm of the Greek Orthodox Archdiocese of America that has offered over 90 years of philanthropy through a multitude of programs that make a difference in the lives of people in the United States and throughout the world.

## WHO DOES PHILOPTOCHOS HELP?

Philoptochos supports people and programs on three different levels: nationally, within our Metropolis of Atlanta, and locally. Some of these are Hellenic College/Holy Cross, Christ the Good Shepherd Special Needs Camp, Interfaith Health Clinic and Mobile Meals.

## WHAT IS THE MISSION OF PHILOPTOCHOS?

The mission of Philoptochos is to promote charitable, benevolent, and philanthropic outreach; to preserve the sanctity of life and family; and to perpetuate and promote our Orthodox faith and traditions.

## HOW DOES PHILOPTOCHOS BENEFIT OUR ST. GEORGE PARISH?

- Preparing and serving Makarias after funerals
- Providing flowers for services during lent
- Decorating the Epitaphios and Kouvouklion with flowers on Good Friday
- Fellowship for our members
- Bake sales throughout the year for our parishioners
- Vasilopita for the New Year
- Friend of the Poor 5k

## PHILOPTOCHOS 2023-2024 GENERAL MEETING DATES

Sunday, August 13	12pm
Sunday, October 1st	12pm
Sunday, November 19th	12pm
Sunday, January 21st	12pm
Sunday, March 24th	12pm
Sunday, May 19th	12pm

All meetings will be held in the church hall.  
Food will be provided.

## WHO CAN JOIN PHILOPTOCHOS?

### Full membership:

Women of the Orthodox Faith, of at least 18 years of age, are eligible for full membership in the Society.

### Associate membership:

An Associate Member enjoys all privileges of membership, except the right to vote or hold office.

The following are eligible for associate membership:

- A non-Orthodox woman, married to an Orthodox man.
- Orthodox men.
- A non-Orthodox man, married to an Orthodox woman.

## NEED MORE INFORMATION?

Philoptochos is always looking for new members! Please see a Philoptochos board member, call the church office or see a member of our clergy for more information on how you can get involved.

## Contact Information

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

# STEWARDSHIP

BY STEVE ROSS, CHAIR

As we begin the 2024 Stewardship year, we first want to share with you some information about our 2023 Stewardship results.

This year was another blessed year for St. George with regards to Stewardship. We had \$316,047 in stewardship collections this year. This is a \$25,057 (7%) increase from our 2022 total of \$290,990. Both 2022 and 2023 have been our largest stewardship years in our Church's history.

**Thank you for your continued stewardship support to St. George and moving us closer to our goal of not relying on the festival income to balance our budget. This is a great blessing for all of us!**

In 2023 we also saw 17 new household pledges submitted and an additional 14 new household pledge payments without a pledge submitted. This growth in our community and our stewards is extremely exciting.

**Thank you and Welcome to each of these new members of St. George!**

The most curious fact about 2023 stewardship was that we saw a significant decrease in the number of pledges (completed pledge forms) submitted as compared to 2022. In 2022 we had 145 pledges submitted (a significant increase over the 104 pledges submitted in 2021). But in 2023 we received only 112 pledges submitted! This is most curious for two reasons:

- One of our goals for 2023 was to continue to increase the number of pledges made. We shared with the community why pledging was so important to stewardship. Apparently, we did not explain that very well given the 2023 results.
- Of the 43 families that made a pledge in 2022 but did not make a pledge in 2023, 82% (35) of these families made pledge payments in 2023 at the same or greater amount than they pledged and paid in 2022.

The Stewardship Committee has no explanation as to why this happened in 2023. We would greatly appreciate hearing from anyone as to the reasons or

challenges in completing a pledge form. Getting that input would be very helpful.

**Thank you to those of you who submitted a written pledge commitment.**

**Thank you to those who made pledge payments without submitting a written pledge. We ask that you please submit a pledge form for 2024. It will be a blessing for you to do so and make your stewardship committee very happy! ☺**

## 2024 Goals

1. **Continue to grow our stewardship funding toward the goal of matching our operating budget.** With this achieved we can use our festival income to create a much needed reserve for our Church to strengthen us for unforeseen financial setbacks, and allow us to develop new ministries for our parish, and give us the ability to serve those in need in our region in a greater way.
2. **Increase the formal pledges submitted so that every pledge payment is connected to a submitted pledge form.**
3. **Encourage our younger families - who are the future of our community - to make a pledge.** We have many young families who made a pledge. And many who made pledge payments without a making a pledge. THANK YOU! Submitting a pledge form each year is a vital part of being a steward for your church and brings genuine fulfillment to those who do so.

And again, thank you to everyone for all the giving of your time, talent, and treasure to St. George Greek Orthodox Church, for which we are most blessed to have in Knoxville and serve as its stewards.

**Stewardship Committee Members:** John Peroulas, PC President; Penny Paris, PC Treasurer; Fr. Anthony Stratis, Proistamenos; Fr. Dionysis Lampropoulos; Demi Klonaris; Jim Kotsianas; Greg Midis; Mike Nassios; and Kelly Peters.

# SUNDAY SCHOOL

BY JOANNA TAMPAS, DIRECTOR

Sunday school and Greek School would like to thank the AHEPA organization for their unwavering support of our youth programs at St. George. Please mark your calendars for May 19th as we recognize our amazing Sunday school students to celebrate a great year of learning and growth in our Orthodox Faith.

## MARCH

- 3 Sunday of the Prodigal Son
- 10 **Spring Break- NO CLASS**
- 17 Forgiveness Sunday
- 24 Sunday of Orthodoxy- Sunday School Icon Procession-1st Sunday of Lent
- 31 Sunday of St. Gregory of Palamas (Western Easter)

## APRIL

- 7 Sunday of the Holy Cross
- 14 St. John Climacus
- 21 St. Mary of Egypt
- 28 **PALM SUNDAY- NO CLASS**

## MAY

- 5 **HOLY PASCHA- NO CLASS**
- 12 Thomas Sunday (High School-College Graduation Ceremony)- Last Class
- 19 **End-of-Year Ceremony for Sunday School Greek School - No CLASS**

# MOBILE MEALS

BY BETSY KOTSIANIS

The Mobile Meals program continues to deliver meals to shut-ins across our area. Each Friday, our volunteers deliver a meal to Knoxville seniors that are either homebound or unable to prepare meals for themselves. It's the most rewarding way to spend an hour and half!

Grab a friend, neighbor or family member and join this worthwhile ministry of our church. During the recent snow storm, Mobile Meals volunteers prepared, packaged and delivered hundreds of meals throughout the Knoxville area. Come join this worthy program! Contact Becky Kotsianas when you're ready to help.



*Panagia Prousiotissa*

Donated by Georgia Vastakis of Atlanta, GA

# MILESTONES

BY PRESVYTERA ELENI STRATIS



## **Congratulations...**

To Maria and Nicholas Stratis on the birth of their baby girl, Eleni Anna on November 24, 2023 in Atlanta GA. Proud grandparents are Father Anthony and Presvytera Elaine Stratis.

To Maria and Radu Parvulescu on the birth of their baby girl, Anna Alexis on December 29, 2023 in New Brunswick, Canada. Proud grandparents are Mike and Andrea Sanford.

To Katherine and Emery Ring on the birth of their baby girl, Ava Nicole on January 5, 2024 in Los Alamos, NM. Proud grandparents are Badih and Kristie Saliba.

To Maria and Demi Klonaris on the Baptism of their son, Nicholas Eftichios on January 13, 2024. Godparents are Father Jon and Presvytera Elyse McClish from Cincinnati, OH. Grandparents are Jim and Lori Klonaris.

To Stephanie and David Hoff on their marriage on August 26, 2023 at Holy Trinity Cathedral in Charlotte, NC. Koumbara was Sarah Vastis. Proud parents are Steve and Connie Ross.

Congratulations to Kelsey “Anna” Mersing on her Chrismation into the Greek Orthodox Church on December 17, 2023. Her Sponsor was Alicia Gross.

To Chris “Paul” Self on his Baptism into the Greek Orthodox Church on December 20, 2023. His Sponsor was Diakonissa Jamie Smith.

To Kelcie “Kiliana” Killian on her Chrismation into the Greek Orthodox Church on December 23, 2023. Her Sponsor was Liza Varlan.

To Zachary McGaha on his Baptism into the Greek Orthodox Church on February 3, 2024. His Sponsor was Sandy Fletcher.

## **Sympathies...**

To Anna and Robert Duffey and family on the falling asleep of Anna’s father, Joh Glaros on November 11, 2023 in Chicago, IL. May his memory be eternal.

To the family of Carolyn Vavalides on her falling asleep on November 17, 2023. May her memory be eternal.

To Joanna and Greg Tampas and Victoria on the falling asleep of Joanna’s father, Charles Joe Webster on December 12, 2023 of New Market, TN. May his memory be eternal.

To Olga and Mike Antonik on the falling asleep of Olga’s mother, Elena Skriglenko on December 30, 2023. May her memory be eternal.

To Rose and Gus Captain and family on the falling asleep of Rose’s brother, Kostas Zarkos on January 14, 2024 in Krioneri, Greece. May his memory be eternal.

## **Thank you...**

To Georgia Vastakis of Atlanta, GA for donating an icon of Panagia Prousiotissa to our St. George Church (*pictured on previous page*). It was made at the Panagia Prousiotissa Monastery in Prousos, Evrytania, Greece. Your kindness is very much appreciated.

# SPRING CALENDAR

## February

- 11 (Sun)** 9am Orthros, 10am Divine Liturgy  
**13 (Tue)** 10:30am & 6:00pm Bible Class  
**15 (Thu)** 8:45am Divine Liturgy (St. Onesimos)  
**17 (Sat)** 8:45am Divine Liturgy (Great Martyr Theodore the Soldier)  
**18 (Sun)** 9am Orthros, 10am Divine Liturgy  
**Sunday of the Canaanite Woman**  
**His Grace Sevastianos, Bishop of Zela will preside.**  
**19 (Mon)** 8:45am Divine Liturgy (St. Philothei of Athens)  
**20 (Tue)** 10:30am & 6:00pm Bible Class  
**23 (Fri)** 6pm Divine Liturgy (1st and 2nd Finding of the Head of St John the Forerunner; St Polycarp of Smyrna)  
Monthly Trisagion for Deceased of St George Parish  
**25 (Sun)** 9am Orthros, 10am Divine Liturgy  
**Sunday of the Publican and Pharisee**  
Triodion Begins  
**27 (Tue)** 8:45am Divine Liturgy (St. Ephraim of Kantounakia)  
10:30am & 6:00pm Bible Class



## March

- 2 (Sat)** "Apokreatiko" Pre-Lenten Dinner & Dance  
**3 (Sun)** 9am Orthros, 10am Divine Liturgy  
**Sunday of the Prodigal**  
**4 (Mon)** 8:45am Divine Liturgy (St. Gerasimos of Jordan)  
**5 (Tue)** 10:30am & 6:00pm Bible Class  
**9 (Sat)** 8:45am Divine Liturgy (Saturday of Souls) and Trisagion at Lynnhurst Cemetery following Service.  
**10 (Sun)** 9am Orthros, 10am Divine Liturgy  
**Meat Fare Sunday**  
**12 (Tue)** 10:30am & 6:00pm Bible Class  
**14 (Thu)** 8:45am Divine Liturgy (New Martyr Manuel of Sfakia)  
**16 (Sat)** 8:45am Divine Liturgy (St. Christodoulos of Patmos) and Trisagion at Highland Cemetery following Service.  
**17 (Sun)** 9am Orthros, 10am Divine Liturgy  
**Cheese Fare Sunday**  
Oratorical Festival at Parish Level  
6pm Vespers of Forgiveness (Beginning of Lent)  
**18 (Mon)** 6pm Clean Monday Holy Unction Service  
**19 (Tue)** 10:30am & 6:00pm Bible Class  
**20 (Wed)** 6pm Divine Liturgy of Presanctified Gifts  
**22 (Fri)** 8:45am Divine Liturgy of Presanctified Gifts  
7pm First Salutations  
**23 (Sat)** 8:45am Divine Liturgy (Miracle of Kollyva wrought by St. Theodore)  
Monthly Trisagion for the Deceased of St George Parish  
**24 (Sun)** 9am Orthros, 10am Divine Liturgy  
**First Sunday of Lent**  
**25 (Mon)** 8:45am Orthros, Divine Liturgy & Doxology (Feast of Annunciation)  
**26 (Tue)** 10:30am & 6:00pm Bible Class  
**27 (Wed)** 6pm Divine Liturgy of Presanctified Gifts  
**29 (Fri)** 8:45am Divine Liturgy of Presanctified Gifts  
7pm Second Salutations  
8:45am Divine Liturgy (Sts. Sosthenes, Apollos, Cephas, Caesar, & Epaphroditos, Apostles of the 70; Zacharias the New Martyr)  
**30 (Sat)**  
**31 (Sun)** 9am Orthros, 10am Divine Liturgy  
**Second Sunday of Lent (St. Gregory Palamas)**

# SPRING CALENDAR

## *April*

- 
- 1 (Mon)** 6pm Compline Service  
**2 (Tue)** 10:30am & 6:00pm Bible Class  
**3 (Wed)** 6pm Divine Liturgy of Presanctified Gifts  
**5 (Fri)** 8:45am Divine Liturgy of Presanctified Gifts  
7pm Third Salutations  
**6 (Sat)** 8:45am Divine Liturgy (St. Euthichios of Constantinople)  
Monthly Trisagion of Deceased of St George Parish  
**7 (Sun)** **9am Orthros, 10am Divine Liturgy**  
**3rd Sunday of Lent (Veneration of the Cross)**  
**8 (Mon)** 6pm Compline Service  
**9 (Tue)** 10:30am & 6:00pm Bible Class  
**10 (Wed)** 6pm Divine Liturgy of Presanctified Gifts  
**12 (Fri)** 8:45am Divine Liturgy of Presanctified Gifts  
7pm Fourth Salutations  
**13 (Sat)** 8:45 Divine Liturgy (Priest Martyr Martin, Bishop of Rome)  
Oratorical Festival on District Level  
**14 (Sun)** **9am Orthros, 10am Divine Liturgy**  
**4th Sunday of Lent (St. John the Sinaite)**  
**15 (Mon)** 6pm Compline Service  
**16 (Tue)** 10:30am & 6:00pm Bible Class  
**17 (Wed)** 9am Divine Liturgy of Presanctified Gifts  
6pm The Great Canon  
**19 (Fri)** 8:45am Divine Liturgy of Presanctified Gifts  
7pm The Akathists Hymn  
**21 (Sun)** **9am Orthros, 10am Divine Liturgy**  
**5th Sunday of Lent (St. Mary of Egypt)**  
**22 (Mon)** 6pm Compline Service  
**23 (Tue)** 10:30am & 6:00pm Bible Class  
**24 (Wed)** 6pm Divine Liturgy of Presanctified Gifts  
**26 (Fri)** 8:45am Divine Liturgy of Presanctified Gifts  
6pm Vespers of Lazarus (End of Lent)



A SEPARATE LITURGICAL SCHEDULE WILL FOLLOW FOR HOLY WEEK AND BRIGHT WEEK



# 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  
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