

ὁ ἅγιος

ΓΕΩΡΓΙΟΣ

ST. GEORGE GREEK ORTHODOX CHURCH
KNOXVILLE, TN

SUMMER 2023

ABIDING IN THE VINE

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

"Εγώ εἶμι ἡ ἀμπελος ἡ ἀληθινή, καὶ ὁ Πατήρ μου ὁ γεωργός ἐστιν." - Ἰωάν. 15:1

Χριστός Ανέστη! Αληθώς Ανέστη!

MESSAGE IN THE MUSIC

Resurrection Dismissal Hymns {1st Tone}:

Worthy of True Glory

BY REV. FR. ANTHONY STRATIS, PROTOPRESBYTER

Previously, attention has been given to well-known hymns connected either to a sacrament or a feast. Beginning with this issue, the focus will shift to the eight Sunday Resurrection Apolytikia (dismissal hymns). The number of these hymns correspond to the eight tones in Byzantine music. According to the Church's weekly liturgical cycle, each Sunday is dedicated to celebration of the Resurrection. Therefore every Sunday, except when a feast of the Lord (such as Christmas) falls on that day, we hear one of these eight hymns on a rotating basis.

Beginning with the First of the Sunday Apolytikia, from the First Tone [Ἦχος Πρῶτος] we notice how these eight hymns center upon the Resurrection of Christ, each identifying various aspects. In this case, of key interest is placing due emphasis on what deserves true glory: Christ and all that may be identified with Him. Consider the following, somewhat literal, translation: *With the stone having been set by the Judeans and a watch of soldiers placed to guard Your undefiled Body, You rose on the third-day, Savior, bestowing life to the world. Therefore, the Powers of heaven call You, Giver-of-Life: Glory to Your resurrection, Christ; glory to Your Kingdom; Glory to Your providence, For You alone are the Lover-of-man.*



IN THIS ISSUE

MESSAGE IN THE MUSIC	1
CATECHETICAL CLASS AT SAINT GEORGE	3
CELEBRATING FATHER ANTHONY'S 35TH YEAR	5
BEING BOUND IN THE SPIRIT	6
THE DIVINE LITURGY	7
ISSUE INTRODUCTION	10
MINISTRY NEWS	11
MILESTONES	22
SUMMER CALENDAR	23

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
stgeorgeknoxville@gmail.com

PARISH COUNCIL

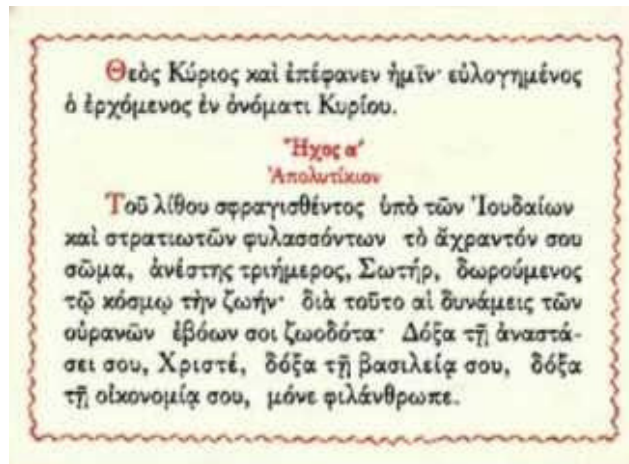
John Peroulas – President
Maurice Natour – Vice President
Penny Paris – Treasurer
Kelley Peters – Asst. Treasurer
Pete Dedes – Secretary
David Ferguson
Demi Klonaris
Greg Midis
Mike Nassios
Amy Cristy
Chris Triko

QUARTERLY JOURNAL COMMITTEE

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

Worthy, Cont.

The hymn starts by recalling details from Biblical accounts of the Resurrection. The Jewish masses and Roman authorities were agitated by Pharisees and Scribes to the point of having Jesus crucified. After His death, His Holy Body was taken down from the Cross and entombed. The grave was then sealed with a large stone to cover the opening and a military watch was assigned to guard the site.



Within these few verses the Apolytikion transitions from a description of events to unpacking key theological truths, then providing application of these details to our personal lives.

Specifically, even with the treachery imposed

by the lawless “*generation of vipers*” [γέννημα ἐχιδνῶν] as stated in hymns on Holy Thursday, we are told of our Lord’s overcoming their impotence, thereby proving their authority inferior and their strength ineffectual by rising on the third day.

Consequently, we combine our voices with those of the Powers of heaven and recognize Christ as the Source of Life. As such, we celebrate His Resurrection and His love for us through the promise of life eternal. In return, we offer glory to Christ, to His Kingdom, of which we are members, and to His divine plan for our salvation, within which His Resurrection is central. Simply stated, we sing to our Lord, celebrate Him and glorify Him, for He alone truly loves each one of us.



Holy Friday Procession

CATECHETICAL CLASS AT SAINT GEORGE

BY V. REV. FR. DIONYSIS LAMPROPOULOS, ARCHIMANDRITE



Over ten years ago, when I first came to this country, I wanted to see and study other Christian denominations. Born and raised in Greece, I knew very little about American Protestant Christianity, nor had I had the opportunity to

observe closely other churches. Thus, soon after arriving in the "New World," I started visiting various places of worship and churches.

After living in the US for eleven years, as I recall this inquisitiveness and church-touring of mine, I must admit that I still know so little about other people's faith. However, I can't say that my desire for knowledge remained unsatisfied. Soon after my job assignment at the Annunciation Cathedral in Atlanta, GA, I discovered that the most important lesson was found not in touring other churches but in getting to know people of all sorts of backgrounds that sought to learn about the Orthodox Church and join Her. This wealth of knowledge awaited me in the Catechetical Class, the teaching of which I undertook for the first time in Fall of 2013.

A smile comes to my face as I recall the enthusiasm with which I started organizing the material for this Class by diving into books, drafting syllabuses, downloading articles, icons, and photos, and filling out notepads with handwritten notes. All my "wisdom" was kept in a file on my computer named "Rock My Soul," a big black Rhodia Notepad and a

white binder which I decorated with a printed icon of Saint Mark of Ephesus, one of the Patron Saints of the Ecumenical Dialogue.

Soon, after my first class sessions, I came to realize that the endeavor I had taken on was far more complex than I thought initially. My expectations flew very high, but the landing into reality was proven rough. The first obstacle that came my way was the difficulty of theoretically presenting Orthodoxy when the core of Orthodox Piety is based on experience and can hardly fit any concepts. That said, it wasn't hard to go over some facets of Church History, such as dates and events that forged the character of our Church, to explain the historical background on which the Doctrines were decreed, or even to illustrate selected Biblical passages in the light of Patristic Hermeneutics.

My difficulty lay in my attempt to present the Orthodox experience, such as to describe the mixed feeling of sorrow and joy



experienced as we listen to the Holy Friday Lamentations or the sense of encountering God's Judgment along with His Mercy as we read the prayers Before Communion, or the comfort and peace that come after praying, in tears, the Paraklesis to the Theotokos in times of distress and necessity, the sense of relief from a heavy burden after Confession, the sense of gratitude after receiving Communion, or even—yes I won't fail to mention this—the taste of lamb on Easter Sunday, after fifty days of strict fasting.

Catechetical Class, Cont.

This wasn't just a challenge; it was also an opportunity to rediscover the beauty of my faith by reevaluating things I took for granted until then.

Ever since that first attempt, I have taught this Class on and off for ten years. Over this long period, many things have changed: the printed and online material has increased exponentially for good or bad. Likewise, the dynamics among the Catechumens seem to have shifted; I remember the challenge I went through with some people who walked through the church doors knowing nothing about Orthodoxy; I compare it now with a current challenge I am facing with some know-it-all "Googlelogists" who come in and on the first day they feel ready to criticize the theology of Saint Gregory Palamas!!!

However, as much as I might whine about some extreme cases, the inquirers and Catechumens of the Orthodox Faith have been for me a great lesson as they have helped me understand their background and rediscover the beauty of my faith; some of them I have created strong friendships and family bonds.

Over all these years, it has astounded me to see the uniqueness of how God speaks to each and every soul differently. Maybe, this is the greatest miracle that God has made me, His unworthy priest, to witness. Numerous are the stories I could cite here; nevertheless, instead of turning this article into personal memoirs, I will quote the Apostolic urge "*Come and see*" (John 1:46).

God willing, in this coming month of May, the Catechetical Class will start a new session to provide a detailed introduction to Orthodox Teachings, Tradition, Worship, and Spirituality. The sessions of the Class will conclude next February, right before Triodion begins. I will have the honor and the joy to co-teach this Class with Dr. Steve Ross and Dr. Walton Smith. The Class will be open to everyone who wants to learn more or freshen up their knowledge of Orthodoxy. However, the attention will be given primarily to the inquirers and the future Catechumens.



CELEBRATING FATHER ANTHONY'S 35 YEARS OF PRIESTHOOD

BY ANTHONY MARTIN

In May of 2023, we the faithful of St. George Greek Orthodox Church in Knoxville – along with Presbytera Elaine, Nicholas, Maria, and Stavros Stratis – have the distinct and gracious honor of celebrating Fr. Anthony's 35-year anniversary from his ordination.

Fr. Anthony was ordained to the Diaconate on May 7, 1988 by Bishop John of Atlanta, and on the next day he was ordained to the Priesthood on May 8, 1988 by

Bishop Gerasimos of Abydos. Both services were held at St. Demetrios Greek Orthodox Church in Daytona Beach, Florida.

We owe Fr. Anthony more than words can suffice. However, of great note is his unwavering dedication to our Church amidst loss. The fire that took our worship services out of the church building could not quell the spirit of our parish; through it all, Fr. Anthony devotedly led us in Orthodox worship. Much like the icons the fire could not destroy, Fr. Anthony was proven to be made of sterner stuff. Very fitting for a boxer!



Though we regained the church building in 2019, the ominous threat of the coronavirus pandemic soon loomed. In the midst of this, Fr. Anthony led our Church through all the services of Holy Week: carrying the Cross and delivering the Twelve Gospels to a virtual cloud of witnesses on Great Friday, and guiding us through to Pascha.

Numerous testimonies from many parishioners across the country speak to Father's character and abiding dedication to Our Lord. He

has helped so many of us, and been so present in all our lives: Weddings, Baptisms, Chrismations, and taking time and care to teach this learning chanter a great many things. For this, we can only say, in sincerity and in love,

Πάντα άξιός, πάτερ Άντώνιε!

Forever Axios, Fr. Anthony!

BEING BOUND IN THE SPIRIT

BY REV. FR. ANTHONY STRATIS, PROTOPRESBYTER

In Spring, 1927, philosopher Bertrand Russell gave a lecture from which the text was later published as a book. That book, which continues to be popularly read today, is titled, *Why I Am Not A Christian*. In this interesting tome, Russell presents his views thoughtfully and articulately as one would expect. His views carry no insignificant level of philosophical interest. However, for the mind of one who is dedicated in their belief in Christ, Russell's views fall remarkably short of proving his point.

Russell certainly did not stand alone in his perspective then, nor would he be if living today. During any era, among those people who identify themselves as Christians, there would be a range of variation in levels of faith. Yet, more to the point, what of those individuals who fall short of perfection (as we all do) and try their best the majority of the time genuinely to walk with Christ?

For most of us believers, although not perfect, our faith in Christ actually runs against the tide of worldly culture. With that thought in mind, our daily focus would do well to be on realizing the degree to which we have fulfilled our potential with our life in Christ. Our dedication to the Lord is out of faith, for He came that we might have life and, *"have it more abundantly."* [John 10:10] To put it another way, adopting language from Saint Paul, we walk with the Lord for we are *"bound in the Spirit."*

[«δεδεμένος ἐγὼ τῷ πνεύματι»] [Acts 20:22]

We follow Him because that is exactly where we want to be. How would we want this phrase of Paul to fit our life? First, consider the context of the verse. In Acts 20, we read about Saint Paul's travels through Macedonia to Greece and then back toward Jerusalem. During his journey he passed by Ephesus so he could arrive in Jerusalem in time for Pentecost.

However, he still wanted to meet with the elders of the Church so, while at Miletus, he sent word to Ephesus and summoned them. In describing his own ministry, Paul said it was, *"with all humility and with tears and with trials which befell me through the plots of the*

Jews." He reminds the elders that, when he had previously taught them, he never let up in teaching, *"anything that was profitable...in public and from house to house, testifying both to Jews and to Greeks of repentance to God and faith in our Lord Jesus Christ."* [vss. 19-21]

Saint Paul clearly emphasized that his message was

not self-constructed but divinely inspired. Additionally, his was the same message regardless of the audience, regardless of the venue, regardless of the



consequences. Paul's confidence, evident in his words, came forward not out of arrogance from his extensive scholarly background. On the contrary it blossomed forth out of humility emanating from his dedication to Christ. It is with this same dedication that he indicates his readiness to go to Jerusalem, *"bound in the Spirit, not knowing what shall befall me there."* [vs. 22] Paul was well aware that whatever awaited him in Jerusalem would not be, by worldly standards, favorable. Even so he remained dedicated in his service to the Lord and driven to serve according to what he received from the Lord Himself, *"to testify to the gospel of the grace of God."* [vs. 24]

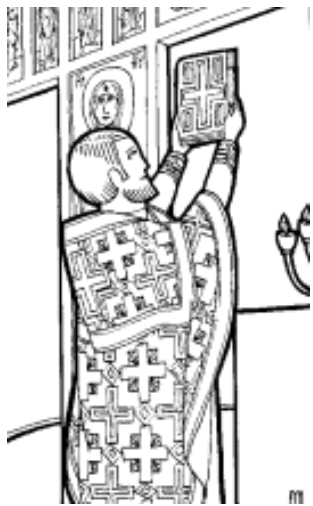
In these verses, Saint Paul gives us his personal example of being bound in the Spirit. In so doing, one practices a living faith, dedicated to Christ. That is the faith that can carry us through any tribulation; the type of faith that we should each maintain every day throughout life. We may not always be successful, but may we never fail in making every effort. May we never fail in demonstrating why we are Christians to those around us, by being genuinely faithful Christians, Christians who truly are, *"bound in the Spirit."*

THE DIVINE LITURGY: PART IV

The Third Antiphon (Small Entrance)

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

In the Divine Liturgy, following the end of the Second Antiphon and the exclamation by the priest and the response of the people, we enter into the Third Antiphon of the Divine Liturgy. As was stated in our previous two articles, the word “*Antiphon*” refers to something sung alternately by two choirs or two chanters, preceded by a psalm verse. The Third Antiphon is slightly different than the previous two Antiphons, if for no other reason than in this Antiphon the hymns change constantly.



It is in this Antiphon that we hear for the first time, clearly and recognizable, the hymn of the feast that we are celebrating. Now as I had mentioned in previous articles, our first taste of what feast we were celebrating comes from the verses that were used as introductions to each of the previous Antiphons, but it

is here, in this Antiphon, that we are clear as to what the hymn is and what feast we are celebrating.

Now, in most parishes today, this Antiphon is closely associated with the Small Entrance, also called the Entrance with the Holy Gospel. It is here that we hear the hymn of the Entrance and the clergy come out with the Holy Gospel. We need to remember, however, that the hymn of the Entrance is actually part of a much longer set of hymns with the climax being the Small Entrance.

This Antiphon, like all others, begins with psalm verses. These psalm verses deal directly with the feast that is taking place. On Sundays, once again, they deal with the Resurrection of Christ. As stated

above, in most parishes, the Third Antiphon has been reduced to one verse and one hymn, followed immediately by the Small Entrance. This, of course, is not the correct way that the Antiphon should be portrayed. It is also important to note at this point as well that the Third Antiphon remains the same whether we are chanting the Service of the Typika or not. As mentioned in the previous articles, the Antiphons would change depending on if the Service of the Typika was being chanted or not. However, this Antiphon stays the exact same way. It is only in our modern practice that we have reduced the Antiphon to one verse and one hymn, and when the Service of the Typika is being chanted, then it is returned to its correct form.

The Church gives us plenty of hymns and verses for this Antiphon, before the Small Entrance is made. In fact, for this Antiphon the refrain is the hymn of the feast. In the previous two Antiphons the refrain has either been “*By the intercessions of the Theotokos, Savior, save us*” or “*Save us, O Son of God, who rose from the dead, to you we sing: Alleluia.*” It is in this Antiphon where the hymn of the feast is chanted for the first time. It is here where the faithful person can truly understand what feast the Divine Liturgy is being celebrated for.

Just as in the previous Antiphons, this Antiphon has verses that precede the hymn. Here, however, is where a change is made; whereas in the previous Antiphons we have an entire psalm that was used as verses—with the refrain being used as many times as there were verses—in this Antiphon we use only two verses, each one followed by the hymn of the feast, then the recitation of the “*Glory to the Father and the Son and the Holy Spirit. Both now and forever and unto the ages of ages. Amen*” and again we repeat for a final time the hymn of the feast.

Divine Liturgy, Cont.

This was very important in the ancient church, especially in Agia Sophia, where at this point in the Divine Liturgy would be the first time the Patriarch, and the Emperor, along with all the clergy and lay people, would enter the church for the service. If we remember, as mentioned in the previous articles, the faithful would be waiting in the Narthex of the church for both the Patriarch and the Emperor. As they waited, the First and Second Antiphons would be chanted. Once the Patriarch and the Emperor arrived, they would read the prayer of the Entrance, and then they would proceed to enter the church as the chanters chanted the entire Third Antiphon as it has been presented.

The Prayer of the Entrance that was said by the Patriarch has not changed. The clergy still recite this same prayer as they bring the Holy Gospel out for the Small Entrance, although it is no longer said in the Narthex of the church, nor is it said out loud, but the prayer is the same. It reads as follows:



“Master and Lord our God, You have established in heaven the orders and hosts of angels and archangels to minister to Your glory. Grant that the holy angels may enter with us that together we may serve and glorify your goodness. For to You belong all glory, honor, and worship to

the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.” After this prayer, all the faithful would enter the Church while the Third Antiphon was being chanted. Once everyone had entered, and the clergy had taken up their proper places, the deacon would ask the Patriarch to bless the Entrance, *“Bless Master the Holy Entrance.”* And the Patriarch would bless the Entrance saying *“Blessed be*

the entrance of your saints, always now and forever and unto the ages of ages. Amen.” Then the Deacon would begin the exclamation of *“Wisdom. Arise.”*

In our modern service, this is still the case, in as much as when the hymn is finished being chanted, the clergy, who are located on the Solea, bless the entrance the same way and again say the exclamation *“Wisdom. Arise.”* What follows changes depending on the number of priests that are serving. If, for instance, one priest is serving, with or without a deacon, the chanters or the choir sing the hymn *“Defte proskinisomen”*: *“Come, let us worship and bow before Christ...”* If, however, there are two or more priests serving, with or without a deacon, then it is the clergy who chant this hymn.

A side note to this is if we are celebrating a major feast, this hymn again changes to correspond to the feast that we are celebrating, i.e. Christmas, Epiphany, Transfiguration, etc. Inserted before the hymn is an introduction, followed by the hymn *“Save us o Son of God who rose from the dead, to You we sing: Alleluia.”* If again we are celebrating a week day service the line *“rose from the dead”* would be replaced by *“are wondrous in His saints,”* and if any of the major feasts (Christmas, Epiphany, Transfiguration, etc.) then the line again would change to correspond to the feast.

This is done to make the faithful person fully aware of what feast we are celebrating that Divine Liturgy for, and to be able to keep the feast present in their minds as they pray.

Immediately following the Small Entrance, the Clergy enter the Altar and again begin to chant the hymn of the feast. Following this,



Divine Liturgy, Cont.

the chanters or choir chant the hymn of the saint of the day, followed by the hymn for the feast day or saint that the church is named after.

There is an important side note here in that if there is a memorial, before the chanting of the hymn that the church is named after we chant a hymn for those who will be remembered in the memorial, then we would chant the hymn for the feast or saint that the church is named after. After this the final hymn from the Small Entrance is chanted by the clergy, and that hymn is for the next major feast day that is coming. This hymn is known as the Kontakion, which is really a small introduction to what the upcoming feast is about. This is done to help the faithful see the big picture, that even though we are praying in the present, we are still looking forward to the next major event in the life of Christ.

It is important to note two important things here, first that if the priest is celebrating Divine Liturgy with or without a deacon, then the chanters or choir chant the above hymns; if, however, there are two or more priests, with or without a deacon, then the order of who chants what is as stated above. Also of interest is the hymn if there is a memorial. Correctly, our Church only celebrates memorials on Saturdays, which is designated as the day for the dead, and not on Sundays which is designated for the Resurrection. However, most people do not come to church on Saturdays and only come on Sundays, therefore the hymn is added only to help the families of whom the memorial is being chanted for.

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

+Fr. Christos



Myrrh-Bearers



Receiving Holy Unction



Bridegroom Vespers



Agape Vespers Readers

PARISH COUNCIL LETTER

BY JOHN PEROULAS

Dear Fellow Parishioners,

On behalf of Father Anthony, Father Dionysios, Deacon Mark, and the Parish Council, I would like to wish you and your families a Blessed and Joyous Pascha!

I am humbled and honored to be elected President of the Parish Council. I and the Board are committed to serve Saint George with hard work and integrity.

I know that we will face challenges ahead of us. We, the Parish Council, will strive for unity, support, and continued success for all our Church Ministries.

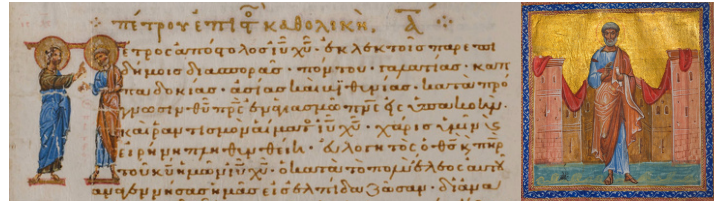
I was born and raised in this community by strong, faithful, and loving parents. I welcome the task and opportunity to lead as President. I love Saint George and that love will always remain in my heart.

Sincerely,

John J. Peroulas
Parish Council President

ST. GEORGE QUARTERLY JOURNAL

BY MIKE SANFORD



Welcome to the Fifth 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.

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.

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).



Preparing for Palm Sunday

AHEPA

BY TOM VARLAN, PRESIDENT



**AHEPA CHAPTER 346
KNOXVILLE, TENNESSEE**

AHEPA and Daughters of Penelope members from throughout the Southeast will gather in Knoxville June 2-4 for the annual AHEPA Family District One Convention.

Activities and meetings are planned throughout the weekend, including a fun-filled dinner event on Friday, June 2, for which tickets will be available to the entire St. George community. The evening will consist of a shrimp boil at the Church Hall together with entertainment activities. Tickets will be on sale beginning in May and we encourage parishioners to join us as we welcome our out-of-town visitors to Knoxville and St. George.

AHEPA, together with the Daughters of Penelope and the Parish Council, hosted a Greek Independence Day luncheon on March 25 following the Annunciation Divine Liturgy. Those who attended were treated to a delicious Lenten lunch and desserts, as well as a presentation by Dr. Victor Polizos of Atlanta on "The Miracle of 1821: Celebrating Greece's Independence." Also, Georgia Gross performed the National Anthems of Greece and the United States, and Claude Masur performed Greek folk songs on the violin. Thanks to all who assisted in the planning and preparation of this event and to all who were able to attend.



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 feel free to reach out to any member of AHEPA for more information about our meetings and events.

Food & Games



**FRIDAY, JUNE 2, 2023
6:30 P.M.**

CHURCH SOCIAL HALL

**\$25 ADULT | \$10 CHILD 12 & UNDER
AFTER MAY 21: \$30 ADULT | \$15 CHILD**

Non-shellfish meals available on request at time of ticket purchase.

CHOIR NOTES

BY ELENI PALIS

This Spring, the choir enthusiastically practiced, prepared for, and prayed along with the Lenten hymns and services, as well as singing in the beautiful Holy Friday and Pascha services.



Along with our faithful organist, Jacob Hoyos, we continue to rebuild and grow in our music ministry. Carmen Pintoc continues to keep us organized with our ever-expanding library of music, while our fearless leader, Dr. George Chngas, and pinch hitter, David Ferguson, lead us well.

We are grateful to welcome some new stars into our Alto Section: Fay Johnson and Connie Vavalides. As always, we are happy and eager to welcome more new singers into our ranks! If you are interested in singing and joining our choir family, please contact David Ferguson at ferguson1809@gmail.com for more information. We practice on Thursday evenings at 6:30 p.m. in the choir loft.



DAUGHTERS OF PENELOPE

BY ANN HALKIADES

On January 15, 2023, the Daughters welcomed three new members with 21 Sisters in attendance for the meeting and initiation.



After Liturgy on January 29th, we hosted our annual brunch, which was very successful. We want to thank the community for your support.

On Sunday, February 26th, the Daughters of Penelope hosted the coffee hour in the Church Hall. We offered a variety of delicious and scrumptious treats for the community.



On March 25th, Greek Independence Day was celebrated with a community luncheon provided by AHEPA/DOP and the Parish Council. Guest speaker, Dr. Victor G. Polizos of Atlanta, Georgia, gave a presentation on The Miracle of 1821.



Daughters, Cont.

In April, the Daughters baked koulourakia for Pascha. The proceeds go towards the annual scholarship given every year and to a variety of nonprofit organizations.



GENESIS BOOKSTORE

BY STEVE ROSS

As we approach the summer months, the Genesis Bookstore in the Church Hall has a number of new and ongoing items for your consideration.

- *The Orthodox Prayer Book* published by the Holy Transfiguration Monastery (the “Blue Prayer Book”), which contains most of the often-used prayers for the Ecclesiastical year. It is an extremely popular prayer book that has been available to us for two generations.
- Many **great summer reads** for home or on vacation, such as:
 - *Everyday Saints and Other Stories*
 - *The Gurus, the Young Man, and Elder Paisios*
 - *The Blessed Surgeon*
 - ... and many more!
- Great **summer activity items** for children, for travel during vacation trips, and for hanging out at the beach, such as:
 - Games, as well as activity and workbooks about the Saints and Orthodox lessons
 - Illustrated books for all ages
 - Prayer rope bracelets
- Icons for many major feasts this summer

Finally, we have a variety of vintage **Greek Music/Singers 33 LP records** acquired mostly from the collection of Pantelis Pappas (father of Connie Ross) and a few from Connie’s uncle Vasilios Mitchell. Connie requests that these treasures be available to you free of charge. Enjoy the clarinet! 😊 Just come by the bookstore and help yourself!

Again, thank you so much for supporting your Genesis Bookstore. Have a safe and blessed summer.

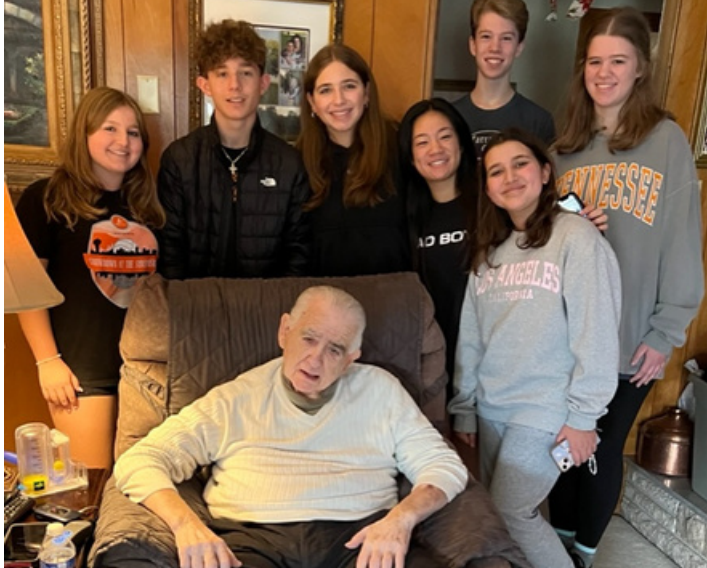
GOYA

BY KATHY NATOUR



Winter Youth Rally 2022

In December, the GOYAs went Christmas caroling to several parishioners' homes to spread holiday cheer. We had our annual Christmas gathering at the Stratigeas Family's home with great food and a gift exchange. We also wrote Christmas cards to send to our Senior Stars!



Caroling

GOYAs attended the annual Winter Youth Rally in Atlanta during the Christmas break. They won 1st and 4th places in the Volleyball Tournament, bringing home the trophy to St. George. We also participated in the Bible Bowl with 2 teams.

On February 4th we had a Prosforo Baking Workshop for GOYAs. Thank you to Cathy Johnson, Joanna Tampas, and Vickie Smith for hosting this event.



Volleyball Champions!

On February 20th the GOYAs worked on cataloging the large collection of icons.

During February 27th the GOYAs went to the Escape Room for a fun outing event.

For community service, on March 4th GOYA went to KARM and volunteered in the store, assisting in sorting, packaging, and cleaning the sales floor. Thanks to Victoria Holland for educating us on the impact it has on the KARM ministry. The volunteer hours were the equivalent to providing 90 meals to their ministry. We will be volunteering more in the future.

GOYA, Cont.



KARM Volunteering

GOYAns sold the memory lanterns for Holy Friday service and participated in readings throughout the Lenten services. GOYA hosted the annual Easter Egg Hunt following the Agape Service for HOPE & JOY.



Making Memory Lanterns

GOYA is open to students in 6th through 12th grades. To find out more about the St. George GOYA chapter, please contact Kathy Natour at katnatour@gmail.com or (865) 556-0575.



Prepping the Egg Hunt



Ready, Set, GO!

HOPE AND JOY

BY CATHERINE BURRAGE

This past year, the HOPE and JOY program has been reinvigorated at the hands of Father Dionysios, Victoria LaRock, and Catherine Burrage. Through their work, along with the support of the parents, HOPE and JOY have had a successful and fruitful year!

Our youth met once a month for an event that featured a liturgical theme, a meal, activities, lessons, arts and crafts, and games. The fellowship and faith of the youth group has grown exponentially. One highlight of HOPE and JOY was the Holy Friday Retreat, where our youth participated in liturgical services, work around the church, and retreat lessons, crafts, and activities.

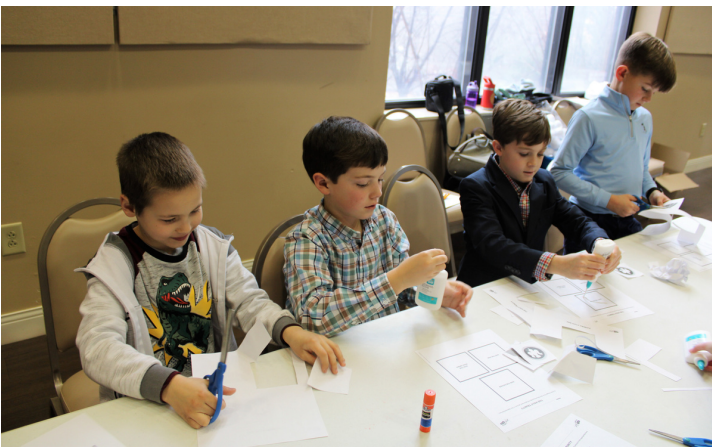


Our end-of-the-year party before summer break will happen at the beginning of May. Goals for next year are to increase participation and build on the strong foundational program created this past year. A big thank you to Father Dionysios and the St. George Parish for your support of our youth programs.



HOPE, Cont.

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



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

Glory to God for all things!

PHILOPTOCHOS

BY KRISTIANA MOORE

WHAT IS PHILOPTOCHOS?

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

FUNDRAISING

Friend of the Poor 5K: Save the date! We have officially scheduled our 2nd Annual Friend of the Poor 5K for Saturday, October 28th. More details are coming soon!

Tsoureki Sale: We are excited to announce we were able to send \$500 plus 50% of all tsoureki sales to the National Philoptochos Emergency Fund to aid earthquake victims in Turkey and Syria. Thank you for supporting our mission!

UPCOMING EVENTS

May 2nd - General meeting at 6 p.m. in the Church Hall. Dinner will be provided.

MEMBERSHIP

We invite all Orthodox women 18 and older to join Philoptochos in 2023! Together, we can fulfill our mission of helping those in need. If you want to become a member, please see a board member or venmo us using the QR code below. \$40 is the recommended amount, but please give what you can. Make sure to include "dues" in the memo line.

Contact Information

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



Philoptochos Knoxville

@knoxvillephiloptochos



venmo

STEWARDSHIP COMMITTEE

BY STEVE ROSS, CHAIR



The Stewardship Committee wants to thank everyone for your increasing commitment to stewardship for St. George Greek Orthodox Church.

Today, we wish to share more about making a written stewardship pledge each year, which is an essential part of stewardship. In the Orthodox Church we do not operate stewardship based on a tithe system or a dues system. We operate our stewardship by making a pledge to support our Church. The pledge is a free-will commitment for each of us to exercise with faith and willingness.

First of all, the process of preparing a pledge includes prayer and consideration. When we have done so, we then put our stewardship into action by submitting a pledge.

This process was described in the early church in the book of Acts and in some of St. Paul's epistles. Jesus showed this practice in his interactions with the Apostles.

We have around 200+ families at St. George. In 2022 we had 145 families make a stewardship pledge. That represents roughly 75% of our total families. We also received pledge payments (for which there was no submitted pledge) from another 30 families.

We first wish to thank those families who have submitted a pledge.

We wish to ask those families who made pledge payments to take the step of submitting a pledge form for 2023.

We wish to ask those families who did not make a pledge or pledge payment in 2022 to sincerely consider submitting a pledge in 2023.

There are many reasons that would make one genuinely hesitate to make a pledge. But we ask that you take that step for whatever amount you believe is doable.

Thank you!



A Little Helper

Wrapping in Linen



SUNDAY SCHOOL

BY JOANNA TAMPAS, DIRECTOR

The end of the school year is quickly approaching! Sunday school will celebrate the students on May 21st with an end-of-the-year ceremony. Please encourage your children, grandchildren, and friends to attend Sunday school class. Sunday school classes start each week at approximately 11:30 a.m., following Holy Communion, ending at 12:15 p.m. Please help your child to be on time to class and attend as often as possible. It is only with active participation and your child's regular attendance that we are able to share Christ's message of love with the youth of St. George and help them grow in their Orthodox faith.

Sunday school has enjoyed the time of reflection and renewal in preparation for Pascha. Sunday school students celebrated the beginning of Lent and the "Triumph of Orthodoxy," carrying icons in the Sunday of Orthodoxy procession. Students learned about the victory of the icons in 843, when the iconoclastic controversy ended, and icons and their veneration were restored to the Church on the first Sunday in Lent.



Preschool and Kindergarten classes have been having lots of fun learning about the Annunciation, Jesus raising Jairus' daughter (Mark 5:22-43), Peter's miraculous escape from prison (Acts 12), and David & Goliath.

Let's finish this exciting year of Sunday school with enthusiasm and joy in Christ's Love!



MAY

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

VACATION BIBLE SCHOOL

BY LYGIA KARAGIOZIS

Save the date for St. George's 4th consecutive annual Vacation Bible School June 5-9! For the first time ever, St. George will host a FIVE-DAY-LONG program! The program will continue to offer Bible study, Orthodox life, arts and crafts, and outdoor activities. We're also adding field trips, volunteer opportunities, and more into this schedule!

Be on the lookout for sign-up forms soon! If you have any questions or are interested in volunteering, please contact Lygia Karagiozis at lkaragio@vols.utk.edu.

YOUNG ADULT LEAGUE (YAL)

BY LYGIA KARAGIOZIS

This quarter, our YAL Group (Young Adult League ministry that is open to all 18-35-year-olds in the parish) has participated in various faith and fellowship activities.

In January, the group met at Top Golf for a fun day of competition at the driving range.



On Forgiveness Sunday in February, the group hosted a post-service pizza party and



Holy Friday Procession



Blessing of the Baskets

welcomed visiting young adults to participate.

In March, the YAL



group took a trip to the aquarium. YAL participants also volunteered during Holy Friday and Holy Saturday.

The YAL ministry meets biweekly to host Bible studies with Fr. Dionysios. Various activities are planned for the rest of the Spring season, such as the YAL BBQ, Church beautification projects, and so much more! If you or someone you know is interested in learning more, please contact Lygia Karagiozis at lkaragio@vols.utk.edu.

MILESTONES

BY PRESVYTERA ELENI STRATIS



Congratulations...

To Luke and Shannon Smith on the birth of their son, Emmett James, on April 10, 2023 in Chicago, IL. Proud grandparents are Walton and Connie Smith.

To Dean and Ellen Vavalides on the Baptism of their son, Charlie “Demosthenes” on February 25, 2023. Godmother was Kathleen Vavalides. Proud grandparents are Dean and Marcia Kleto and Jim and Connie Vavalides.

To Nina Zhang on her Baptism into the Greek Orthodox Church on February 23, 2023. Her sponsor was Nektaria Karagiozis.

To Henry “Nicholas” Franklin on his Chrismation into the Greek Orthodox Church on February 5, 2023. Godmother was Sandy Fletcher.

To Madison “Catherine” Boshier on her Chrismation into the Greek Orthodox Church on April 22, 2023. Her Sponsor was Penny Paris.

Sympathies...

To Robert and Anna Duffey and family on the falling asleep of Robert's mother, Marcia H. Duffey, on January 28, 2023 in Lake Mary, FL. May her memory be eternal.

To the family of Demetrios “Jim” Regas on the falling asleep of their father and grandfather on February 22, 2023. May his memory be eternal.

To Helen Kotsianas and family on the falling asleep of their husband, father, grandfather and great

grandfather, Frank Kotsianas, on February 22, 2023. Frank (“Theophanis”) served the Church with great dedication and unwavering commitment for over 70 years including as “Psaltis” at Saint George throughout much of our parish’s history, with distinction and honor. May his memory be eternal.

To the family of Frank Regas on his falling asleep on February 17, 2023 in Indian Harbour Beach, FL. His funeral was held at St George on March 2, 2023. May his memory be eternal.

To Harry & Maria Andriopoulos and Voula & Gus Brinias and their families on the falling asleep of Harry & Voula’s brother Nicholas Andriopoulos on April 12, 2023 in West Palm Beach, FL. Also our sympathies on the falling asleep of their brother Alexandros Andriopoulos last year, on January 4, 2022, in Montreal, Canada. May their memories be eternal.

To Maria and Harry Andriopoulos and family on the falling asleep of Maria’s brother, Norman Labbe, on December 24, 2022 in Ontario, Canada. May his memory be eternal.

To Kelly and Jason Peters and family on the falling asleep of her sister, Sharon Bradley, on April 17, 2023 in Bristol, TN. May her memory be eternal.

Honors...

To Steve Ross, for having the pharmacy at the University of Tennessee Medical Center named in his honor upon his retirement on March 31, 2023, after over 40 years. Well deserved!

SUMMER CALENDAR

May

-
- 1 (Mon)** 9am Divine Liturgy (Prophet Jeremiah)
- 5 (Fri)** 9am Divine Liturgy (St Irene the Great Martyr)
- 7 (Sun)** **9am Orthros, 10am Divine Liturgy**
- 8 (Mon)** 9am Divine Liturgy (Miracle of St. John the Evangelist & Theologian)
- 10 (Wed)** 9am Divine Liturgy (Mid-Pentecost)
- 13 (Sat)** 10am Blessing of the Bikes
- 14 (Sun)** **9am Orthros, 10am Divine Liturgy**
Mother's Day & Graduate Recognition
- 21 (Sun)** **9am Orthros, 10am Divine Liturgy**
Sts. Constantine & Helen
Sunday School & Greek School Program
- 25 (Thu)** 9am Divine Liturgy (Ascension of our Lord)
- 28 (Sun)** **9am Orthros, 10am Divine Liturgy**
- 30 (Tue)** 9am Divine Liturgy (St. Issakios)

July

-
- 2 (Sun)** **9am Orthros, 10am Divine Liturgy**
- 9 (Sun)** **9am Orthros, 10am Divine Liturgy**
- 12 (Wed)** 9am Divine Liturgy (St. Paisios of Mt Athos)
- 16 (Sun)** **9am Orthros, 10am Divine Liturgy**
- 17 (Mon)** 9am Divine Liturgy (St. Marina)
- 20 (Thu)** 9am Divine Liturgy (Prophet Elias)
- 22 (Sat)** 9am Divine Liturgy (Sts. Mary Magdalene & Markella of Chios)
- 23 (Sun)** **9am Orthros, 10am Divine Liturgy**
- 24 (Mon)** 9am Divine Liturgy (St. Christina)
- 25 (Wed)** 9am Divine Liturgy (Dormition of St. Anna)
- 26 (Fri)** 9am Divine Liturgy (St. Paraskevi)
- 27 (Sat)** 9am Divine Liturgy (St. Panteleimon)
- 30 (Sun)** **9am Orthros, 10am Divine Liturgy**

June

-
- 1 (Thu)** 9am Divine Liturgy (St. Justin Martyr)
- 2-4 (Fri - Sun)** AHEPA District Convention (Knoxville)
- 3 (Sat)** 9am Liturgy & Trisagion (Saturday of Souls)
- 4 (Sun)** **9am Orthros, 10am Divine Liturgy & Kneeling Service - Pentecost**
- 5-9 (Mon-Fri)** St George Vacation Bible School
- 5 (Mon)** 9am Divine Liturgy (Synaxis of the Holy Spirit)
- 11 (Sun)** **9am Orthros, 10am Divine Liturgy**
Sunday of All Saints
- 12 (Mon)** Beginning of Apostle's Fast (Through June 28th)
- 16 (Fri)** 8am Golfing with the Greeks Tournament
- 18 (Sun)** **9am Orthros, 10am Divine Liturgy**
- 21-24 (Wed-Sat)** Atlanta Metropolis Clergy-Laity Conference (Tarpon Springs, FL)
- 25 (Sun)** **9am Orthros, 10am Divine Liturgy**
- 29 (Thu)** 9am Divine Liturgy (Sts. Peter & Paul)
- 30 (Fri)** 9am Divine Liturgy (Synaxis of the Holy Apostles)



WEEKLY SERVICES

Sundays

9:00 AM Orthros

10:00 AM Divine Liturgy

11:30 AM Sunday School
- 12:15 PM

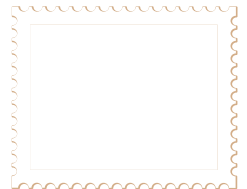
*Please join us for Coffee
Hour following service.*

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)