

ὁ ἅγιος

ΓΕΩΡΓΙΟΣ

ST. GEORGE GREEK ORTHODOX CHURCH
KNOXVILLE, TN

WINTER 2022

ABIDING IN THE VINE

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

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

MESSAGE IN THE MUSIC

Enlightenment For The World

BY REV. FR. ANTHONY STRATIS, PROTOPRESBYTER

During the first week of the new calendar year, our Church holds a special three-day celebration. With this celebration we can identify an intersection of concurrent commemorations, at the center of which is the Feast of Epiphany. The feast is preceded by the 'Paramony' [Παραμονή, 'Eve'] and is followed by a 'Synaxis' [Σύναξις, 'Gathering'] in commemoration of Saint John the Baptist. Epiphany also concludes the 'Twelve-Day' [Δωδεκαήμερον, 'Dodecaameron'] celebration following the Nativity of Christ.

Additionally, we can identify a liturgical parallel involving Epiphany that reveals a theological connection with both Christmas and Pascha. The connection parallels the commencement of Jesus' ministry with His Nativity and His Resurrection. What is so special about Epiphany?

For daily commemorations, a key hymn is the 'Apolytikion' [Ἀπολυτίκιον, 'Dismissal hymn'] which is first chanted prior to the dismissal of the Vespers. Considering the Apolytikion for Epiphany, we find a summary of the feast and fundamental elements of our Orthodox Christian belief. Besides Epiphany, we hear this hymn on other occasions, such as the annual home blessings. A literal translation is:



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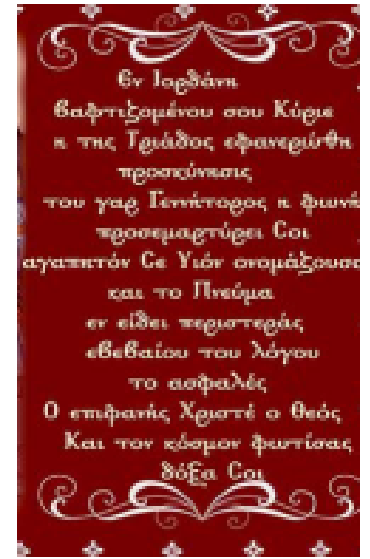
Enlightenment, Cont.

“In the Jordan as You were baptized O Lord, the veneration of the Trinity was revealed; the voice of He Who has begotten You gave witness to You, and naming You His beloved Son; and the Spirit in the form of a dove confirmed the authenticity of the Logos. O Christ our God Who appeared and enlightened the world, glory to You.”

What message does this hymn offer us? We are told of Jesus’ baptism in the Jordan River and how those who were there heard the heavenly voice of the Father identifying Jesus as His Beloved Son. Simultaneously, the Holy Spirit landed upon Jesus in the form of a dove confirming Him to be the Logos (the Word) of God. These details are from the Gospels and are consistent with the Nicene Creed and Trinitarian theology, highlighting the identity of Jesus and the significance of His ministry with this Theophany.

The Apolytikion concludes with the declaration that Jesus came into the world, thereby voluntarily participating in His own creation, offering enlightenment for everyone in the whole world and for every generation. In doing so, He has removed the darkness of ignorance for humanity and offers us the opportunity to walk in the knowledge of His divine light. In this way we are offered a deeper understanding of who we are and the true nature of our relationship with Christ. As we celebrate yet another new year, may we chant these words, reflecting on strengthening our relationship with the Lord, living in His glorious light and avoiding the darkness of ignorance.

Have a Blessed New Year! Καλή Χρονιά!



A traditional Epiphany Cross-Dive on a Greek island

ST. ANDREW THE FIRST-CALLED APOSTLE

BY V. REV. FR. DIONYSIS LAMPROPOULOS, ARCHIMANDRITE

For three hundred years after the Resurrection of our Lord Jesus Christ, the Christian faith was marginalized in Roman society. Romans either persecuted or despised Christianity. For an average citizen of Rome, who had only heard rumors about Christianity and had not had the chance to learn more, Christians were members of an underground cult, and their beliefs were a somewhat lower-class superstition. All the same, the Roman intellectuals and philosophers referred to Christianity as the *faith of the fishermen*.¹ Little did they know, these "wise" men, that their scornful reference to the "faith of the fishermen" would become Christians' pride and glory. "For God has chosen the foolish of the world to put to shame the wise" (1 Corinthians 1:27).

Sure enough, Saint Andrew, the Apostle, embodies a manifestation of these words. In the Gospels, there is limited information about him. He was born in Bethsaida's small town, and his brother Peter was a fisherman. His great faith in God led him to St. John the Forerunner, whom he followed as a disciple. When Christ went to the Jordan River, John the Baptist looked at him and said, "*Behold the Lamb of God who takes away the sins of the world*" (Jn 1:29). Saint Andrew followed Christ and became His First-Called Apostle (Πρωτόκλητος).

After Pentecost, Saint Andrew and the other Apostles received from the Lord the Great Commission to go forth and *make disciples of all nations* (Matthew 28:16-20). Faithful to his teacher's word, He traveled to Bithynia (the Northern part of Asia Minor) and the cities of Pontos. From there, he moved north to Scythia.² His mild character and meekness attracted many people who believed in Christ and were baptized. However, as St. Paul writes in his First

1 - For example the Neoplatonic philosopher Porphyrios in his treatise, *Against Christians* (Κατὰ Χριστιανῶν), uses this title almost exclusively to describe Christianity.

2 - Scythia was a broad area in Northeast Europe, at the Northern coast of the Black Sea that covered vast portions of land in Central Asia, Russia and Ukraine.



Photo from St. Andrew Cathedral, Patras

Letter to the Corinthians (4:9-16), the apostolic office was a ministry of toil, persecution, and eventually sacrifice that the Apostles had to go through for the Church. Consequently, we cannot think of St. Andrew's mission without persecutions and tribulations.

After leaving Scythia, he traveled south to the Black Sea, where he established the Church in Byzantium. This is why St. Andrew is regarded as the Founder of the Church of Constantinople. He continued his mission and traveled south to Greece. After preaching in many cities, he reached the ancient city of Patras. There, among many others, he healed Maximilla and Stratocles, the wife and brother of the Roman Proconsul Aegeates. Despite witnessing two of his beloved healed of severe disease, the heart of the Proconsul was not softened. He arrested St. Andrew and condemned him to death. The night before his death, Stratocles and a few other faithful visited St. Andrew in his prison cell. St. Andrew ordained Stratocles and appointed him as the first bishop of Patras. The next day St. Andrew was crucified on a tree.

3 - The city of Byzantium was founded in the 8th century B.C., as a colony of the city of Megara, by Byzas the king of Megara, who named the new colonial city after himself. In 330 A.D., the city of Byzantium changed its name to "Constantinople" in honor of the Emperor Constantine I (St. Constantine the Great), who established it as the new Capital of the Roman Empire.

St. Andrew, Cont.

The first Christians of Patras took his body and buried it close to the place of his imprisonment.

St. Andrew's relics remained in Patras until the first half of the Fourth century. Then the relics were taken to Constantinople and were placed in the Church of the Holy Apostles. In 1204 AD, during the IV Crusade, Constantinople was sacked by the Latins, who looted Orthodox churches and stole the relics of St. Andrew, together with numerous other relics of other saints, liturgical items, books, and artifacts.

In September of 1964, after the request of the Metropolitan of Patras Konstantinos, a papal delegacy returned a portion of St. Andrew's relics to the Church of Patras. Today in Patras, two glorious Churches (an older and a newer one) stand next to St. Andrew's prison and tomb. Outside of his prison cell, there is a fountain, which the people of Patras know as the Fountain of St. Andrew. According to a folk tradition, whoever drinks from this fountain one day will return to Patras.

The Church celebrates Saint Andrew's memory on November 30th. This day is a holiday for the city of Patras. Faithful people travel from all over the world to venerate his tomb and relics.



Feast of St. Andrew, Patras. Courtesy of Greek City Times.

Living away from Patras, I must confess, I recall with nostalgia the celebrations of Saint Andrew's feast in Patras.

May the First-Called Apostle and Fisher of Men intercede with God for us all.

THE FORTY-DAY NATIVITY FAST

BY REV. FR. ANTHONY STRATIS,
PROTOPRESBYTER

Few things we do are of greater benefit than following fasting periods. It is easy to spend time seeking what is temporary. While gift-buying and other holiday preparations can be fun, even rewarding, they can also devolve into a burden. The best way to sidestep such danger is to strengthen our connection with Christ. Part of doing so is by fasting. There are four annual fasts: for the Nativity, the Apostles, the Dormition, and Great Lent. Fasting is never a solitary action but presupposes other activities such as additional prayer (at home and Church), extra Bible reading, reading the lives of saints and the writings of Church Fathers, as well as enhanced sacramental participation (through Confession and Communion).

Every November 15th our Church begins the forty-day period of preparation for the Nativity of Christ. This fast is like the other Lenten periods even though it is a little less strict than Great Lent. An example is the Thanksgiving holiday: given the moderated austerity of this fast and the traditionally religious basis for Thanksgiving (albeit embedded within the context of civil ritual), it is not uncommon – yet not universal – for Orthodox clergy in America to grant temporary dispensation for this holiday.

Throughout the year, the feast that impacts the greatest number of days is Pascha (stretching over nineteen Sundays; Triodion to the Sunday of All Saints), amounting to over a third of the year. The next feast is Christmas, impacting seven to eight weeks. While considerably shorter, entailing fewer liturgical rites, and calling for abstinence that is slightly diminished in rigor, the Nativity Fast can certainly equal, if not surpass, one's physical and spiritual benefits.

As with other aspects of our faith, when people fast, too often they allow themselves to be dictated by popular opinions, even though doing so can be problematic. The rules of fasting are not unyielding laws, but clearly defined guidelines established

THE DIVINE LITURGY: PART III

The Great Litany

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



ultimately for the strengthening of the soul. Application of these guidelines is not intended as ‘one size fits all.’ On the contrary, for one who is new to Orthodoxy, or has been compromised by health or age-related issues, the expectations would be more moderate than for one who is in excellent health and has experienced numerous fasts. Of course, awareness of the guidelines helps. All Lenten periods involve the same foods, but the Nativity Fast includes some variation. According to the 2022 edition of the *Mikron Typikon* (following the Patriarchate of Constantinople Typikon), the variations include:

- Consumption of **fish** is permitted (except for Wednesdays and Fridays) till December 17th
- Consumption of **wine** and **olive oil** is likewise permitted, continuing through the week of December 18th until December 24th

(For further clarification on fasting, speak with either Fr. Anthony or Fr. Dionysis.)

For Christmas, the services will include the Royal Hours on Friday morning, December 23rd, and Divine Liturgies on Christmas Eve morning (Saturday, December 24th) and Christmas Day morning (Sunday, December 25th). From Christmas till Epiphany, no fasting is prescribed except for January 5th (when, as Christmas Eve, wine and olive oil are permitted). With our souls empowered by the proper spirit of the Fast and energized by our love for Christ and for one another,

May We All Enjoy a Blessed Christmas!

In the Divine Liturgy, following the prayer of the Great Litany and after the exclamation by the priest, “*For to You belong all glory, honor, and worship, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages,*” and the people respond with the “*Amen,*” we begin with a set of hymns that is chanted to Christ known as the First Antiphon.

The question that comes up time and time again is “what is an Antiphon?” The word *Antiphon* comes from the Greek word *Antifona* which refers to something sung alternately by two choirs or two chanters, preceded by a psalm verse. In this part of the Divine Liturgy, the First Antiphon that is chanted is chanted to Christ, and we ask Him to save us through the intercessions of Theotokos.



We sing the hymn “*By the intercessions of the Theotokos, Savior, save us.*” Before these refrains are chanted, there is a psalm verse that is chanted before each refrain. These psalm verses are not randomly selected, but they always tie into what is taking place at that

particular Divine Liturgy. A few examples of this are as follows: On a Sunday, the theme that is most prevalent is the theme of the resurrection; therefore the psalm verse will deal with the resurrection. If the day was Christmas, the psalm verses deal with the birth of Christ, etc. The psalm verses are our first taste in the Divine Liturgy, of what we are celebrating.

During weekday Divine Liturgies, when there is no major feast day taking place, i.e. Christmas, Epiphany, Transfiguration etc., there are different psalm verses than those that are sung on Sunday. The idea again is to help the worshipper not only understand what we are celebrating, but to also understand what day of the week it is. The Church has always been at the center of people's lives. The Church was one of the only ways that people knew, what month, day and date it was. This, however, would lead us away from our current discussion on the Divine Liturgy, and therefore will have to be discussed at a later date.

The First Antiphon that we hear "*By the intercessions of the Theotokos, Savior, save us*" in almost all churches is chanted only three times, however there are enough psalm verses for the hymn to be chanted four times, plus a "*Glory to the Father and the Son and the Holy Spirit. Both now and forever and unto the ages of ages. Amen.*" This should not seem out of place, since in the next Antiphon, which we will look at in our next article, we have that taking place. But this also makes sense based on the word itself *Antiphon*.

We know that the word means something that is chanted by two choirs or chanters. The Church has always had antiphonal singing, meaning one choir or chanter chants one verse and refrain, then the next choir or chanter does the second and so on. This is done for the simple reason that we, as humans, need to rest our voices. We are not able like the Cherubim and the Seraphim, who with tireless voices can praise God. We can praise our Creator, but we need to rest in-between praising Him. The Church, in its infinite wisdom, created two choirs or chanters to sing the responses of the Divine Liturgy so that we do not get tired during the Liturgy, because as we have stated before, the Divine Liturgy is the "*Work of the People.*"

On some major feast days instead of chanting the "*By the intercessions of the Theotokos, Savior, save*

us," we instead chant something else during the First Antiphon. What is chanted instead is Psalm 102. When Psalm 102 is chanted instead of "*By the intercessions of the Theotokos, Savior, save us,*" this is called the chanting of the Typika. This form of the Divine Liturgy is the more ancient form, because it was during the Antiphons that the faithful would wait in the Narthex for the Patriarch and the Emperor to come to Church. Only when both of these individuals were present, were the faithful allowed to enter into the Church. That is



why in the Great Cathedral of Agia Sophia, the Narthex is very large, to accommodate the faithful that awaited the beginning of the Divine Liturgy.

The psalm that is chanted here during the Typika, is again not chosen randomly, but again makes reference to the resurrection of Christ, since the service of the Typika was done only on Sundays and major feast days. As was mentioned before, a faithful person could enter the church and know the month, day and date on the calendar based on what was being sung in the church. That is why there was always a distinction between a Sunday Divine Liturgy and a weekday. On Sunday the service of the Typika was chanted during the First Antiphon, whereas on a weekday the "*By the intercessions of the Theotokos, Savior, save us*" was chanted.

The question then may arise, why then do we not chant the service of Typika on Sundays? The short answer to that question is, because as the Divine Liturgy evolved, so too did the hymns, and the usage of hymns in the Divine Liturgy. We will also look at this question more in detail in upcoming articles.

One final point about the First Antiphon is that the verses that are used when we sing "*By the intercessions of the Theotokos, Savior, save us*" come from Psalm 102. In fact we use the first three

verses of this psalm when we sing this hymn on Sundays, and if we did all four verses, they would also come from this psalm, again showing the importance of this psalm to the theme of the resurrection, and that whether we sing the service of the Typika, or the “*By the intercessions of the Theotokos, Savior, save us*” they are still connected by Psalm 102.

The Antiphon concludes with a set of petitions, called the Small Litany. This Small Litany of petitions is once again there to help the faithful keep on track during the Divine Liturgy. The Small Litany is different from the Great Litany, in that there are only four petitions as opposed to fourteen. The Small Litany consists of “*In peace let us pray to the Lord.*” Followed by “*Help us, save us, have mercy upon us, and protect us, O God, by Your grace*” and “*Remembering our most holy, pure, blessed, and glorious Lady, the Theotokos and ever virgin Mary, with all the saints, let us commit ourselves and one another and our whole life to Christ our God.*”

Before the exclamation by the priest, he reads the prayer of the First Antiphon which, on behalf of the people, he prays that the Lord will “*save Your people and bless Your inheritance; protect the whole body of Your Church; sanctify those who love the beauty of Your house; glorify them in return by Your divine Power; and do not forsake us who hope in You.*” After the prayer comes the exclamation “*For Yours is the dominion, the kingdom, the power, and the glory of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.*” The people then exclaim, “*Amen.*”



With this the First Antiphon comes to an end, but in Part IV of our small series of articles we will look at the Second Antiphon and we will continue on our journey through the Divine Liturgy, and continue

to shed light on the most important Sacrament of our Orthodox Church.

+Fr. Christos

SCENES FROM GREEK FEST



FROM THE PARISH COUNCIL

BY PETER COROMILAS JONES, PRESIDENT

Dear St. George Family,

Our fall season is upon us and our 43rd Annual Greek Fest has just occurred. We are thankful for all our visitors at the festival and for the fellowship with one another. On behalf of the Parish Council, we thank you all for your assistance with Greek Fest.

This year, the Parish Council set its mission for St. George Re-Connect, to re-engage us all following the pandemic. I'm thankful to the Parish Council for their leadership in engaging all of our ministries this year. I believe you can see it and you can feel the contribution at St. George nowadays.

As we mentioned in the General Assembly, five of our parish council members will be coming off at the end of 2022. We would like to encourage all of you to search your hearts for servitude to our community and encourage you to run for the 2023 Parish Council.

Also, I want to thank Father Anthony, Father Dionysis, and Father Deacon Mark for their support. It has been my honor to serve with the 2022 Parish Council members this year and I thank you again for your support.

I wish you all safe travels this season!

Faithfully,

Peter Coromilas Jones

President

St. George Parish Council

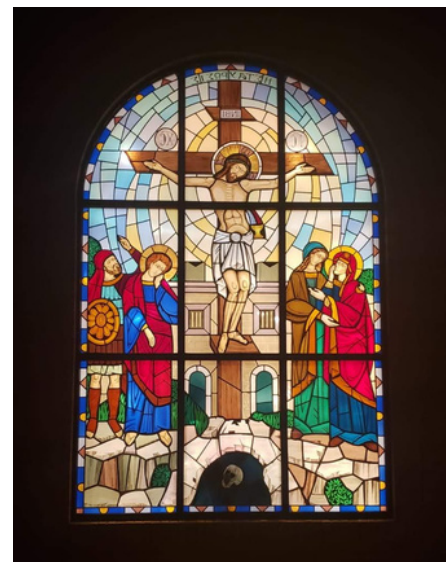
ST. GEORGE QUARTERLY JOURNAL

BY MIKE SANFORD

The St. George Quarterly Journal Executive Committee hopes you are enjoying this third issue of *Abiding in the Vine*. Our mission with the journal 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 journal, as well as suggestions for new topics or articles.

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

The 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 wolsanford@protonmail.com or speak with Fr. Anthony.



AHEPA HOSTS FUNDRAISER FOR OUR YOUTH

BY TOM VARLAN, PRESIDENT

Bountiful food and fellowship flowed at AHEPA's annual pancake breakfast fundraiser on October 1 at the Church Social Hall. Once again, 100% of the proceeds from the breakfast are contributed by AHEPA to our Church's Sunday School and Greek Language programs. This year's contribution is \$2,400, and overall, AHEPA has now contributed the total amount of \$24,150 from these breakfasts toward these important youth programs. AHEPA thanks the Saint George community for its continued support of this important fundraiser and looks forward to next year's event.



Fellowshipping at the AHEPA Pancake Breakfast 2022

The American Hellenic Educational Progressive Association (AHEPA) began in 1922 on the principles that undergirded its fight for civil rights and against discrimination, bigotry, and hatred. Today, is the largest and oldest grassroots association of American citizens of Greek heritage and Philhellenes, with more than 400 chapters across the United States, Canada, and Europe. Our local chapter meetings are open to anyone who would like to attend, so feel free to reach out to any member of AHEPA for more information about our meetings and events.



AHEPA Pancake Breakfast 2022



Presentation of AHEPA Donations

CHOIR NOTES

BY CONNIE ROSS

The choir continues to practice and serve our music ministry, and we are eager to welcome new singers to join us!

This past month, the choir gathered to celebrate with our director, Dr. George Changas, at his home. We are so grateful for his hard work and dedication to the choir—and for his fabulous party-hosting skills! We are also grateful for our organist, Jacob Hoyos, who continues to add to his repertoire on the organ, supporting us especially during the Cherubic Hymn.



We love hearing our community sing along in the congregation. If you find yourself on-pitch and excited to sing each Sunday, please consider joining us! We practice every Tuesday at 6:30 pm in the choir loft. Those interested in joining the choir may contact David Ferguson at ferguson1809@gmail.com for more information.



DAUGHTERS OF PENELOPE

BY ANNE HALKIADES

Thanks to everyone who donated items, and to all the Daughters who worked to make our rummage sale on August 13, 2022 the most successful.

Our first meeting for the New Year was on September 17 at Sister Lena's house. We enjoyed a delicious lunch and social hour around the pool.

Our first project for the year was making Disaster Relief Kits, hygiene and school kits. They will be sent to the IOOC headquarters in Maryland. We collected over 30 kits.

On December 10, we are planning a bus trip to Nashville's Opryland hotel to see the ice sculpture of "Rudolph the Rednosed Reindeer."

Keep your eyes open for our next fundraisers! We will be making and selling bread in December, and baking Vasilopita cakes for the 2023 New Year.



Daughters of Penelope

EVRYTANIAN ASSOCIATION

BY JIM KOTSIANAS

Our Evrytanian Association local chapter sponsored a picnic for the St. George community on Sunday, August 21. The picnic was held at Lakeshore Park's TVA Pavilion. Over 125 people gathered for a great time and enjoyed a delicious meal featuring pork and chicken souvlaki. We are so grateful to all who supported the chapter's fundraising effort this Summer!



Parish Picnic 2022

Our meetings are quarterly, or as needed, and we welcome any friends of Evrytania to join. Please contact Jim Kotsianas at jfkdds@comcast.net, or 865-406-7980 for local chapter information.

GENESIS BOOKSTORE

BY STEVE ROSS

All of the bookstore staff thank the St. George Community for your support and encouragement of YOUR bookstore. We have been blessed to be able to serve this important ministry.

With the Nativity Feast just around the corner, we want to remind you that we have a great assortment of wonderful gifts for you and your family. Here are a few examples:

- A great selection of Orthodox jewelry
- Censors and vigil lamps
- Nativity Icons in a variety of sizes



For your children, grandchildren, and godchildren we have:

- Advent calendars
- Coloring and craft books
- Short stories of the lives of various saints
- Beautiful illustrated Books on Princess and Queen Saints
- Beautiful illustrated Books on Warrior Saints



For our older children, we have two captivating historical novels of the early Church:

- Traces in the Sand
- The Purple Mantle

The bookstore has much more for every age! Come visit us after Liturgy.



GOYA

BY KATHY NATOUR

Our GOYAns had a fun day at Main Event bowling and spending time together on a Saturday afternoon. GOYA also hosted the Fall Festival for the community. They had a great event with games, food, and fellowship.



GOYA also hosted the lunch for the General Assembly Meeting on October 23rd, 2022.



GOYAns helped pack pastries for Greek Fest.

Looking forward to our upcoming events, GOYA will have YOUTH SUNDAY on November 20th, 2022. They will be participating in the Liturgy and in the Narthex. Please be on the lookout for a signup.

The signup for the Winter Youth Rally for 7th through 12th graders is now circulating.

Volleyball practice begins on November 12th, 2022 at 9am.

Wreaths across America is December 17th, which we will head over right after volley practice.

The GOYA Christmas Party will be held December 11th at 5pm at the Stratigeas Family home.

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.

GREEK FEST

BY THE PARISH COUNCIL

Dear St. George Family,

On behalf of the Parish Council who chaired the Greek Fest 2022, we would like to extend our personal gratitude and thanks to all the chairpersons and volunteers.

During the festival we experienced excellent weather and had over 12,000 visitors. In addition, we had many student volunteers from several area high schools who assisted us with many tasks. While we had a financial success that was a record breaking year, our true success is really about our fellowship together and shared experiences.



Granted, while the festival requires many hours on your feet and can be challenging at times, it is also rewarding. The festival is a great time to witness our youth dance, especially those younger dancers. We can see the gleam in the eyes of all the parents.



The Knoxville community is in awe of what we have accomplished and how we pass our culture to the next generation. The Church tours were full of visitors asking many good questions about our faith. This goes a long way in spreading our ministries to the Knoxville community. Finally, we had excellent pastries, food, coffee, grocery items, gifts, t-shirts, drinks, and vendors. My personal favorite food is the “Rost Lam”!



Thank you all for your time and talent in making this event a huge success. Also, thank you to Fr. Anthony and Fr. Dionysis for their blessings and support of the Parish Council and Greek Fest 2022.

God Bless,

Peter Coromilas Jones,
St George Parish Council



MOBILE MEALS

BY BECKY KOTSIANAS

St. George volunteers with Mobile Meals as part of the Senior Nutrition Program in Knox County. We have been a part of this ministry for several years now. The Mobile Meals program serves a hot mid-day meal, 5 days a week, for residents who cannot cook for themselves or who have no one to prepare meals for them. Most are over 75 years old and many are in their 90s. Each individual who receives a meal is asked to contribute toward the cost based on their income. The funds for these meals also come from federal and state grants, the United Way, individuals, businesses, churches, civic groups and foundations in our community. Donated time of volunteers who deliver meals is a crucial resource.

St. George sends out a team of two people each Friday to deliver meals. It only takes about 1.5 hours. The route and directions are given to us and are very easy to follow.

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

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

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

MORE SCENES FROM GREEK FEST



PHILOPTOCHOS

BY KRISTIANA MOORE

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

Outreach—We actively search for mission projects to aid communities following natural disasters and help parishioners during illness or hospital stays when possible. Philoptochos also has donated to the International Orthodox Christian Charities (IOCC) in response to the crisis in Hurricane Ian.

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



Past Philoptochos presidents were honored at our September meeting.

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

Meeting Schedule—There will be a meeting on November 29th at 6:00pm in the church hall. Light snacks will be provided.

Friend of the Poor 5K—The ladies of St. George Greek Orthodox Church Philoptochos Society sponsored the Friend of the Poor 5K with proceeds benefiting The McNabb Center for Childhood and Teenage Mental Health initiatives. Thank you to EVERYONE who joined us in this worthwhile, fun time benefiting a great cause.

Contact Information

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



A speaker from the McNabb Center joined our September meeting to let us know how the 5k proceeds will benefit their programs.

PLANNING COMMITTEE

BY CHARLIE PEROULAS

The Planning Committee has 4 main purposes.

1. To plan for and recommend to the Parish Council any structural changes, cosmetic changes, additions, or remodeling to the church buildings and properties.
2. To develop and submit to the Parish Council for its recommendations and to the Parish for its consideration and approval through a Parish assembly short-term and long-term plans for the Parish's physical growth and development.
3. To oversee the installation of any permanent fixtures to the Church building or grounds.
4. To research and recommend to the Parish the purchase, sale, and mortgage of the Parish property.

The Planning Committee consists of 6 members, 3 permanent and 3 rotating members by general election. In addition, the Parish President is a member of the Planning Committee. The Parish Priest is a non-voting member of the Committee.

The Current committee consists of

- Charlie Peroulas, Chairman
- Nick Liakonis, Permanent Member
- Pete Psihogios, Permanent Member
- John Kotsianis, Permanent Member
- Herc Ligdis
- Marianne Jennings

The Planning Committee currently has 3-4 proposals for the Parish Council to consider. These range from a refresh of the Church Hall, kitchen renovations, and the moving of the electrical pole between the Church and the Hall. For more information on these projects, please attend the General Assembly or see one of the Planning Committee members.

Anyone interested in joining the Planning Committee can run for election. There are three positions coming up for election this year. Please see a member for more details.

MORE SCENES FROM GREEK FEST



STEWARDSHIP COMMITTEE

BY STEVE ROSS

The Stewardship committee wishes to thank everyone for their continued increase in support of our St. George Greek Orthodox Church community. We have seen meaningful growth through September this year in every aspect of our stewardship.

The Stewardship committee has asked you to complete a pledge form in 2022. At the end of 2021, we had 104 pledge forms submitted. Through September of this year, we have had 133 pledge forms submitted. That is a 28% increase in pledges to this community.

Some of this increase is related to new people becoming members of our community. It is a wonderful thing that we are growing. But a large portion of this increase is related to our more long-standing members submitting a pledge who didn't do so in 2021. Again, thank you for responding to our request.

Furthermore, with regards to content of the pledges submitted this year compared to last year, there is a notable increase in the average size of the pledges made. In 2021, the 104 pledges that were made averaged \$1,843 (and that amount was a meaningful increase over the average pledges made in 2020). The 133 pledges made through September of 2022 average \$2,065, representing a 12% in our average pledge made.

The last noteworthy achievement is the total pledged dollars through September 2022 is \$274,757. That amount of money covers half of our 2022 operating expense budget. To our knowledge, this is the first time in recorded history that our pledges cover half of our operating expenses. That is something we should all feel good about!

Thank you and God bless you,

The Stewardship Committee and the Parish Council

THEOTOKOS FUND

All year long, our St. George community reaches out to many local people in significant ways, responding to our Lord's command to serve, "*the least of My brethren.*" This important, on-going ministry is made possible chiefly through the Theotokos Fund, set up to reach out and help those in need. In that spirit of philanthropy, assistance has been given to numerous individuals and families in many ways, such as:

- Habitat for Humanity
- Mobile Meals
- Homeless Meals Ministry
- Underprivileged Students
- Catholic Charities
- YOU! (Groceries, Electric, Rent & Other Necessities)

Please offer your personal support to the Theotokos Fund, now and throughout the year, offering generously for His glory and for those in need. Let us neither delay nor expect others to fulfill our own obligations. Let each of us, young and old alike, take definitive action that we may one day hear:

"Come, you who are blessed, by My Father; take your inheritance, the kingdom prepared for you since the creation of the world." (Matthew 25:34)



THE THEOTOKOS FUND
OF ST. GEORGE
GREEK ORTHODOX CHURCH

VARLAN-MAN-ANDERSON FAMILIES ESTABLISH ENDOWED SCHOLARSHIP



Our congratulations to the Varlan-Man-Anderson families for establishing an endowed scholarship through the Pan-Hellenic Scholarship Foundation, headquartered in Chicago.

The Foundation has also recognized Judge Varlan and Jonathan Man (Georgia's husband) in their service as among their Mentors for 2022. Judge Varlan was also invited to participate as a Panelist during the recent Gala and Scholarship weekend. During that Gala the Foundation recognized "42 Bright, Young Hellenic Scholars."

The Varlan, Man, and Anderson Family Scholarship was endowed in 2021 via a gift from the Angelos Charitable Trust. This needs-based scholarship is awarded to one student of some Hellenic ancestry residing, or attending college in, the Southeast who has demonstrated outstanding academic achievement, community service, and involvement in the Greek Orthodox church. Each year one (1) scholarship from the twenty (20) needs-based scholarships are awarded the Varlan, Man, and Anderson Family Scholarship.



2022/2023 SCHOLARSHIP APPLICATION

Now Available - Apply Online!

Applications from eligible college students accepted through **January 31, 2023**.

The application and qualification criteria, requirements, and guidelines are available at www.panhellenicsf.org.



scan to apply

To be eligible for a scholarship, applicants must fulfill the following requirements:

- Be a US Citizen or US Permanent Resident
- Be of Hellenic descent
- Be a full time undergraduate attending a 4-year accredited university *this Fall, 2022*
- Have a minimum 3.5 cumulative GPA

To apply, visit panhellenicsf.org/apply

MILESTONES

BY PRESVYTERA ELENI STRATIS



Congratulations...

To Maria & Radu Parvulescu on the birth of their baby boy, Nicholas, on February 23, 2022 in New Brunswick, Canada. He was baptized on April 3, 2022. Proud grandparents are Mike and Andrea Sanford.

To Jonathan & Georgia Man on the birth of their baby girl, Olympia, on May 28, 2022 in Salt Lake City, UT. Proud grandparents are Tom & Danni Varlan.

To Dean & Ellen Vavalides on the birth of their baby boy, Charlie, on May 28, 2022. Proud grandparents are Jim & Connie Vavalides and Dean & Marcia Kleto.

To Paul & Liza Varlan on the birth of their baby girl, Stella, on September 20, 2022. Proud grandparents are Tom & Danni Varlan.

To James & Sperry Wheeler on the baptism of their son, Zachary, on February 12, 2022. Godparents are James & Susanna Anderson. Proud grandparents are Jim & Fannie Kotsianas.

To Aaron & Ellie Christner on the baptism of their daughter, Athanasia, on June 4, 2022. Godparents are Cliff & Mia Israel. Proud grandparents are John & Becky Kotsianas.

To Jean Luc & Penelope Fattebert on the baptism of their son, Paul, on July 30, 2022.

To James & Susanna Anderson on the baptism of their daughters, Eleni and Phoebe, on August 20,

2022. Godparents for Eleni are Mason & Eleni Kaye. Godparents for Phoebe are Peter & Maria Varlan. Proud grandparents are Tom & Danni Varlan.

To Glen & Alex Ciborowski on the baptism of their son, Henry “Spirydon,” on August 27, 2022. Godmother is Demetria Peroulas. Proud grandparents are Dean & Marcia Kleto.

To Roger & Ann Kapsimalis on the baptism of their daughter, Penelope on October 29, 2022. Godmother is Christine Schiaro-Moriello.

To Christina Captain and David Bowie on their marriage on May 7, 2022. Koumbara was Sophia Clark. Proud parents and grandparents are John & Helen Captain and Gus & Rose Captain.

To Ellis Chambers and Anastasia Gregory on their marriage on May 28, 2022. Proud parents are Greg & Janet Chambers.

To Alexandra Christopoulos and Yanni Daniskas on their marriage on May 28, 2022 at the Panagia Chapel, Diakonia Retreat Center in Salem, SC. Proud parents and grandparents are Christos & Xrisanthe Christopoulos and Harry & Victoria Moskos.

To David & Christina Heise on the birth of their baby girl, Lucia, on August 17th. Proud grandparents are Mike & Andrea Sanford.

Milestones, Cont.



To Vivi Christopoulos for reaching the Archdiocese Level at St. John Chrysostom's Oratorical Festival. Also, congratulations to Vivi for winning the award at OXI Day Foundation.

To John Captain and family on the falling asleep of wife, mother and grandmother, Carol Captain on October 5, 2022. May her memory be eternal.

To Danni & Tom Varlan and family on the falling asleep of her brother, Ronald "Ronnie" Bowers, on October 18, 2022 in Augusta, GA. May his memory be eternal.

Ordination...

Congratulations to Deacon Nicholas (Brian) Stefanovic on his ordination to the Diaconate on August 6, 2022 at St Spiridon Greek Orthodox Church in Loveland, CO by Metropolitan Isaiah of Denver. Deacon Nicholas is the son of Dragan & Marie Stefanovic and grew up at St. George. He graduated from Holy Cross Seminary in 2017. At the ordination, he was joined by his wife Diakonissa Anna Grace and their son Elias, his parents, and Deacon Mark and Diakonissa Jamie Smith.



Sympathies...

To Mike and Andrea Sanford and family on the falling asleep of his father, William Sanford, on September 2, 2021 in Virginia. May his memory be eternal.

To Bill & Jenna Konomos and family on the falling asleep of his mother, Pefronia "Fev" Konomos, on August 21, 2022. Services were held in Dayton, OH. May her memory be eternal.

To Vickie Koppel and family on the falling asleep of her husband, Patrick Koppel, on September 28, 2022. Patrick was the father of Barbara & Rob Burney and the grandfather of Grace & Matthew. May his memory be eternal.

To Cleo Sideris and family on the falling asleep of her brother, Antonio "Tony" Sideris, on October 1, 2022. The funeral was held in Richmond, KY and the interment was on October 8, 2022 at Lynnhurst Cemetery. May his memory be eternal.

MORE SCENES FROM GREEK FEST



ORTHODOX STUDIES IN SPIRITUALITY

The Saint George Orthodox Studies Programs will be concluding the Fall Sessions soon and will continue with the Winter Sessions on January 12th. These programs will be taking the customary 'holiday break' starting late November.

The sessions have been meeting on Thursdays for an eight week series in the Fall, concluding November 10th and 17th. Another eight week series will begin this Winter, meeting on: January 12th, 19th and 26th; February 2nd, 9th and 16th; and March 2nd and 9th.

The two topics are...



In The Beginning: A Study of the First 5 Books of the Old Testament from the Orthodox Perspective

Offered by Fr. Dionysis Lampropoulos, and meeting at 10 am & 7 pm

Relevance of the Apocalypse for Today: Revealing the Message of the Book of Revelation with insight drawn from the Orthodox Patristic Tradition

Offered by Fr. Anthony Stratis and meeting at 11 am & 6 pm.



Plan on joining one or both at your next opportunity ...whether you have previously attended or not.

See you there!

EVEN MORE SCENES FROM GREEK FEST



WINTER CALENDAR

November

- 15 (Tue)** Nativity Fast Begins
- 16 (Wed)** 9am Liturgy (St. Matthew)
- 20 (Sun)** Youth Sunday, HOPE & JOY Event
- 21 (Mon)** 9am Liturgy (Entrance of the Theotokos)
- 30 (Wed)** 9am Liturgy (St. Andrew)

December

- 4 (Sun)** Parish Council Elections
- 5 (Mon)** 6pm Liturgy (Saints Savas & Nicholas)
- 9 (Fri)** 9am Liturgy (St. Anna)
- 12 (Mon)** 9am Liturgy (St. Spyridon)
- 15 (Thu)** 9am Liturgy (St. Eleutherios)
- 17 (Sat)** 9am Liturgy (St. Dionysius)
- 23 (Fri)** 9am Royal Hours
- 24 (Sat)** 9am Divine Liturgy (Forefeast of the Nativity)
- 25 (Sun)** 9am Orthros, 10am Liturgy (Feast of the Nativity)

January

- 1 (Sun)** 9am Orthros, 10am Divine Liturgy (Circumcision of our Lord; St Basil the Great)
- 5 (Thu)** 9am Liturgy (Lesser Blessing of the Waters)
- 6 (Fri)** 9am Orthros, Divine Liturgy & Great Blessing of the Waters (Epiphany)
- 7 (Sat)** 9am Liturgy (Synaxis of St. John the Baptist)
- 17 (Wed)** 6pm Liturgy (St. Anthony the Great)
- 25 (Wed)** 9am Liturgy (St. Athanasios)
- 27 (Fri)** 9am Liturgy (St. John Chrysostom)
- 30 (Mon)** 9am Liturgy (Three Hierarchs)



WEEKLY SERVICES

Sundays

9:00 AM Orthros

10:00 AM Divine Liturgy

11:30 AM Sunday School
- 12:15 PM

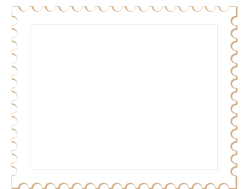
*Please join us for Coffee
Hour following service.*

Weekdays

Services times as announced.

Please check our weekly
bulletin for updates.

St. George Greek Orthodox Church
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