

ὁ ἅγιος

ΓΕΩΡΓΙΟΣ

ST. GEORGE GREEK ORTHODOX CHURCH  
KNOXVILLE, TN

WINTER 2023  
ISSUE NO. 7

# ABIDING IN THE VINE

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

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

## MESSAGE IN THE MUSIC

*The Resurrection Dismissal Hymns {3rd Tone}:*

### *After Success Comes The Celebration*

BY REV. FR. ANTHONY STRATIS, PROTOPRESBYTER

In a city like Knoxville, everyone understands what celebrating in anticipation is all about. There is nothing wrong with the simple concept of celebration; however, the level of concern rises with the amount of celebration, with the quality of that celebration, and the timing of the celebration relative to other responsibilities and activities. Most of these points are understood by the typical individual. At the same time, what is sometimes overlooked is that the cause for celebration comes after the moment of success.

When do we celebrate? We celebrate after succeeding in some activity or trial or challenge. We also celebrate in commemoration of a successful event. It is at that moment when the real reason exists to celebrate. Even in the Church, we 'celebrate' the Liturgy and remember the saints on their 'feast' days.

The Apolytikion in the Third Tone is clearly a celebratory hymn! We chant: *"May the heavens be glad and let all upon the earth greatly rejoice, that the Lord in His might has established*



## IN THIS ISSUE

|                       |    |
|-----------------------|----|
| MESSAGE IN THE MUSIC  | 1  |
| SEEKING PEACE WHILE   |    |
| CHRISTMAS BELLS CHIME | 3  |
| ORTHODOX STUDIES      | 4  |
| GREEK CUSTOMS OF THE  |    |
| TWELVE DAYS           | 5  |
| THE DIVINE LITURGY    | 9  |
| PRESIDENT'S CORNER    | 12 |
| MINISTRY UPDATES      | 13 |
| MILESTONES            | 22 |
| WINTER CALENDAR       | 23 |

## CONTRIBUTORS

|                                 |
|---------------------------------|
| CATHERINE BURRAGE (HOPE & JOY)  |
| ANN HALKIADES (DAUGHTERS)       |
| CHRISTINA KAMPAS (ART)          |
| JIM KOTSIANAS (EVRYTANIANS)     |
| KRISTIANA MOORE (PHILOPTOCHOS)  |
| KATHY NATOUR (GOYA)             |
| ELENI PALIS (CHOIR)             |
| JOHN PEROULAS (PARISH COUNCIL)  |
| ALEXIS PSIHOGIOS (GREEK SCHOOL) |
| STEVE ROSS (GENESIS BOOKSTORE)  |
| JOANNA TAMPAS (SUNDAY SCHOOL)   |
| TOM VARLAN (AHEPA)              |

# ST. GEORGE CONTACTS

## Presiding Priest (Proistamenos)

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

## Parish Priest (Ephemerios)

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

## Deacon

Rev. Deacon Mark Smith

## Church Office

Theodora McCulloch  
865-522-5043  
[stgeorgeknoxville@gmail.com](mailto:stgeorgeknoxville@gmail.com)

# PARISH COUNCIL

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

# QUARTERLY JOURNAL COMMITTEE

Mike Sanford, Chair  
Catherine Burrage  
Pete Dedes  
Chris Georgiafandis  
Christina Kampas  
Lygia Karagiozis  
Paul Krome  
Anthony Martin  
Bethany Martin  
Eleni Palis  
Andrea Sanford

*After Success Cont.*

**His rule. In death He trampled Death and became the First-born of the dead. Out of the belly of Hades has He rescued us and granted the world great mercy.”** The hymn calls upon all in the heavens and on the earth to celebrate the supreme victory – the Resurrection of Christ!

### Τὸ Αναστάσιμον. Ἦχος γ΄.

Εὐφραινέσθω τὰ οὐράνια, ἀγαλλιιάσθω τὰ ἐπίγεια, ὅτι ἐποίησε κράτος, ἐν βραχίονι αὐτοῦ, ὁ Κύριος, ἐπάτησε τῷ θανάτῳ τὸν θάνατον, πρωτότοκος τῶν νεκρῶν ἐγένετο, ἐκ κοιλίας ἄδου ἐρρύσατο ἡμᾶς, καὶ παρέσχε τῷ κόσμῳ τὸ μέγα ἔλεος.

With each of the Sunday Apolytikia, all eight being Resurrectional Apolytikia by definition, we celebrate the one victory that does not require a repeat. The Resurrection of Christ is

significant in itself and its significance is reiterated in the life of every believer. This is true because, while every believer dies physically, we look to the resurrection of the dead for life eternal. That is to say, each one who has passed is rescued from the belly of Hades and seated in the glory of Christ by His great mercy.

Are we then celebrating in advance or after the successful event has taken place? True, we are celebrating in anticipation. However, we celebrate in certainty as well due to our faith in the Resurrected Christ. For His Resurrection is what tells us about our own. His Resurrection is the ultimate victory that we celebrate now and that we will celebrate in His glory when He calls us. May we each be ready, living each day in joyful anticipation of witnessing that glory.



# SEEKING PEACE WHILE CHRISTMAS BELLS CHIME

BY REV. FR. ANTHONY STRATIS, PROTOPRESBYTER

It is fun to think of joyful times and happy memories as we go through the weeks before the Feast of the Nativity of our Savior Jesus Christ. Of course, we also know that there are other times during that same period that do not make for such good memories. It usually makes little difference whether or not we are, or anyone else is, at fault for this less than desirable mood; we might not even know the reason why! However, when the bells begin to chime, the jingles start ringing and the carolers start singing, just how do we find peace?

Our culture around us invests so much emphasis on the consumable and materialistic side of the holiday season. We are surrounded with an attitude of everything being disposable, until the bills arrive at the end of the month. As children of God our focus is more complex than simply being on financial matters; we have other, even higher order concerns such as relationships, physical and emotional health, sometimes complex concerns. Addressing these concerns requires peace and the world around us can help us but cannot provide peace for us.

As Saint Isaac the Syrian advises, *“The soul that loves God has its rest in God and in God alone. In all the paths that men walk in the world, they do not attain peace until they arrive to where they hope in God.”* [Homilies, 56, 89] The provider of peace is nowhere else but our God. So often, people try to work things out on their own, yet: *“He shall make your paths straight and guide your steps in peace.”* [Proverbs 4:28 (LXX)] Our Church offers us a stronger path of preparation for the Nativity (and the holidays in the days that follow). It is a path of prayer, fasting, and heightened focus on living the mystical life of the Church including participating in Liturgy, Confession and Communion. It is a path toward true peace.

We do not need to choose whether or not to buy gifts or attend parties, nor do we need to get caught up in those external distractions. At the same time, when following the Nativity Fast, neither should one discount the guidance of the Church, nor boast as if wearing their fast on their sleeve. It is also wise to remember that not everyone who quotes Church



Canons knows what they are talking about. Indeed, when our attention is on fasting and prayer, it should also be on our humility, without which finding peace is impossible – to think otherwise is foolish. Saint Basil tells us: *“in the midst of our work can we fulfill the duty of prayer, giving thanks to Him who has granted strength to our hands for performing our tasks and cleverness to our minds for acquiring knowledge, and for having provided the materials, for that which is in the instruments we use and that which forms the matters of the art in which we may be engaged, praying that the work of our hands may be directed toward its goal, the good pleasure of God.”* [Long Rule, 37:2]

Details of fasting can vary depending upon certain circumstances, as counseled by your priest. Generally speaking, the Nativity Fast is not as austere as Great Lent, although there are specified guidelines. [For example, see 2022 edition of *Mikron Typikon*, Constantinople]

## *Seeking Peace, Cont.*

The fast lasts forty days (November 15 through December 24) during which there is no consumption of meat. Consumption of fish is permitted (except Wednesdays and Fridays) until December 17. Wine and olive oil can also be consumed, until the Forefeast of the Nativity. In America, the Thanksgiving feast is commonly excused from the fast given the nature of the holiday. With Christmas falling on Monday, that requires morning Divine Liturgies to accommodate the customary Sunday morning services and then Monday (since we cannot celebrate twice in one day). There will be other services but Holy Communion is available only at the Divine Liturgies. Confessions must be scheduled in advance and should be arranged prior to the holidays. Following this path we can enjoy the memories of past Christmas seasons and make many new memories, while also having our souls rooted in the peace of Christ. So energized and empowered may we then spread the spirit of His peace to all who are around us. **Have a Blessed Christmas!**

---



The Fall 2023 Orthodox Studies program for Saint George continues through mid-November with the season's last class being on the 16th.

Information about classes resuming in the Winter and Spring will be forthcoming. Meanwhile, do not miss this opportunity to take advantage of these sessions, meeting on specific Thursdays in the weeks ahead.

### **Here is what is being offered:**



At 10 a.m. and again at 7 p.m. Fr. Dionysis Lampropoulos is offering his class: **“Saint Paul’s Apostolic Ministry and Teaching.”** This series of classes will offer the participant the ability to understand the message of the Apostle Paul through

the study of his Epistles. The remaining Thursdays when Fr. Dionysis will be meeting with his class are **November 9th and 16th.**

At 11 a.m. and 6 p.m., Fr. Anthony Stratis is offering his class: **“Wisdom, Writings and Contribution of the Early Church Fathers.”** This series of classes will offer the participant the opportunity for witnessing to the dynamic impact of the Spirit of God through His People, and its relevance both in the time of the early centuries of the Church and today. Fr. Anthony will only be meeting with his class on **November 16th.** Whether it is more convenient for you to attend in the daytime or the evening, take this opportunity to pursue a deeper appreciation for your faith.

# GREEK CUSTOMS OF THE TWELVE DAYS (FROM CHRISTMAS EVE TO THEOPHANY)

BY V. REV. FR. DIONYSIS LAMPROPOULOS, ARCHIMANDRITE

Χριστούγεννα πρωτούγεννα, πρώτη γιορτή του χρόνου,  
για βγάτε 'δέτε μάθετε πως ο Χριστός γεννάται»  
Κάλαντα Πελοποννήσου

*It's Christmas, the first birth, the first feast of the year,  
come out, see and learn that Christ is born...*

Christmas Carols of Peloponnese

Once again, by God's grace, we are about to get to the blessed period of Christmas. It is a period that is blessed and joyous indeed. In contrast, it can also be regarded as a period somewhat bothersome with all the ordeal of decorations, shopping, commercials, sales, etc. It seems as the very essence of Christmas—that is, the fact that the Son of God became Man and dwelt among us (John 1:14)—can only fit in some Christmas cards, although nowadays, it is preferable to use cards with a religious-neutral context so that offensive people will not get offended.

The secular way in which Christmas is celebrated is indeed loud, full of commercial stereotypes, lacks aesthetical character, and, foremost, is empty of Christian spirituality. That said, it is hard to imagine how things would be without Christmas. Sadly, history holds a lesson of a Christian State that banned the celebration of Christmas; in 1644, an Act of Parliament in England was passed, according to which Christmas festivities were banned as "idol practices" and a "waste" of time and money. For three years, until 1647, the unfortunate English people had to suffer that dreadful practice of the Puritans, who managed to turn the celebration of Christmas into misery. Considering this historical incident, no matter how irritating the whole "'tis the season" might be for some, it's still better than Puritanism.

On the other hand, there is a side of Christmas that should be the primary focus, which is the Nativity of our Lord and Savior, Jesus Christ. God had promised

to Adam and Eve Redemption through the coming of the Messiah[1]. This prophecy was fulfilled with the Birth of Christ. As St. Athanasius wrote, "God became man, so that man might become God"[2]. Such joy cannot be narrowed either to an amputated spiritual contemplation (as the Puritans suggested) or to a set of secular festivities. After all, Christ is born,



and all Creation rejoices; the angels in heaven sing "hosanna," the shepherds leave their flocks to go see the Divine Infant, the Magi set out to find and worship the new-born King, and the faithful naturally want to express their joy in every aspect, first spiritually and then—why not—in a material manner as well, with gifts, meals, cards, Christmas trees, ornaments, etc. At any rate, the urge of St. Paul sets the measure of proper Christian conduct: "*Whether you eat or drink, or whatever you do, do all to the glory of God*"[3].

[1] Genesis 3:15

[2] St. Athanasius the Great, *On the Incarnation*.

[3] 1 Corinthians 10:31

## Greek Customs, Cont.

Since the Fourth Century AD, when the Feast of Christmas was established to be celebrated on December 25th, Christmas has been a source of hope for God's peace in the imperfect world we live in. Consequently, the anticipation for such a great feast has always inspired people throughout the Christian world who have created various customs and traditions to honor the Coming of the Messiah.

In this article, I will present concisely some of the main Greek folk customs of the Christmas period. Some of these customs have been inspired by our Christian tradition, whereas others have more ancient origin and derive straight from the Ancient Greek pagan Tradition. Having said this, it is necessary to clarify that the Church adopted customs, traditions, and practices from cultures and peoples She converted. Such adoption occurred because the Church did not bring a culture of Her own, but She baptized the pre-existing cultures into the Font of Jesus Christ. About Greece and folk customs in particular, it needs to be noted that when the people in Ancient Greece heard the sermon of Sts. Paul, Andrew, Luke, John the Evangelist, Timothy, Titus, Barnabas, and the rest of the Apostles who preached in Greek regions, they embraced the new faith, the faith in One True God, Jesus Christ. That said, Greeks denied their old heathen beliefs but did not abolish their customs; they merely converted and incorporated them into their Christian life. Besides, it was the Ancient Greeks that said: "Life without festivities is a long journey without rest"[4]. Thus, when we refer to the wealth of Greek Christmas customs and traditions, we refer to several very ancient customs, which, thanks to our Christian faith, remain alive and adorn the festive milieu of Christ's Birth.

[4] Βίος ἀνεόρταστος, μακρὰ ὁδὸς ἀπανδόκευτος.

All the Greek Christmas customs take place within the twelve days from Christmas Eve (December 24th) to the day of Epiphany (January 6th). On the morning of Christmas Eve, the Church celebrates the service of the Royal Hours, followed by the Vespers Divine Liturgy of St. Basil. While the bells ring to invite the faithful to the Service, the children do their Cross and start their own assignment, which is to go house to house in their neighborhood and sing the Christmas carols. As it appears, this is a tradition from the Roman era, when they used to celebrate the *Calendae*, a feast held at the beginning of every month. This is why Greek Carols are known as *Kalanda*. Christmas carols differ from region to region, but the context is somewhat consistent; it emphasizes Christ's Birth, concluding with wishes for every household (νοικοκυριό).



After nightfall on Christmas Eve, it was also believed that the *Καλλικάντζαροι* were released and were jumping out from the depths of the earth. These "Kallikantzaroi" were demons who were coming out to destroy the festivities and desecrate the celebration of Christmas. They would be free for eleven nights to roam around houses and neighborhoods, creating mess whenever they would find no obstacle. Thus, households on this night used to burn incense to stop the Kallikantzaroi from coming anywhere close. This folk tradition of unleashed underworld demons derives from Ancient

## Greek Customs, Cont.

Greece and passed on to their Christian Greek descendants. However, it has been understood in the light of Christ's sovereignty, who abolished the power of evil. Consequently, the folk stories of Kallikantzaroi since the Byzantine Era have become fairy tales for children of how these clumsy creatures scatter when they smell burning incense or when someone makes the sign of the Cross.

At midnight on Christmas Eve, the bell rings to invite the faithful to Church. According to the Tradition, the Christmas Liturgy was celebrated after midnight because it was understood to be a holy night in which the Virgin Mary and Joseph lodged in a stable, Christ was born, and as an infant was laid in a manger, a star shone in the sky, the angels sang, the shepherds were astonished, and the wise men began their long travel. As such, Christians of past generations thought that no one should sleep that night, but all should be in churches to celebrate the Divine event. This tradition has fallen out of use. The current practice in Greece is to celebrate the Christmas Liturgy in the early morning (as early as 5:00 a.m.), whereas the practice of Greek Orthodox Parishes in the US is to celebrate the Liturgy on Christmas Eve in the early evening hours so that the faithful will not be deprived of dinner and a good night sleep.

On Christmas Day, the traditional treat in Greek households is two types of pastries, which are kourampiedes and melomacaronas. The traditional meal of the day consists of roasted pork, accompanied by several other dishes, varying in every house. The choice of pork for the Christmas meal was not random, but it was associated with the custom (it was more of a practicality than a custom) of slaying pigs during winter months. From some secondary historical sources, we learn that by the slaying of a pig, people would take the skin to make new shoes, they would save the fat to make lard, and most definitely, they would enjoy eating some of the meat on holidays whereas they would salt

and preserve the rest of it (Oh, God bless salted pork!).

On the day after Christmas, the Church celebrates the Synaxis of the Virgin Mary. On the 27th, it is the feast of Saint Stephen the First Martyr, and on the Sunday after Christmas, we commemorate St. Joseph. The Leave-taking of Christmas is on the 31st.

Upon the conclusion of the Christmas Feast, another group of customs begins associated with New Year's Day. Namely, on the morning of New Year's Eve, children set out early for the New Year's *Kalanda* (Carols). The carols now refer to the New Year, to St. Basil the Great (whose memory is celebrated on January 1st), and to the circumcision of our Lord Jesus Christ (which was done eight days after His birth).



It must be noted here that according to the Greek tradition, the exchanging of presents is on New Year's Day. On New Year's Eve, families and friends gather for dinner while waiting for the New Year to arrive. At midnight, when the New Year arrives, together with their wishes, they exchange gifts, and finally, the Vasilopita (New Year's cake) is to be cut by the "head" of the household. The "Pater Familias" (or whoever the "head" might be) first carves with the knife the sign of the Cross on the Vasilopita and then continues by cutting the cake into pieces. The first piece is dedicated to Christ, the second to St. Basil, the third to the household, the fourth to "the poor" (του

## *Greek Customs, Cont.*

φτωχού), who might knock at the door, and the rest of the pieces are for the family and whoever else is present. It is believed that the lucky one for the year is he who gets to find in his piece the "φλουρί" (hidden coin).



The morning of New Year's begins with a Divine Liturgy to celebrate the Circumcision of Christ and St. Basil the Great, who is regarded as the "Greek Santa Claus" (Αη Βασίλης). After the Liturgy, families will return to their homes, and they will enter the house stepping on their right foot (ποδαρικό). Following this, the mother of the house will "break" a pomegranate, which symbolizes fortune and abundance. The guests also have to walk into the house with their right foot and, having done so, are treated with the New Year's traditional pastries, which are diples and baklava.

Finally, the third batch of customs accompanies the Feast of Epiphany on January 6th. The Eve of this Great Feast, the Service of the Royal Hours and the Divine Liturgy is officiated in Church. After the Liturgy, the Service of the Blessing of the Waters occurs. The priest blesses the water and distributes it to the faithful to bless their homes, cars, businesses, etc. Initially, the priest would carry the Holy Water and go from house to house. As the priest was going out to bless every street, every neighborhood, and every home, there was no place left for the Kallikantzaroi to rest, so they had to

return to the depths of the earth and remain there until next year's Christmas Eve.

On the day of Epiphany, the Divine Liturgy is followed by the Blessing of the Waters. In cities, towns, or villages close to water bodies, the Blessing of the water is done by the sea, lake, or river. When the priest concludes the prayers, he starts chanting the hymn of Christ's Baptism and throws the Cross in the water, and immediately, some volunteers dive into the freezing waters to catch the Cross. If this water body happens to be the Tennessee River, then, instead of divers, it is more prudent to have the Cross tied on a thread and pulled back from the water. In the Aegean Islands, the farmers wash their tools with seawater on this day, and fishermen pour seawater on their boats.

In conclusion, all the customs above constitute only the main folk traditions. There are many other local customs of every region which could not be included in this text. Nevertheless, I intended to present a representative picture of the Greek Orthodox folk traditions to highlight the holistic character of our Orthodox spirituality. The beauty of our faith lies in that it touches every aspect of our lives. Celebrating a major ecclesiastical feast such as Christmas requires spiritual preparation in which our heart, mind, body, and soul participate. However, the material world of our everyday life should be part of the celebration as well. After all, the hymns of the Church cry out: "Christ is born, glorify Him," and all Creation rejoices. As for the customs and the folk traditions, they are just some humble ornaments that our imperfect human culture created and has been offered to our Lord and Savior for His great love for us.

**Καλά Χριστούγεννα!**

***Merry Christmas!***



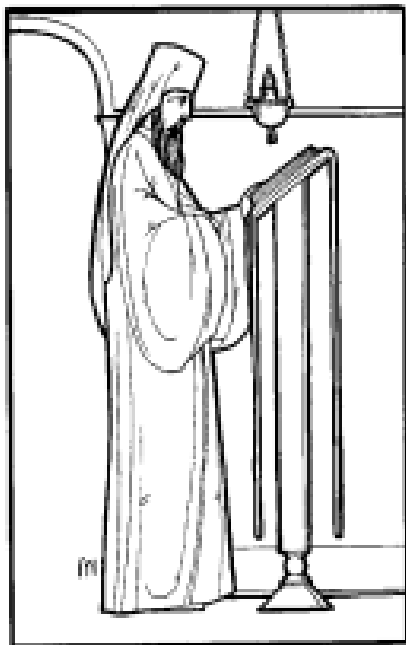
# THE DIVINE LITURGY: PART VII

## *The Scripture Readings*

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

Following the end of the Trisagion (Thrice Holy) Hymn, the Divine Liturgy continues with the Scripture Readings.

This section of the Divine Liturgy has changed since the time of its use in the Great Cathedral of Agia Sophia in Constantinople. The modern rite of the Scripture Readings is very similar, yet different from what it was in antiquity. In the ancient rite at the conclusion of the Trisagion (Thrice Holy) Hymn, there would be a reading from the Old Testament. The Reader would pronounce, "*The reading is from (name of book)*" and the Deacon would exclaim "*Wisdom, let us be attentive.*" This reading, like all readings, are not chosen at random but tied into the theme of the day based on the Gospel and Epistle reading as well. This is similar to the theme that is used during the Antiphons that is based on the feast of the day or the day of the week. In other words, it was not just some random reading from the Old Testament, but rather it was in harmony with the other two readings and their theme.



In the ancient Church the reading of the Old Testament pericope was done from the pulpit so that everyone could see and hear the reader. It is important to note at this point that the pulpit was in the middle of the church and not off to the side as it is today.

The pulpit was much taller and looked different than the pulpits of today. The ancient pulpit had two stair cases, one in the front and one in the back, and was at least five feet off the ground. Its placement in the church was again not random, but it was placed in the middle of the church directly under the middle of the dome, so that when someone spoke from there everyone would be able to see and hear them.

The pulpit was gradually moved from its original location in the middle of the church to the side of the Solea as we have today.

At the conclusion of the reading from the Old Testament, the Chanters would sing the Prokeimenon with its appropriate verses from the psalms that were attached to it. The word "*Prokeimenon*" comes from the words "*keimenon*" which means text and the word "*pro*" which means before; hence the reason why it comes before the reading of the text. Usually there were four verses attached to the Prokeimenon, which was the refrain. As was mentioned in the articles on the Antiphons the psalms verses were not chosen at random but corresponded to the feast day that was being celebrated. Today the Prokeimenon and one verse is read or melodically chanted at the beginning of the Epistle Reading and it bears relevance to the text that is being read.

Immediately the Deacon would say "*Let us be attentive.*" and the Reader would say "*The reading is from the Epistle of St. (name) to the (name).*" and the Deacon would respond, "*Wisdom, let us be attentive.*" Then the designated pericope from the epistle is read. In the church of Agia Sophia, it would once again be done from the pulpit. Today, it is done from one of two places, either from the chanter's stand, or one person in front of the icon of

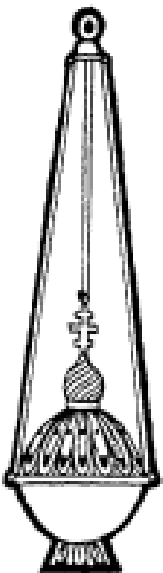
*Divine Liturgy, Cont.*

Christ—here in the United States since we use both Greek and English, the other reader in front of the icon of the Theotokos.

At the conclusion of the Epistle reading, the Priest blesses the reader(s) and says “Peace be with you the reader(s)” followed by the singing of the Alleluiarion by the Chanters. This set of hymns was similar to the Prokeimenon in its structure, in that there were four psalm verses that would be said after each recitation of the triple Alleluia. Again just as in the Prokeimenon and in the Antiphons, the psalm verses would correspond to the feast day that was being celebrated.

At this time the Deacon would cense the Altar Table, the Gospel book, the icons on the iconostasion and the people. While the Deacon censes the Priest would recite the following prayer: “*Shine within our hearts, loving Master, the pure light of Your divine knowledge and open the eyes of our minds that we may comprehend the message of Your Gospel. Instill in us also reverence for Your blessed commandments, so that having conquered all sinful desires, we*

*may pursue a spiritual life, thinking and doing all those things that are pleasing to You. For You, Christ our God, are the light of our souls and bodies, and to You we give glory together with Your Father who is without beginning and Your all holy, good, and life giving Spirit, now and forever and to the ages of ages. Amen.*” Due to practical reasons, this prayer and censing are done during the reading of the Epistle, and the Priest or Deacon do not cense the people. It is also important to note that the Alleluiarion has been reduced to a quick recitation of only three Alleluias.



At the end of the Alleluias the Deacon would exclaim, “*Wisdom arise let us hear the Holy Gospel.*” And the Priest would say “*Peace be with all of you.*” The people would respond, “*And with your Spirit.*” The Deacon then exclaims, “*The reading is from the Holy Gospel according to St. (name).*” and the Priest commands the people “*Let us be attentive.*”, as they would respond, “*Glory to You, O Lord, Glory to You.*” The Deacon, today, like in ancient times, reads the pericope of the Gospel from the pulpit. If there is no Deacon present, then the Priest, after proclaiming all the above, reads the Gospel from the Royal (Beautiful) Gates. If a Hierarch is present, and there is no Deacon, then the Priest reads the Gospel from the pulpit.

At the conclusion of the Gospel the people would proclaim again “*Glory to You, O Lord, Glory to You.*” The sermon would be given right after the reading of the Gospel, because as we had mentioned in earlier articles, the first part of the Divine Liturgy is called the Liturgy of the Word, or the Liturgy of Catechumens. The sermon really belongs at this point, because it was an opportunity to teach the Catechumens - who soon will be dismissed from the Divine Liturgy - more about the faith and the correct understanding of the Scriptures. The sermons of antiquate were much longer than we are accustomed to today. It is difficult to put a fixed amount of time around one sermon, but I can safely say that they lasted well over fifteen minutes! In the Cathedral of Agia Sophia, the sermon would be preached, either by the Hierarch, if he was presiding, or the Priest.

Currently, the spot for the sermon is still fixed right after the Gospel, but very few Priests preach it there. The reason being that the people are not present in the church this early in order to hear the Gospel followed by the sermon. Therefore the sermon has been moved later in the service to give the faithful an opportunity to hear the message of

*Divine Liturgy, Cont.*

the Gospel being explained to them. The moving of the sermon creates a discontinuity in the flow of the Divine Liturgy from the Liturgy of the Word, or

the Liturgy of the Catechumens to the Liturgy of the Eucharist or the Liturgy of the Faithful. With its transposition, the continuity of the service changes and the climax of the service which should be Holy Communion many times is now



the sermon. There is only one sure way that this problem can be resolved, and that is with the faithful people of God coming to the Divine Liturgy on time, before the reading of the Holy Gospel. This way the flow and continuity of the service is not hampered, and the true climax can once again be the receiving of the very Body and Blood of our Lord, and Savior Jesus Christ.

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

+Fr. Christos



## SCENES FROM GREEK FEST



# PRESIDENT'S CORNER

BY JOHN PEROULAS

Dear St. George Parishioners,

The last nine months have been a wonderful journey and many accomplishments have been achieved by our St. George Greek Orthodox Community this year. Moving forward in the Fall and Winter it's important that we keep our momentum and focus on our Church Organizations and Ministries. It's been a joy to witness the enthusiasm, dedication, and the Orthodox Christian faith of our St. George Community this year. That's what makes St. George a special place to be, because of all of you.

As we finish up this fiscal year, I want to thank everyone who has submitted their 2023 Stewardship Pledge Form. The Parish Council would like to thank our St. George Greek Orthodox Community for their continued Stewardship support and hopefully the Spirit of Giving will continue in 2024.

Lastly, I would like to address our Facilities and Grounds. The Planning Committee has worked very hard the last few years and the Chairman has submitted to the Parish Council their recommendations for improvements, upgrades and repairs. After numerous meetings and thorough

discussions, the Parish Council has voted and approved a few of the Planning Committee's recommendations. The Parish Council is in the process of setting priorities and strategies and preparing a sound financial plan to present to the General Assembly after the first of the year.

I want to wish everyone and their families a Happy Thanksgiving, a Merry Christmas, and a Healthy New Year.

On behalf of the Parish Council and myself we want to thank Fr. Anthony and Fr. Dionysis for their Spiritual Leadership and Guidance and want to thank you for your continued support.

Sincerely,

John J. Peroulas  
President



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

*Christ Pantocrator* - p. 2

*Chalice* - p. 11

*St George Parish* - p. 12

*Byzantine Cross* - p. 15

*Theotokos* - p. 21

*Komboskini* - p. 22

*St. Basil the Great* - p. 23

*The Nativity of Christ* - Back Cover

# AHEPA

BY TOM VARLAN, PRESIDENT



**AHEPA CHAPTER 346  
KNOXVILLE, TENNESSEE**

AHEPA's local Knoxville chapter will host its Annual Pancake Breakfast on Saturday, December 2 at the Church Social Hall from 8:00 a.m. to 11:00 a.m. This annual fundraiser

was initiated over a decade ago as part of AHEPA's ongoing ministry to Saint George and its programs. ALL of the proceeds from this breakfast are donated directly to Saint George's Sunday School and Greek Language programs, and to date, AHEPA has donated \$24,150 toward these important youth programs. AHEPA commends the students and teachers of our Sunday School and Greek Language programs, and thanks the Saint George community for its continued support of this important and fun event.

Make plans now to attend – tickets will be offered after church services in November or can be obtained from any Ahepa member. We look forward to seeing you there!

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.



## **SAVE THE DATE**

# **Saturday, December 2, 2023**

**Ahepa's Pancake Breakfast Fundraiser**  
**100%** of the proceeds to benefit our  
**Sunday School and Greek Language School programs**

# CHOIR NOTES

BY ELENI PALIS

The choir continues to practice every Tuesday evening at 6:30 pm and we are eager to welcome new choir members! If you find yourself singing along in the pews or wanting to learn about liturgical music, please come join us! Now is a great time to join, too, because the choir has begun relearning four-part harmony. Revisiting familiar hymns with new focus on singing in parts (soprano, alto, tenor, and bass) is a beautiful way to connect with the hymnography of the church and the beautiful collaboration of singing together. With fabulous support from Jacob Hoyos on the organ, we hope to keep improving. If you are interested in singing and joining our choir family, please contact David Ferguson at [ferguson1809@gmail.com](mailto:ferguson1809@gmail.com) for more information. Come join us!



# DAUGHTERS OF PENELOPE

BY ANN HALKIADES

Our annual rummage sale was held on Saturday August 12, 2023. This was our most successful sale yet, and the proceeds go toward our annual scholarship given to a high school senior in May.



Thanks to the community for all the items we received and sold. Thanks to all the Daughter and their spouses who worked to set up and sell. Also, we could not have a rummage sale without the help of our custodian, Terry. He helped to receive and unload items, removed all the chairs, set up tables, and cleaned up after the sale.



## Daughters, Cont.

Our first meeting of the year was Saturday September 9, at the home of Sister Lena. She prepared and served a delicious brunch. We had a total of 18 Sisters in attendance. Some of our future plans to raise money will be selling Apple Baklava for Thanksgiving, Tsoureki bread for Christmas, and Vasilopita cakes for New Year.



On Sunday, September 17, the Daughters sponsored a farewell coffee for Sister Linda and Bill Cepeda, who are moving back to Denver, CO. We will miss Sister Linda who was a dedicated hard worker of the Daughters. She has served as chairman of the rummage sale and a member of the Scholarship committee. She was always in the kitchen helping with baking, decorating for the Valentine brunch, and other various lunches and socials sponsored by Daughters.



## EVRYTANIAN ASSOCIATION

BY JIM KOTSIANAS

The local chapter of the Evrytanian Association of America hosted the 3rd annual Summer Picnic at Lakeshore Park on Sunday, August 20. Around 150 St. George parishioners enjoyed a beautiful day at the park with a delicious meal prepared by our Evrytanian members. The chapter was able to donate \$2000 to St. George Church from the proceeds of the picnic! From the hard working volunteers, to all the attendees, thank you for making this possible.

Circle Saturday, March 2, 2024, on your calendars. The chapter will host an Apokreas (Mardi Gras) Dinner-Dance at the church hall for all St. George members and their guests.

More information to come around the first of the new year.

---

## GREEK SCHOOL

BY ALEXIS PSIHOGIOS

Our Greek School program is off to a good start this year. We began the year by reviewing vocabulary, the alphabet and general conversation.

We have learned about OXI Day (October 28th) and its impact on World War II. We are also continuing our learning of the Lord's Prayer and other important church hymns including the Ode to Saint George.

We are gearing up to learn about Christmas traditions, customs and learning Kalenda (Christmas songs).

If you haven't signed up, it's not too late. We meet on Wednesday evenings beginning at 6pm.

# GENESIS BOOKSTORE

BY STEVE ROSS

As we approach the season of the Nativity of our Lord and Savior Jesus Christ, the Genesis Bookstore is stocking up on a variety of Christmas items for our community, including many gift selections.

- For our children we have:
  - Orthodox advent calendars to count down the days to this great Feast
  - Books about the Nativity of our Saviour
  - Beautifully illustrated books on the Queens and Princess Saints, the Warrior Saints, and the Panagia



- For the rest of us we will have:
  - Various icons of the Nativity of our Savior
  - Orthodox Christmas greeting cards
  - Frankincense and Myrrh incense
  - A selection of jewelry

We also have many items that make great gifts for your Christmas list.

We look forward to helping everyone find the right items(s) for this wonderful season of giving and rejoicing!



# GOYA

BY KATHY NATOUR



GOYA had their annual kick off meeting in August, hosted at the Midas Family home with a barbecue and swimming. They held elections for officers for the upcoming 2023-2024 year. The GOYAnS have been busy helping with Greek Fest preparations by attending pastichio assembly and pastry packing days at church. GOYAnS gathered to watch My Big Fat Greek Wedding 3 at the theater on September 24. They also will host the annual Fall Festival on November 5th at the church hall. The entire church is invited to attend and support this event. GOYA will begin practicing for Winter Youth Rally volleyball and Bible Bowl teams in November; grades 7th through 12th can attend. Youth Sunday is November 19 and many GOYAnS will be in church assisting with the service. They will also have a service day at KARM in November. The GOYAnS will be Christmas Caroling on Saturday, December 9 to some of the elderly in our St. George Community. Our Christmas celebration will be on December 10. The Winter Youth Rally event will be December 27 through December 30 in Atlanta, Georgia.

## President

Tori Tampas

## Vice President

Calista Strategieaus

## Treasurer

Dean Johnson

## Secretary

Megan Midas

## Social Media Secretary

Alyssa Natour





# HOPE AND JOY

BY CATHERINE BURRAGE

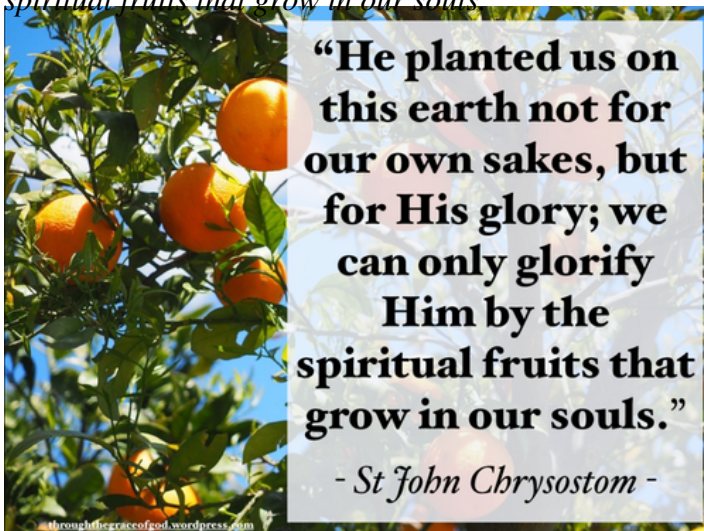
*“But Jesus said, ‘Let the little children come to Me, and do not forbid them, for of such is the kingdom of heaven.’” -Matthew 19:14*

This year’s theme is “Fruit of the Spirit” from Galatians 5:22-23.

Saint John Chrysostom perfectly sums up our theme:

*“Look at the trees of the forest, see how sturdy and beautiful they are, how tall they grow, and how smooth is their bark. Yet when we plant a garden, we prefer other kinds of trees, such as pomegranate and olive trees. This is because we want trees that bear fruit. We are the trees which God has planted in His garden. He is not concerned at how sturdy and beautiful we are, at how tall we grow, or at how smooth our skin is.*

*As trees in His garden, He is concerned only that we bear fruit; and the fruit which He wants us to bear is spiritual: peace and love, faith and gentleness, patience and self-control, generosity and loyalty. Think again of the trees of the forest; from time to time we go and cut down one of those trees to provide wood for building and houses and fuel for our fire. If we so not bear fruit, God will cut us down and cast us on the fire. He planted us on this earth not for our own sakes, but for His glory; we can only glorify Him by the spiritual fruits that grow in our souls.”*



## BLESSING OF THE BACKPACKS

August 2023 was HOPE and JOY’s inaugural Blessing of the Backpacks to kick-off the school year. The children, wearing their backpacks, gathered around the soleas to have a special blessing from the clergy to guide and protect them throughout the year.



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

# PHILOPTOCHOS

BY KRISTIANA MOORE

## FRIEND OF THE POOR 5K

Our Second annual Friend of The Poor 5k was a huge success. We were able to raise \$2,000 for The Restoration House of East Tennessee. This organization walks alongside low-income single-parent families, helping them break harmful cycles and regain hope for the future. We could not have done this without the support of our church community. A special thank you to our sponsors:

James F. Kotsianas, D.D.S.

Jones Equity Fund LLC

Dr. Dean Kleto

Bug Pottery

Peroulas Moving & Storage

Pizza Palace



## PHILOPTOCHOS 2023-2024 GENERAL MEETING DATES

|                              |             |
|------------------------------|-------------|
| <b>Sunday, August 13</b>     | <b>12pm</b> |
| <b>Sunday, October 1st</b>   | <b>12pm</b> |
| <b>Sunday, November 19th</b> | <b>12pm</b> |
| <b>Sunday, January 21st</b>  | <b>12pm</b> |
| <b>Sunday, March 24th</b>    | <b>12pm</b> |
| <b>Sunday, May 19th</b>      | <b>12pm</b> |

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

## 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/>.

## Contact Information

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

# SUNDAY SCHOOL

BY JOANNA TAMPAS, DIRECTOR

*Then little children were brought to Him that he might put His hands on them and pray, but the disciples rebuked them. But Jesus said, 'Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven.*

(Matthew 19:13-14)

The Sunday school staff welcomed the youth of St. George back for a new year of learning with the annual Blessing of the Waters (Agiasmos) service on August 27th and the first day of class on September 10th.

The staff invites all youth in pre-school (3 years old by September 1) through high school to join us each week. Classes begin each Sunday at approximately 11:30 a.m. immediately following Holy Communion and end at ~12:15 p.m. Parents, if your child hasn't joined us yet, it is never too late to register. We also welcome any visitors that may be joining you for worship on Sunday.

There is no registration fee for Sunday school, but we ask that everyone please complete a registration form to assist the staff in planning. Registration forms are available in the hall or from the church office. There is also a sign-up list on the Sunday school table if you are interested in providing drinks and/or snacks for the students on Sundays after class.

The mission of St. George's Sunday school program is to educate our children in accordance with the teachings of Jesus Christ and the Tradition of the Orthodox Faith. Our teachers encourage age-appropriate discussion and activities to nurture the spiritual development of our youth. We pray that we cultivate in our youth an Orthodox conscience and prepare them to be faithful and devoted followers of Christ and productive members of the Church and the community.



St. George is blessed with devoted and dynamic teachers volunteering their time and talents. As a staff, we strive to partner with parents in the spiritual development of our youth to give them a foundation to live Christian lives and to go out into the world to share and live their Orthodox faith. Making Sunday School a priority sets a good example for our youth in developing their spiritual growth. Let's demonstrate that learning God's Word is important!





## THEOTOKOS FUND

*How Our THEOTOKOS FUND  
Works and Touches Lives*

|                                 |   |
|---------------------------------|---|
| <b>Pre-K &amp; Kindergarten</b> | Alex Ciborowski, Christina Walker, & Grace Vallante |
| <b>1st and 2nd grade</b>        | Stacy Takonis & Jorgi Chambers                      |
| <b>3rd and 4th grade</b>        | Catherine Burrage                                   |
| <b>5th and 6th grade</b>        | Victoria LaRock                                     |
| <b>7th-9th grade</b>            | Lygia Karagiozis & Joanna Mitsos                    |
| <b>10th-12th grade</b>          | Stavros Stratis                                     |

### **UPCOMING 2023-2024 SUNDAY SCHOOL CLASS CALENDAR:**

#### **NOVEMBER**

5th 5th Sunday of Luke

12th 8th Sunday of Luke

19th 9th Sunday of Luke

26th **Thanksgiving Break – NO CLASS**

#### **DECEMBER**

3rd Half-class + Nativity Practice

10th Nativity Practice

17th **NATIVITY PAGEANT**

25th & 31st **NO CLASS**

#### **JANUARY**

7th Half-Class/ Vasilopita Luncheon

14th **MLK/Hellenic Dance Festival– NO CLASS**

21st 12th Sunday of Luke

28th 15th Sunday of Luke



THE THEOTOKOS FUND  
OF ST. GEORGE  
GREEK ORTHODOX CHURCH

Among the **MOST IMPORTANT MINISTRIES** of our Saint George community is the **Theotokos Fund**. This fund has the purpose of assisting the many

individuals and families in need, from throughout the greater Knoxville community, seeking help. Through this philanthropic initiative of our parish we are empowered to assist “*the least of My brethren.*” In doing so we provide assistance in various ways. During most of the year, we respond to the individual cases that are brought to our attention. At the end of the year, any surplus for that year is distributed to local ministries who also serve those in need, such as Homeless Meals, Catholic Charities, and Habitat for Humanity (where we have partnered in sponsoring numerous homes), just to name a few of the many recipients.

A key factor in the progress of the Theotokos Fund is **HOW THE FUND WORKS**. It is managed by the Proistamenos of Saint George and overseen by the **Theotokos Fund Committee**, consisting of both Parish Priests and six community representatives. Of the six representatives, two serve on behalf of the Parish Council, two on behalf of the Philoptochos, and two on behalf of the General Assembly. Cases for assistance that meet the Fund’s specific prerequisites are processed as quickly as possible. This process follows a strict protocol ensuring the appropriate and transparent directing of funds. This protocol is further supported and regularly monitored through internal oversight procedures structured to maintain strict confidentiality.



*Theotokos Fund, Cont.*

Of course, such noble work requires the continual flow of financial donations. Indeed, all year long this work is going on so, **HOW IS IT FUNDED?** Most of the financing comes from the annual Greek Fest. Every autumn, after all the expenses have been accounted for, a percentage of the profits is calculated and forwarded to the Theotokos Fund's account.

After reading this summary, you might be wondering **HOW YOU CAN HELP.** While the annual Greek Fest provides an appreciated amount of funds, there is always much more need. Plus, the greater our direct contributions the greater our Theotokos Fund reflects our collective investment of love for our neighbors in need. Furthermore, rest assured that while the code of confidentiality will not be compromised, the Fund's financial records are set up to accommodate proper accountability. Also, notice that all funds collected are made available for those in need with no administrative costs imposed by the Committee or the Parish. **SO YOUR SUPPORT IS IRREPLACEABLE!**

Please keep the Theotokos Fund in mind when considering where to send your donation for ministering to *"the least of My brethren."*



## MORE SCENES FROM GREEK FEST



# MILESTONES

BY PRESVYTERA ELENI STRATIS



## **Congratulations...**

To Christopher and Kathy DeLeeuw on the Baptism of their son Beckham “Nicholas” on July 20, 2023. Godmother was Marianna Natour.

To Jonathan and Georgia Man on the Baptism of their daughter “Olympia” Ya-Lin on September 9, 2023, at St Anna Greek Orthodox Church in Sandy, UT. Godparents were Elaina & Steve Simos and Brandee & Jonathan Mau, all of Salt Lake City, UT. Grandparents are Tom and Danni Varlan.

To Constantine and Madison Boshier Kalogeros on their marriage on September 5, 2023 in Vouliagmeni, Greece at St. George Greek Orthodox Chapel. Koumbaros was Charlie Peroulas. Parents are Gary and Nia Kalogeros.

## **Honors...**

To Lygia Karagiozis who was named as one of two Poets & Quants for Undergrads’ 2023 Best & Brightest Business Majors. This recognition was in the recent issue of the University of Tennessee Haslam Magazine. Congratulations!

## **Sympathies...**

To Kevin and Victoria Zurcher and family on the falling asleep of Kevin’s father, Pete Zurcher, on September 25, 2023 in Sevierville, TN. May his memory be eternal.

To Robert and Anna Duffey and family on the falling asleep of Robert’s father, Robert Hall Duffey, on September 27, 2023 in Fulton, MS. May his memory be eternal.

To Pat Hasapides and family on the falling asleep of her husband, Bill Hasapides, on September 30, 2023. May his memory be eternal.

To Edith (Edie) Devrnja and sons Robert and Michael on the falling asleep of their husband and father Robert (Dr. Bob) on November 3, 2023. May his memory be eternal.



# WINTER CALENDAR

## November

- 1 (Wed)** 9am Divine Liturgy (Sts. Cosmas & Damian the Holy Unmercenaries)
- 5 (Sun)** **9am Orthros, 10am Divine Liturgy;**  
AHEPA Meeting; 4-6pm Fall Fest
- 12 (Sun)** **9am Orthros, 10am Divine Liturgy**
- 14 (Tue)** 9am Divine Liturgy (St. Philip the Apostle)
- 15 (Wed)** Beginning of Nativity Fast (Through Christmas Eve)
- 19 (Sun)** **9am Orthros, 10am Divine Liturgy** - Youth Sunday; 12pm Philoptochos Meeting
- 26 (Sun)** **9am Orthros, 10am Divine Liturgy** - (St. Stylianos & St. Catherine)
- 29 (Wed)** 9am Divine Liturgy (St. Philoumenos & St. Andrew the First-Called)

## December

- 2 (Sat)** 8-11am AHEPA Pancake Breakfast
- 3 (Sun)** **9am Orthros, 10am Divine Liturgy**  
Fall General Assembly
- 4 (Mon)** 9am Divine Liturgy (Sts. Barbara, John of Damascus, & Seraphim the Neomartyr)  
9am Divine Liturgy (St. Nicholas)
- 6 (Wed)** **9am Orthros, 10am Divine Liturgy**
- 10 (Sun)** 12:30-2pm Parish Council Elections
- 12 (Tue)** 9am Divine Liturgy (St. Spyridon)
- 15 (Fri)** 9am Divine Liturgy (St. Eleftherios)
- 17 (Sun)** **9am Orthros, 10am Divine Liturgy**  
Nativity Pageant
- 20 (Wed)** 9am Divine Liturgy (St. Ignatios)
- 22 (Fri)** 8:30am Royal Hours
- 24 (Sun)** **9am Orthros, 10am Divine Liturgy**  
9am Orthros & Divine Liturgy - (Feast of the Holy Nativity of our Lord & Savior)
- 25 (Mon)**
- 31 (Sun)** **9am Orthros, 10am Divine Liturgy**

## January

- 1 (Mon)** 9am Divine Liturgy (St. Basil the Great & Circumcision of our Lord)
- 5 (Fri)** 9am Divine Liturgy & Lesser Blessing of the Waters
- 6 (Sat)** 9am Orthros, Divine Liturgy & Great Blessing of the Waters (Epiphany)  
Blessing of the Waters at the TN River
- 7 (Sun)** **9am Divine Liturgy, 10am Divine Liturgy** - St John the Baptist  
Cutting of Vasilopita
- 10 (Wed)** 9am Divine Liturgy (St. Gregory of Nyssa)
- 14 (Sun)** **9am Orthros, 10am Divine Liturgy** (Fathers of Sinai & Raitho)
- 17 (Wed)** 9am Divine Liturgy (Sts. Anthony the Great & Athanasios the Great)
- 19 (Fri)** 9am Divine Liturgy (St. Mark of Ephesus)
- 21 (Sun)** **His Grace Bishop Sevastianos of Zelon to Preside**  
**9am Orthros, 10am Divine Liturgy**
- 25 (Thu)** 9am Divine Liturgy (St Gregory the Theologian)
- 27 (Sat)** 9am Divine Liturgy (St. John Chrysostom)
- 28 (Sun)** **9am Orthros, 10am Divine Liturgy**
- 30 (Tue)** 9am Divine Liturgy (The Three Hierarchs)





# WEEKLY SERVICES

## ***Sundays***

9:00 AM Orthros

10:00 AM Divine Liturgy

11:30 AM Sunday School  
- 12:15 PM

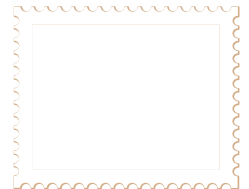
*Please join us for Coffee  
Hour following service.*

## ***Weekdays***

Services times as announced.

Please check our weekly  
bulletin for updates.

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



**Phone:** 865-522-5043

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

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

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