

St. George Greek Orthodox Church Sunday Bulletin

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Sunday, August 10, 2025 - 9th Sunday of Matthew

Κυριακή 10 Αυγούστου 2025 - Θ' Ματθαΐου

Resurrectional Apolytikion: You descended from on high, O compassionate One, and consented to a three-day burial, to free us from the passions. O Lord, our life and resurrection, glory to You!

Hymn of Saint George: "O Great among martyrs and trophy-bearing George, the liberator of captives and defender of the poor, the physician of the sick and the champion of kings; Intercede with Christ God that He may save our souls.

Memorial Hymn: "Remember, O Lord, as you are good, your servants and forgive whatever sin they have committed in life, for no one is without sin except you the mighty One; and grant rest to them, who have been removed from among us.

Kontakion: Upon the mountain were You transfigured, and Your disciples beheld Your glory as far as they were able, O Christ our God; so that when they would see You crucified they might understand that Your Passion was deliberate, and declare to the world that in truth You are the Father's radiance.

<mark>Ἀπολυτίκιον Ἀναστάσιμον</mark> Ἐξ ΰψους κατῆλθες ὁ Εὔσπλαγχνος, ταφὴν κατεδέξω τοιήμεοον, ἵνα ἡμᾶς ἐλευθεοώσης τῶν παθῶν. Ἡ ζωή καὶ ή ἀνάστασις ήμῶν, Κύριε δόξα σοι.

<mark>Ἀπολυτίκιον τῆς Έορτῆς:</mark> Μετεμορφώθης ἐν τῷ ὄgει Χριστὲ ὁ Θεός, δείξας τοῖς Μαθηταῖς σου τὴν δόξαν σου, καθὼς ἠδύναντο. Λάμψον καὶ ἡμῖν τοῖς ἁμαρτωλοῖς, τὸ φῶς σου τὸ ἀΐδιον, πρεσβείαις τῆς Θεοτόκου, φωτοδότα δόξα σοι.

<u>Απολυτίκιον Αγίου Γεωργίου:</u> Απολυτίκιον Αγίου Γεωργίου: Ώς τῶν αἰχμαλώτων ἐλευθερωτής, καὶ τῶν πτωχῶν ὑπερασπιστής, ἀσθενούντων ἰατρός, βασιλέων ὑπέρμαχος, τροπαιοφόρε μεγαλομάρτυς Γεώργιε, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς

<mark>Επιμνημόσυνος Δέησις: </mark>Μνήσθητι, Κύριε, ώς ἀγαθὸς τῶν δούλων σου καὶ ὅσα ἐν βίω ἥμαρτον συγχώρησον· οὐδεὶς γὰρ ἀναμάρτητος, εἰ μὴ σὺ ὁ δυνάμενος καὶ ταῖς μεταστάσαις δοῦναι τὴν ἀνάπαυσιν.

<u>Κοντάκιον:</u> Ἐπὶ τοῦ ὄφους μετεμοφφώθης, καὶ ὡς ἐχώφουν οἱ Μαθηταί σου τὴν δόξαν σου, Χφιστὲ ὁ Θεὸς ἐθεάσαντο, ἵνα ὅταν σε ἴδωσι σταυοούμενον, τὸ μὲν πάθος νοήσωσιν έκούσιον, τῷ δὲ κόσμῳ κηούξωσιν, ὅτι σὺ ὑπάοχεις ἀληθῶς, τοῦ Πατοὸς τὸ ἀπαύγασμα.

Memorial Service: Memorial service is held today for the servant of God

May her Memory be Eternal!

Μνημόσυνον: Θα τελεσθεί σήμερα μνημόσυνο για τους δούλους του Θεού Συμεών και Ευδοκίας Παντελίδη. Αιωνία της η μνήμη!

Prosphora and Holy Communion Wine: Offered today in memory of Simeon & Evdokia Pantelidis

Προσφορά και Οίνος Θείας Ευχαριστίας: Προσφέρονται σήμερα στη μνήμη του Συμεών και της Ευδοκίας Παντελίδη

Coffee Hour: Offered todαy from Elias & Maria Pantelidis in memory of Simeon & Evdokia Pantelidis

 Ω οα του Καφε: Ποοσφέρεται σήμερα από τον Ηλία και την Μαρία Παντελίδη στην μνήμη του Συμεών και της Ευδοκίας Παντελίδη

Liturgical Service

Orthros 8:30 am / Divine liturgy 9:30 am 9th Sunday of Matthew Sunday, August 10 Monday, August 11 7:00pm Paraklesis to the Theotokos Paraklesis to the Theotokos Wednesday, August 13 7:00 pm Forefeast of the Dormition of the Theotokos Thursday, August 14 Great Vespers 6:30 pm

Friday, August 15 Orthros 8:30 am / Divine liturgy 9:30 am **Dormition of the Theotokos**

Λειτουργικον Προγραμμα

Κυριακη, 10 Αυγουστου Ορθοος 8:30πμ / Θεια Λειτουργια 9:30πμ Κυριακή Θ' Ματθαιου 7:00 μμ Δευτερα, 11 Αυγούστου Παρακληση στην Θεοτοκο Τετάρτη, 13 Αυγουστου 7:00 μμ Παρακληση στην Θεοτοκο Πεμπτη, 14 Αυγουστου Μέγας Εσπερινός 6:30μμ

Ποοεόρτια της Κοιμησεως της Θεοτοκου

Παρασκευή, 15 Αυγουστου Ορθοος 8:30πμ/Θεια Λειτουργια 9:30πμ Η Κοιμηση της Θεοτοκου

TODAY'S SCRIPTURE READING

Πρὸς Κορινθίους α' 3:9-17 τὸ ἀνάγνωσμα



Αδελφοί, Θεοῦ γάς ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ οἰκοδομή ἐστε. Κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομεῖ. Ἔκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ. Θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός. Εὶ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην, ἑκάστου τὸ ἔργον φανερὸν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται· καὶ ἑκάστου τὸ ἔργον όποῖόν ἐστιν τὸ πῦρ δοκιμάσει. Εἴ τινος τὸ ἔργον μένει ὃ ἐποικοδόμησεν, μισθὸν λήψεται. Εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός. Οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστε, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; Εἴ τις τὸν ναὸν τοῦ θεοῦ φθείρει, φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ ναὸς τοῦ θεοῦ ἄγιός ἐστιν, οἵτινές ἐστε ὑμεῖς.

The reading is from St. Paul's First Letter to the Corinthians 3:9-17

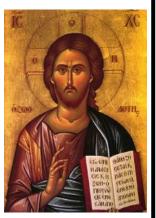
Brethren, we are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can any one lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw - each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.

Έκ τοῦ Κατὰ Ματθαῖον 14:22-34 Εὐαγγελίου τὸ Ἀνάγνωσμα

Τῷ καιοῷ ἐκείνῳ, ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὖ ἀπολύση τοὺς ὅχλους. Καὶ ἀπολύσας τοὺς ὅχλους ἀνέβη εἰς τὸ ὄρος κατ᾽ ἰδίαν προσεύξασθαι. ὀψίας δὲ γενομένης μόνος ἤν ἐκεῖ. Τὸ δὲ πλοῖον ἤδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος. Τετάρτη δὲ φυλακῆ τῆς νυκτὸς ἤλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν. Οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι Φάντασμά ἐστιν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν. Εὐθὺς δὲ ἐλάλησεν [ὁ Ἰησοῦς] αὐτοῖς λέγων, Θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε. Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εὶ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα· ὁ δὲ εἶπεν, Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἤλθεν πρὸς τὸν Ἰησοῦν. Βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, σῶσόν με. Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, Ὁλιγόπιστε, εἰς τί ἐδίστασας; καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. Οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες, ᾿Αληθῶς Θεοῦ υίὸς εἴ. Καὶ διαπεράσαντες ἤλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ

The Gospel According to Matthew 14:22-34

At that time, Jesus made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up into the hills by himself to pray. When evening came, he was there alone, but the boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night he came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately he spoke to them, saying "Take heart, it is I; have no fear." And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediately reached out his hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they entered the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God." And when they had crossed over, they came to land at Gennesaret.



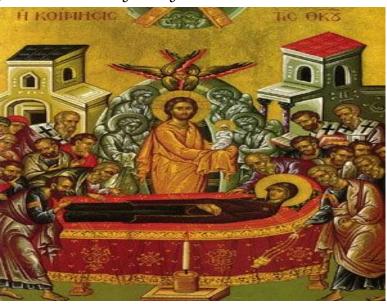
SAINTS OF THE WEEK

Maximus the Confessor-August 13

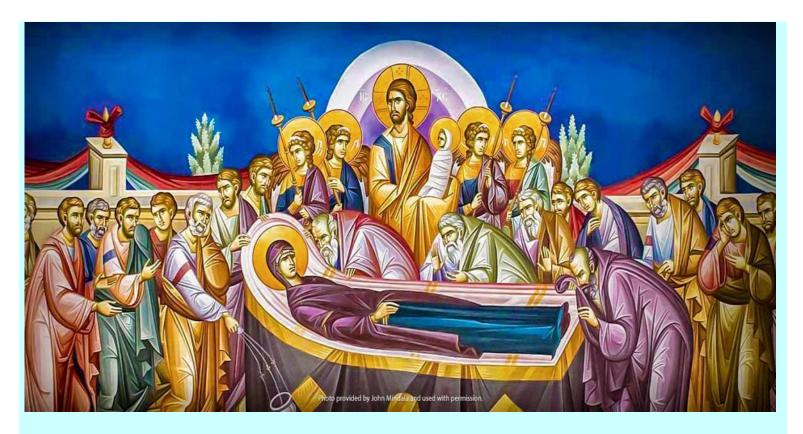


The divine Maximus, who was from Constantinople, sprang from an illustrious family. He was a lover of wisdom and an eminent theologian. At first, he was the chief private secretary of the Emperor Heraclius and his grandson Constans. But when the Monothelite heresy became predominant in the royal court, out of hatred for this error the Saint departed for the Monastery at Chrysopolis (Scutari), of which he later became the abbot. When Constans tried to constrain him either to accept the Monothelite teaching, or to stop speaking and writing against it - neither of which the Saint accepted to do - his tongue was uprooted and his right hand was cut off, and he was sent into exile, where he reposed in 662. At the time only he and his few disciples were Orthodox in the East. See also January 21.

The Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary-August 15



Concerning the Dormition of the Theotokos, this is what the Church has received from ancient times from the tradition of the Fathers. When the time drew nigh that our Savior was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God. With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But one Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity. Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honor the all-immaculate body of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the artos (bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them. From this they learned concerning the bodily translation of the Theotokos into the Heavens.



The Dormition of the Theotokos is the crown of a life lived entirely in God. Her every thought, word, and action were formed by the Holy Spirit. She was the living temple of the Lord, and because her heart was pure, her lips were pure also. No deceit, no harsh judgment, no idle or harmful word ever came from her mouth.

The Mother of God was truly humble. She never sought praise from men, nor did she desire the recognition of the world. Her joy was not in being seen, but in serving unseen. Her heart was content to be known only by God, and this hiddenness became the wellspring of her holiness. The glory she received came not from human applause, but from the favor of the Highest.

Slander — the unjust harming of another's name — is the very opposite of her way of life. The Scriptures teach that the devil is "the accuser of the brethren" (Rev. 12:10), while Christ is our Advocate and Defender. To slander is to join the work of the accuser, not the Savior. It tears at the unity of the Body of Christ, poisons trust, and plants seeds of division that can last for years.

The Theotokos shows us the antidote. She kept her heart in ceaseless prayer, her mind fixed on the Lord, and her tongue restrained. She spoke only to give glory to God, to encourage the faithful, and to proclaim His mercy. In her life we see that the pure heart becomes a guarded mouth — and the guarded mouth becomes a channel of blessing.

If we wish to honor her Dormition rightly, we must follow her path:

- Humility seeking only God's approval, not the praise of the world.
- Silence choosing not to pass on what does not heal.
- Prayer placing the faults of others before God rather than before human ears.

In a world quick to speak and slow to listen, the Theotokos invites us to reverse this pattern. She teaches that holiness is not measured by how loudly we are heard, but by how deeply we love. The one who seeks no glory for himself, but only for God, will also guard his tongue and preserve peace. The one who sows slander drives away the grace of the Holy Spirit.

As we keep the Feast of her Dormition, let us not only sing her praises, but imitate her way of life: hiddenness before the world, openness before God, and a tongue that blesses rather than wounds.

May her holy prayers shield us from the sin of slander, keep our souls in peace, and lead us together into the everlasting joy of her Son's Kingdom.

WHEN ARE WE NOT TO ENTER THE NAVE of our CHURCH?

As we are entering God's Home, we must always keep in mind that during the following times, WE MUST NOT ENTER THE NAVE of our Church NOR COME TO THE FRONT of the Church to light a votive candle:

- During the Small Entrance (when the procession with the Gospel takes place)
- During the EPISTLE Reading
- During the GOSPEL Reading
- When the priest is censing and is facing the Congregation
- During the GREAT ENTRANCE (when the procession of the Holy Gifts takes place)
- When the priest is blessing the Congregation
- During the recitation of the Nicene Creed ("I believe...")
- During the Consecration of the Holy Gifts
- During the recitation of the Lord's Prayer ("Our Father...")

During the Priest's sermon

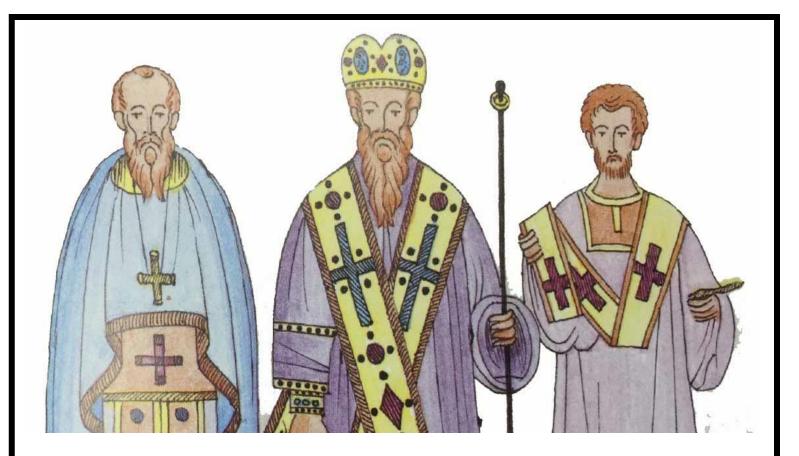
WHEN DO WE KNEEL (and other questions)?

- **We do not kneel** on Sundays during the consecration of the Holy Gifts as Sundays are resurrectional in nature
- **We do kneel** on Weekday services except from Easter until the Pentecost However, for many decades in our Churches, the Faithful have had the pious tradition of kneeling, even if it has been technically and theologically wrong to do so
- After receiving Holy Communion, we step away from the Chalice before doing our Cross
 We fast year-round on Wednesdays and Fridays; Saturdays are not fasting days

WHILE IN CHURCH, REMEMBER to...

- Wear appropriate attire to enter God's House
- Silence your mobile devices
- Sit with your legs uncrossed
- Refrain from chewing gum, mints, or candy
- Remove lipstick when receiving Holy Communion or when venerating and kissing the icons
- Follow the direction of the Priest for standing & sitting
- *Maintain quiet in the Sanctuary*
- Refrain from greeting others while in the Church during and exiting from the Divine Liturgy that is reserved for Fellowship Hour AFTER services
- Refrain from applauding
- Not to occupy the hallways or community center during the Divine Liturgy. Instead ... Enter God's House formally with reverence and respect





The Orthodox Christian respects and loves the clergy. Knowing that the clergy are servants of God and man, devoting their life for the salvation of Christ's flock.

The Orthodox Christian expresses his gratitude and respect to them on every occasion.

The Holy Apostle Paul writes: "Remember your leaders, those who spoke to you the word of God, consider the outcome of their life and imitate their faith; Jesus Christ is the same yesterday and today and forever. Do not be led away by diverse and strange teachings. Obey your leaders and submit to them; for they are keeping watch over your souls, as men who will have to give an account. Let them do this joyfully, and not sadly, for that would be of no advantage to you" (Hebrews 13:7-9, 13, 17).

No one should slander, disrespect, criticize, lie, or attempt to discredit and undermine the sacred mission of his ministry. Instead, the Orthodox Christian should make every effort to share and support his ministry. All who are in responsible positions i.e., members of the parish council, heads of the various parish ministries, committee chairmen, employees of the parish, etc. within the parish must always seek his approval or blessing before making any decision or taking any action. As the head of the parish, he is totally responsible to God and the Metropolitan of all that takes place within his parish. Orthodox Christians that understand their Christian faith trust and cooperate with their priest and do not challenge his Office and his every decision.

Hebrews 13:17

Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.

1 Timothy 5:17

Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching.

Hebrews 13:7

Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith.

1 Thessalonians 5:12-13

We ask you, brothers, to respect those who labor among you and are over you in the Lord and admonish you, and to esteem them very highly in love because of their work. Be at peace among yourselves.

Pastoral Visits - A Request to All Parishioners:

If you desire a pastoral visit in case of a hospitalization, or for someone who is homebound, in a nursing facility, or in prison, please have an immediate family member notify the Church office 610.459.0366 or if it is an emergency you can contact Fr. Zissis at 617.990.4390 so that a visit can be arranged.

If you need prayers for Health, Healing or any other Concerns please contact Father Zissis for spititual advise and to arrange the appropriate services or sacraments, according to our Holy Orthodox Church.

Prosphora Liturgy of Preparation, Proskimidia, Service of Prothesis. Offering Prosphora and names at the Liturgy.

Take the prosphora to church with a list of names for the priest to mention during the Divine Liturgy. Put the first names of the living in one column of your note (including those who have baked the bread, and others you want remembered) and the names of any deceased in another column.

PROSPHORA/ARTOCLASIA

If you wish to donate the **Prosphora** for a special feast day or your name day, they are available for purchase at \$10.00 each.

<u>Artoclasia</u> is available for purchase to celebrate a name day or special occasion from the Philoptochos Society, **5 loaves for \$50.**



are available for purchase for \$50.

For all **Memorial services and Artoclasia**, we kindly ask that you also supply **wine and oil for the Altar.**

Please contact the church office or any Philoptochos member for your orders.





<u>Please remember, if you have already obtained a civil divorce, you must also receive an Ecclesiastical Divorce from the Church</u>

This brief process is confidentially handled by the parish priest. You must complete this process in order to be in good standing with the Church, meaning that you may not partake in the Sacramental life of the Church, (example: being a sponsor at a wedding or baptism, receiving the Sacrament of Holy Communion and Holy Unction, serving on the Parish Council, voting at Parish Assemblies and entering into another marriage).

Please consider your personal situation and be in good standing with the Church. If you have questions or concerns, please contact Fr. Zissis directly.

Just a friendly reminder that when you are receiving holy communion and / or kissing an icon, please not wear any type of lip product. Thank you.

On the Sacredness of Our Promises to God

"Better not to vow, than to vow and not fulfill." — Ecclesiastes 5:5

In the rhythm of Orthodox Christian life, we often find ourselves standing before God—not only to receive His grace, but also to offer something in return. Sometimes that offering takes the form of a quiet promise: to serve, to support, to remain faithful in prayer and presence, to be available when the Church calls.

These vows, whether made aloud or in the silence of the heart, are not small things. They are sacred. To offer one-self in any way to the Church is to place one's intention before the altar of the Lord. It is a spiritual act, and one that carries weight.

Scripture reminds us that what is promised to God should be fulfilled with care and reverence. The Church does not treat vows as contracts, but as expressions of love, trust, and commitment. Faithfulness in service—no matter how small—reflects the greater faithfulness of Christ, who never withdraws His promise from us.

Let our approach to such vows be steady and thoughtful. Rather than acting in bursts of enthusiasm, we are called to offer what we can consistently, with humility and perseverance. A small task done faithfully is more pleasing to God than a great effort done for a moment and forgotten.

Preparing to Receive the Holy Mysteries

"Let a person examine himself, and so eat of the bread and drink of the cup." — 1 Corinthians 11:28

This same spirit of reverence extends to how we prepare for Holy Communion. The Eucharist is not simply a part of our weekly routine—it is the very center of our life in Christ. To receive it is to enter, once again, into the mystery of His death and resurrection.

Saint Paul calls us to examine ourselves before we approach the Chalice. This examination is not about fear or scrupulosity—it is about awareness. It is about asking ourselves, quietly and honestly:

- Have I prepared my heart through prayer, confession, and reconciliation?
- Am I coming forward with reverence, humility, and love?
- Do I recognize that what I receive is truly holy?

The Eucharist is not a reward for good behavior, but a gift for those who are willing to be healed. What God desires most is not perfection, but sincerity. To prepare with care is not burdensome—it is an act of love and respect.

Faithfulness in Quiet Things

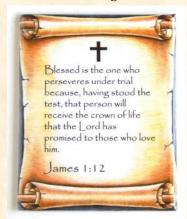
The Church grows strong not only through great moments, but through small, steady acts of devotion. A person who keeps their word before God, who prepares their soul to receive the Mysteries, who offers what they can without fanfare—that person builds the Church quietly, and deeply.

Let us honor the promises we have made. Let us approach the altar not casually, but with awe. And let us remember that in God's eyes, it is not the size of the offering that matters, but the faithfulness of the heart that gives it.

"Be faithful in little things, and I will set you over many." Matthew 25:23

"Let your 'Yes' be 'Yes,' and your 'No,' 'No.'" Matthew 5:37

"God is not unjust; He will not forget your work and the love you have shown Him." Hebrews 6:10





PHILOPTOCHOS SOCIETY



Aí Míroforoí

Greetings from the Ladies oPhiloptochos

Each Sunday after Liturgy, there is Coffee Hour. Everyone is encouraged to participate. The Philoptochos ladies will be setting up donuts and coffee for everyone to enjoy. There will be a 3 month schedule for anyone interested in sponsoring Coffee Hour. If you are interested, please let the office know.

During summer, Philoptochos Ladies will offer coffee every Sunday after liturgy!

If there is a family who wishes to host coffee hour for a memorial during the summer please contact the office or the Philoptochos Ladies to schedule.



MAKE AN IMPACT BY JOINING ST GEORGE MEDIA PHILOPTOCHOS

Join the Greek Orthodox Philoptochos Society, a sisterhood dedicated to philanthropy and faith!

- The Philoptochos Society warmly invites women ages 18 and up to join our community.
- Embrace the opportunity to grow, serve, and connect through the Philoptochos Society.
- Choose a level of involvement that works with your schedule.



Our annual dues for 2025-2026 are \$35 payable by cash or check

PLEASE COMPLETE THE FORM BELOW

Name			
Email			
Phone			
Address			



St. George Media Philoptochos invites the entire community to fill backpacks that will be given to underserved children from schools in our community.

Lunch will be provided.



FRIDAY AUGUST 22ND

10:00 AM



ST. GEORGE MEDIA MICHELL HALL



Andrea Perakis andreaperakis@gmail.com

Cathy Logothetis cathy.logo@gmail.com

ST.GEORGE MEDIA VACATION BIBLE SCHOOL

THURSDAY AUGUST 21ST FRIDAY AUGUST 22ND



10AM-2PM @ ST. GEORGE

ACTIVITIES

RELIGIOUS LESSON, GAMES, CRAFTS, MUSIC, AND PHILANTHROPIC PROJECT

Children in Grades

Pre K-5th grade

\$10/CHILD

Please RSVP to Stella Kanellopoulos at 717-468-5259 by August 17th

Philoptochos Ladies are baking all summer for the Fall Festival!

WE NEED ALL HANDS ON DECK!!!

*check your weekly emails for days and hours updates.





Calling all vendors!

Please send an email to office@stgeorgemedia.org if you or someone you know is interested in becoming a vendor for the Taste Of Greece Greek Festival at Saint George Media during September 25,26,27,28 2025

DONATION REQUEST

Donation of small water bottles and small juice boxes are needed for coffee hour. If you would like to donate either of these items please drop them off at St. George or bring them on a Sunday.

Thank you.

Community Shelter Outreach

Dear Parishioners

St. George has been providing a monthly meal for residents of **Safe Harbor** for over 20 years.

However, due to the new climate of precaution, they cannot accept prepared/cooked – in advance meals unless they are restaurant prepared or catered by a licensed registered kitchen.

Thus, we have decided to continue to support the Safe Harbor mission by collecting monetary donations and/or grocery store gift cards. As we receive the donations, they will be forward to Safe Harbor to continue our commitment to help those facing food insecurity.

We are also working with the Kennett Area Community Service Food Cupboard.

We will sponsor collections for the Food Cupboard during the year. However, we are accepting grocery store gift cards at this time to assist struggling families through the food cupboard.

In addition, we are working with Chester County Warehouse. This organization collects kitchen items (such as dishes, glasses, pots and pans, bedding, towels, small appliances, some small furniture) for individuals and/or families who are getting a second chance or are victims of domestic abuse. Again, we plan to sponsor collection times during the year, but financial assistance is always accepted.

If you are interested in donating, please make checks payable to **Safe Harbor**, **KACS Food Cupboard or the Chester County Warehouse** or bring Grocery store gift cards to our church office. I will make sure that they are forwarded to the proper coordinator.

Thank you to the St. George Media Sunday School for collecting funds for generous Supermarket gift cards to Safe Harbor for the summer months or June, July and August!

And thank you to Eleni and Harry Lupia for their generosity to the KACS Food Cupboard!

□□ A TASTE OF GREECE □□ □ MEDIA FOOD FESTIVAL □ SEPTEMBER 25-28, 2025

Thursday 3 PM-9 PM
Friday & Saturday 11 AM-10 PM
Sunday 11 AM-8 PM
Rain or Shine







FREE ADMISSION Homemade Greek Specialties
Greek Pastries & Sweets
Beer, Wine & Spirits
Traditional Greek Dance Performances
Vendor Booths and Raffles

FREE PARKING

DJ & LIVE BAND ONLINE ORDERING

TasteOfGreece.Net

ST. GEORGE GREEK ORTHODOX CHURCH 30 E. FORGE RD, MEDIA, PA 19063 TASTE OF GREECE VOLUNTEERS NEEDED

Calling All Volunteers!
We Need Your Help!

Festival Set-up

Saturday September 20th-Wednesday September 24th

Festival

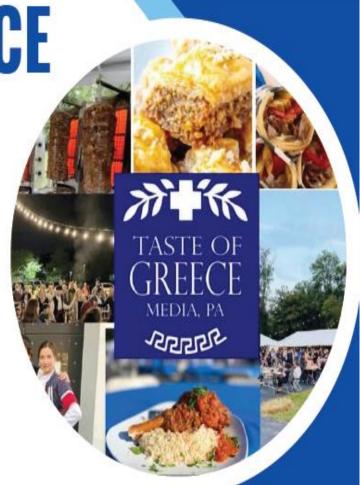
Thursday September 25th-Sunday September 28th

JOIN US



To volunteer, please use QR code and complete the google form or contact Thomas Papatzikas







Head Contractors and Owners:

Efstathios Batidis & Nikos Alla

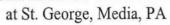
Efstathios Batidis & Nikos Alla info@efnikpanamerican.com

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Rebuilding, Painting, Flooring, Tiles, Carpentry



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Celebrating Life, Honoring Tradition

2025 BULLETIN ADVERTISING

If you would like to place an advertisement in monthly bulletin and the weekly bulletin for 2025 please contact the church office at office@stgeorgemedia.org or call 610.459.0366.

Pricing is as follows

Business Card Size: \$300.00 for the year

Half page:

\$1,000 for the year

Full page:

\$1,500 for year

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