

SAINT GEORGE GREEK ORTHODOX CHURCH

ESTABLISHED 1922

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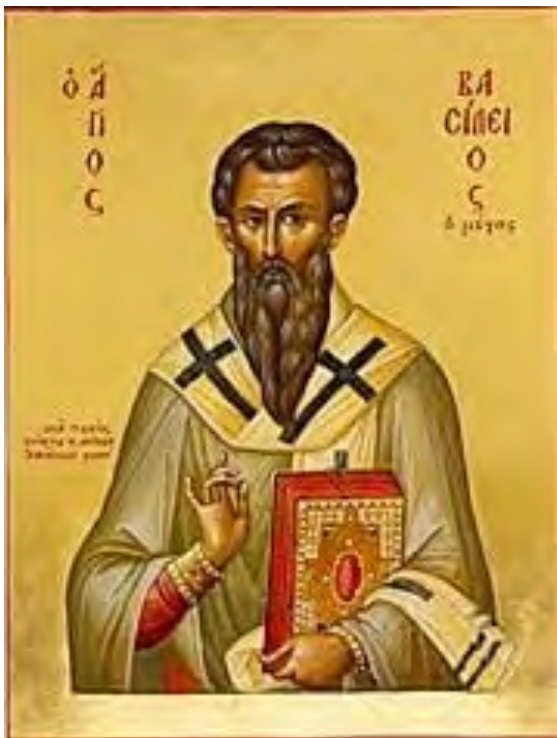
ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΗ ΕΚΚΛΗΣΙΑ ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ

ΕΤΟΣ ΙΔΡΥΣΕΩΣ 1922

Ιερατικώς Προϊστάμενος: Πρωτοπρεσβύτερος Αναστάσιος Κούσουλας

Sunday, December 29, 2024 ☩ Κυριακή 29 Δεκεμβρίου 2024

ΚΥΡΙΑΚΗ ΜΕΤΑ ΤΗΝ ΧΡΙΣΤΟΥ ΓΕΝΝΗΣΙΝ SUNDAY AFTER THE BIRTH OF CHRIST



Saint Basil the Great ✠ Άγιος Βασίλειος ο Μέγας

SUNDAY, DECEMBER 29, 2024

The Holy Innocents (the 14,000 infants) slain by Herod,
Saint Joseph the Betrothed of the Virgin, Saint Marcellus

ΚΥΡΙΑΚΗ 29 ΔΕΚΕΜΒΡΙΟΥ 2024

Άγια Νήπια (περίπου 14.000) που εσφάγησαν με διαταγή του Ηρώδη,
Άγιος Ιωσήφ ο Μνήστωρ, Όσιος Μάρκελλος



Προκείμενον. Ἦχος Δ΄

ΨΑΛΜΟΣ 67. 35,26

Θαυμαστός ὁ Θεὸς ἐν τοῖς Ἁγίοις αὐτοῦ.

Στίχ. Ἐν Ἐκκλησίαις εὐλογεῖτε τὸν Θεόν.

Prokeimenon. Mode 4

PSALM 67. 35,26

God is wonderful among his saints.

Verse: Bless God in the congregations.

Ἀποστόλου Παύλου Ἐπιστολῆς

προς Γαλάτας 1:1-19 το ἀνάγνωσμα

Ἀδελφοί, γνωρίζω δὲ ὑμῖν, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον. Οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ, καὶ ἐπόρθουν αὐτήν· καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων. Ὅτε δὲ εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι· οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν. Ἐπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Πέτρον, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε. Ἔτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου

The reading is from Apostle Paul's Letter to the Galatians 1:11-19

Brethren, I would have you know that the gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other apostles except James the Lord's brother.

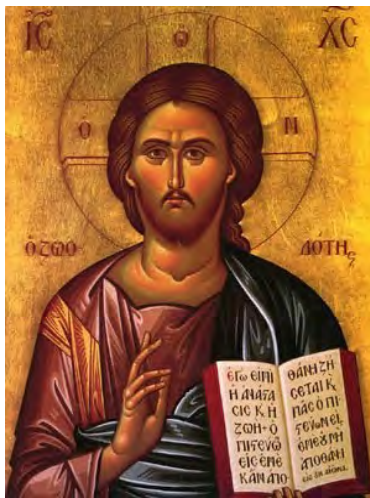
Ἀλληλουῖα! Ἀλληλουῖα! Ἀλληλουῖα!

Allelouia, Allelouia, Allelouia!

Ἐκ τοῦ κατὰ Ματθαῖον Εὐαγγελίου

2:13-23 τὸ Ἀνάγνωσμα

Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου, ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ τοῦ προφήτου λέγοντος· ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοῦ προφήτου λέγοντος· φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρήνος καὶ κλαυθμὸς καὶ ὁδυρμὸς πολὺς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσὶν. Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσήφ ἐν Αἰγύπτῳ λέγων· ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραὴλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ ἦλθεν εἰς γῆν Ἰσραὴλ. ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.



The Gospel Reading according to Matthew: 2:13-23

When the wise men departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you; for Herod is about to search for the child, to destroy him." And he rose and took the child and his mother by night, and departed to Egypt, and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt have I called my son." Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time which he had ascertained from the wise men. Then was fulfilled what was spoken by the prophet Jeremiah: "A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they were no more." But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Rise, take the child and his mother, and go to the land of Israel, for those who sought the child's life are dead." And he rose and took the child and his mother, and went to the land of Israel. But when he heard that Archelaos reigned over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. And he went and dwelt in a city called Nazareth, that what was spoken by the prophets might be fulfilled, "He shall be called a Nazarene."

Praise You Lord, Praise You!

Δόξα Σοι Κύριε, Δόξα Σοι!



TODAY:

TRISAGION PRAYER: Matthew Voulgarakis (4 years)

+++ May his Memory be Eternal +++



Prot. No. 828

PATRIARCHAL ENCYCLICAL
FOR CHRISTMAS

+ B A R T H O L O M E W
BY GOD'S MERCY ARCHBISHOP OF CONSTANTINOPLE-NEW ROME
AND ECUMENICAL PATRIARCH
TO ALL THE PLENITUDE OF THE CHURCH
GRACE, MERCY AND PEACE
FROM THE SAVIOR CHRIST BORN IN BETHLEHEM

Most honorable brother hierarchs and blessed children in the Lord,

With the grace from above, we have once again this year arrived at the festal day of the Nativity in the flesh of God the Word, who came into the world and dwelt among us "out of his ineffable loving for humankind." We honor with psalms and hymns as well as with inexpressible joy the great mystery of the Incarnation, which is "newer than everything new, the only new thing under the sun,"¹ through which the way is opened for us to deification by grace and the entire creation is renewed. Christmas is not the experience of emotions that "come rapidly and depart even more rapidly." It is the existential participation in the whole event of Divine Economy. As testified by the Evangelist Matthew (ch. 1. 18–2.1–23), the leaders of the world sought to obliterate the divine infant from the outset. For us faithful, along with the cry that "Christ is born" in the feast of the incarnation of the Son and Word of God the Father, as well as the mournful bells of His passion, we also hear the cry that "Christ is risen," the good news of the victory over death and expectation of the common resurrection.

The words "Glory to God in the highest and on earth peace" are heard once more in a world filled with violence, social injustice and dissolution of human dignity. The stunning progress of science and technology does not reach the depth of the human soul, because human beings are always more than what science can comprehend or to which the advancement of technology aspires. The gap between heaven and earth in our human existence cannot be scientifically bridged.

Today there is much talk about "the metahuman" and praise of artificial intelligence. The dream of "the superhuman" is of course hardly new. The concept of "the metahuman" is based on technological progress and his equipment with means previously unimaginable to human experience and history, through which humankind will be able to transcend currently valid human measures. The Church is not technophobic. It approaches scientific knowledge as "a divinely granted gift to human beings," without however overlooking or suppressing the

¹ John of Damascus, *An Exact Exposition of the Orthodox Faith*, PG 94.984.

dangers of scientism. The Encyclical of the Holy and Great Council of the Orthodox Church (Crete, 2016) also emphasizes the contribution of Christianity “to the healthy development of secular civilization,” since God “established human beings as stewards of sacred creation and His coworkers in the world.” Moreover, it also highlights: “The Orthodox Church sets against the ‘man-god’ of the contemporary world the ‘God-man’ as the ultimate measure of all things. “We do not speak of a man who has been deified, but of God who has become man (John of Damascus, *An Exact Exposition of the Orthodox Faith* iii, 2 PG 94.988).”²

The answer to the crucial question—namely, how can we preserve the “culture of personhood,” the respect for its sacredness and emphasis on its beauty, until the final “eighth day” in the face of the titanism and prometheanism of the technological culture, its evolution and transmutation, in the midst of anthropotheistic changes and exaggerations of humankind—has been given once for all in the mystery of Divine Humanity. God the Word became flesh, the “truth has come” and “the shadow has passed.” For human beings, speaking the truth will forevermore be associated with their relationship to God as the response to God’s descent toward them and as the expectation and encounter of the coming Lord of glory. This living faith supports the human struggle to respond to the contradictions and challenges of earthly life, to life “by bread” (Mt 4.4), to survival as well as social and cultural development. Nevertheless, nothing in our life can thrive without reference to God, without the horizon of “the fullness of life, the fullness of joy and the fullness of knowledge” of His Kingdom.³

Christmas is an opportunity for us to become conscious of the mystery of divine freedom and the great miracle of human freedom. Christ knocks on the door of the human heart, yet only human beings honored with such freedom are able to open that door. “Clearly, without Him, without Christ,” as the late Fr. Georges Florovsky writes, “man cannot do anything. But there is something that only man can do—namely, respond to God’s call and welcome Christ.”⁴

By saying “Yes” to this calling from above, Christ is revealed as “the true light” (Jn 1.9), “the way, the truth and the life” (Jn 14.6), the answer to the ultimate questions and pursuits of the intellect, to the desires of the heart and the hopes of humankind, but also to the “whence” and “whereto” of creation. We belong to Christ, in Whom all things are united. Christ is “the Alpha and Omega, the first and the last, the beginning and the end” (Rev. 22.13). In His voluntary incarnation “for us men and for our salvation,” the Word of God “did not dwell in a single human being, but embraced human nature in its entirety with His hypostasis,”⁵ thereby establishing the common eternal destiny and unity of humanity. He does not liberate one people, but the entire race of humankind; He does not savingly divide only history, but renews the whole creation. Just as for history, so too for the universe, “before Christ” and “after Christ” holds definitively and determinately valid. Throughout its journey in the world, in history and

² *Encyclical*, § 10.

³ Alexander Schmemmann, *I believe* (Athens: Akritas Editions, 1991), 129 [from the Greek].

⁴ Georges Florovsky, *Creation and Redemption* (Thessaloniki: Pournaras Editions, 1983) [from the Greek].

⁵ Nicholas Cabasilas, *Nine Unpublished Homilies* (Thessaloniki, 1976), 108.

through it to the Eschata, to the day without setting in the heavenly Kingdom of the Father, the Son and the Holy Spirit, the Church that is “not in the world” witnesses to the truth and performs its sanctifying and spiritual work “for the life of the world.”

Brethren and children in the Lord,

With a spirit of devotion, we kneel before the Mother of God who holds the infant and humbly worship “the Word from the beginning” who assumed our form, and we wish to all of you a blessed and holy Twelvetide and a favorable, healthy, peaceful and fruitful in good deeds new year of the Lord’s favor, filled with spiritual joy and divine gifts, in which the entire Christian world concelebrates and honors the 1700th anniversary of the First Ecumenical Council of Nicaea.

Christmas 2024
+Bartholomew of Constantinople
Fervent suppliant of you all before God

To be read in churches after the Gospel Reading during the Divine Liturgy on the Feast of Christmas.

Δοιθμ. Πρωτ. 870

ΠΑΤΡΙΑΡΧΙΚΗ ΑΠΟΔΕΙΞΗ
ΓΙΑ ΤΑ ΧΡΙΣΤΟΥΓΕΝΝΑ

+ Β Α Ρ Θ Ο Λ Ο Μ Α Ι Ο Σ
ΕΛΕΩΙ ΘΕΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ – ΝΕΑΣ ΡΩΜΗΣ
ΚΑΙ ΟΙΚΟΥΜΕΝΙΚΟΣ ΠΑΤΡΙΑΡΧΗΣ
ΣΕ ΟΛΟ ΤΟ ΠΛΗΡΩΜΑ ΤΗΣ ΕΚΚΛΗΣΙΑΣ
ΧΑΡΗ, ΕΛΕΟΣ ΚΑΙ ΕΙΡΗΝΗ
ΑΠΟ ΤΟΝ ΓΕΝΝΗΘΕΝΤΑ ΣΤΗ ΒΗΘΛΕΕΜ ΣΩΤΗΡΑ ΧΡΙΣΤΟ

Τιμιώτατοι ἄδελφοί Ἱεράρχες καὶ τέκνα ἐν Κυρίῳ εὐλογημένα,

Μὲ ἄνωθεν εὐδοκία φθάσαμε καὶ ἐφέτος στὴν πανέορτη ἡμέρα τῆς κατὰ σάρκα Γεννήσεως τοῦ Θεοῦ Λόγου, ποὺ ἦρθε στὴ γῆ καὶ συναναστράφηκε μαζί μας «δι' ἄφατον φιланθρωπῖαν». Τιμοῦμε μὲ ψαλμοὺς καὶ ὕμνους καὶ μὲ ἀνεκλάλητη χαρὰ τὸ μέγα μυστήριο τῆς Ἐνανθρωπήσεως, τὸ «πιὸ καινούργιο ἀπὸ ὅλα τὰ καινούργια, τὸ μόνο καινούργιο στὸν κόσμος»¹, διὰ τοῦ ὁποίου διανοίγεται στὸν ἄνθρωπο ἡ ὁδὸς τῆς κατὰ χάριν θέωσης καὶ ἀνακαινίζεται σύμπασα ἡ κτίσις. Τὰ Χριστούγεννα δὲν εἶναι βίωση συναισθηματισμῶν, οἱ ὁποῖοι «γρήγορα ἐρχονται καὶ ἀκόμη ταχύτερα παρέρχονται». Εἶναι ὑπαρξιακὴ μετοχὴ στοῦ ὅλο γεγονὸς τῆς Θείας Οἰκονομίας, τοῦ σχεδίου τοῦ Θεοῦ γιὰ τὴ σωτηρίαν τοῦ κόσμου. Καθὼς μαρτυρεῖ ὁ Εὐαγγελιστὴς Ματθαῖος², ἡ ἡγεσία τοῦ κόσμου θέλησε ἀπὸ τὴν ἀρχὴ νὰ ἀφανίσει τὸ Θεῖο Βρέφος. Γιὰ τοὺς πιστοὺς, μαζί μὲ τὸ «Χριστὸς γεννᾶται» τῆς ἐορτῆς τῆς Σαρκώσεως τοῦ Υἱοῦ καὶ Λόγου τοῦ Θεοῦ Πατρὸς καὶ τίς πένθιμες καμπάνες τοῦ Πάθους, ἡχεῖ πάντοτε ταυτόχρονα καὶ τὸ «Χριστὸς Ἀνέστη», τὸ εὐάγγελο μήνυμα τῆς νίκης κατὰ τοῦ θανάτου καὶ τῆς προσδοκίας τῆς κοινῆς ἀναστάσεως.

Τὸ «Δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνη» ἀκούγεται καὶ πάλι σὲ ἓνα κόσμο γεμᾶτο ἀπὸ βιαιότητες, κοινωνικὴ ἀδικία καὶ καταρροάκωση τῆς ἀνθρώπινης ἀξιοπρέπειας. Ἡ ἐκπληκτικὴ πρόοδος τῆς ἐπιστήμης καὶ τῆς τεχνολογίας δὲν φθάνει στοῦ βάθους τῆς ἀνθρώπινης ψυχῆς, ἀφοῦ ὁ ἄνθρωπος εἶναι πάντοτε περισσότερο ἀπὸ αὐτὸ ποὺ μπορεῖ νὰ συλλάβει ἢ ἐπιστήμη καὶ ἀπὸ αὐτὸ στοῦ ὁποῖο ἀποβλέπει ἡ πρόοδος τῆς τεχνολογίας. Μέσα στοῦ εἶναι τοῦ ἀνθρώπου δὲν γεφυρώνεται ἐπιστημονικὰ τὸ χάσμα μεταξὺ οὐρανοῦ καὶ γῆς.

Σήμερα ἀκούγεται ὁ λόγος περὶ τοῦ «μετανθρώπου» καὶ ἐγκωμιάζεται ἡ τεχνητὴ νοημοσύνη. Βέβαια, τὸ ὄνειρο ἐνὸς «ὑπερανθρώπου» δὲν εἶναι καινοφανές. Ἡ ἰδέα τοῦ «μετανθρώπου» στηρίζεται στὴν τεχνολογικὴ πρόοδο καὶ στὸν ἐξοπλισμὸ του μὲ πρωτοφανὴ στὴν ἀνθρώπινη ἐμπειρία καὶ ἱστορία μέσα, διὰ τῶν ὁποίων θὰ μπορέσει νὰ ὑπερβῇ τὸ ἀνθρώπινο μέτρο ποὺ ἰσχύει μέχρι σήμερα. Ἡ Ἐκκλησία δὲν εἶναι τεχνοφοβικὴ.

¹ «πάντων καινῶν καινότατον, τὸ μόνον καινὸν ὑπὸ τὸν ἥλιον», Ἰωάννου Δαμασκηνοῦ, Ἐκδόσεις ἀκριβῆς τῆς ὁρθοδόξου πίστεως, PG 94, 984.

² Ματθ. α', 18 - β', 1-23.

Προσεγγίζει την επιστημονική γνώση ως «δῶρον τοῦ Θεοῦ στὸν ἄνθρωπο», χωρίς ὅμως νὰ ἀγνοεῖ ἢ νὰ ἀποσιωπᾷ τοὺς κινδύνους τοῦ ἐπιστημονισμοῦ. Στὴν Ἐγκύκλιο τῆς Ἀγίας καὶ Μεγάλης Συνόδου τῆς Ὁρθοδόξου Ἐκκλησίας (Κρήτη, 2016), τονίζεται ἡ συμβολὴ τοῦ Χριστιανισμοῦ καὶ «στὴν ὑγιή ἀνάπτυξη τοῦ θύραθεν πολιτισμοῦ», ἀφοῦ ὁ Θεός «ἔθεσε τὸν ἄνθρωπο ὡς οἰκονόμο τῆς θείας δημιουργίας καὶ συνεργό Του στὸν κόσμος». Ἐν συνεχείᾳ, σημειώνεται μὲ ἔμφαση: «Ἡ Ὁρθόδοξη Ἐκκλησία, ἔναντι τοῦ συγχρόνου ‘ἀνθρωποθεοῦ’, προβάλλει τὸν ‘Θεάνθρωπο’ ὡς ἔσχατο μέτρο πάντων: ‘Δὲν μιλάμε γιὰ ἄνθρωπο ποὺ ἀποθεώθηκε, ἀλλὰ γιὰ Θεὸ ποὺ ἐνανθρώπησε’»³.

Ἡ ἀπάντηση στὸ κρίσιμο ἐρώτημα, πῶς θὰ διασωθεῖ ὁ «πολιτισμὸς τοῦ προσώπου», ὁ σεβασμὸς τῆς ιερότητος καὶ ἡ ἀνάδειξη τῆς ωραιότητάς του μέχρι τὴν ἔσχατη «ὀγδοὴ ἡμέρα», μὲ τὸν τιτανισμό καὶ τὸν προμηθεϊσμό τοῦ τεχνολογικοῦ πολιτισμοῦ, τῶν μετεξελίξεων καὶ τῶν μεταπτώσεών του, ἐν μέσῳ ἀνθρωποθεϊστικῶν μετανθρωπισμῶν ἢ ὑπερανθρωπισμῶν, δόθηκε ἀπαξ καὶ διὰ παντὸς στὸ μυστήριό τῆς Θεανθρωπινότητος. Ὁ Θεός Λόγος ἔγινε σάρκα, ἡ «ἀλήθεια ἦρθε» καὶ «ἔφυγε ἡ σκιά. Ἀπὸ τῶρα καὶ στὸ διηνεκὲς ἡ ἀλήθεια γιὰ τὸν ἄνθρωπο θὰ συνδέεται μὲ τὴ σχέση του μὲ τὸ Θεό, ὡς ἀπάντηση στὴν κάθοδο τοῦ Θεοῦ πρὸς αὐτὸν καὶ ὡς ἀναμονὴ καὶ ὑποδοχὴ τοῦ Κυρίου τῆς δόξης ποὺ ἔρχεται. Ἡ ζωντανὴ αὐτὴ πίστη στηρίζεται τὸν ἀγῶνα τοῦ ἀνθρώπου νὰ ἀνταποκριθεῖ στὶς ἀντιφάσεις καὶ τίς προκλήσεις τῆς ἐπίγειας ζωῆς του, στὴ ζωὴ «μὲ τὸν ἄρτο», στὴν ἐπιβίωση καὶ τὴν κοινωνικὴ καὶ πολιτισμικὴ ἀνάπτυξη. Τίποτε ὅμως στὴ ζωὴ μας δὲν εὐδοκίμεῖ χωρὶς ἀναφορὰ στὸ Θεό, μὲ ὀρίζοντα τὴν «πληρότητα ζωῆς, τὴν πληρότητα χαρᾶς καὶ τὴν πληρότητα γνώσεως» τῆς Βασιλείας Του.⁴

Τὰ Χριστούγεννα εἶναι εὐκαιρία γιὰ νὰ συνειδητοποιήσουμε τὸ μυστήριό τῆς ἐλευθερίας τοῦ Θεοῦ καὶ τὸ μέγα θαῦμα τῆς ἐλευθερίας τοῦ ἀνθρώπου. Ὁ Χριστὸς κρούει τὴν πόρτα τῆς ἀνθρωπίνης καρδιάς, μπορεῖ ὅμως νὰ τὴν ἀνοίξει μόνο ὁ ἴδιος ὁ ἄνθρωπος, ὁ ὁποῖος ἔχει τιμηθεῖ μὲ τὴν ἐλευθερία. «Ἀσφαλῶς, χωρὶς Αὐτόν, χωρὶς τὸν Χριστό», γράφει ὁ μακαριστὸς π. Γεώργιος Φλωρόφσκυ, «ὁ ἄνθρωπος δὲν μπορεῖ νὰ κάνει τίποτε. Κι ὅμως, ὑπάρχει κάτι ποὺ μόνο ἀπὸ τὸν ἄνθρωπο μπορεῖ νὰ γίνει – τὸ νὰ ἀνταποκριθεῖ στὴν κλήση τοῦ Θεοῦ καὶ νὰ ‘δεχθεῖ’ τὸ Χριστό»⁵.

Λέγοντας τὸ «Ναί» στὴν ἀνωθεν κλήση, ὁ Χριστὸς ἀποκαλύπτεται ὡς «τὸ φῶς τὸ ἀληθινόν»⁶, ὡς «ἡ ὁδός, ἡ ἀλήθεια καὶ ἡ ζωή»⁷, ὡς ἡ ἀπάντηση στὰ ἔσχατα ἐρωτήματα καὶ τίς ἀναζητήσεις τοῦ μυαλοῦ, στοὺς καρδιακοὺς πόθους καὶ τίς ἐλπίδες τοῦ ἀνθρώπου, ἀλλὰ καὶ στὰ ἐρωτήματα: «ἀπὸ ποῦ καὶ γιὰ ποιὸ λόγο» τῆς δημιουργίας. Ἀνήκουμε στὸ Χριστό, σὲ

³ «Ὅτι ἄνθρωπον ἀποθεωθέντα λέγομεν, ἀλλὰ Θεὸν ἐνανθρώπησαντα», (Ἰωάννου Δαμασκηνοῦ, *Ἐκδοσις ἀκριβῆς τῆς ὀρθοδόξου πίστεως*, Γ', 2 PG 94, 988), *Ἐγκύκλιος*, § 10.

⁴ «παρέδραμεν τὴ σκιά. Εἰς τὸ διηνεκὲς τὸ ἀληθεύειν διὰ τὸν ἄνθρωπον θὰ συνδέεται μὲ τὴν σχέσιν του μὲ τὸν Θεόν, ὡς ἀπάντησις εἰς τὴν κάθοδον τοῦ Θεοῦ πρὸς αὐτόν καὶ ὡς ἀναμονὴ καὶ ὑπάντησις τοῦ ἐρχομένου Κυρίου τῆς δόξης. Ἡ ζωσα αὐτὴ πίστις στηρίζει τὸν ἀγῶνα τοῦ ἀνθρώπου νὰ ἀνταποκριθῇ εἰς τὰς ἀντιφάσεις καὶ τὰς προκλήσεις τοῦ ἐπίγειου βίου του, εἰς τὴν «ἐπ' ἄρτω» ζωὴν⁴, εἰς τὴν ἐπιβίωσιν καὶ τὴν κοινωνικὴν καὶ πολιτισμικὴν ἀνάπτυξιν. Τίποτε ὅμως εἰς τὴν ζωὴν μας δὲν εὐδοκίμεῖ ἀνεῦ ἀναφορᾶς εἰς τὸν Θεόν, μὲ ὀρίζοντα τὴν «πληρότητα ζωῆς, τὴν πληρότητα χαρᾶς καὶ τὴν πληρότητα γνώσεως» τῆς Βασιλείας Του». Αλεξάνδρου Σμέμαν, *Πιστεύω*, ἐκδ. Ακριτία, Αθήνα 1991, σ. 129.

⁵ Γεωργίου Φλωρόφσκυ, *Δημιουργία καὶ ἀπολύτρωση*, ἐκδ. Πουρναρά, Θεσσαλονίκη 1983, σ. 17.

⁶ Ἰωάν. α', 9.

⁷ Ἰωάν. ιδ', 6.

Αὐτὸν εἶναι ἐνωμένα τὰ πάντα. Ὁ Χριστὸς εἶναι «τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, ἀρχὴ καὶ τέλος»⁸. Μὲ τὴν ἠθελημένη σάρκωσή Του «γὰ μᾶς τοὺς ἀνθρώπους καὶ γὰ τὴ σωτηρίᾳ μας», ὁ Λόγος τοῦ Θεοῦ «δὲν κατοίκησε μέσα σὲ ἕναν ἀπὸ τοὺς ἀνθρώπους, ἀλλὰ περιέβαλε τὴ δική του ὑπόστασι με τὴν ἀνθρώπινη φύση»⁹, θεμελιώνοντας ἔτσι τὸν κοινὸ αἰώνιο προορισμὸ καὶ τὴν ἐνότητα τῆς ἀνθρωπότητος. Δὲν ἀπελευθερώνει ἕνα λαό, ἀλλὰ ὁλόκληρο τὸ γένος τῶν ἀνθρώπων, δὲν τέμνει σωστικὰ μόνον τὴν ἱστορία, ἀλλὰ καινοποιεῖ τὴν κτίσι ὅλη. Ὅπως συμβαίνει με τὴν ἱστορία, τὸ ἴδιο ἰσχύει ὀριστικὰ καὶ καθοριστικὰ καὶ γὰ τὰ σύμπαντα τό: «πρὸ Χριστοῦ» καὶ τὸ «μετὰ Χριστόν». Σὲ ὅλη τὴν πορεία τῆς στὸν κόσμον, στὴν ἱστορία καὶ δι' αὐτῆς πρὸς τὰ ἔσχατα, πρὸς τὴν ἀνέσπερη ἡμέρα τῆς ἐπουράνιας Βασιλείας τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, ἡ Ἐκκλησία, ποὺ δὲν εἶναι «ἀπὸ τὸν κόσμον», μαρτυρεῖ γὰ τὴν ἀλήθεια, ἐπιτελώντας τὸ ἀγιαστικὸ καὶ πνευματικὸ τῆς ἔργου «γὰ τὴ ζωὴ τοῦ κόσμου».

Ἀδελφοὶ καὶ τέκνα ἐν Κυρίῳ,

Κλίνοντας με φρόνημα εὐσεβείας τὸ γόνατο ἐνώπιον τῆς βρεφοκρατούσας Μητέρας τοῦ Θεοῦ καὶ προσκυνώντας με ταπεινὴ αὐτὸν ποὺ πῆρε τὴ δική μας μορφὴ, τὸν «ἐν ἀρχῇ Λόγον», εὐχόμεστε σὲ ὅλους σας εὐλογημένο Ἅγιο Δωδεκαήμερο καὶ αἴσιο, ὑγιές, εἰρηνικὸ, εὐκαρπο σὲ ἔργα ἀγαθὰ, πλήρη πνευματικῆς εὐφροσύνης καὶ θείων δωρημάτων τὸ νέο ἔτος τῆς χρηστότητας τοῦ Κυρίου, κατὰ τὸ ὅποιο ὁλόκληρος ὁ χριστιανικὸς κόσμος συνορτάζει καὶ τιμᾷ τὴν 1700^η (χιλιοστὴ ἑπτακοσιοστὴ) ἐπέτειο τῆς Πρώτης Οἰκουμενικῆς Συνόδου στὴ Νίκαια.

Χριστοῦγεννα 2024
† ὁ Κωνσταντινουπόλεως
διάπυρος πρὸς Θεὸ εὐχέτης ὅλων σας.

⁸ Αποκ. κβ', 13.

⁹ «οὐκ ἀνθρώπων ᾤκησεν ἕνα, ἀλλ' ἀνθρώπου φύσιν τῇ ἑαυτοῦ περιέθηκεν ὑποστάσει», Νικολάου Καβάσιλα, *Ἐπὶ ἀνέκδοτοι λόγοι*, Θεσσαλονίκη 1976, σ. 108.



GREEK ORTHODOX ARCHDIOCESE OF AMERICA
ARCHEPISCOPAL ENCYCLICAL

Prot. No. 442/2024

Archepiscopal Encyclical on the Feast of Christmas

December 25, 2024

Unto the Most Reverend and Right Reverend Hierarchs, Pious Priests and Deacons, the Monks and Nuns, Presidents and Members of the Parish Councils, Honorable Archons of the Ecumenical Patriarchate, Members of Leadership 100, the Day and Afternoon Schools, Philoptochos Societies, Youth, Greek Orthodox Organizations, and entirety of the Christ-loving Plenitude of the Sacred Archdiocese of America:

And the [star] led the Magi to You, who worshipped You in faith; have mercy upon them and upon us.

(Troparion, Plagal of the Second Mode)

Beloved sisters and brothers in Christ,

This Christmas, let us manifest a special joy and appreciation that even secular society acknowledges the Birth of our Savior, the Lord Jesus Christ. It is often difficult to keep the Feast of the Nativity as pure as we would like to, with the seemingly endless commercialization that surrounds it. Nevertheless, even with all the tinsel and sparkle, the Name of the Lord is spread abroad by the world's imperfect regard for Christmas. We can agree with Saint Paul who says: *Christ is preached! More in every way, whether by pretext or by truth. And at this, I rejoice! And I shall rejoice more!* (Philippians 1:18). We should also share in the same joy, because as inadequate as secular and commercial observances of Christmas may be, at least people are exposed to the name and narrative of our Lord Jesus Christ.

The Magi (from whence the word "magician" comes), who were led to worship the Newborn Babe of Bethlehem by a Star, were astrologers watching the heavens for signs and wonders. They were not Jewish, but rather Persian, likely Zoroastrians, an ancient religion founded by Zoroaster (Greek: Ζωροάστρης), six centuries before the Birth of our Savior. They found their way to Bethlehem by following an exceptional Star that had arisen in the western night sky — a Star that had been prophesied in ways we do not fully



understand. Their path to Christ may not have followed the Hebrew Prophets, but it still led them to Him.

There are so many in this world — Christian and non-Christian alike — whose connection to the Lord comes only through the Nativity and the many cultural traditions that have arisen around it. And perhaps, one day, like the Magi, a spiritual Star will arise in their hearts and lead them to the continuing Bethlehem, (which means the House of Bread), that is our Holy Orthodox Church.

This Christmas Season let us take joy and not begrudge the journey of others. Let us be willing to find an understanding and even an admiration for all those who — like the Magi — observe with some degree of faith and recognition the Birth of our Savior. For He was born in a cave and laid in a manger for the sake of every human being, and indeed, for all creation.

Χριστός Γεννᾶται! Δοξάσατε! Christ is Born! Glorify Him!

† Ἀμερικής Ἐπισκοπος

† ELPIDOPHOROS
Archbishop of America



ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΜΕΡΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΙΚΗ ΕΓΚΥΚΛΙΟΣ

Αριθμ. Πρωτ.: 442/2024

Αρχιεπισκοπική Έγκύκλιος Χριστουγέννων.

25 Δεκεμβρίου 2024

Πρός τούς Σεβασμιωτάτους και Θεοφιλεστάτους Αρχιερείς, τούς Εύλαβεστάτους Τερείς και Διακόνους, τίς Πρεσβυτέρες και τίς Διακόνισσες, τούς Μοναχούς και τίς Μοναχές, τούς Προέδρους και τὰ Μέλη τῶν Κοινοτικῶν Συμβουλίων, τούς Ἐντιμολογιωτάτους Ἀρχοντες τοῦ Οἰκουμενικοῦ Πατριαρχείου, τὰ μέλη τῆς Ἡγεσίας τῶν 100, τὰ Ἡμερήσια καὶ Απογευματινὰ Σχολεῖα, τίς Φιλοπτώχους Ἀδελφότητες, τὴ Νεολαία, τίς Ἑλληνορθόδοξες Ὁργανώσεις καὶ ὁλόκληρο τὸ Χριστεπώνυμο πλήρωμα τῆς Ἱερᾶς Αρχιεπισκοπῆς Ἀμερικής.

«Καὶ Μάγους σοι προσήνεγκεν, ἐν πίστει προσκυνούντάς σε· μεθ' ὧν ἐλέησον ἡμᾶς»

(Τροπάριο τῶν ἀναγνωσμάτων τοῦ ἑσπερινοῦ τῶν Χριστουγέννων).

Προσφιλεῖς ἀδελφοὶ καὶ ἀδελφές ἐν Χριστῷ,

Τὰ φετεινὰ Χριστούγεννα ἀποτελοῦν ἀκόμη μία εὐκαιρία νὰ δοῦμε τὸ ὄνομα τοῦ Θεοῦ, διότι ἀκόμη καὶ ἡ κοσμικὴ κοινωνία ἐορτάζει τὴ γέννηση τοῦ σωτῆρος καὶ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Εἶναι ἀρκετὰ δύσκολο ἡ ἐορτὴ τῶν Χριστουγέννων νὰ μείνει ἀνέγγιχτη ἀπὸ τὴ φαινομενικὰ ἀτελείωτη ἐμπορευματοποίηση πού τὴ συνοδεύει. Ὅμως ἀκόμη καὶ μέσα ἀπὸ τὰ στολίδια καὶ τὰ φωτάκια, ἀκόμη καὶ μέσθ' αὐτὴν ἀτελὴ κατανόηση τοῦ κόσμου γιὰ τὰ Χριστούγεννα, τὸ ὄνομα τοῦ Κυρίου διαδίδεται, καθὼς καὶ ὁ ἀπόστολος Παῦλος λέει πρὸς τοὺς Φιλιππησίους: «Χριστὸς καταγγέλλεται! Καὶ ἐν παντὶ τρόπῳ, εἴτε προφάσει, εἴτε

ἀληθεία. Καί ἐν τούτῳ χαίρω. Ἀλλά καί χαρήσομαι!» (1:18). Συμμετέχουμε λοιπόν στή χαρά τοῦ ἀποστόλου Παύλου, διότι ὅσο ἀνεπαρκεῖς καί ἂν εἶναι οἱ κοσμικῆς ἐκδηλώσεις γιά τίς ἐορτές τῶν Χριστογεννῶν, τουλάχιστον οἱ ἄνθρωποι εὐαγγελίζονται μέ τό ὄνομα καί τήν ἀφήγηση τῆς γεννήσεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Οἱ Μάγοι, οἱ ὁποῖοι ὁδηγήθηκαν νά προσκυνήσουν τό νεογέννητο βρέφος στή Βηθλεέμ, ἀκολουθώντας τόν ἀστέρα, ἦταν ἀστρολόγοι καί ἐρευνοῦσαν τόν οὐρανό γιά σημεῖα, ἐξηγώντας τὰ μελλούμενα. Δέν ἦταν Ἰουδαῖοι ἀλλά Πέρσες, πιθανότατα Ζωροάστρες, μιᾶ θρησκεία πού ἱδρυσε ὁ Ζωροάστρης ἑξί αἰῶνες πρὶν τή γέννηση τοῦ Σωτῆρος μας. Βοήκαν τό δρόμο γιά τή Βηθλεέμ, ἀκολουθώντας ἕνα ὑπέρλαμπρο ἀστέρι, πού ἀνέτειλε στό δυτικό νυχτερινό οὐρανό, μέ ἕνα τρόπο πού ἀποκαλύφθηκε σέ αὐτούς χωρίς νά μπορούμε νά τόν κατανοήσουμε πλήρως. Ἡ πορεία αὐτή μπορεῖ νά μήν ἦταν ἡ ἴδια μέ αὐτή τῶν ἐβραίων προφητῶν, ἀλλά τοὺς ὅδηγησε καί αὐτοὺς πρὸς τό Χριστό.

Πολλοί ἄνθρωποι στὸν κόσμο, χριστιανοὶ καί μὴ, ἔχουν ἐπαφή μέ τὸν Κύριο μόνο μέσα ἀπὸ τὰ Χριστούγεννα καί τίς πολυάριθμες πολιτιστικῆς παραδόσεις πού ἔχουν ἀναπτυχθεῖ γιά αὐτήν τή μεγάλη ἐορτή. Ὡς κάποια μέρα, ὅπως στοὺς Μάγους, ἀνατεῖλει καί γιά αὐτοὺς κάποιο πνευματικό ἀστέρι πού θὰ τοὺς ὁδηγήσει στήν αἰώνια Βηθλεέμ, ἡ ὁποία μεταφράζεται ὡς «ἡ οἰκία τοῦ ἄρτου» καί εἶναι ἡ Ἁγία Ὁρθόδοξη Ἐκκλησία μας.

Αὐτὰ τὰ Χριστούγεννα ἂς γενοῦμε αὐτὴ τὴν ἀνυπέβλητη χαρά χωρίς νά κατακρίνουμε τό ταξίδι τῶν ἄλλων, πού ὅπως οἱ Μάγοι παρατηροῦν καί ἀναγνωρίζουν μέ κάποια πίστη τὴ γέννηση τοῦ Σωτῆρος μας. Διότι γεννήθηκε στό σπήλαιο καί σπαργανώθηκε στή φάτνη γιά κάθε ἄνθρωπο καί γιά ὅλη τὴν κτίση!

Χριστὸς Γεννᾶται! Δοξάσατε!,

† Ὁ Ἀμερικὴς Ἐλπιδοφόρος

† Ὁ Ἀμερικὴς Ἐλπιδοφόρος



*On behalf of our Priest, Protopresbyter Anastasios Kousoulas,
the Parish Council and all the members
of the Saint George community we wish you
a Blessed and Happy New Year!*

~2025~

*Εκ μέρους του Ιερέα μας, Πρωτοπρεσβύτερου Αναστασίου Κούσουλα,
των μελών του Εκκλησιαστικού Συμβουλίου
και όλων των μελών της κοινότητας του Αγίου Γεωργίου
σας ευχόμαστε Καλή και Ευλογημένη Χρονιά!
Χρόνια Πολλά σε όλους!*



A message from our P.T.O

Thank you to the community for making the annual **Breakfast with Santa** so successful!
Special thanks to **Bagel Stop** for donating the bagels and **Colonial Farms** for helping out with
some of the supplies. Thank you to all the parents who donated food and beverages, and who
helped with setup, cleanup and serving. Thank you to the Saint George GOYA members for
their help serving and volunteering to be Santa's elves as they assisted the younger children
while they visited with Santa. **Special thanks to Santa Claus** for making the long trip from the
North Pole to visit with the children of our community again this year!

The first PTO meeting of the new year will be on **Wednesday, January 8th, 6:30pm to 8 pm**,
for taking down the Christmas decorations and a discussion of our next events. We wish
everyone a very **Merry Christmas Season and a happy and healthy New Year!**

From the Saint George PTO Officers

UPCOMING HOLY SERVICES, EVENTS AND FEAST DAYS:

Fast free period until January 4th

Monday, December 30: EWG practice 5pm

WEDNESDAY, JANUARY 1, 2025: HAPPY NEW YEAR!

SAINT BASIL THE GREAT: Orthros 8:30am, Divine Liturgy of Saint Basil 9:30am

Thursday, January 2: Metropolis of NJ Vasilopita Celebration in Piscataway, NJ

EWG practice 5pm

Sunday, January 5: Sunday before Theophany* This is a strict fast day*****

Orthros 8:30am, Divine Liturgy and Blessing of the Waters 9:30am

MONDAY, JANUARY 6: HOLY THEOPHANY-THE BAPTISM OF OUR LORD

Orthros 8:30am, Divine Liturgy and Great Blessing of the Waters

Tuesday, January 7: Synaxis of Saint John the Baptist - Orthros 8:30am, Divine Liturgy 9:30am



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ΠΡΟΣΕΧΕΙΣ ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ, ΕΚΔΗΛΩΣΕΙΣ ΚΑΙ ΕΟΡΤΕΣ

Κατάλυση σε όλα μέχρι τις 4 Ιανουαρίου

ΤΕΤΑΡΤΗ 1 ΙΑΝΟΥΑΡΙΟΥ 2025: ΚΑΛΗ ΧΡΟΝΙΑ!

ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ: Όρθρος 8:30πμ, Θεία Λειτουργία Αγ. Βασιλείου 9:30πμ

Πέμπτη 2 Ιανουαρίου: Κοπή Βασιλόπιτας της Μητρόπολης Νέας Ιερσέης

Κυριακή 5 Ιανουαρίου: Κυριακή πρίν τα Θεοφάνεια* Ημέρα αυστηρής νηστείας*****

Όρθρος 8:30πμ, Θεία Λειτουργία και Αγιασμός 9:30πμ

ΔΕΥΤΕΡΑ 6 ΙΑΝΟΥΑΡΙΟΥ: ΑΓΙΑ ΘΕΟΦΑΝΕΙΑ - Η ΒΑΠΤΙΣΗ ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ

Όρθρος 8:30πμ, Θεία Λειτουργία και Μέγας Αγιασμός των Υδάτων 9:30πμ

Τρίτη 7 Ιανουαρίου: Σύναξις Προδρόμου και Βαπτιστού Ιωάννου -

Όρθρος 8:30πμ, Θεία Λειτουργία 9:30πμ

ANNOUNCEMENTS

- **THE SAINT GEORGE PRESCHOOL** will reopen on January 6th.
- **THE SAINT GEORGE GREEK SCHOOL** will reopen on January 2nd.
- **THE SAINT GEORGE CHURCH OFFICE will be closed on December 31st and January 1st.**
Email and phone messages will be checked daily.
- **COMMUNITY THANK YOU!!!** Special thanks to Martha Taweel, Maria Ziakas, Emily Roussos, Theano Muzithras, Mary Vassiliou, Dorothy Balalis and Elene Moschas for volunteering their time and effort for this year's **Christmas mailing!** May God bless you ladies during this Christmas Season and always.
- **THE SAINTS ANARGYROI PHILOPTOCHOS SOCIETY** presents their biggest annual Fundraiser **YIAYIA'S KITCHEN 2024!** Please see our flier on page 19 for more information and place your order for your home, your office or gift giving. We wholeheartedly hope and pray that PHILOPTOCHOS can count on your support again this year!
- **THE SAINTS ANARGYROI PHILOPTOCHOS SOCIETY** invites all members of our parish, age 18 and above, to join Philoptochos, one of the largest Philanthropic Christian Organizations. For information about becoming a member, volunteering, or if you or someone you know needs assistance, please email: evie.georgopoulos@comcast.net **We invite you to renew your membership for 2025 and we thank you for your continued support to Philoptochos!**
- **VISIT OUR WEBSITE:** www.stgeorgehamilton.com for parish information and resources, for your donations and contributions, as well as "Tree of Life" participation.
- **THE SACRAMENT OF CONFESSION IS AVAILABLE BY APPOINTMENT:**
Please call Father Anastasios directly at 908-528-1077 to schedule.
- **DIGITAL CHANT STAND:** Find the app in the App Store or Google Play to enhance your **Worship experience!** You can also visit the Greek Orthodox Archdiocese of America's Digital Chant Stand on the link : <https://dcs.goarch.org/goa/dcs/dcs.html> or point your camera to the QR code.



**YIAYIA'S KITCHEN TRADITIONAL AND HOMEMADE FAVORITES ARE BACK
JUST IN TIME FOR THE HOLIDAYS!
LET PHILOPTOCHOS HELP YOU PREPARE YOUR HOLIDAY TABLE!**

THE SAINTS ANARGYROI PHILOPTOCHOS HAS A SELECTION OF TRADITIONAL
GREEK DELICACIES AVAILABLE, ALL MADE FRESH IN OUR SAINT GEORGE KITCHEN

AVAILABLE ON NOVEMBER 10TH 2024

(SOLD FROZEN WITH EASY TO FOLLOW DIRECTIONS*)

	TIROPITAKIA* (Τυροπιτάκια)	cheese filled fillo triangles - appetizers	TRAY OF 12 FOR \$30
	SPANAKOPITAKIA* (Σπανακοπιτάκια)	spinach and cheese fillo rolls - appetizers	TRAY OF 12 FOR \$30
	PASTITSIO* (Παστίτσιο)	layers of pasta, fragrant ground beef topped with béchamel sauce - everyone's favorite	TRAY (10X8) FOR \$50
	MOUSAKA* (Μουσακάς)	layers of eggplant, fragrant ground beef, topped with béchamel sauce - a classic Greek delicacy	TRAY (10X8) FOR \$50
	BAKLAVA* (Μπακλαβάς)	fillo, walnuts and honey syrup - traditional dessert for all occasions	TRAY (10X8) FOR \$50

SOLD OUT

AVAILABLE ON DECEMBER 8TH 2024

	KOURAMBIEDES (Κουραμπιέδες)	scrumptious butter cookies covered in confectioner's sugar	BOX OF 10 FOR \$25 BOX OF 20 FOR \$45
	KOULOURAKIA (Κουλουράκια)	braided cookies- the perfect companion for your holiday morning coffee	5 FOR \$5
	MELOMAKARONA/ FINIKIA (Μελομακάρονα)	traditional Christmas cookies with orange zest, warm spices and honey, topped with walnuts	BOX OF 10 FOR \$25 BOX OF 20 FOR \$45
	ROXIES (Ροξάκια)	round, vanilla and chocolate yeast dough temptations- nobody can eat just one	BOX OF 10 FOR \$25 BOX OF 20 FOR \$45

ALSO AVAILABLE: BOXES OF ASSORTED SWEETS (20 pieces) FOR GIFT-GIVING OR ENJOYING AT HOME: \$45

PLEASE PLACE YOUR ORDER TODAY BY CALLING THE CHURCH OFFICE (609-586-4448)

or email: greekyiayiasKitchen@gmail.com

Please make checks payable to: Sts Anargyroi Philoptochos

THE SAINTS ANARGYROI PHILOPTOCHOS WOULD LIKE TO EXTEND WARM WISHES TO ALL SAINT GEORGE
PARISHIONERS AND FRIENDS FOR A BLESSED HOLIDAY SEASON AND TO THANK YOU FOR YOUR SUPPORT!

What is Stewardship?

Stewardship is not a program, it is a way of life.

Stewardship is not an activity, it is the way we live our life every day.

Stewardship is not the latest fad, it is biblically based.

Stewardship is not a way to raise money, it is a way to attain holiness.

Stewardship is not a decision of the head, it requires a conversion of heart.

Stewardship is not an opinion, it is an integral part of our Orthodox Faith.

Stewardship is not another thing to do, it is why we do what we do.

Stewardship is not about generosity, it is about our response to God's generosity.

Stewardship is what we do after we say "I believe".



We welcome everyone who is worshipping with us today and we thank God that you chose to be part of the Liturgy here at our parish. Please feel free to participate in the prayers and hymns of the Divine Liturgy; there are books in Greek and English in the pews in front of you. Please note that Holy Communion is for prepared Baptized and/or Chrismated Orthodox Christians only. Everyone is welcome to receive the andidoron (bread that has been blessed during the Holy Eucharist) from the priest at the end of the Service.

We kindly remind the ladies to please remove their lipstick before they approach the Holy Communion.

Καλωσορίζουμε όλους που ήρθαν να εκκλησιαστούν μαζί μας σήμερα και ευχαριστούμε τον Θεό που διαλέξατε την ενορία μας. Μπορείτε να παρακολουθείτε τις προσευχές και τους ύμνους από τα βιβλία στα έδρανα. Υπενθυμίζουμε ότι μόνο οι προετοιμασμένοι Βαπτισμένοι και/ή Χρισμένοι Ορθόδοξοι Χριστιανοί επιτρέπεται να λάβουν μέρος στη Θεία Κοινωνία. Όλοι είναι ευπρόσδεκτοι να λάβουν αντίδωρο από τον ιερέα στο τέλος της Θείας Λειτουργίας.

Με ευγένεια παρακαλούμε τις κυρίες να αφαιρούν το κραγιόν τους πριν πλησιάσουν τη Θεία Κοινωνία.



His Eminence,
Metropolitan Apostolos
of New Jersey

Cordially Invites you to the

**METROPOLIS OF NEW JERSEY
VASILOPITA CUTTING
WITH DINNER TO FOLLOW**

Thursday, January 2, 2025

6:30 - 9:00 P.M.

Hosted by:

St. George Greek Orthodox Church

1101 River Road

Piscataway, New Jersey 08854

The Daughters of Penelope, Altes Chapter 163,

wishes to thank all who donated toward our **2024 Christmas Poinsettia Sale!**

We were able to decorate our Saint George Greek Orthodox Church with 100 Beautiful Flowers!

A Special Thank You to the Hionis Greenhouse and the Hionis Family

for their generosity and assistance with this sale.

<u>HONOREE NAMES</u>	<u>DONATED BY</u>	<u>HONOREE NAMES</u>	<u>DONATED BY</u>
Herbert P. Allen	Jane Allen	Dionisios Tsilimidos	Malvina Tsilimidos
George & Sadie Allen		Lambros Noulis	Eleni Hatzicostas
Frank & Mabel Grundahl		Marianna Tsokanta	
John & Anna Jammer		Michael, Stephanie & Eleni Raikos	
Arthur Boan		Basil & Fotoula Vasilakos	Stephanie Raikos
T.J. Tindall		Peter, George & Vicky Raikos	
Kathy Esque	Aunt Jane Allen	Tessie Salavantis	
Lillian & Jim Demitry	Elpis Hope Demitry	Paul Contor	Chris & Megan Contor
Athene Demitry		Veronika Deloglou	Chris Vasiliu
Gerry & George Demitry	Marsha Megariotis	Hope Armenti	Hope Armenti
The Megariotis Family	Marsha Vrettos	Melinda Armenti	
Niko Stratis		Carmen V. Armenti	
Kathryn Stratis		Carmen J. Arrmenti	
Vasilios Lyssikatos	Uraneda Michaelides	Anastasia & Michael Vulgaris	
Michael & Kyriaki Michaelides		Uncle Vasilis Pilaras	Stamatoula Pilaraas
Pearl & Spiros Livanis	George Ververides	Minas M. & Marguerite Arabatzis	
Helen, Moshos and Harry Ververides		Michael , Ruth, Adrian, Alex Arabatzis	
Constantine Giviskos	Giviskos-Herring Family	Nicholas, Rashell,Dimitri Arabatzis	
George Giviskos		Constantine & Maria Katsalidas	Minas & Marguerite Arabatzis
Robert Herring		Cleathis & Dimitra Arabatzis	
Jonnie Herring		Pericles & Caliope Muzithras	
Maria Passalaris	Mario & Donna Giudici	Theano & George Madias	Theano Muzithras
William & Selma Firestone		Marica & Nestor Muzithras	
Thomas J. Carnevali, Jr.		Frances Kenah	The Kenah Family
Touffic & Barbara Allen		Ernest Georgi	
Loretta Blase			
Maggie Millas			
Maria Passalaris			
Dave Schemelia			
Christopher Condoulis	Penny Condoulis		
Despina Condoulis			

HONOREE NAMES**DONATED BY****HONOREE NAMES****DONATED BY**

Penelope Vaxalis

Julie Topsis

Josef Zibung

Joanne Theodorou

Constantino Vaxalis

Andreas Theodorou

Irene Vaxalis

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Margo & Chris

Nicholas Vaxalis

John & Catherine Stratis

Stratis

George Vaxalis

Anthony Stratis

The Rigas Family

John Vaxalis

Peter Rigas

Costas Vaxlis Michael Zarafonitis

Herbert P. Allen

Shirley Boan &

Despena & George Contor (Contoratos)

Jane Grundahl Allen

Sheri Boan Griffin

Paul Contor (Contoratos) Helen Zarafonitis

Evangeline & Apostolos Mamolou

Aristea & Soterios Zarras

Antigoni & Charles Mamolou

Bibi & Kuriacko Analil

Euripides Yiacas

Christina Yiacas

George Yiacas

Iphigena Yiacas

Ekaterini Prekas

Maria Brenna

Nikitas Dallararis

The Fanikos Family

Dina Fanikos

Joseph Allen

Joyce Allen

Maureen Keller

Emily Woodrick

Kathy Esque

Departed Members

Joanne & Peter

Kakoyiannis and Walker Families Kakoyiannis

Lynne Sozomenu & son Craig

Patrice Maria Todd

Sotirios and Aspasia Vahaviolos & Family

Father Anastasios & Presvytera Nektaria

and Kousoulas Family

Soultana & Nikolaos Ziakas Maria & Athanasios

Chris & Gregory Tzovolos

Ziakas

Mandoula & Ioannis Kanelopoulos



17th ANNUAL St. George Mitten Tree



17th Annual St. George Mitten Tree

From November 24, 2024 to January 12, 2025 in the Hellenic Cultural Center. Please help decorate our tree by kindly donating new hats, scarves, mittens, gloves and socks.

All items will be donated to Womanspace.



Greek Orthodox
Metropolis of New Jersey

10th Anniversary Gala in Honor of the Episcopal Ordination of His Eminence Metropolitan Apostolos of New Jersey

Monday, January 13, 2025
5:30 P.M. Cocktail Hour
6:30 P.M. Dinner

The Venetian
546 River Drive, Garfield, NJ 07026

Tickets.....\$160.00 per person

For more information contact the Metropolis at
908-301-0500 or Email 10thAnniversaryNJ@gmail.com

For Sponsorships, please complete and submit the
Sponsorship Form

All ticket purchases and sponsorships are due by January 3, 2025

Sponsorship Program Levels of Support

Sponsor.....	\$1,250
2 Tickets for Dinner, Listing in Program	
Supporter.....	\$2,500
4 Tickets for Dinner, Listing in Program	
Patron.....	\$5,000
6 Tickets for Dinner, Listing in Program	
Benefactor.....	\$10,000
10 Tickets for Dinner, Listing in Program	
Grand Benefactor.....	\$20,000
10 Tickets for Dinner, Full Program Insert	

All net proceeds from sponsorships and tickets for the 10th Anniversary Gala
will be restricted to solely benefit the Sacred Ministries of the Metropolis of New Jersey



**His Eminence
Metropolitan Apostolos of New Jersey
Cordially invites all the dedicated Faithful
of the Northern New Jersey Region to the Annual**

Greek Letters Day Celebration

Honoring the Three Hierarchs of our Orthodox Church



St. John Chrysostom, St. Basil the Great & St. Gregory the Theologian

Saturday, January 25, 2025 at 6:00 pm

St. Athanasios Greek Orthodox Church

51 Paramus Road, Paramus, NJ, 07652

**Please RSVP to the Parish Office at 201-368-8881
by January 17, 2025**



Ο Σεβασμιώτατος Μητροπολίτης Νέας Ιερσέης
κ. ΑΠΟΣΤΟΛΟΣ

Σας προσκαλεί να συνεορτάσουμε
«Την Εορτή των Τριών Ιεραρχών
και την Ημέρα των Ελληνικών Γραμμάτων»



Σάββατο 25 Ιανουαρίου 2025, ώρα 6:00 μ.μ.

**Ιερός Ναός Αγίου Αθανασίου
51 Paramus Road, Paramus, NJ 07652**

**Παρακαλούμε RSVP στο γραφείο του Ναού
(201-368-8881) έως τις 17 Ιανουαρίου 2025**

Friendly reminders:

- Worship Hours on Sundays: Orthros 8:30am, Divine Liturgy 9:30am
Worship Hours on Weekdays: Orthros 8:30am, Divine Liturgy 9:30am
 - We humbly ask for your full cooperation and respect towards our Clergy, the Parish Council members and your fellow parishioners
 - Please silence your cell phones during Holy Services
- If you would like to be included in the list of notifications about funerals in our church please contact the office
- Church office hours are 10am - 3pm Monday through Friday, with the exception of holidays and feast days.
For your convenience, if you need in-person assistance, please contact the office for an appointment; tel: 609-586-4448 or email: admin@stgeorgehamilton.com
- Are you enjoying the bulletin? Send your comments to the office email: admin@stgeorgehamilton.com

Φιλικές υπενθυμίσεις:

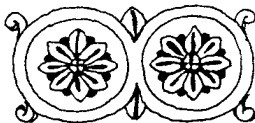
- Όρες Εκκλησιασμού τις Κυριακές: Όρθρος 8:30πμ, Θεία Λειτουργία 9:30πμ
Όρες Εκκλησιασμού τις καθημερινές: Όρθρος 8:30πμ, Θεία Λειτουργία 9:30πμ
- Με εκτίμηση, ζητούμε τη συνεργασία και τον σεβασμό σας προς τον Ιερατικώς Προϊστάμενο, τα μέλη του Εκκλησιαστικού Συμβουλίου και τους συν-ενορίτες σας
 - Παρακαλούμε κλείστε το κινητό τηλέφωνο σας την ώρα της εκκλησίας
- Το γραφείο δέχεται Δευτέρα με Παρασκευή από τις 10πμ μέχρι τις 3μμ, εκτός εορτών.
Για την καλύτερη εξυπηρέτησή σας, παρακαλούμε τηλεφωνήστε (609-586-4448) για ραντεβού
 - Αν θέλετε να λαμβάνετε τις ανακοινώσεις σχετικά με κηδείες στην εκκλησία μας, παρακαλούμε επικοινωνήστε με το γραφείο ([email: admin@stgeorgehamilton.com](mailto:admin@stgeorgehamilton.com))
 - Σας αρέσει το δελτίο της Κυριακής; Στείλτε μας τα σχόλιά σας!

ONLINE DONATIONS

<https://my-site-104217-102934.square.site/>

**CANDLES, COLLECTION BASKET/TRAY, IN MEMORY OF A LOVED ONE,
STEWARDSHIP CONTRIBUTION**

**We humbly thank you for your online donations, contributions and support
to our beloved Saint George Church**



HOW CAN YOU ALWAYS BE “IN THE KNOW”? READ THE SUNDAY BULLETIN!

**ΠΩΣ ΜΠΟΡΕΙΤΕ ΝΑ ΕΙΣΤΕ ΠΑΝΤΑ ΕΝΗΜΕΡΩΜΕΝΟΙ;
ΔΙΑΒΑΣΤΕ ΤΟ ΔΕΛΤΙΟ ΤΗΣ ΚΥΡΙΑΚΗΣ!**