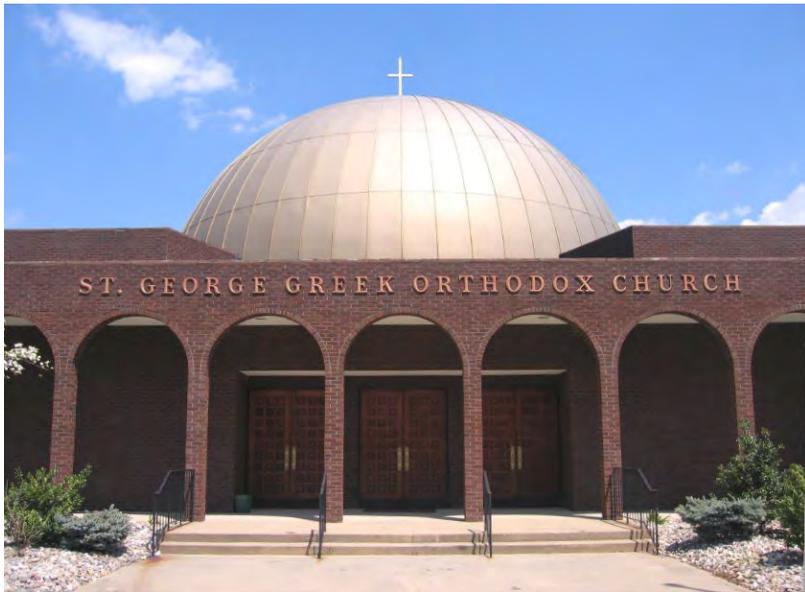


# SAINT GEORGE GREEK ORTHODOX CHURCH

ESTABLISHED 1922

1200 Klockner Road, Hamilton, NJ 08619  
Tel: 609-586-4448 Email: admin@stgeorgehamilton.com  
Presiding Priest: Protopresbyter Anastasios Kousoulas



## ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΗ ΕΚΚΛΗΣΙΑ ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ

ΕΤΟΣ ΙΔΡΥΣΕΩΣ 1922

Ιερατικώς Προϊστάμενος: Πρωτοπρεσβύτερος Αναστάσιος Κούσουλας

Sunday, February 22, 2026 ☩☩ Κυριακή 22 Φεβρουαρίου 2026

# ΚΥΡΙΑΚΗ ΤΗΣ ΤΥΡΙΝΗΣ - ΣΥΤΧΩΡΗΣΕΩΣ CHEESEFARE - FORGIVENESS SUNDAY

SUNDAY, FEBRUARY 22 , 2026

Relics of Saints Andronikos and Junia the Martyrs, Saints Thalassios and Limnaios

ΚΥΡΙΑΚΗ 22 ΦΕΒΡΟΥΑΡΙΟΥ 2026

Εύρεσις Τιμίων Λειψάνων Αγίων Αποστόλων Ανδρονίκου και Ιουνίας, Όσοι Θαλάσσιος και Λιμναίος

Ἀπολυτίκιον Ἀγίου Γεωργίου Ἦχος Δ΄

Ὡς τῶν αἰχμαλώτων ἐλευθερωτῆς,  
καὶ τῶν πτωχῶν ὑπερασπιστῆς,  
ἀσθενούντων ἰατρός, βασιλέων ὑπέρμαχος,  
Τροπαιοφόρε Μεγαλομάρτυς Γεώργιε,  
πρέσβευε Χριστῷ  
τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Apolytikion of Saint George Tone 4

Liberator of captives,  
defender of the poor,  
physician of the sick, and champion  
of kings, O trophy-bearer, Great Martyr  
George, intercede with Christ God  
that our souls be saved.

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.

**We remind everyone that we will continue to stand during the Consecration of the Holy Gifts on Sundays, according to the directive by His Eminence Metropolitan Apostolos of NJ. Sunday is the Day of Resurrection that is set apart of the rest of the week, where kneeling is required. Although we will be standing, we should remain reverent and bow our heads.**

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.

Σας υπενθυμίζουμε ότι σύμφωνα με τις οδηγίες του Σεβασμιωτάτου Μητροπολίτου Νέας Ιερσέης κ.κ. Αποστόλου και την παράδοσή μας, δεν γονατίζουμε την ώρα της Ευλογίας του Ἄρτου και του Οίνου τις Κυριακές. Η Κυριακή είναι ημέρα της Ανάστασης και οι πιστοί παραμένουν όρθιοι, αλλά με σεβασμό και χαμηλωμένο το κεφάλι. Η γονυκλισία ενδείκνυται στις Θείες Λειτουργίες τις καθημερινές.

ΤΡΙΩΔΙΟΝ-ΚΥΡΙΑΚΗ ΤΗΣ ΤΥΡΙΝΗΣ

Εωθινόν Δ΄

Ἦχος Δ΄



TRIODION- FORGIVENESS SUNDAY

Eothinon 4th

Mode 4

Προκείμενον. Ἦχος Πλάγιος Δ΄

ΨΑΛΜΟΣ 75.11,1

Εὐξασθε καὶ ἀπόδοτε Κυρίῳ τῷ Θεῷ ἡμῶν.

Στίχ. Γνωστὸς ἐν τῇ Ἰουδαίᾳ ὁ Θεός,  
ἐν τῷ Ἰσραὴλ μέγα τὸ ὄνομα αὐτοῦ.

Παύλου του Αποστόλου Επιστολῆς

προς Ρωμαίους 13:11-14, 14:1-4

το ἀνάγνωσμα

Ἀδελφοί, νῦν ἐγγύτερον ἡμῶν ἢ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. Ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν· ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός. Ὡς ἐν ἡμέρᾳ, εὐσημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ. Ἀλλ' ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιήσθε, εἰς ἐπιθυμίας.

Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν. Ὃς μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. Ὁ ἐσθίων τὸν μὴ ἐσθιοντα μὴ ἐξουθενείτω, καὶ ὁ μὴ ἐσθίων τὸν ἐσθιοντα μὴ κρινέτω· ὁ θεὸς γὰρ αὐτὸν προσελάβετο. Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; Τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει. Σταθήσεται δέ· δυνατὸς γὰρ ἐστὶν ὁ θεὸς στήσαι αὐτόν.

**Ἀλληλούϊα! Ἀλληλούϊα! Ἀλληλούϊα!**

Prokeimenon. Mode Plagal 4

PSALM 75.11, 1

**Make your vows to the Lord our God  
and perform them.**

Verse: God is known in Judah;  
His name is great in Israel.

The reading is from Apostle Paul's  
to the Romans 13:11-14, 14:1-4

Brethren, salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for God is able to make him stand.

**Allelouia, Allelouia, Allelouia!**

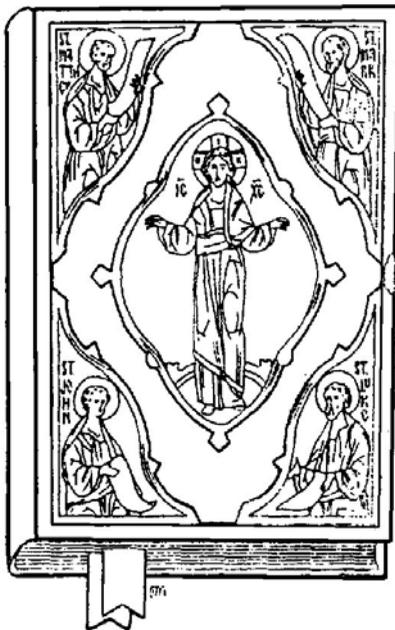
**Ἐκ τοῦ κατὰ Ματθαῖον Εὐαγγελίου  
6:14-21 το Ἀνάγνωσμα**

**The Gospel Reading according  
to Matthew 6:14-21**

Εἶπεν ὁ Κύριος· Ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατήρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

The Lord said, "If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡσερ οἱ ὑποκριταὶ σκυθρωποὶ· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν. σὺ δὲ νηστεύων ἀλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, ὅπως μὴ φανῆς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ, καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.



"And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you.

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν· ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδιά ὑμῶν.

"Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also."

**Δόξα Σοι Κύριε, Δόξα Σοι!**

**Praise You Lord, Praise You!**



CATECHETICAL HOMILY  
For the Opening of Holy and Great Lent

**+ BARTHOLOMEW**

By God's mercy Archbishop of Constantinople-New Rome  
and Ecumenical Patriarch

To the Plenitude of the Church

May the grace and peace of our Lord and Savior Jesus Christ;  
and from us, prayer, blessing, and forgiveness.

Most honorable brother Hierarchs and blessed children in the Lord,

Filled with sacred emotion, we enter once again, by God's goodwill, into Holy and Great Lent, the arena of ascetic struggle, the time of fasting and repentance, of humility and prayer, of spiritual vigilance and love, with the eyes of our heart directed to the life-giving Cross of the Lord, which guides us all toward Holy Pascha that opens the gates of Paradise to the human race.

This blessed period now opening before us constitutes an opportunity to comprehend once more the truth of asceticism according to Christ and its inseparable association with the Eucharistic realization of the Church, whose every expression and dimension is illumined by the light and joy of the Resurrection. The spirit of asceticism is hardly a foreign element introduced into Christianity, nor is it the result of influence by dualistic ideologies outside the Church. Asceticism is another word for the Christian existence, connecting it with absolute trust in Divine Providence, with the inexhaustible spiritual gladness of a life dedicated to Christ, with self-transcendence and self-offering, with charitable love and respect for all creation.

Asceticism is not a matter of self-willed choices and subjective particularities, but of submission to the rule and the "catholic experience" of the Church. It has been described as an "ecclesiastical" rather than an "individual" event. Life in the Church is indivisible. Repentance, prayer, humility, forgiveness, fasting, and philanthropic deeds are interconnected and interwoven. In the Orthodox tradition, there is no asceticism as an end in itself, for that only leads to an overestimation of individual effort and feeds tendencies of self-justification.

Great Lent is the appropriate time to experience the Church as the place and the manner in which the gifts of divine Grace are revealed, always as a foretaste of the joy of the Lord's Resurrection, the cornerstone of our faith and the all-radiant horizon of "the hope within us." It is by divine inspiration that the Church honours on Cheesefare Saturday the sacred memory of saintly men and women who have shone brightly in asceticism, for they are the supporters and companions of the faithful in the long course of asceticism. In the arena of spiritual struggle, we have the benevolence of the Triune God with us, the protection of the All-Holy Mother of God and Mother of us all, and the intercessions of the saints and martyrs of the faith.

Healthy Christian asceticism is the participation of the whole human being — as a unity of spirit, soul, and body — in the life in Christ, without undervaluing matter and the body, and without a Manichaean reduction of spirituality. As it has been written, Christian asceticism is ultimately a struggle “not *against*, but *for* the body”; as the *Gerontikon* affirms: “We have been taught not to destroy the body, but to destroy the passions.”

Unfortunately, and inaccurately, Christian asceticism has been labelled by contemporary thinkers as a denial of the joy of life and as a restriction of human creativity. Nothing could be further from the truth! As release from “having” and from attachment to the possession of things, and especially as liberation from the ego, from “seeking one’s own,” and from the “having of our being,” asceticism is the source and expression of genuine freedom.

What can be more truthful than the exodus from the captivity of “individual right” and the openness and love for our fellow human beings, the inner “good change” and steadfastness in fulfilling God’s commandments? What could be more creative than fasting, when it is a holistic attitude of life and expresses the ascetic and Eucharistic spirit of the Church, when it is a “common struggle” and not an “individual feat”? What could be more existentially striking than repentance and internal conversion, as a vital direction toward the truth and a renewed discovery of the power of divine Grace, of the depth of life in Christ and the hope of eternal life?

It is truly impressive that, when the early Christian character of Holy and Great Lent as a period of preparation for Holy Baptism in the Divine Liturgy of the Resurrection was replaced by the “ethos of repentance,” there nevertheless remained its experience as a “second baptism.” For this reason, the period of fasting and repentance is not sorrowful. Our hymnology speaks of the “spring of fasting,” while theology calls Great Lent a “spiritual spring” and a “period of joy and light.” All of this assumes special timeliness and significance in the face of the anthropological confusion of our time, as well as the new alienations rooted in contemporary civilization.

With these sentiments and thoughts, reminding all the children of the Holy Great Church of Christ throughout the Lord’s dominion, that on the day of the Akathist Hymn, the festivities will culminate, marking the 1400th anniversary of the year 626 — when, in expression of gratitude to the Theotokos for the deliverance of the City of Constre from a perilous siege, the Akathist Hymn was chanted standing in the sacred Church of Blachernae — we wish you all a smooth course of the Fast, with asceticism and patience, with thanksgiving and doxology.

May we all, speaking the truth in love and being sanctified in the Lord, travel this way toward the fullness of joy in His radiant Resurrection.

Holy and Great Lent 2026  
✠ **BARTHOLOMEW of Constantinople**  
Your fervent supplicant for all before God

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To be read in churches on Cheesefare Sunday, 22 February 2026, immediately after the Holy Gospel.

ΛΟΓΟΣ ΚΑΤΗΧΗΤΗΡΙΟΣ  
ΓΙΑ ΤΗΝ ΕΝΑΡΞΗ  
ΤΗΣ ΑΓΙΑΣ ΚΑΙ ΜΕΓΑΛΗΣ ΤΕΣΣΑΡΑΚΟΣΤΗΣ

**+ Β Α Ρ Θ Ο Λ Ο Μ Α Ι Ο Σ**

ΕΛΕΩι ΘΕΟΥ

ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ - ΝΕΑΣ ΡΩΜΗΣ

ΚΑΙ ΟΙΚΟΥΜΕΝΙΚΟΣ ΠΑΤΡΙΑΡΧΗΣ

ΠΡΟΣ ΟΛΟ ΤΟ ΠΛΗΡΩΜΑ ΤΗΣ ΕΚΚΛΗΣΙΑΣ,

ΧΑΡΗ ΚΑΙ ΕΙΡΗΝΗ

ΑΠΟ ΤΟΝ ΣΩΤΗΡΑ ΚΑΙ ΚΥΡΙΟ ΜΑΣ ΙΗΣΟΥ ΧΡΙΣΤΟ,

ΑΠΟ ΕΜΑΣ ΔΕ ΕΥΧΗ, ΕΥΛΟΓΙΑ ΚΑΙ ΣΥΓΧΩΡΗΣΗ

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Τιμιώτατοι αδελφοί Τεράρχες και τέκνα εν Κυρίω ευλογημένα,

Πλήρεις ιερῶς συγκινήσεως, εισερχόμαστε και ἐφέτος, με τὴν εὐδοκία τοῦ Θεοῦ, στὴν Ἁγία και Μεγάλη Τεσσαρακοστή, στὸ στάδιο τῶν ἀσκητικῶν ἀγῶνων, τὸν καιρὸ τῆς νηστείας και τῆς μετανοίας, τῆς ταπεινώσεως και τῆς προσευχῆς, τῆς πνευματικῆς ἐγρηγόρσεως και τῆς φιλαδελφίας, με τὰ μάτια τῆς καρδιάς στραμμένα πρὸς τὸν ζωηφόρο Σταυρὸ τοῦ Κυρίου, αὐτὸν ποῦ μᾶς ὀδηγεῖ ὅλους πρὸς τὸ Ἅγιο Πάσχα, αὐτὸ ποῦ διανοίγει τὶς πύλες τοῦ Παραδείσου στὸ γένος τῶν ἀνθρώπων.

Ἡ ευλογημένη περίοδος ποῦ ἀρχίζει εἶναι εὐκαιρία γιὰ νὰ συνειδητοποιήσουμε και πάλι τὴν ἀλήθεια τῆς ἀσκήσεως σύμφωνα με τὸν Χριστὸ και τὴν ἀρρηκτη σύνδεσή της με τὴν εὐχαριστιακὴ πραγμάτωση τῆς Ἐκκλησίας, ἡ ὁποία σὲ ὅλες τὶς ἐκφάνσεις και διαστάσεις της φωτίζεται ἀπὸ τὸ φῶς και τὴ χαρὰ τῆς Ἀναστάσεως. Τὸ πνεῦμα τοῦ ἀσκητισμοῦ δὲν εἶναι καθόλου ἓνα παρεῖσακτο στοιχεῖο στὸν Χριστιανισμό, οὔτε εἶναι ἀποτέλεσμα ἐπιρροῆς ἐξωεκκλησιαστικῶν δυαλιστικῶν ιδεολογημάτων. Ἀσκησις εἶναι μία ἄλλη λέξη γιὰ τὸν χαρακτηρισμὸ τῆς χριστιανικῆς ὑπάρξεως, ἡ ὁποία τὴν συνδέει με τὴν ἀπόλυτη ἐμπιστοσύνη στὴ Θεία πρόνοια, με τὴν ἀνεξάντλητη πνευματικὴ εὐφροσύνη τῆς ἀφιερωμένης στὸ Χριστὸ ζωῆς, με τὴν αὐθυπέμβαση και τὴν αὐτοπροσφορὰ, τὴν φιλάνθρωπη ἀγάπη, τὸν σεβασμὸ πρὸς ὅλη τὴν κτίση.

Ἡ ἀσκησις δὲν εἶναι ὑπόθεση αὐτοβούλων ἐπιλογῶν και ὑποκειμενικῶν ἰδιαιτεροτήτων, ἀλλὰ ὑποταγὴ στὸν κανὸνα και τὴν «καθολικὴ πείρα» τῆς Ἐκκλησίας. Ἀποτελεῖ, ὅπως ἔχει λεχθεῖ, «ἐκκλησιαστικὸ», ὄχι «ἀτομικὸ», γεγονός. Ἡ ζωὴ στὴν Ἐκκλησία εἶναι ἀδιαίρετη. Μετανοια, προσευχή, ταπεινοφροσύνη, συγχωρητικότητα, νηστεία, ἔργα εὐεργετικά, εἶναι ἀλληλένδετα και ἀλληλοπεριχωρούμενα. Δὲν ὑπάρχει στὴν Ὁρθόδοξη παράδοση ἀσκησις ὡς αὐτοσκοπὸς, ἡ ὁποία πάντοτε ὀδηγεῖ σὲ ὑπερεκτίμηση τῆς ἀτομικῆς προσπάθειας και τροφοδοτεῖ τάσεις αὐτοδικαίωσης. Ἡ Μεγάλη Τεσσαρακοστή εἶναι ὁ κατάλληλος χρόνος γιὰ τὴ βίωση τῆς Ἐκκλησίας ὡς τόπου και τρόπου ἀποκαλύψεως τῶν δωρεῶν τῆς Χάριτος τοῦ Θεοῦ στὴν Ἐκκλησία, πάντοτε ὡς προέγωση τῆς χαρᾶς τῆς Ἀναστάσεως τοῦ Κυρίου, ὡς τοῦ ἀκρογωνιαίου λίθου τῆς πίστεώς μας και τοῦ ὀλόφωτου ὀρίζοντα τῆς «ἐλπίδας ποῦ ἔχουμε μέσα μας». Με Θεία παρακίνηση ἡ Ἐκκλησία τιμᾷ κατὰ τὸ Σάββατο τῆς Τυροράγου τὴν πανίερη μνήμη τῶν Ἁγίων ἀνδρῶν και γυναικῶν ποῦ ἐλαμψαν με τὴν ἀσκησὴ τους, οἱ ὅποιοι εἶναι οἱ ἀγωγοὶ και συνοδοιπόροὶ τῶν πιστῶν στὴ μακρὰ διαδρομὴ τῆς ἀσκήσεως. Στὸ στάδιο τῶν πνευματικῶν ἀγωνισμάτων ἔχουμε τὴν εὐαρέσκεια τοῦ Τριαδικοῦ Θεοῦ, τὴν Παναγία Μητέρα τοῦ Θεοῦ και ὄλων μας σάν σκέπη, και ὡς πρεσβευτὲς τοὺς Ἁγίους και τοὺς μάρτυρες τῆς πίστεως.

Ο υγιής χριστιανικός άσκητισμός είναι συμμετοχή του όλου ανθρώπου, ως πνευματικής, ψυχικής και σωματικής έντητας, στην έν Χριστώ ζωή, χωρίς υποτίμηση της ύλης και του σώματος και χωρίς κάποια μανιχαΐζουσα συρρίκνωση της πνευματικότητας. Όπως έχει γραφεί, ή χριστιανική άσκηση είναι εν τέλει «άγώνας όχι κατά αλλά υπέρ του σώματος», σύμφωνα και προς τὰ λόγια του Γεροντικού: «Εμείς δὲν διδαχθήκαμε νὰ σκοτώνουμε τὸ σῶμα, ἀλλὰ τὰ πάθη».

Ατυχῶς και ἄστοχα, ὁ χριστιανικός ἄσκητισμός χαρακτηρίστηκε ἀπὸ σύγχρονους διανοητὲς ὡς ἄρνηση τῆς χαρᾶς τῆς ζωῆς και ὡς περιστολή τῆς ἀνθρωπίνης δημιουργικότητας. Τίποτα δὲν εἶναι ἀναληθέστερο τούτου! Ἡ ἄσκηση, ὡς ἀπαλλαγὴ ἀπὸ τὸ ἔχειν και τὴν προσκόλληση στὴν κατοχὴ πραγμάτων και, κατ' ἐξοχήν, ὡς ἀπελευθέρωση ἀπὸ τὸ ἐγώ, ἀπὸ τὸ «ζητεῖν τὰ ἑαυτοῦ», ἀπὸ τὸ «ἔχειν τοῦ εἶναι μας», εἶναι πηγὴ και ἔκφραση γνήσιας ἐλευθερίας. Τί εἶναι πιὸ ἀληθινὸ ἀπὸ τὴν ἐξοδὸ ἀπὸ τὴ φυλακὴ τοῦ «ἀτομικοῦ δικαιώματος» και ἀπὸ τὴν ἀνοιχτοσύνη και τὴν ἀγάπη πρὸς τὸν συνάνθρωπο, ἀπὸ τὴν ἐσωτερικὴ «καλὴ ἀλλοίωση» και τὴν σταθερότητα στὴν ἐφαρμογὴ τῶν ἐντολῶν τοῦ Θεοῦ; Τί εἶναι πιὸ δημιουργικὸ ἀπὸ τὴ νηστεία, ὅταν αὐτὴ εἶναι ὀλιστικὴ στάση ζωῆς και ἐκφράζει τὸ ἀσκητικὸ και εὐχαριστιακὸ πνεῦμα τῆς Ἐκκλησίας, ὅταν εἶναι «κοινὸ ἄθλημα» και ὄχι ἀτομικὸ ἀγώνισμα; Τί εἶναι ὑπαρξιακὰ πιὸ συγκλονιστικὸ ἀπὸ τὴν μετάνοια, τὴν ἐσωτερικὴ μεταστροφή, ὡς ζωτικὴ κατεῦθυνση πρὸς τὴν ἀλήθεια, τὴν ἐκ νέου ἀνακάλυψη τῆς δυνάμεις τῆς Θεῆας Χάριτος, τοῦ βάρους τῆς ἐν Χριστῷ ζωῆς και τῆς ἐλπίδας τῆς αἰώνιας ζωῆς; Εἶναι ἐντυπωσιακὸ τὸ γεγονός ὅτι, ὅταν ἀντικαταστάθηκε ὁ πρωτοχριστιανικός χαρακτήρας τῆς Ἁγίας και Μεγάλης Τεσσαρακοστῆς ὡς περιόδου προετοιμασίας γιὰ τὸ Ἅγιο Βάπτισμα στὴ Θεῆα Λειτουργία τῆς Ἀναστάσεως, ἀπὸ τὸ «ἦθος τῆς μετανοίας», παρέμεινε ἡ βίωσή τῆς ὡς «δευτέρου βαπτίσματος». Γιὰ τὸν λόγο αὐτὸ, ἡ περίοδος τῆς νηστείας και τῆς μετανοίας δὲν εἶναι σκυθρωπὴ. Ἡ ὑμολογία μας ὀμιλεῖ γιὰ τὸ «ἔαρ τῆς νηστείας» και ἡ Θεολογία ἀποκαλεῖ τὴν Μεγάλῃ Τεσσαρακοστῇ ὡς «πνευματικὴ ἀνοιξη» και «περίοδος χαρᾶς και φωτός». Ὅλα αὐτὰ ἀποκοτῶν ιδιαίτερη ἐπικαιρότητα και ἀξία ἐνώπιον τῆς σύγχρονης ἀνθρωπολογικῆς σύγχυσης και τῶν νέων ἀλλοτριώσεων ποὺ ἔχουν πολιτισμικὴ προέλευση.

Μὲ αὐτὰ τὰ αἰσθήματα και τὲς σκέψεις, ὑπενθυμίζοντας στὰ τέκνα τῆς Ἁγίας τοῦ Χριστοῦ Μεγάλῃς Ἐκκλησίας ποὺ βρίσκονται σὲ ἅπασα τὴν δεσποτεία Κυρίου ὅτι, κατὰ τὴν ἡμέρα τοῦ Ἀκαθίστου Ὑμνου θὰ κορυφωθοῦν οἱ ἐορτασμοὶ γιὰ τὴν συμπλήρωση 1400 ἐτῶν ἀπὸ τὸ ἔτος 626, ὅταν, πρὸς ἔκφραση εὐγνωμοσύνης πρὸς τὴν Θεοτόκο γιὰ τὴ διάσωση τῆς Κωνσταντινουπόλεως ἀπὸ ἐπικίνδυνη πολιορκία, ἐψάλη «ὀρθοστάδην» στὸν Ἱερὸ Ναὸ τῶν Βλαχερνῶν ὁ Ἀκάθιστος Ὑμνος, εὐχόμεστε πρὸς ὅλους σας εὐδρομο τὸ στάδιο τῆς νηστείας, μὲ ἄσκηση και ὑπομονή, μὲ εὐχαριστία και δοξολογία. Εἶθε, ἀληθεύοντας μὲ ἀγάπη και ἀγιαζόμενοι ἐν Κυρίῳ, νὰ βαδίσουμε τὴν ὁδὸ πρὸς τὴν ὀλοκληρωμένῃ χαρᾷ τῆς λαμπροφύρου Ἀναστάσεως Του.

Ἁγία και Μεγάλῃ Τεσσαρακοστῇ 2026,  
**† ὁ Κωνσταντινουπόλεως Βαρθολομαῖος**  
διάπτωρος πρὸς Θεὸ εὐχέτης ὅλων σας

-----  
Νὰ διαβαστεῖ στὴν Ἐκκλησία κατὰ τὴν Κυριακὴ τῆς Τυρινῆς, 22 Φεβρουαρίου, ἀμέσως μετὰ τὸ Ἱερὸ Εὐαγγέλιο.



## GREEK ORTHODOX METROPOLIS OF NEW JERSEY

### ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

#### **The Ecclesiological Foundation of the Saturday of Souls: The Unity of the Living and the Departed**

**By His Eminence Metropolitan Apostolos of New Jersey**

The Saturday of Souls is not merely a “day of remembrance,” but a confession of faith that the Church is one Body that transcends the limits of death. The living and the departed share in the same grace, because “God is not the God of the dead, but of the living.”

Prayer for the departed expresses this communion of love and the certainty that death does not sever the ecclesial relationship.

The Church prays for the repose of souls not as a “magical act,” but as a supplication to the mercy of God.

The Saturday of Souls emphasizes:

- that salvation is a gift of divine philanthropy,
- that repentance and the healing of the human person have an eternal horizon,
- that the final criterion is the Resurrection and the Judgment of Christ, where everything is illumined by His love.

Saturday is a day of rest and remembrance of the departed, with its culmination in Holy Saturday.

Kollyva (the seed that “dies” in order to bear fruit) are an image of the Resurrection: death is not an end, but a passage to incorruption.

Saint John Chrysostom stresses that prayer and almsgiving for the departed are not in vain; the Church performs them “not in vain,” but in faith that God acts salvifically on their behalf.

In the liturgical tradition of Saint Basil the Great, the commemoration of the living and the departed is clearly distinguished within the same Eucharistic anaphora, showing that all belong to the same hope.

Saint Gregory the Theologian speaks of the mystery of death in the light of the Resurrection, underscoring that the Church's remembrance of the departed is a confession of faith in the final restoration.

Saint Maximus the Confessor, with his theology of the "recapitulation" of all things in Christ, helps us see that the whole creation, living and departed, moves toward its final transfiguration.

My Beloved, the Saturday of Souls is:

- an act of love toward those who have "fallen asleep,"
- a confession of faith in the Resurrection,
- a witness of hope that no one is lost from the memory of God.

We do not "change" God with our prayers; we open our hearts to His mercy and affirm that the Church already lives, even now, the unity of heaven and earth.



## GREEK ORTHODOX METROPOLIS OF NEW JERSEY

### ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

#### Εκκλησιολογικό Θεμέλιο το Ψυχασάββατο: Η Ενότητα Ζώντων και Κεκοιμημένων

Του Σεβ. Μητροπολίτου Νέας Ιερσέης κ. Αποστόλου

Το Ψυχασάββατο δεν είναι απλώς «ημέρα μνήμης», αλλά ομολογία πίστεως ότι η Εκκλησία είναι ένα Σώμα που υπερβαίνει τα όρια του θανάτου. Οι ζώντες και οι κεκοιμημένοι κοινωνούν στην ίδια χάρη, γιατί «ο Θεός δεν είναι Θεός νεκρών, αλλά ζώντων».

Η προσευχή για τους κεκοιμημένους εκφράζει αυτή την κοινωνία αγάπης και τη βεβαιότητα ότι ο θάνατος δεν διακόπτει την εκκλησιαστική σχέση.

Η Εκκλησία προσεύχεται υπέρ αναπαύσεως των ψυχών, όχι ως «μαγική πράξη», αλλά ως ικεσία στο έλεος του Θεού.

Το Ψυχασάββατο τονίζει:

- ότι η σωτηρία είναι δώρο της θείας φιλανθρωπίας,
- ότι η μετάνοια και η θεραπεία του ανθρώπου έχουν αιώνια προοπτική,
- ότι το τελικό κριτήριο είναι η Ανάσταση και η Κρίση του Χριστού, όπου όλα φωτίζονται από την αγάπη Του.

Το Σάββατο είναι ημέρα αναπαύσεως και μνήμης των κεκοιμημένων, με κορύφωση το Μέγα Σάββατο.

Τα κόλλυβα (ο σπόρος που «πεθαίνει» για να καρποφορήσει) είναι εικόνα της Αναστάσεως: ο θάνατος δεν είναι τέλος, αλλά πέρασμα προς την αφθαρσία.

Ο Άγιος Ιωάννης ο Χρυσόστομος τονίζει ότι η προσευχή και η ελεημοσύνη υπέρ των κεκοιμημένων δεν είναι μάταιες· η Εκκλησία τις τελεί «ουκ είκῃ», αλλά με πίστη ότι ο Θεός ενεργεί σωτηριωδώς υπέρ αυτών

Ο Άγιος Βασίλειος ο Μέγας στη λειτουργική του παράδοση διακρίνεται καθαρά η μνημόνευση ζώντων και κεκοιμημένων μέσα στην ίδια ευχαριστιακή αναφορά, δείχνοντας ότι όλοι ανήκουν στην ίδια ελπίδα.

Ο Άγιος Γρηγόριος ο Θεολόγος μιλά για το μυστήριο του θανάτου μέσα στο φως της Ανάστασης, υπογραμμίζοντας ότι η μνήμη των κεκοιμημένων στην Εκκλησία είναι ομολογία πίστεως στην τελική αποκατάσταση.

Ο Άγιος Μάξιμος ο Ομολογητής με τη θεολογία της «ανακεφαλαιώσεως» των πάντων εν Χριστώ, μας βοηθά να δούμε ότι ολόκληρη η κτίση—ζώντες και κεκοιμημένοι—πορεύεται προς την τελική μεταμόρφωση.

Αγαπητοί μου, το Ψυχosάββατο είναι:

- πράξη αγάπης προς όσους «εκοιμήθησαν»,
- ομολογία πίστεως στην Ανάσταση,
- μαρτυρία ελπίδας ότι κανείς δεν χάνεται από τη μνήμη του Θεού.

Δεν «αλλάζουμε» τον Θεό με τις προσευχές μας· ανοίγουμε την καρδιά μας στο έλεός Του και επιβεβαιώνουμε ότι η Εκκλησία ζει ήδη από τώρα την ενότητα του ουρανού και της γης.

**TODAY:**

**SECOND TRAY by our PTO**



**IOCC Presentation by Louis Zagami, IOCC Development Officer-Disaster Chaplain**



**SPANAKOPITES/TIROPITES SALE by the PTO-please support!**

**PTO meeting**

**UPCOMING HOLY SERVICES, EVENTS AND FEAST DAYS:**

**Monday, February 23: CLEAN MONDAY-GREAT LENT BEGINS Great Compline 6pm**

**Tuesday, February 24: Great Compline 6pm**

EWG Practice 6:30pm, GOYA dance practice S&S 7:30pm

**Wednesday, February 25: Presanctified Liturgy 6pm, Greek Dance classes 5:30pm-7:30pm,**

GOYA Basketball practice 6pm, GOYA Dance practice 7:30pm, Festival mtg 7pm

**Thursday, February 26: Great Compline 6pm, EWG 6:30pm**

**Friday, February 27: Presanctified Liturgy 8:30am, Salutations I 7pm**

**Saturday, February 28: 3rd Saturday of Souls - Orthros 8:30am, Divine Liturgy 9:30am,**

MEMORIAL FOR DECEASED PHILOPTOCHOS SISTERS

**Sunday, March 1: Sunday of Orthodoxy-Orthros 8:30am, Divine Liturgy 9:30am**

PHILOPTOCHOS TRAY, LOUKOUMADES SALE by Philoptochos



**ΠΡΟΣΕΧΕΙΣ ΙΕΡΕΣ ΑΚΟΛΟΥΘΙΕΣ, ΕΚΔΗΛΩΣΕΙΣ ΚΑΙ ΕΟΡΤΕΣ**

**Δευτέρα 23 Φεβρουαρίου: ΚΑΘΑΡΑ ΔΕΥΤΕΡΑ- ΚΑΛΗ ΣΑΡΑΚΟΣΤΗ! Μέγα Απόδειπνο 6μμ**

**Τρίτη 24 Φεβρουαρίου: Μέγα Απόδειπνο 6μμ**

**Τετάρτη 25 Φεβρουαρίου: Προηγιασμένη Λειτουργία 6μμ**

**Πέμπτη 26 Φεβρουαρίου 26: Μέγα Απόδειπνο 6μμ**

**Παρασκευή 27 Φεβρουαρίου: Προηγιασμένη Λειτουργία 8:30πμ, Α΄Χαιρετισμοί 7μμ**

**Σάββατο 28 Φεβρουαρίου: Γ΄ Ψυχοσάββατο - Όρθρος 8:30πμ, Θεία Λειτουργία 9:30πμ**

**Κυριακή 1 Μαρτίου: Κυριακή της Ορθοδοξίας- Όρθρος 8:30πμ, Θεία Λειτουργία 9:30πμ**

ΔΙΣΚΟΣ ΦΙΛΟΠΤΩΧΟΥ,

Η ΦΙΛΟΠΤΩΧΟΣ ΑΔΕΛΦΟΤΗΤΑ ΘΑ ΠΩΛΕΙ ΛΟΥΚΟΥΜΑΔΕΣ

## ANNOUNCEMENTS

- **OUR TREE OF LIFE IS GROWING!** Celebrate your family, commemorate a milestone, or honor a loved one. To participate, submit your written request to the office or visit: [www.stgeorgehamilton.com](http://www.stgeorgehamilton.com) and look for the “Tree of Life” tab.
- **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](mailto:evie.georgopoulos@comcast.net) **Please continue your support to your local Philoptochos chapter by renewing your membership for 2026!**
- **VISIT OUR WEBSITE:** [www.stgeorgehamilton.com](http://www.stgeorgehamilton.com) for parish info, resources, donations and more.
- **THE SACRAMENT OF CONFESSION IS AVAILABLE BY APPOINTMENT:** Please call Father Anastasios directly at 908-528-1077 to schedule.
- **ΤΟ ΜΥΣΤΗΡΙΟ ΤΗΣ ΙΕΡΑΣ ΕΞΟΜΟΛΟΓΗΣΗΣ** Προσφέρεται απο τον Πατέρα Αναστάσιο. Παρακαλούμε τηλεφωνήστε 908-528-1077 ή στο γραφείο 609-586-4448
- **SUNDAY SCHOOL INFORMATION ONLINE:** If your child is attending Sunday School grades 7th, 8th and 9th, you can find all the information online. For details and password please contact Presvytera Nektaria or the church office.
- **DIGITAL CHANT STAND:** Enhance your Worship experience! Use the QR code to access the growing library of Orthodox Liturgical texts and music for all Divine Services.



***Congratulations to our 2026  
Parish Council!***

***Asteris Fanikos: President***

***Dino Demetriou: Vice President***

***Gregory Ginis: 2nd Vice President***

***John Sirimis: Treasurer***

***Stephanie Raikos: Assistant Treasurer***

***Maria Papadakis: Corresponding Secretary***

***Eva Golfinopoulos: Recording Secretary***

***Members:***

***Adam Angelakis***

***Michael Gerasopoulos***

***Athanasios Ginis***

***Effie Lally***

***Thekla Mazzella***

***Eleftherios Parliaros***

***John Passalaris***

***Irene Tsarouhas-Pie'***

***Donna Rose***

***May God bless you as you continue to work  
for the parish of Saint George!***



## BEACON OF HOPE: IOCC's Humanitarian Work

*Sunday February 22, 2026*

*St George Greek Orthodox Church*

*1200 Klockner Road*

*Hamilton, NJ 08619*

### **Louis Zagami, IOCC Development Officer – Disaster Chaplain**

will lead a discussion on IOCC's worldwide humanitarian programs and answer questions about how you support people in need around the world.

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*IOCC, in the spirit of Christ's love, offers emergency relief and development programs to those in need, without discrimination, and strengthens the capacity of the Orthodox Church to so respond.*

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PO Box 17398 • Baltimore, MD 21297-0429

877.803.IOCC • [relief@ioccc.org](mailto:relief@ioccc.org)

**Visit us online at [ioccc.org](http://ioccc.org)**

**TODAY! PLEASE SUPPORT OUR YOUTH MINISTRIES!**

# **St. George PTO**

**Spanakopita and Tiropita  
Fundraising Sale**



**\$5 each**

**Sunday, February 22nd**

**Following Church Services**

**Frozen available for sale in advance**

**Must be picked up on or before 2/22/26**

**[stgeorgepto@hotmail.com](mailto:stgeorgepto@hotmail.com)**



Greek Orthodox  
Metropolis of New Jersey

# Archpastoral Visit of His Eminence Metropolitan Apostolos of New Jersey

## Forgiveness Sunday

Compunctionate Vespers/Κατανύκτικος

Εσπερινος

Sunday, February 22, 2026

6:00 PM

St. George Greek Orthodox Church

818 Valley Rd,

Clifton, NJ 07013



# Saint George Kitchen

## ***We start preparing in March for our 2026 Festival***



It's official the St. George kitchen is starting up preparations for our Annual Greek Festival. The actual Festival is not until May, but we need to begin the kitchen preparation now and **WE NEED YOU.**

### **Everyone is welcome to come and join the fun**

Join us for a few hours or the whole day  
April and May schedule will be published

- March 2<sup>nd</sup> & 3<sup>rd</sup> Baklava Kataifi - Day Crew 10am-3pm  
March 4<sup>th</sup> if needed to finish above
- March 9<sup>th</sup> Trigona - Day Crew 10am-3pm
- March 10<sup>th</sup>
  - Tiropites- Day Crew 10am-3pm
  - Tiropites-Evening Crew 6pm-9pm
- March 11<sup>th</sup> -Tiropites Day Crew 10am-3pm
- March 16<sup>th</sup>, 17<sup>th</sup> & 18<sup>th</sup> Dolmades Day Crew 10am-3pm
- March 23<sup>rd</sup> and 24<sup>th</sup>
  - Spanakopita – Day Crew both days 10am-3pm
  - Spanakopita – Evening Crew both days 6pm-9pm
- March 30<sup>th</sup> 31<sup>st</sup> & April 1<sup>st</sup>
  - Moussaka and Pastitsio

### **Whatever you can do is deeply appreciated and greatly needed**

Hopefully you will be able to join us in the weeks to come, as we gather to work together; laugh; exchange stories; and break bread together over a little light lunch or evening snack ***YES we added a couple evenings.***

### **THANK YOU**

If you have any questions contact the Church office at

609-586-4448 or

[admin@stgeorgehamilton.com](mailto:admin@stgeorgehamilton.com)

or

Martha Taweel at 609-658-9837

or [camelqueen@optimum.net](mailto:camelqueen@optimum.net)



# WALKING WITH CHRIST

## SEMINARIAN BENEFIT LUNCHEON

SATURDAY MARCH 14, 2026 AT 11 A.M.  
ST. NICHOLAS GREEK ORTHODOX CHURCH  
467 GRANDVIEW AVE, WYCKOFF, NJ 07481



ALL PROCEEDS WILL BENEFIT THE SEMINARIANS OF THE  
GREEK ORTHODOX METROPOLIS OF NEW JERSEY  
AND MASTER OF DIVINITY STUDENTS

[CLICK HERE](#) OR FOLLOW THE QR CODE OF LINK  
TO REGISTER





THE NEW JERSEY STATEWIDE  
**GREEK INDEPENDENCE DAY  
 FLAG RAISING**

HOSTED BY:

**The Greek Orthodox Metropolis of NJ  
 &  
 The NJ Hellenic Heritage Commission**



**THURSDAY, MARCH 26, 2026 12 NOON**

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AT THE OPENING OF THE NJ ASSEMBLY  
 VOTING SESSION  
 WITH  
 SPEAKER CRAIG COUGHLIN

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**NJ STATEHOUSE ANNEX**  
 131 WEST STATE STREET  
 TRENTON, NJ

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**AHEPA  
 THE NJ DEPARTMENT OF STATE  
 THE DAUGHTERS OF PENELOPE  
 THE HELLENIC FEDERATION OF NEW JERSEY**

FOR INFO/RSVP,  
 EMAIL [JIMIK3567@AOL.COM](mailto:JIMIK3567@AOL.COM) OR [ASMCALABRESE@NJLEG.ORG](mailto:ASMCALABRESE@NJLEG.ORG)

## **SCHOLARSHIPS AVAILABLE TO GREEK AMERICAN YOUTH!**

- **THE DAUGHTERS OF PENELOPE, ALTES 163, ANNUAL SCHOLARSHIP**  
is available to any graduating high school senior whose parents are stewards in good standing of St. George Church as follows: If the applicant's family was a prior steward in 2025, their 2025 stewardship must be fulfilled and a 2026 pledge card must be submitted. If the applicant's family is a brand-new steward as of this year, they must have submitted a pledge card for 2026 and begun payments. Please obtain a scholarship application form from the parish office. -OR- If an applicant's mother is a member in good standing of **Altes Chapter**, an application form may be obtained from Scholarship Chair Dr. Joanna Papadopoulos. Call her with any questions (609) 310-1871 or email her at: [dopates163@gmail.com](mailto:dopates163@gmail.com). **Applications are due MAY 1, 2026.** In addition, ask her about our District and National scholarships available only to a child of a Daughter.
- **AHEPA SCHOLARSHIPS AVAILABLE! Trenton AHEPA 2026** scholarship applications are now available to children of members of AHEPA, Daughters of Penelope, and stewards in good standing of St. George Church as well as to the Sons of Pericles. The application may be submitted by high school seniors who will be attending college or other institutions of higher learning in the Fall of 2026. The **AHEPA District 5 (NJ and DE)** scholarship application is also available but is limited to sons/daughters of AHEPAN members and Daughters of Penelope. The Trenton Daughters of Penelope also have a scholarship for children of their members. All applications can be obtained from any member of AHEPA and are available in the church office. Send the completed application to:  
AHEPA Scholarship, 2333 Whitehorse-Mercerville Road, Suite A, Mercerville, NJ 08619.  
**Deadline is APRIL 30!**
- **HELLENIC UNIVERSITY CLUB OF PHILADELPHIA 2026-2027**  
FOR UNIVERSITY / COLLEGE SCHOLARSHIPS FOR STUDENTS OF GREEK DESCENT OR DECLARED MAJORS IN HELLENIC STUDIES! Applicants must be US citizens or permanent residents (green card holders) and must either be of Greek descent or have declared a major in Hellenic Studies. Additional eligibility requirements apply based on the applicants' residence and prior receipt of Hellenic University Club of Philadelphia Scholarships, see: <https://www.hucphiladelphia.org/faq> To complete an application please go to <https://www.hucphiladelphia.org/how-do-i-apply> Applications and all supporting documents must be received by **APRIL 3, 2026.**





**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
  - **Office hours: Monday to Friday 10am-3pm with the exception of holidays and feastsdays.**  
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](mailto:admin@stgeorgehamilton.com)
  - Are you enjoying the bulletin? Send your comments to the office email: [admin@stgeorgehamilton.com](mailto:admin@stgeorgehamilton.com)

**Φιλικές υπενθυμίσεις:**

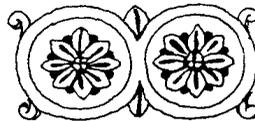
- **Ώρες Εκκλησιασμού τις Κυριακές: Όρθρος 8:30πμ, Θεία Λειτουργία 9:30πμ**  
**Ώρες Εκκλησιασμού τις καθημερινές: Όρθρος 8:30πμ, Θεία Λειτουργία 9:30πμ**
- Με εκτίμηση, ζητούμε τη συνεργασία και τον σεβασμό σας προς τον Ιερατικώς Προϊστάμενο, τα μέλη του Εκκλησιαστικού Συμβουλίου και τους συν-ενορίτες σας
  - **Παρακαλούμε κλείστε το κινητό τηλέφωνό σας την ώρα της εκκλησίας**
  - **Ώρες γραφείου: 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!

**PLEASE VISIT OUR WEBSITE FOR YOUR ONLINE DONATIONS:**

**[WWW.STGEORGEHAMILTON.COM](http://WWW.STGEORGEHAMILTON.COM)**

**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!**