

**GREEK ORTHODOX METROPOLIS OF NEW JERSEY
ST. GEORGE GREEK ORTHODOX CATHEDRAL
PHILADELPHIA, PA**

WEEKLY BULLETIN

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**Very Reverend Archimandrite Ambrose Bitziadis-Bowers
Presiding Priest**



Today is: Sunday, August 29, 2021

**SUNDAY OF THE BEHEADING OF ST. JOHN THE BAPTIST
Η ΑΠΟΚΕΦΑΛΙΣΗΣ ΤΟΥ ΑΓ. ΙΩΑΝΝΟΥ ΤΟΥ ΒΑΠΤΙΣΤΟΥ**

***Thank you for worshiping at St. George Greek
Orthodox Cathedral in Philadelphia.***

The work of the Cathedral in service to the Eastern Orthodox faithful and predominately the Greek Orthodox faithful to the city of Philadelphia is made possible entirely through private support. The gifts of people from across the country are behind every worship service, public ministry and the work of maintaining this historic landmark. It is only through your generosity that the Cathedral can fully live into its priorities of welcoming, deepening, convening, and serving.

We invite you to support the mission and ministry of the Cathedral. Visit: www.stgeorgecathedral.org to sign up for our weekly newsletter. You can also make a gift to help keep the Cathedral strong -- either as the plate is passed or by using our online giving program.

Thank you in advance for your generosity. Please know that your presence with us today has been a blessing.

Welcome to St. George Greek Orthodox Cathedral,

Whether you are a returning Greek Orthodox to our legendary St. George Greek Orthodox Cathedral, a newcomer to Philadelphia or the Greater Delaware Valley, or someone with an emerging interest in the Orthodox Faith, I, the Parish Council and all the parishioners and families of St. George Cathedral welcome you to our home where we have been serving for close to 100 years. Since the days of the first D. Liturgy back in 1912 in the original church and continuing through the current St. George Cathedral, the people of Orthodox faith have gathered together for prayer, faith foundation, worship, service to the poor and fellowship. As a parish community, some of our proudest moments come through the children served through our Religious Education and Greek School programs creating the next generation of Orthodox to serve here locally and to share the message of Christ throughout the world.

Our schools commit to teach as Jesus did; instilling a love of our Orthodox faith and love of neighbor. St. George Cathedral Religious and Greek Schools create a caring, respectful environment which promote the learning of language, history and tradition and religion, and develop faithful Christians and responsible citizens. The schools strive to reach each child through an engaging environment filled with hands on teaching and a true compassion for sacred life. Instilling a love for God, the teachings of Jesus and a true passion for learning are the most important lessons we can share with our children.

I ask that you go to the website of the Cathedral at: <https://www.saintgeorgecathedral.org/language.html> for the Greek School and: <https://www.saintgeorgecathedral.org/education.html> for the Religious Education School for an opportunity to learn more about our Cathedral Schools. Please contact the Principles of the Religious Education School, Eleni Belisonzi at: ebelisonzi@gmail.com and Agnes Zidros, the Directors of the Greek School at: Saintgeorgeagnes@verizon.net or for both the office of the Cathedral at: 215-627-4389 for more information, or to arrange a tour. They look forward to hearing from you!

I certainly hope you will acquaint yourself with what our schools have to offer by exploring our website and find something that interests you as well as encourage you to become an active member of St. George Greek Orthodox Cathedral. If I can ever be of assistance, please do not hesitate to contact me, or any other member of the parish staff, by calling the Parish Office at (215-627-4389) or office@stgeorgecathedral.org.

God Bless you all,



Very Reverend Archimandrite Ambrose Bitziadis Bowers
Dean of the Cathedral

LITURGICAL SCHEDULE

- TODAY** **COMMEMORATION OF THE BEHEADING OF JOHN THE BAPTIZER**
8:45am Orthros, 10:00am Divine Liturgy
- Wed., Sept. 1** **The Beginning of the Indiction (New Church Year)**
8:30am Orthros, 9:30am Divine Liturgy
- Sun., Sept. 5** **11th SUNDAY OF MATTHEW**
8:45am Orthros, 10:00am Divine Liturgy
- Wed., Sept. 8** **The Nativity of Virgin Mary**
8:30am Orthros, 9:30am Divine Liturgy
- Sun., Sept. 12** **SUNDAY BEFORE THE ELEVATION OF THE HOLY CROSS**
8:45am Orthros, 10:00am Divine Liturgy
- Tues., Sept. 14** **The Elevation of the Holy Cross**
8:30am Orthros, 9:30am Divine Liturgy
- Sun., Sept. 19** **SUNDAY AFTER THE ELEVATION OF THE HOLY CROSS**
8:45am Orthros, 10:00am Divine Liturgy
- Sun., Sept. 26** **SUNDAY OF THE FALLING ASLEEP OF ST. JOHN THE THEOLOGIAN AND EVANGELIST**
8:45am Orthros, 10:00am Divine Liturgy

ΛΕΙΤΟΥΡΓΙΚΟΝ ΠΡΟΓΡΑΜΜΑ

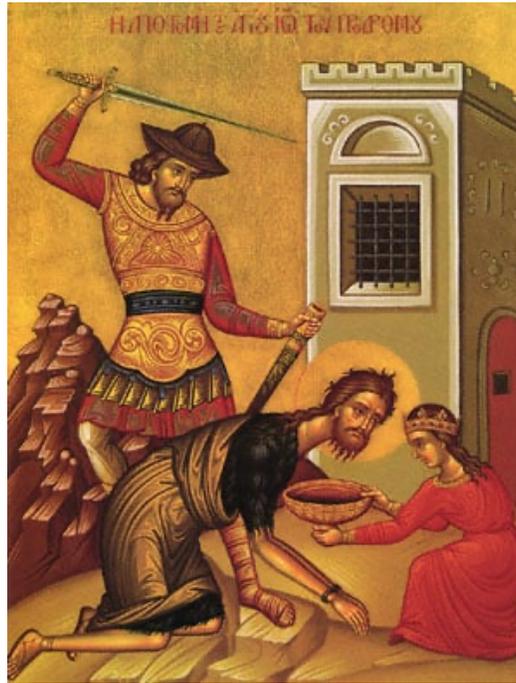
- ΣΗΜΕΡΟΝ** **Η ΑΠΟΤΟΜΗ ΤΗΣ ΤΙΜΙΑΣ ΚΕΦΑΛΗΣ ΤΟΥ ΑΓ.
ΙΩΑΝΝΟΥ ΤΟΥ ΠΡΟΔΡΟΜΟΥ**
8:45π.μ. ὁ Ὅρθρος, 10:00π.μ. ἡ Θεία Λειτουργία
- Τετ., 1 Σεπ.** **Ἀρχὴ τῆς Ἰνδίκτου (Ἀρχὴ τοῦ Νέου
Ἐκκλησιαστικοῦ Ἔτους)**
8:45π.μ. ὁ Ὅρθρος, 10:00π.μ. ἡ Θεία Λειτουργία
- Κυρ., 5 Σεπ.** **ΕΝΝΔΕΚΑΤΗ ΚΥΡΙΑΚΗ ΜΑΤΘΑΪΟΥ**
8:45π.μ. ὁ Ὅρθρος, 10:00π.μ. ἡ Θεία Λειτουργία
- Τετ., 8 Σεπ.** **Τὸ Γεννέθλιον τῆς Ὑπεραγίας Θεοτόκου**
8:45π.μ. ὁ Ὅρθρος, 10:00π.μ. ἡ Θεία Λειτουργία
- Κυρ., 12 Σεπ.** **ΚΥΡΙΑΚΗ ΠΡΟ ΤΗΣ ΥΨΩΣΕΩΣ ΤΟΥ ΤΙΜΙΟΥ
ΣΤΑΥΡΟΥ**
8:45π.μ. ὁ Ὅρθρος, 10:00π.μ. ἡ Θεία Λειτουργία
- Τρίτ., 14 Σεπ.** **Ἡ Ὑψωσις τοῦ Τιμίου Σταυροῦ**
8:45π.μ. ὁ Ὅρθρος, 10:00π.μ. ἡ Θεία Λειτουργία
- Κυρ., 22 Αύγ.** **ΚΥΡΙΑΚΗ ΜΕΤΑ ΤΗΝ ΥΨΩΣΙΝ ΤΟΥ ΤΙΜΙΟΥ
ΣΤΑΥΡΟΥ**
8:45π.μ. ὁ Ὅρθρος, 10:00π.μ. ἡ Θεία Λειτουργία
- Κυρ., 26 Αύγ.** **ΚΥΡΙΑΚΗ ΤΟΥ ΑΠΟΣΤΟΛΟΥ ΚΑΙ
ΕΥΑΓΓΕΛΙΣΤΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΘΕΟΛΟΓΟΥ**
8:45π.μ. ὁ Ὅρθρος, 10:00π.μ. ἡ Θεία Λειτουργία

UPCOMING MEETINGS & EVENTS

- Tues., Sept. 7** **Parish Council meeting**
@ the Cathedral Office @ 6:30pm
- Thurs., Sept. 9** **100th Anniversary Committee meeting**
@ the Cathedral Office @ 6:30pm
- Sun. Sept. 12** **Sunday/Greek School Holy Water Blessing**
@ the Cathedral @ the end of the Divine Liturgy
- Sat., Sept. 18** **Greek School first day of classes**
- Sun., Sept. 19** **Sunday School first day of classes**
- Mon., Sept. 20** **Metropolis of NJ Clergy-Laity Congress**
@ the Venetian Garfield, NJ
- Oct. 23-Nov. 3** **Apostolic Visit of Ecumenical Patriarch Bartholomew in the USA**

UPCOMING SACRAMENTS

- Saturday, Sept. 4** **Wedding, Jarrod Popovice /Athipi Paxinos**
@ 2:00pm



THE BEHEADING OF SAINT JOHN THE BAPTIST

The divine Baptist, the Prophet born of a Prophet, the seal of all the Prophets and beginning of the Apostles, the mediator between the Old and New Covenants, the voice of one crying in the wilderness, the God-sent Messenger of the incarnate Messiah, the forerunner of Christ's coming into the world (Esaias 40: 3; Mal. 3: 1); who by many miracles was both conceived and born; who was filled with the Holy Spirit while yet in his mother's womb; who came forth like another Elias the Zealot, whose life in the wilderness and divine zeal for God's Law he imitated: this divine Prophet, after he had preached the baptism of repentance according to God's command; had taught men of low rank and high how they must order their lives; had admonished those whom he baptized and had filled them with the fear of God, teaching them that no one is able to escape the wrath to come if he do not works worthy of repentance; had, through such preaching, prepared their hearts to receive the evangelical teachings of the Savior; and finally, after he had pointed out to the people the very Savior, and said, "Behold the Lamb of God, Which taketh away the sin of the world" (Luke 3:2-18; John 1: 29-36), after all this, John sealed with his own blood the truth of his words and was made a sacred victim for the divine Law at the hands of a transgressor.

This was Herod Antipas, the Tetrarch of Galilee, the son of Herod the Great. This man had a lawful wife, the daughter of Arethas (or Aretas), the King

of Arabia (that is, Arabia Petraea, which had the famous Nabatean stone city of Petra as its capital. This is the Aretas mentioned by Saint Paul in II Cor. 11:32). Without any cause, and against every commandment of the Law, he put her away and took to himself Herodias, the wife of his brother Philip, to whom Herodias had borne a daughter, Salome. He would not desist from this unlawful union even when John, the preacher of repentance, the bold and austere accuser of the lawless, censured him and told him, "It is not lawful for thee to have thy brother's wife" (Mark 6: 18). Thus Herod, besides his other unholy acts, added yet this, that he apprehended John and shut him in prison; and perhaps he would have killed him straightway, had he not feared the people, who had extreme reverence for John. Certainly, in the beginning, he himself had great reverence for this just and holy man. But finally, being pierced with the sting of a mad lust for the woman Herodias, he laid his defiled hands on the teacher of purity on the very day he was celebrating his birthday. When Salome, Herodias' daughter, had danced in order to please him and those who were supping with him, he promised her -- with an oath more foolish than any foolishness -- that he would give her anything she asked, even unto the half of his kingdom. And she, consulting with her mother, straightway asked for the head of John the Baptist in a charger.

Hence this transgressor of the Law, preferring his lawless oath above the precepts of the Law, fulfilled this godless promise and filled his loathsome banquet with the blood of the Prophet. So it was that that all-venerable head, revered by the Angels, was given as a prize for an abominable dance, and became the plaything of the dissolute daughter of a debauched mother. As for the body of the divine Baptist, it was taken up by his disciples and placed in a tomb (Mark 6: 21 - 29). Concerning the finding of his holy head, see February 24 and May 25.

Apolytikion of Beheading of the Forerunner

Second Tone

The memory of the just is celebrated with hymns of praise, but the Lord's testimony is sufficient for thee, O Forerunner; for thou hast proved to be truly even more venerable than the Prophets, since thou was granted to baptize in the running waters Him Whom they proclaimed. Wherefore, having contested for the truth, thou didst rejoice to announce the good tidings even to those in Hades: that God hath appeared in the flesh, taking away the sin of the world and granting us great mercy.

THE EPISTLE READING

The reading is from the Acts of the Apostles

13:25-33

In those days, as John was finishing his course, he said, "What do you suppose that I am? I am not he. No, but after me one is coming, the sandals of whose feet I am not worthy to untie." Brethren, sons of the family of Abraham, and those among you that fear God, to us has been sent the message of this salvation. For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets which are read every sabbath, fulfilled these by condemning him. Though they could charge him with nothing deserving death, yet they asked Pilate to have him killed. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead; and for many days he appeared to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people. And we bring you the good news that what God promised to the fathers, this he has fulfilled to us their children by raising Jesus.

Ο ΑΠΟΣΤΟΛΟΣ

Πράξεων τῶν Ἀποστόλων τὸ ἀνάγνωσμα

13.25-33

Ἐν ταῖς ἡμεραῖς ἐκείναις, ὡς δὲ ἐπλήρου ὁ Ἰωάννης τὸν δρόμον, ἔλεγεν, Τίνα με ὑπονοεῖτε εἶναι; Οὐκ εἰμὶ ἐγώ. Ἄλλ' ἰδοῦ, ἔρχεται μετ' ἐμέ, οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα τῶν ποδῶν λῦσαι. Ἄνδρες ἀδελφοί, υἱοὶ γένους Ἀβραάμ, καὶ οἱ ἐν ὑμῖν φοβούμενοι τὸν θεόν, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἀπεστάλη. Οἱ γὰρ κατοικοῦντες ἐν Ἱερουσαλήμ καὶ οἱ ἄρχοντες αὐτῶν, τοῦτον ἀγνοήσαντες, καὶ τὰς φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν σάββατον ἀναγινωσκομένας, κρίναντες ἐπλήρωσαν. Καὶ μηδεμίαν αἰτίαν θανάτου εὐρόντες, ἠτήσαντο Πιλάτον ἀναιρεθῆναι αὐτόν. Ὡς δὲ ἐτέλεσαν πάντα τὰ περὶ αὐτοῦ γεγραμμένα, καθελόντες ἀπὸ τοῦ ξύλου, ἔθηκαν εἰς μνημεῖον. Ὁ δὲ θεὸς ἤγειρεν αὐτὸν ἐκ νεκρῶν· ὃς ὥφθη ἐπὶ ἡμέρας πλείους τοῖς συναναβᾶσιν αὐτῶ ἀπὸ τῆς Γαλιλαίας εἰς Ἱερουσαλήμ, οἵτινές εἰσιν μάρτυρες αὐτοῦ πρὸς τὸν λαόν. Καὶ ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις αὐτῶν ἡμῖν, ἀναστήσας Ἰησοῦν.

THE GOSPEL READING

The Holy Gospel is According to Mark

6:14-30

At that time, Herod the King heard about the fame of Jesus, for his name had become known. He said, "John the baptizer has been raised from the dead; that is why these powers are at work in him." But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets of old." But when Herod heard of it he said, "John, whom I beheaded, has been raised." For Herod had sent and seized John, and bound him in prison for the sake of Herodias, his brother Philip's wife; because he had married her. For John said to Herod, "It is not lawful for you to have your brother's wife." And Herodias had a grudge against him, and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he was much perplexed; and yet he heard him gladly. But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and the leading men of Galilee. For when Herodias' daughter came in and danced, she pleased Herod and his guests; and the king said to the girl, "Ask me for whatever you wish, and I will grant it." And he vowed to her, "Whatever you ask me, I will give you, even half of my kingdom." And she went out, and said to her mother, "What shall I ask?" And she said, "The head of John the baptizer." And she came in immediately with haste to the king, and asked, saying, "I want you to give me at once the head of John the Baptist on a platter." And the king was exceedingly sorry; but because of his oaths and his guests he did not want to break his word to her. And immediately the king sent a soldier of the guard and gave orders to bring his head. He went and beheaded him in the prison, and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. When his disciples heard of it, they came and took his body, and laid it in a tomb. The apostles returned to Jesus, and told him all that they had done and taught.

ΤΟ ΕΥΑΓΓΕΛΙΟΝ

Ἐκ τοῦ κατὰ Μάρκον ἁγίου Εὐαγγελίου τὸ ἀνάγνωσμα

6.14-30

Τῷ καιρῷ ἐκείνῳ, ἤκουσεν ὁ βασιλεὺς Ἡρώδης· φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ· καὶ ἔλεγεν ὅτι Ἰωάννης ὁ βαπτίζων ἐκ νεκρῶν ἠγέρθη, καὶ διὰ τοῦτο ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ. ἄλλοι ἔλεγον ὅτι Ἡλίας ἐστίν· ἄλλοι δὲ ἔλεγον ὅτι προφήτης ἐστὶν ὡς εἷς τῶν προφητῶν. ἀκούσας δὲ ὁ Ἡρώδης εἶπεν ὅτι ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν· αὐτὸς ἠγέρθη ἐκ νεκρῶν. αὐτὸς γὰρ ὁ Ἡρώδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν. ἔλεγε γὰρ ὁ Ἰωάννης τῷ Ἡρώδῃ ὅτι οὐκ ἔξεστί σοι ἔχειν τὴν γυναῖκα τοῦ ἀδελφοῦ σου. ἡ δὲ Ἡρωδιάς ἐνεῖχεν αὐτῷ καὶ ἠθέλεν αὐτὸν ἀποκτεῖναι, καὶ οὐκ ἠδύνατο. ὁ γὰρ Ἡρώδης ἐφοβεῖτο τὸν Ἰωάννην, εἰδὼς αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ πολλὰ ἐποίει καὶ ἠδέεωσεν αὐτοῦ ἡκούε. καὶ γενομένης ἡμέρας εὐκαιροῦ, ὅτε Ἡρώδης τοῖς γενεσίοις αὐτοῦ δεῖπνον ἐποίει τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις τῆς Γαλιλαίας, καὶ εἰσελθούσης τῆς θυγατρὸς αὐτῆς τῆς Ἡρωδιάδος καὶ ὀρχησαμένης καὶ ἀρεσάσης τῷ Ἡρώδῃ καὶ τοῖς συνανακειμένοις, εἶπεν ὁ βασιλεὺς τῷ κορασίῳ· αἴτησόν με ὃ ἐὰν θέλῃς, καὶ δώσω σοι. καὶ ὤμοσεν αὐτῇ ὅτι ὃ ἐὰν με αἰτήσης δώσω σοι, ἕως ἡμίσεος τῆς βασιλείας μου. ἡ δὲ ἐξεληθοῦσα εἶπε τῇ μητρὶ αὐτῆς· τί αἰτήσομαι; ἡ δὲ εἶπε· τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. καὶ εἰσελθοῦσα εὐθέως μετὰ σπουδῆς πρὸς τὸν βασιλέα ἠτήσατο λέγουσα· θέλω ἵνα μοι δῶς ἕξαιτῆς ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. καὶ περίλυπος γενόμενος ὁ βασιλεὺς, διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους οὐκ ἠθέλησεν αὐτὴν ἀθετῆσαι. καὶ εὐθέως ἀποστείλας ὁ βασιλεὺς σπεκουλάτωρα ἐπέταξεν ἐνεχθῆναι τὴν κεφαλὴν αὐτοῦ. ὁ δὲ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ φυλακῇ, καὶ ἤνεγκε τὴν κεφαλὴν αὐτοῦ ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ, καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ αὐτῆς. καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ ἦλθον καὶ ἦραν τὸ πτῶμα αὐτοῦ, καὶ ἔθηκαν αὐτὸ ἐν μνημείῳ.

STEWARDSHIP PROGRAM 2021

...the greatest of these is love

Jesus spoke of love and showed compassion. He taught us by his example to love one another and to be compassionate toward those in need. In the Gospels, we read of the compassion of Jesus:

When Jesus landed and saw a large crowd, he had compassion on them and healed their sick (Matthew 14:14).

Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him (Matthew 20:34).

...he had compassion on them, because they were like sheep without a shepherd (Mark 6:34).

Compassion can often mean kindness and sympathy. In these verses, it means something deeper and much more powerful. "And he had compassion" is translated from the Greek ἐσπλαγχνίσθη (esplachNEEsthe) and comes from the root word in Greek for "guts." In other words, it is compassion and concern that are felt in one's guts – a compassion that is felt in a deeply physical way. Compassion felt in this way compels us to respond with love and deep concern.

In the parable of the Good Samaritan, Jesus says "But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him..." (Luke 10:33).

In the parable of the Prodigal Son Jesus says, "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." (Luke 15:20).

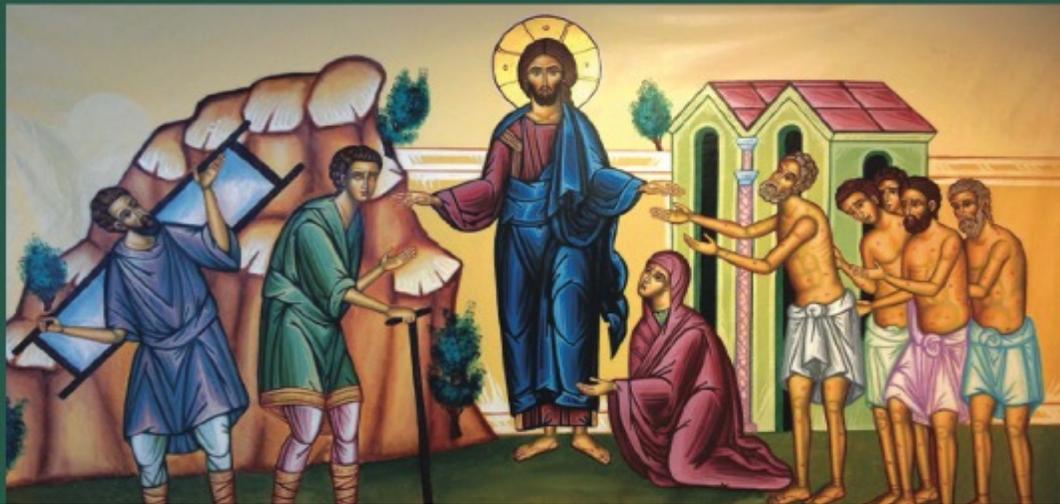
These stories reflect the love and compassion that Jesus has for his people. His compassion inspires and challenges each one of us to live compassionately.

This understanding of the full meaning of compassion in the New Testament means that another person's suffering becomes our own suffering. Compassion in this sense can change the way we live and care for others and for our community. When we feel this physical type of compassion, we are fully and physically engaged. We serve others and care for our community with love.

To love in the way Saint Paul writes to the Christians at Corinth, when he says, "...the greatest of these is love," means we can't live without compassion for others. Love and compassion are not expressed only in our offerings of money and other support. Love and compassion are not something we give in order to receive something in return. Pride has no place in acts of love and compassion.

The love that Saint Paul describes in his letter to the Christians at Corinth is an expression of stewardship. Stewardship is everything we do after we say "I believe." Stewardship is about how we live our lives and make our choices. Stewardship is about love and love is about stewardship.

Stewardship is everything we do after we say "I believe." Stewardship is about how we live our lives and make our choices.



Christian Stewardship is about becoming good caretakers of all that God has given us. God has given each of us special and unique gifts. And through Holy Scripture He teaches us all that we have is a loan. He lends everything to us, and reminds us that

one day He will ask us to give a detailed accounting of what we have done with the gifts He has given us. Archbishop Anastasios of Albania has noted that "we find ourselves by offering ourselves." Have we learned the blessedness of generously giving to others of all we have?



One day, a person complained to his priest that the Church and Christianity is one continual "give, give, give." To which the priest replied, "Thank you very much for the finest definition of

Christianity I have ever heard. You're right, Christianity is all about a constant "give, give, give." God giving His only Son to the world to show His unconditional love. His Son Jesus giving His life on the cross to forgive our sins and destroy death. Then our Lord's disciples giving all they had to make sure God's Good News of love was preached to all people everywhere. They not only gave away their homes and businesses, but even gave up their lives as martyrs in gratitude to God!

PHILOPTOCHOS ANNOUNCEMENT

**Please mark your calendar for the upcoming
Philoptochos events:**

Saturday, September 25, Philoptochos Annual Tea
event in the afternoon (More details will be coming
soon)

Saturday, November 13, Philoptochos Bid & Buy
event in the Cathedral Social Hall



Join us in Sunday School!

At the St. George Cathedral Religious Education School, our goal is to give your child a foundation and connection to their Greek Orthodox faith, culture and community.

Class I (Ages 4-5)

Emphasis on learning about God through bible stories, crafts, songs and books. Learn to identify Jesus, Panagia and make the sign of the cross.

Class II (Ages 6-9)

Focus on God's love and how we share it with our neighbor. Learn to look up a Bible passage by Chapter and Verse, identify important Saints through iconography, and the Lord's Prayer.

Class III (Ages 10-14)

Discuss weekly Gospel reading and how it relates with various events in 2021-22. Focus on the 10 Commandments, 7 Sacraments and the Feast days of the Church.

**We welcome all students
ages 4-14**

Registration is Open!

To register or for more information
please reach out to the church office

215-627-7389

office@saintgeorgecathedral.org

Classes are immediately
after Holy Communion

September 19 – May 22



Annual Events

Welcome back, *Agiasmos Service* • Christmas Pageant • Christmas Party
Greek Parade • Social Outings • Sunday of Orthodoxy Procession
Lenten Retreat • Godparent Sunday • Graduation/Promotion

St. George Cathedral Greek School

Director/Instructor: Agnes Zidros

Under the auspices of the Very Reverend Archimandrite
Ambrose Bitziadis Bowers Dean, St. George Cathedral

www.SaintGeorgeCathedral.org

"Learning the Greek Language is like
discovering the roots of education."



Greek School Info

Registration:

Registration for the Greek Language
School for 2021-2022 school year is
now open. Please call the cathedral
office: 215-627-4389 or email

office@saintgeorgecathedral.org

Location:

256 S. 8th Street, Philadelphia, PA 19107

Located in historic Center City
Philadelphia, a block from Washington
Square and two blocks from
Independence Hall and the Liberty
Bell.

Tuition for Cathedral School Students

1st Child: \$300

2nd Child: \$250

3rd Child: \$250

Tuition for Non-Cathedral Students

1st Child: \$600

2nd Child: \$550

3rd Child: \$550

Hours:

Saturdays 10:00 am to 1:00 pm

Saint George Cathedral

Greek School strives to instill a deep love and appreciation of the Greek language, religion, culture and arts. The program supports learning within an environment of high moral values and with a deeply rooted commitment to Hellenic ideals and tradition. It is structured to offer a well-rounded Greek education which places a strong emphasis on conversational skills, while offering instruction in grammar, reading, writing, history, mythology and culture. Children are also taught traditional Greek dances.

Our Goals: To engage and nurture the students through Greek language instruction to develop confidence, instill pride and promote faith and fellowship. **Our Tools:** We incorporate educational supplements such as songs, prayers, poems and crafts to integrate Language Arts with Greek History, culture and faith. **Character Building:** Through various participation events at both the local and tri-state area level, our children learn public speaking through poem and speech presentations. They also develop leadership skills and friendships for a lifetime.

Materials: Students are provided textbooks, workbooks, supplementary materials and necessary supplies needed for their class.

Annual Events

Children participate in various events over the school year such as:

School Blessing: Agiasmos, September

October: OXI Day, October 28th

December: Christmas Fellowship

January: Three Hierarchs Day

March: Greek Independence Day Poems

March: Parade

Lazarus Saturday Palm Making

May: Closing Ceremonies

SAINT GEORGE GREEK ORTHODOX CATHEDRAL PHILADELPHIA, PA GREEK SCHOOL CLASSES

The Greek School strives to instill a deep love and appreciation of the Greek language, religion, culture and arts. The program supports learning within an environment of high moral values in the legendary Cathedral of St. George in Philadelphia and with a deeply rooted commitment to Hellenic ideals and tradition.

The program includes:

- Beginner, intermediate and advanced level classes
- Lessons in Ancient Greek language, literature and philosophy
- A Greek language preparatory program for the *Ellinomatheia* annual exams
- Achieving fluency and socialization through conversation
- Greek literature, poetry and music
- Traditional Greek dancing and theatrical sketches

Greek Language Classes (Grades: 1 - 3)

Students will learn Greek language skills based on thematic units that are on their level. Conversational skills, reading and writing are taught in each language session. Each session will also include the following lessons: Greek mythology, theater, art (based on the daily theme), culture (customs, songs and dance).

Greek Language Classes (Grades: 4 - 5)

Students will learn Greek language skills based on thematic units that are on their level. Conversational skills, reading and writing are taught in each language session. Each session will also include the following lessons: Greek history, art (based on the daily theme), theater, music, culture (customs, songs and dance).

Enrichment Lessons (Grades: 4 - 6)

Literature, poetry, ancient Greek language, literature and philosophy, traveling all over Greece, music (selection of Greek songs) will be incorporated throughout the year, to enrich the language sessions.

St. George Greek Orthodox Cathedral



GOD BLESS & PROTECT OUR HEROES

**HEALTHCARE PROFESSIONALS
FIRST RESPONDERS • ESSENTIAL WORKERS**

Welcome to Saint George Greek Orthodox Cathedral. Saint George is an historic Cathedral located in downtown Philadelphia, under the spiritual auspices of the Ecumenical Patriarchate in Constantinople, in the Greek Orthodox Metropolis of New Jersey, of the Greek Orthodox Archdiocese of America. We extend to you a warm and heartfelt Orthodox Christian welcome. Our Greek Orthodox Cathedral is dedicated to imitating the love and faithfulness of Jesus Christ by sharing the gospel with our words and living it with our lives. It exists to lead the faithful to the worship of the Holy Trinity according to the Faith and Tradition of the One, Holy, Catholic and Apostolic Church. Our witnessing to our Faith is accomplished through the Sacramental life of the Church, its values and traditions, stewardship, fellowship, service, and Christian education.



Published by:

**ST. GEORGE GREEK ORTHODOX CATHEDRAL
PHILADELPHIA, PA**

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