



I Miss You Guys!



CHRIST IS RISEN! XRISTOS ANESTI! XRISTOS VOSKRESE!

It has now been over ten weeks since we last gathered as a parish family in the church. We went through Lent, Holy Week, Pascha, Bright Week, the first weeks of Pascha and now, Mid Pentecost, the halfway point in the fifty days between Pascha and Pentecost. And all of that we did together in spirit, but socially distant. The ten weeks are long enough now that when I do have the blessing of talking with one of you (digitally or on the phone) it is almost a bit of a shock—a strange jolt of joy upon seeing someone whose heart is interwoven with mine, but whose face I haven’t seen nor their sweet voice heard. It is, as I’m sure you all have experienced, a strange and surreal experience. It is good to be together, and I miss you guys!

I miss the moments in the Liturgy when a hush falls over us, as we hear the powerful words of the Gospel proclaiming the infinite power of Jesus Christ; I miss praying the holy Anaphora of St Basil, with all of you gathered, as we hear of His tender love in becoming man; I miss lifting the Paschal candle as we all together, with thunderous voices sing out, “Christ is risen from the dead, by death trampling down upon death!” I miss the buzz of conversation streaming up from the lower hall as I come downstairs from the church; I miss laughing with all of our children as they play and cavort in the small hall; I miss hanging out with all of you, refilling my coffee cup and going table to table, each filled with the joyful faces of those whose hope is

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COVID-19 Impact to St. Nicholas

Under a State of Washington directive, we are unable to meet at the church for services, gatherings, and meetings. This policy is in place until relinquished by the Governor. Services, however, are performed at the church by Fr. Seraphim. You can watch these services at home. Instructions are on page 5. Also, Washington’s Phased Approach on page 6.

St Nicholas Greek Orthodox Church

1523 S Yakima Ave

Tacoma, WA 98405

Phone: 253-272-0466

Parish Website: stnicholastacoma.org

E-Mail: mail@stnicholastacoma.org

Office Hours: Tuesday–Friday 10:00 am - 3:00 pm



Sunday Services

8:45 am Orthros

10:00 am Divine Liturgy

Please join us for Social/Coffee Hour in our downstairs hall, following the Divine Liturgy



Fr. Seraphim Majmudar, Our Presiding Priest

For appointments, questions or urgent needs, Fr. Seraphim is available 24/7 on his cell phone.

Fr. Seraphim's Cell phone: 253-365-5817

Office Hours at St Nicholas
Thursdays 9:00am - 12:00 noon
Email: frseraphimm@gmail.com

Saint Nicholas Messenger is the official monthly newsletter of the St. Nicholas Greek Orthodox Church of Tacoma Washington



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Media team: Paula Karanasos, Rebecca Primis, Fr. Seraphim, Roxanne Vallantine

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Submit content, comments, or corrections, addressed to the Editor at mail@stnicholastacoma.org
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St. Nicholas Ministries

AHEPA
George Pirotis

Akathist Group Prayer
Kathy Rawley

Altar Servers
Dr Nick Themelis

Bible Study
Genevieve Eagle

Book Store
Dr. Nick Themelis

Building Committee
Bill Acker

Building, Grounds & Maintenance
Richard Heidal, John Pangis

Choir
Rebecca Philips

Hands of Love
Merrilee Pangis

Military Service
LTC Gus Chamales

Premarital Education
George Pirotis, Diane Pirotis

Stewardship
LTC Gus Chamales

2020 Parish Council
George Pirotis—President
Gus Chamales—Vice-President
Mark Robinson—Treasurer
Christina Leinneweber—Secretary
Sheila Auter, Genevieve Eagle, David Frisk,
Ronnie-Sue Johnson, Zach Karanasos, Despina
Kipelidis, Anna Marie Oakes-Joudy,
Deborah Talbot

Greek Folk Dance
Evy Kontos – Chair & Intermediate dancers
Dr. Anastasia Fyntrilakis—Treasurer & Teen dancers

Krisann Firth – Costume Director
Julie Kotsali – Board Member
Presbytera Sophie Majmudar – Board Member

Kelly Rosati – Beginner dancers

George Pirotis – Adult Group Instructor

Coffee Hour
Zach Karanasos

IT, etc.
Bill Samaras

Philia
Diane Pirotis

Pro Life
Genevieve Eagle

Vitos Scholarship
Ronnie Sue Johnson

Flowers & Church Decorating
Kathy Rowley

Daughters of Penelope
Karen Samaras – President
Olga Manos– Vice President
Fenia Mavromichali– Secretary
Helen McClure– Treasurer

Maids of Athena
Alexandria Samaras– President
Zoe Matteson–Vice President
Elena Apostle– Treasurer
Isabella Mastras– Secretary
Ingrid Chamalas–Advisor
Helen McClure – Advisor

Philoptochos Society
Jane Evancho - President
Diane Pirotis - Vice-President
Marian Palas - Secretary
Joyce Kalivas- Griffin - Treasurer

Sunday School
Sheila Auter, Director

Greek School
George Pirotis

Lazarus Group
Dean Hamos

Pilgrimage
Zach Karanasos

Prosphora Baking
Deborah Talbot

Welcome
Ronnie Sue Johnson

Parish Council

June Parish Council meeting is the 2nd Tuesday of the month.

June 2020						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>1</p> <p>Martyr Justin the Philosopher 8:30am-7:30am Livestream: Divine Liturgy</p>	<p>2</p> <p>New Martyr Constantine 1:30pm-2:30pm Livestream: Paraklesis to St. Nikephoros the Leper 8:30pm-8:30pm Livestream: Vespers</p>	<p>3</p> <p>Martyrs Lucilian & Paula 7:30pm-8:30pm Livestream: Paraklesis 8:30pm-8:30pm Catechism (for Catechumens)</p>	<p>4</p> <p>John of Monaghi, Cyprus 8:30am-7:30am Livestream: Divine Liturgy 8:30pm-8:30pm Livestream: Vespers & Orthros</p>	<p>5</p> <p>Levretaking of Ascension</p>	<p>6</p>	<p>8</p> <p>4th Saturday of Souls 8:45am-8:45am Livestream: Orthros 10:00am-11:00am Livestream: Divine Liturgy w/Memorial 7:00pm-8:00pm Livestream: Vespers</p>
<p>7</p> <p>FAST FREE WEEK!</p> <p>PENTECOST</p> <p>8:45am-10:00am Livestream: Orthros 10:00am-11:00am Livestream: Divine Liturgy 12:00pm-1:00pm Livestream: Vespers</p>	<p>8</p> <p>Day of the Holy Spirit FAST FREE WEEK! 8:30am-7:30am Livestream: Divine Liturgy</p>	<p>9</p> <p>Columba of Iona Cyril of Alexandria FAST FREE WEEK! 8:30am-7:30am Livestream: Divine Liturgy 1:30pm-2:30pm Livestream: Paraklesis to St. Nikephoros the Leper 8:30pm-8:30pm Livestream: Vespers</p>	<p>10</p> <p>FAST FREE WEEK! Martyrs Alexander & Antonina 7:30pm-8:30pm Livestream: Great Vespers 8:30pm-8:30pm Catechism (for Catechumens)</p>	<p>11</p> <p>Ap. Bartholomew & Barnabas FAST FREE WEEK! Martyr Theophanes Luke, the Blessed Surgeon 8:30am-7:30am Livestream: Divine Liturgy 7:30am-8:30am Livestream: Akathist to St. Luke 8:30pm-8:30pm Livestream: Vespers</p>	<p>12</p> <p>FAST FREE WEEK! Martyr Maryna Peter of Mt. Athos Vespers</p>	<p>13</p> <p>FAST FREE WEEK!</p>
<p>14</p> <p>ALL SAINTS</p> <p>Justin Popovic 8:45am-10:00am Livestream: Orthros 10:00am-11:00am Livestream: Divine Liturgy</p>	<p>15</p> <p>Apostles' Fast: No meat or dairy Augustine of Hippo</p>	<p>16</p> <p>Apostles' Fast: No meat or dairy Augustine of Hippo</p>	<p>17</p> <p>Apostles' Fast: No meat or dairy Bishop of Ikenhoe STRICT FAST 7:30pm-8:30pm Livestream: Paraklesis</p>	<p>18</p> <p>Apostles' Fast: No meat or dairy Martyr Leonios & Companions 1:30pm-2:30pm Paraklesis to St. Nikephoros 7:30pm-8:00pm Livestream: Vespers for Ap. Thaddaeus 7:46pm-8:46pm Livestream: Evening Liturgy for Ap. Thaddaeus</p>	<p>19</p> <p>Apostle Thaddaeus Apostles' Fast: No meat or dairy Fast: Wine & Oil ok 5:30pm-8:30pm Livestream: Vespers</p>	<p>20</p> <p>Apostles' Fast: No meat or dairy Kallistos, Pat. of Chiope 7:00pm-8:00pm Livestream: Vespers</p>
<p>21</p> <p>ALL SAINTS OF AMERICA</p> <p>Apostles' Fast: No meat or dairy 8:45am-10:00am Livestream: Orthros 10:00am-11:00am Livestream: Divine Liturgy</p>	<p>22</p> <p>Alban, First Martyr of Britain Apostles' Fast: No meat or dairy</p>	<p>23</p> <p>Apostles' Fast: No meat or dairy Athanasios Parris, Teacher of the Nation 1:30pm-2:30pm Livestream: Paraklesis to St. Haralambos 7:30pm-8:30pm Livestream: Vespers for Nativity of John the Baptist 7:46pm-8:46pm Livestream: Evening Liturgy, Nativity of John the Baptist</p>	<p>24</p> <p>Apostles' Fast: No meat or dairy Fast: Fish, Wine & Oil ok Nativity of John the Baptist 7:30pm-7:46pm Livestream: Paraklesis</p>	<p>25</p> <p>Apostles' Fast: No meat or dairy Martyr Protophios 1:30pm-2:30pm Livestream: Paraklesis to St. Nikephoros 8:30pm-8:30pm Livestream: Vespers</p>	<p>26</p> <p>Apostles' Fast: No meat or dairy David of Thessaloniki STRICT FAST 5:30pm-8:30pm Livestream: Vespers</p>	<p>27</p> <p>Apostles' Fast: No meat or dairy Joanna the Myrrbearer 7:00pm-8:00pm Livestream: Vespers</p>
<p>28</p> <p>Apostles' Fast: No meat or dairy Icon of "Three Hands" 8:45am-10:00am Livestream: Orthros 10:00am-11:00am Livestream: Divine Liturgy 7:00pm-8:00pm Livestream: Vespers, St. Peter & Paul</p>	<p>29</p> <p>SS PETER & PAUL 8:30am-7:30am Livestream: Divine Liturgy, St. Peter & Paul</p>	<p>30</p> <p>Synaxis of the Twelve Apostles 8:30am-7:30am Livestream: Divine Liturgy 7:30am-8:30am Livestream: Akathist to St. Peter and Paul 8:30pm-8:30pm Livestream: Vespers</p>	<p>1</p> <p>Notes:</p>	<p>The most up to date calendar is always found at the St. Nicholas web page: www.stnicholastacom.org</p>		

News and Announcements

Watch Live Services From Home

Although you can't be at St. Nicholas in person, you can watch services at home from any device capable of connecting to YouTube. This is completely free of charge and is available for most services. Here's how to do it:

1. First, find the schedule when a service is being broadcast. This is called Live Streaming. Look at the calendar on the previous page, or better, look at the calendar on the St. Nicholas Web page. www.StNicholasTacoma.org. There is a Live Streaming link at the church calendar.
2. You can simply click [here](#). If there is a service underway, press the **LIVE NOW** button. You will see and hear the service.
3. Watch on any device. Open **YouTube** (you may have to start a browser like Chrome). In the *YouTube search bar*, type; *St Nicholas Tacoma*

Click on this selection;



If a service is being broadcast, click the **LIVE NOW** button.

3. Some TV's allow direct connection to YouTube. You can connect as above.

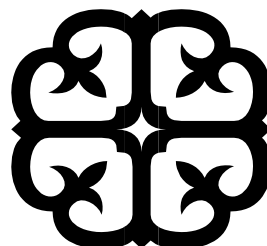
Note: Typically, live services are recorded and retained for a few days. To see a live service, you can watch while the service is happening.

Bill Samaras—

Next 2020 Festival Meeting, Sunday May 31

The next Festival Committee will be Sunday May 31 at 6:30PM. This will be a teleconference and will not take place at the church. Feel free to call in if you are already part of the Festival Team, or if you're just interested in helping. Simply call this number from any phone: (605) 313-5942. When asked for an access code, type in 767419.





Bill Samaras—



News and Announcements

WASHINGTON'S PHASED APPROACH

Reopening Business and Modifying Physical Distancing Measures

	 Phase 1	 Phase 2	 Phase 3	 Phase 4
High-Risk Populations*	Continue to Stay Home, Stay Healthy	Continue to Stay Home, Stay Healthy	Continue to Stay Home, Stay Healthy	Resume public interactions, with physical distancing
Recreation	Some outdoor recreation (hunting, fishing, golf, boating, hiking)	All outdoor recreation involving fewer than 5 people outside your household (camping, beaches, etc.)	- Outdoor group rec. sports activities (5-50 people) - Recreational facilities at <50% capacity (public pools, etc.)	Resume all recreational activity
Gatherings (social, spiritual)	- None - Drive in spiritual service with one household per vehicle	Gather with no more than 5 people outside your household per week	Allow gatherings with no more than 50 people	Allow gatherings with >50 people
Travel	Only essential travel	Limited non-essential travel within proximity of your home	Resume non-essential travel	Continue non-essential travel
Business/Employers	- Essential businesses open - Existing construction that meet agreed upon criteria - Landscaping - Automobile sales - Retail (curb-side pick-up orders only) - Car washes - Pet walkers	- Remaining manufacturing - New construction - In-home/domestic services (nannies, housecleaning, etc.) - Retail (in-store purchases allowed with restrictions) - Real estate - Professional services/office-based businesses (telework remains strongly encouraged) - Hair and nail salons/Barbers - Housecleaning - Restaurants <50% capacity table size no larger than 5	- Restaurants <75% capacity/ table size no larger than 10 - Bars at <25% capacity - Indoor gyms at <50% capacity - Movie theaters at <50% capacity - Government (telework remains strongly encouraged) - Libraries - Museums - All other business activities not yet listed except for nightclubs and events with greater than 50 people	- Nightclubs - Concert venues - Large sporting events - Resume unrestricted staffing of worksites, but continue to practice physical distancing and good hygiene

* High-risk populations are currently defined by CDC as: persons 65 years of age and older; people of all ages with underlying medical conditions (particularly not well controlled) including people with chronic lung disease or moderate to severe asthma, people who have serious heart conditions, people who are immunocompromised, people with severe obesity, people with diabetes, people with chronic kidney disease undergoing dialysis, and people with liver disease; people who live in a nursing home or long-term care facility.

Building Committee



PROJECT 2020 NARTHEX RENOVATION UPDATE

The commercial construction market has been exceptionally busy the last 1 to 2 years, which was reflective in that of a total of six vetted and well-qualified contractors who were solicited to bid the Narthex Renovation, three ended up declining due to their already on-the-books work loads and commitments. The low bid of the three that did come in on March 19th was \$781,291, about \$240,000 over the Narthex Renovation construction budget before sales tax.

Given the amount of the budget overrun, negotiations took place shortly afterwards with the two low contractors whose bids were within 2% to 3% of each other. With Coronavirus shut-down restrictions starting to be mandated around that time, it soon became apparent that regardless of budget, the Narthex Renovation was not going to be completed before the Greek Festival in early October, assuming there ends up being one at all.

About \$40,000 of savings have been obtained through the contractor negotiations without deviating from or discounting the design of the Narthex, as from the start when Project 2020 was set in motion about two years ago, the Narthex was considered to be the second most important spiritual part of the church next to the Sanctuary; something to last for generations to come, and not be cheapened or compromised.

(Narthex Renovation Update continues on the next page.)

Building Committee

(Narthex Renovation Update, continued from the previous page.)

The negotiated contractor savings still leaves the construction costs being about \$220,000 over the current construction budget when accounting for the additional sales tax of the overrun. After further analyzing and inquiring over the bid results, it appears that roughly half the budget overrun can be attributed to a busy construction market that showed up in the subcontractor bids which comprised over half the cost of the general contractors' bids. The other half came as a premium to hire a large qualified contractor in the current market who knows what they are doing, and can handle the logistics of keeping the church secure and in operation during construction while a significant part of the Narthex is literally being torn apart and replaced; something that is not to be relied upon to a smaller and less reputable outfit with questionable means to properly execute.

Both the Project 2020 Committee and Parish Council have been in the loop of the ongoing situation. From numerous virtual meetings done over the phone and internet, there appears to be a general consensus from both parties to bite the bullet and seek approval at an upcoming General Assembly, as the basic choice comes down to either doing the renovation this year working with the bids received, or re-bid at a later time, which realistically would occur until next year or later, and with the delay, would bring some logistical complications to take care of such as extending permits and design consultant contracts.

There is an urgency factor, as the existing Narthex area is in a poor, leaking and deteriorating state that is not getting any better with time. And, while the preverbal crystal ball of economic forecasting is especially speculative in these fluid Coronavirus times, the construction market could end up being be at least as busy and more expensive next year.

Coronavirus restrictions continue to create challenges in regards to planning ahead with specific target dates. Being optimistic, a desirable scenario would be to bring a Narthex Renovation presentation, proposal, and ultimately a vote to a socially distanced but in-person General Assembly around the end of June. If approved around that time, onsite construction could likely start before August and be completed before Christmas.

A General Assembly vote would now be limited to just two items: 1) approval to fund and start construction as soon as feasible in 2020; and 2) an Additive Alternate of about \$4,000 to replace existing dingy acoustic ceiling tiles between two interior stairwells outside the Sanctuary with new painted drywall, which was not part of the Narthex scope, but would certainly make sense to do if the renovation work gets approved.

The Parish Council and the Project 2020 Committee have been working with each other to coordinate and set up General Assembly logistics and presentation information. More specifics should be coming out in the upcoming month, with the hopes that Coronavirus restrictions will continue to loosen up, and we will be able to set a real time and place for a General Assembly in the near future.

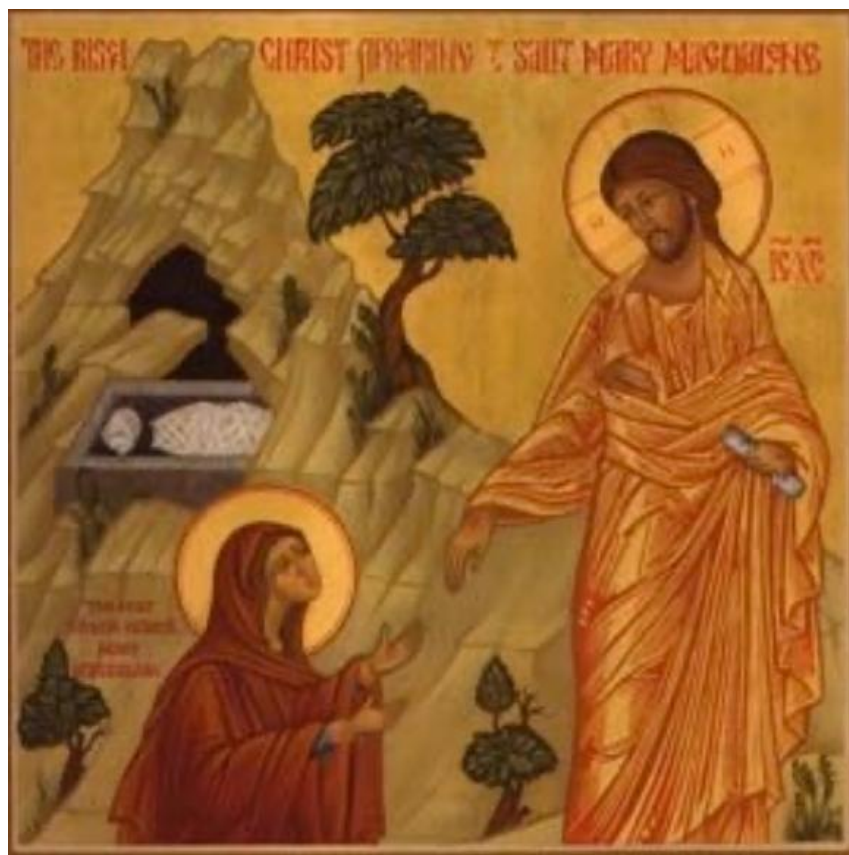
Submitted by: Bill Acker



COFFEE HOUR MINISTRY

Coffee Hour is suspended until church services resume

Contributed by: Zach



Military, CIA, Law Enforcement Ministry News

The month of June is notable for many significant military events. If you have a family member who participated or in some way was connected to any of these historical events, please let me know by sending an email to gleafops@gmail.com. This ministry strives to honor the family members of St. Nicholas parishioners whose service to our nation has helped to keep us safe and free. Please help us to do so by sharing their information.

4-7 June: Battle of Midway. The United State's Navy's decisive victory in the air-sea battle and its successful defense of the major base located at Midway Island dashed Japan's hopes of neutralizing the United States as a naval power, and effectively turned the tide of the World War II in the Pacific.



St. Nicholas Church has many family members who served in the Pacific during WWII as part of the Navy, Marine Corps, Army, and Army Air Force. *If you had a family member who participated in the Battle of Midway by serving on any of the below listed ships, or was a part of any of the Air Groups located on any of the islands that supported the Battle of Midway, please email their information to Gus Chamales at gleafops@gmail.com. Also, if your relative served in the Navy on board any other ship, please send me the name of the ship on which he served, and if available, the time frame that he was on it.*

The list of ships below only includes the major surface ships that participated in the naval Battle of Midway. There were many submarines (too numerous to mention) and Patrol Boats that were also part of the defense of Midway Island. If your family member served on any of those, please share their information.

Task Group 17.5: Air Craft Carrier Group - USS Yorktown (Including elements from the sidelined USS Saratoga Air Group)

Task Group 17.2: Cruiser Group - USS Astoria and USS Portland.

Task Group 17.4: Destroyer Screen - USS Hammann, USS Anderson, USS Gwin, USS Hughes, USS Morris, USS Russell.

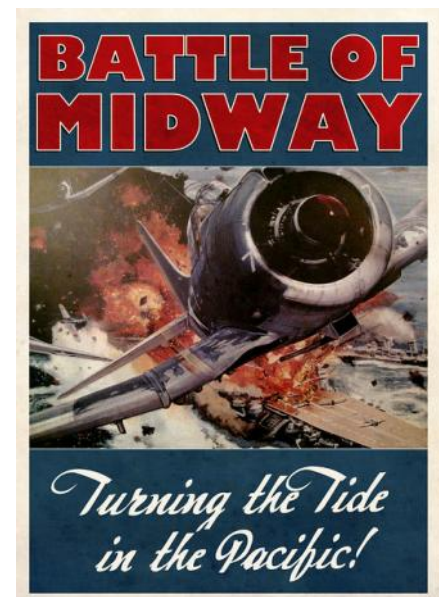
Task Group 16.5: Air Craft Carrier Group - USS Enterprise and USS Hornet.

Task Group 16.2: Cruiser

Group - USS Pensacola, USS Northampton, USS New Orleans, USS Minneapolis, USS Vincennes, USS Atlanta.

Task Group 16.4, Destroyer Squadron 1: USS Phelps, USS Worden, USS Monaghan, USS Aylwin.

Destroyer Squadron 6: USS Balch, USS Conyngham, USS Benham, USS Ellet, USS Maury. Oilers Group: USS Cimarron, USS Platte, USS Dewey, USS Monssen.



Military, CIA, Law Enforcement Ministry News

Continued from previous page...

6 June 1944: D Day. D Day is one of the most significant events of WWII. It marks the allied landing at Normandy, France and is often referred to as the beginning of the end of Adolf Hitler's, 3rd Reich. At present, I know of only two St.



ANGELOS CHATAS
U.S. NAVY
WWII
Underwater Demolitions Team
D-Day Landings, Utah Beach

Nicholas family members who participated in the D Day invasion and their pictures are shown. If you have knowledge of any other family members who participated in the D Day invasion, please send their information to me at gleafops@gmail.com.



Sigurd Andenas
Royal Norwegian Navy
WWII, **gunner on PT Boat in the Atlantic protecting D-Day Invasion fleet.**
Dr. Ingrid Chamales' father

8 June 1921: Washington State Legislature authorized the appointment of a highway police with the power of Peace Officers.



14 June 1775: Birthday of the Army. We have approximately 61 St. Nicholas family members that served in the United States Army. In the interest of space I will show approximately 15 different photos of the men and women who served in the United States Army every year during the month of June. **Since 20 June 1941** is also the month that the **Army Air Corps became known as the United States Army Air Force**, we will begin this year by recognizing those brave men who supported Army air operations during World War II, and courageous women who served in the Women's Auxiliary Corps.



Edward E. Beecher
U.S. Army Air Corps
WWII
Chrisann Firth's uncle



Angela Brown
Womens Army Auxillary Corps
WWII
Peter Brown's mother



SGT George L. Chamales
U.S. Army Air Corps
WWII
Gus Chamales' father



PVT Tom Cheruhas
U.S. Army Air Corps
WWII
Serma Cheruhas' husband



CPT Frank Ciarochi
U.S. Army Air Corp
WWII
Anthony Ciarochi's father



Marian Ciarochi
Women's Auxillary Army Corps
WWII
Anthony Ciarochi's mother



Inez Reeves
Women's Army Auxillary Corp
WWII
Genevieve Eagle's Mother



SGT Arthur Ehrett
U.S. Army Air Corps
WWII
Dr. Fred Ehret's father



SGT Ansel Jameson
U.S. Army Air Corps,
WWII
Recipient of the Distinguished Flying Cross w/OLC for valor during combat with the Flying Tigers in the China/Burma/India Theatre.
Diane Pirotis' Father

Military, CIA, Law Enforcement Ministry News

Continued from previous page...

25 June 1950: Korean War begins. The following St. Nicholas family members served during the Korean War. If you have a family member who served but whose picture is not listed, email gleafops@gmail.com.



Paul Armatas
Korean War
 U.S. Air Force
 Roxanne &
 Fr. Daniel's
 father



Lester Beecher
 USMC
WWII & KOREA
 Chrisann Firth's
 father



LTC(R) James Brown
 U.S. Army
Korean War
 Peter Brown's
 father



James L. Cook
 U.S. Air Force
Korean War
 John Cook's
 father



Robert C. Derby
 U.S. Navy
WWII & Korean War
 Genevieve Eagle's
 father



**CWO(R) Andrew
 Evancho Sr.**
 U.S. Army
WWII & Korean War
 Andy Evancho's
 father



**TSGT(R) Tom
 Jackson**
 U.S. Air Force
*Korean, Vietnam,
 & Cold War*
 Helga Jackson's
 husband



John Karanasos
 U.S. Army
Korean War
 Anna Karanasos'
 husband



Robert Latz
 U.S. Army
*Korea &
 Cold War*
 Mrs. Anne
 Latz's
 husband



Steve Maritakis
 U.S. Air Force
Korean War
 Mary Mathern's
 brother



Elias Natziopoulos
 U.S. Army
Korean War



Angelo Sarantinos
 U.S. Marine Corps
Korean War
 Fr. Daniel &
 Roxanne's
 uncle



COL(R) Leon Spirito
 U.S. Army
WWII, Korea & Vietnam
*Recipient of the Bronze
 Star for Valor w/30c's
 & Purple Heart
 w/20c's!*
 Anthony Ciarochi's
 uncle



LTC(R) Fred Stahl
Korean War
 U.S. Army
 Rick Stahl's
 father



CPL George Velias
 U.S. Army, *Korean War*
Killed in Action
November 19, 1951.
Recipient of the
Purple Heart Medal.
 Killed less than 10 days before his unit
 was pulled out of the front.
 There were 64 men killed in his unit,
 K Co, 3-7 Cavalry.
 George Velias was the last man to die.

TOGETHER WE SERVED.COM. Want to find old friends from your time in the military? Log onto TOGETHERWESERVED.COM. It's a free web site that enables military veterans to reconnect with others who served in the same unit during the same time. I completed the requisite information and it enabled several old comrades with whom I served to reestablish communications. Give it a try! You'll be glad you did!

Stewardship Ministry

STEWARDSHIP = TIME, TALENT, and TREASURE

Once again I find myself typing this article while sheltering in place thanks to Covid-19. Since I'm typing this on the 6th of May and you won't be reading it until three and a half weeks after it was written, please forgive me if something I've written is not in keeping with the Covid times of the day. I sincerely hope that when you're reading this we are all healthy, we are no longer sheltering in place, businesses have reopened, and we are all back enjoying liturgy at St. Nicholas Greek Orthodox Church. If that is the case I will consider it a true blessing and I am certain we will all be thanking the good Lord for helping us get through our first pandemic.

TIME. Thankfully we have been blessed with wonderful spiritual leaders at our church, and the many people that support Father Seraphim as he broadcasts "live and in living color" over UTube. Our chanters do such a wonderful job, our Deacons and alter assistants are fantastic, and our alter boys are exceptional as they bring the services to life. I believe special recognition must also go to Zach and Joseph for their alertness and quick thinking that enabled them to prevent the Epitaphios from catching fire. Thank you all for what you have done to support our spiritual lives!



TALENT. As was mentioned in April's Newsletter we are continuing to plan "full speed ahead" for a festival in October. **The 27th of June will be our first Saturday Festival prep day (the other two are July 18 & 25)** where we will be working on small trays of baklava. The goal is for those people who are not part of the weekday baking crew to give of their time and talent on the first of three scheduled Saturday baking days, and help share the baking effort. **Evvy Kontos** will be leading this operation and we will need maximum support to make it a success. Likely we will have to maintain social distancing and wear our masks during this process but fortunately our dining rooms will accommodate those requirements. **WE NEED YOUR HELP!** We will be calling around and asking for your commitment beginning in early June. We have been highlighting this requirement for the last three months in the Messenger and have been asking you to block out these three Saturdays on your calendar in order to prevent scheduling conflicts. Nobody should be surprised that we are planning to do this and since we will accommodate the social distancing, hand washing, glove wearing, and mask requirements, we will be taking every precaution possible to reduce your concern for the Covid-19. Again, the festival baking preparations need to be shared by everyone so please



volunteer and do your part.

Stewardship Ministry

Continued from previous page...

TREASURE. Everyone at St. Nicholas Church is very grateful for all who continued to fulfill their stewardship pledges during these difficult times. It is truly inspiring to see the level of commitment and support that so many provided to enable St. Nicholas Church to continue to fulfill its spiritual mission.

Separate from Year 2020 Stewardship is our Project 2020 fundraising which will go toward the renovation of our Narthex. Everyone recognizes that Covid-19 has delayed our originally planned start date but that may be a blessing in disguise, since there is still a need to raise more money for the project. **If you have completed your Project 2020 pledge, THANK YOU SO MUCH! If you have not yet completed your pledge please do your best to do so as soon as possible. IF YOU ARE IN A POSITION TO MAKE AN ADDITIONAL CONTRIBUTION TOWARD PROJECT 2020 PLEASE DO SO!** Everyday that passes is one day closer to the day that we start breaking ground and our need for additional funds will continue all the way through the project. Again, if you are able to help out by contributing a little bit more, it will be greatly appreciated.

If you have been reading the articles from this ministry during the past year you know I occasionally include words of wisdom from Fr. Stavros at St. John the Baptist Greek Orthodox Church in Tampa, Florida, which happens to be the church that Andy and Cathy Bouzinekis now attend. This was his article from 9 May and I thought it appropriate to include it. We have all been sheltering in place for quite some time and some of us may benefit from Fr. Stavros' words of wisdom. I hope you will enjoy reading it.

Prayer Team

Sunday Epistles and Gospels

We Are God's Vessels

Now as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

Acts 9: 32-42 (Epistle on the Sunday of the Paralytic)

Continued next page...

Stewardship Ministry News

Good morning Prayer Team!

Christ is Risen!

The third Sunday after Pascha is called "The Sunday of the Paralytic." The Wednesday after this Sunday is called the Feast of Mid-Pentecost, which marks the half-way point between Pascha and Pentecost. The Gospel of Mid-Pentecost is from John 7 and in it the temple leaders chastise Jesus for healing on the Sabbath, a reference to the Gospel of this weekend about the healing of a Paralytic, which occurred on a Sabbath, as told in John 5. So, the two Gospels are related.

The Epistle reading, which we reflect on today, is also about healing. In this passage, Peter heals two people. One is a man named Aeneas who was paralyzed. Peter says to Aeneas, "Aeneas, Jesus Christ heals you." (Acts 9:34) Peter then raises from the dead a woman named Tabitha, who was also called Dorcas.

There are two things that stand out in today's Epistle Lesson. In last Sunday's Epistle, we talked about the two basic works of the early church—to spread the Word of God and to feed the hungry. Today we are introduced to the third basic work of the church which is healing. The healing ministry of the church involves both physical and spiritual healing. There have been instances where prayer and miracles have cured people who are chronically ill, even dying. These are indeed miracles. There are also times when doctors have worked to miraculously cure someone who should not have recovered from injury or disease.

When Peter went to heal Aeneas, he was quick to invoke the name of Jesus Christ, that it was indeed Christ who would be doing the healing. Peter was there as a vessel. So, the first point to make today regarding healing is that if everything that is good comes from God (James 1:17), and healing is a good thing, then healing comes from God, but it often comes through the hands of someone like a doctor. A doctor's hands may provide physical healing. The guidance of a priest may bring about spiritual healing. The empathy of a friend may help bring about emotional healing. However, it is Christ who is the healer. Those who help provide the healing serve as Christ's vessels—His hands, His heart, His kindness. This is why I have always believed that the medical profession is not a vocation but a ministry. It is a service by which God work through the hands of doctors and nurses to bring about healing to those who are sick. Even if a doctor feels that what he or she is doing is routine, the healing of a sick person is a small miracle each time it happens. God provides the wisdom and knowledge to the medical professional, who provides healing for the patient. God is the healer. The medical worker is the vessel through which God heals.

The second point is that the healing ministry of the church is something that each member of the church is called to participate in. Surely there are doctors and medical personnel who work in doctor's offices and hospitals and their vocation is to heal. Their calling is to provide healing on an every-day, full-time basis. The priest is called to be an every-day healer of the soul as his calling, as his vocation. However, whatever ones calling or vocation is, there is a calling, and ample opportunities, to be a healer, to be one of God's healing vessels. When you can offer some relief, or some "healing" to someone, you also become one of God's healing vessels. Even the physically healthiest people in the world suffer

Stewardship Ministry News

Continued from previous page

from the diseases of being misunderstood, being sad, feeling frustrated, and being lonely. When we lend a sympathetic ear, a word of encouragement, the gift of patience, or a gesture of friendship and inclusion, we can help to heal these “diseases.” Or rather, Christ can heal these diseases through US, His vessels of healing.

We all have the power to be one of God’s healing vessels. All it takes is a heart that is soft and eyes that are open, looking for the opportunity to “heal” someone by bringing the love of Christ to them.

When You had slumbered in the flesh as one mortal, O King and Lord, You rose again on the third day, and raised up Adam from decay and rendered death of no effect. Pascha of incorruption, salvation of the world. (Exapostilarion of Pascha, Trans. by Fr. Seraphim Dedes)

Prayer of Protection from the Coronavirus

(Prayer by Grace Bishop Alexis (Trader) of Bethesda)

O God Almighty, Lord of heaven and earth, and of all creation visible and invisible, in Your ineffable goodness, look down upon Your people gathered in Your name. Be our helper and defender in this day of affliction. You know our weakness. You hear our cry in repentance and contrition of heart. O Lord who loves mankind deliver us from the impending threat of the corona virus. Send Your Angel to watch over us and protect us. Grant health and recovery to those suffering from this virus. Guide the hands of physicians, and preserve those who are healthy that we may continue to serve You in peace and glorify Your most honorable and majestic Name, of the Father and of the Son and of the Holy Spirit, now and forever and to the ages of ages. Amen.

Be God’s healing vessel to someone who is “sick” today!

+Fr. Stavros



Cover Story

Continued from page 1

not in this world; I miss the thrill I get when meeting our visitors and new folks, who have discovered the Pearl of Great Price, the Candlestick of the Light, the Uncut Mountain and the Ark of Salvation: Christ, His holy Mother, the radiant Saints...the one true Church!

Most of all, I miss feeding each of you with the Precious, Life Giving and Incorruptible Bread of Life, the Holy Eucharist. The moment you approach, “with fear of God, with faith and love”, cross your arms, and so sweetly and meekly receive the Body and Blood of Christ, is for me, and every one of my brother priests I am sure, the perfect moment. It is the moment that we fulfill the Lord’s word, recorded in the Gospel of John, when He prays to His Father that we would be one, as He and His Father are one: Him in us, and we in Him, that we may be one. It is difficult to express how I long to experience that moment with each of you once again. May the Heavenly King, the Comforter who comes in 25 days, work a miracle and grant it, and grant it speedily!

The question of course, is: *when?* We can all speculate, and of course we all have our opinions. The bottom line is that the day of truly, fully being together as one family in the church (not just in stages or socially distanced) is known only to the Lord. However, just as “the days will be shortened” as the Lord says about the end times so too it is possible now to shorten the days, to hasten a change in the Lord’s dispensation. This has happened many times in Scripture. Just look at the holy Prophet Jonah, who complained to the Lord that his journey to Nineveh would inevitably end in God having mercy and not destroying the city. How did this happen? The people of Nineveh put on sackcloth and ashes, and repented from their heart of all their sins.

Repentance—*our* repentance—is the key to imploring the Lord to shortening the days of our exile from His Church. Each of us will have to ask the Lord how we should repent, and He will surely answer in the quietude of our hearts.

Each of us will hear something different. For me, I can report that it is time for me to truly make war against pride and self-will. In their place will come simplicity of heart and the warmth of humility. The more simple of heart I become, the closer I will draw near to the breast of Christ, as did the holy Apostle John, the Beloved Disciple, at the Last Supper. A complicated heart, fractured by a constant inflow of news and endless data, becomes riddled with opinions, obsessed about things over which it has no control nor calling to manage.

I know we are frustrated. I’m frustrated, too—it is KILLING me not to be able to offer you the precious Body and Blood of Christ. But the answer lies in our repentance. For me, it is to drive away pride and self-will, and seek simplicity of heart. For you, it may be something else. In both cases, however, the more we cultivate true humility, the more we draw near to the Lord. And the more we draw near to Him, the more He will draw near to us. This is what empowered the Apostle John to look up, as he was reclining on the Lord’s breast, and ask who it was who would betray Him. It is that kind of closeness which is the key. Sins and self will put us farther away from Him, and no number of opinions and “right answers” will bring us closer to Him.

I miss you guys!

In the Risen Christ,

Fr Seraphim



ST. NICHOLAS AKATHIST MINISTRY

MESSAGE FROM THE AKATHIST MINISTRY

Thank you for your devotion to the souls of our Orthodox family. Our St. Nicholas Akathist Ministry continues to comfort the family and loved ones of those who have fallen asleep.

I pray you have been blessed and felt the love that surrounds this ministry.

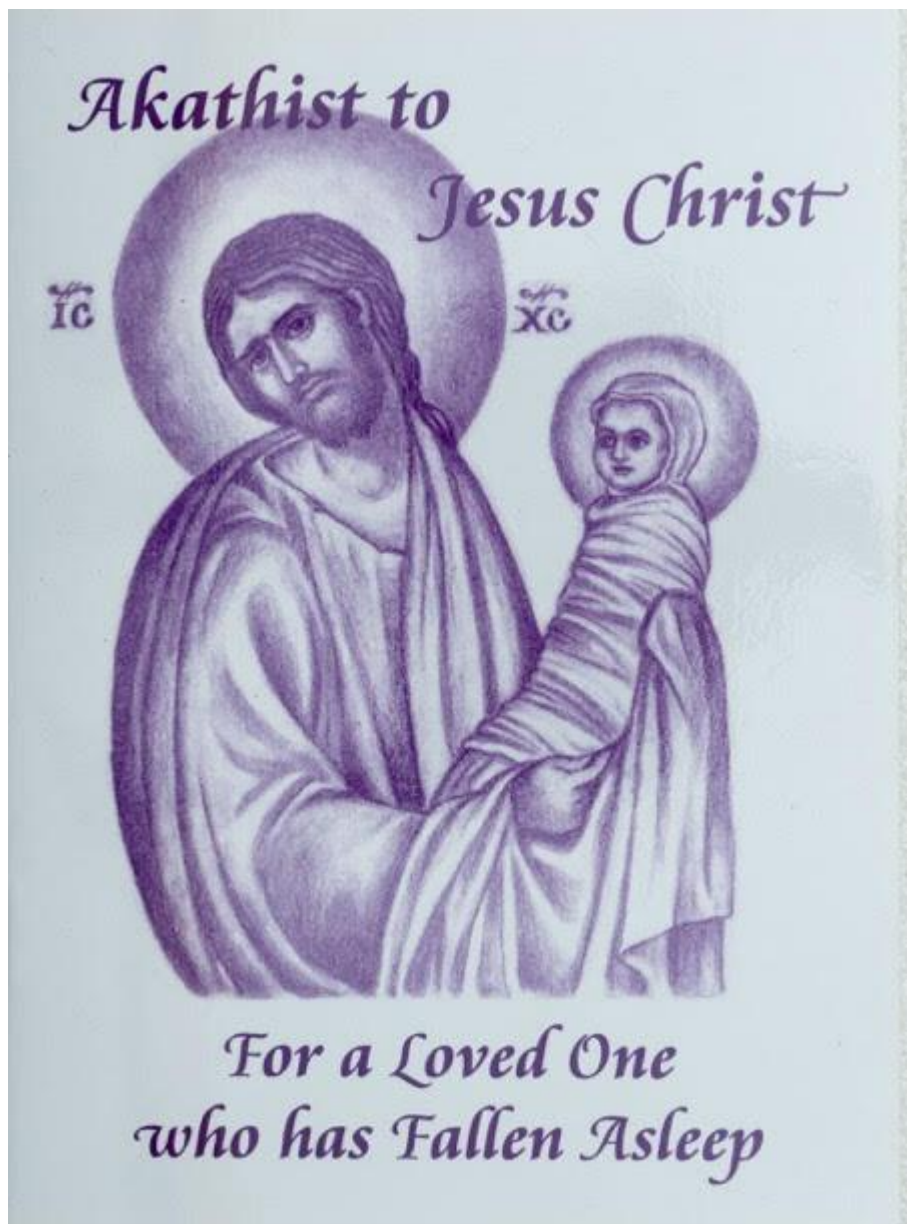
If you are interested in knowing more or would like to participate, please contact me.

Thank you again,

In Christ Love,

Kathy.

Submitted by Kathy Rowley



ST. NICHOLAS BIBLE STUDY MINISTRY

ST. NICHOLAS BIBLE STUDY MINISTRY
BOOK OF HEBREWS

St. Ignatii Brianchaninov (19th Century) THE ARENA – On Guarding Oneself From The Good That Is Proper To Fallen Human Nature:

You will soon see that there is no agreement whatever between the good of the Gospel and the good of fallen human nature. The good of our fallen nature is mixed with evil, and therefore this good has itself become evil, just as delicious and wholesome food becomes poison when it is mixed with poison. Guard yourself from doing the good of fallen nature. By doing this good, you develop your own fall, you develop within you self-opinion and pride, and you will attain the closest conformity with demons. On the other hand, by doing the good of the Gospel as a true and faithful disciple of the God-Man, you will become like the God-Man. ‘He who loves his life will lose it, but he who hates his life in this world will keep it in eternal life’. ‘If anyone wants to follow in My steps, let him renounce himself and take up his cross and follow Me. For whoever wants to save his life will lose it, but whoever loses his life for Me and the Gospel will save it.’

Many of us wonder what is giving birth to the things that climb out from the depths of our thoughts of which we are sometimes unaware. Frantic is a good word to describe man after the fall. St. Ignatii is not trying to say that we are all losers and are going to hell. He is trying to tell us that whatever we think is going to be good, if it comes out of that fallen human nature, it's destined to be dead. We need to connect St. John Chrysostom's statement about dead works and St. Ignatii's point about the good that comes from fallen nature. If we come to the St. Nicholas Bible Study, attend Church, follow our prayer rules, fast, go to confession, etc., then we are, at the least, trying to address the fallenness in our souls and want to enter into the Holiest of Holies through the veil that is Christ's Flesh. The implication of what St. Ignatii is saying is, therefore, don't run about trying to build up your virtues as good works because they're going to die if they're sourced in our fallen human nature, even if they are intended to be good. The difference is surrender. That's the Orthodox ethos (ῆθος). The one-word summary of Orthodox spirituality is "surrender". Through surrender, the things that are fueling and driving our actions, thoughts, hopes and reference points will all be sourced in the Uncreated action of the Holy Spirit. It's actually so much easier to surrender our will and ask for God's will to be done.

Hebrews 11: 1

“Now faith is the substance of things hoped for, the evidence of things not seen



Faith “stands under” what is hoped for – giving it substance.

From: ἐλέγχω – to convict, correct
call to account

Hebrews 11: 2-3 *“For by it the elders obtained a good testimony. By faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which are visible.”*

ST. NICHOLAS BIBLE STUDY MINISTRY

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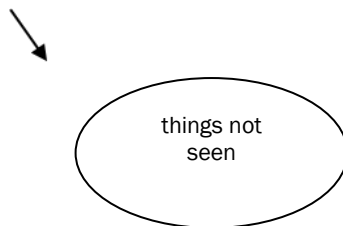
St. John Chrysostom

Faith needs a generous and vigorous soul, and one rising above all things of sense, and passing beyond the weakness of human reasoning's. For it is not possible to become a believer, otherwise than by raising one's self above the common customs [of the world]. Inasmuch then as the souls of the Hebrews were thoroughly weakened, and though they had begun from faith, yet from circumstances, I mean sufferings, afflictions, they had afterwards become faint-hearted, and of little spirit, and were shaken from [their position], he encouraged them first indeed from these very things, saying, "Call to remembrance the former days"; next from the Scripture saying, "But the just shall live by faith"; afterwards from arguments saying, "But Faith is the substance of things hoped for, the evidence of things not seen." And now again from their forefathers, those great and admirable men, as much as saying; If where the good things were close at hand, all were saved by faith, much more are we.

For when a soul finds one that shares the same sufferings with itself, it is refreshed and recovers breath. This we may see both in the case of Faith, and in the case of affliction: "that there may be comfort for you it is said through our mutual faith (Rom. 1:12). For mankind are very distrustful, and cannot place confidence in themselves, are fearful about whatever things they think they possess, and have great regard for the opinion of the many.

What then does Paul do? He encourages them by the fathers; and before that by the common notions [of mankind]. For tell me, he says, since Faith is calumniated as being a thing without demonstration and rather a matter of deceit, therefore he shows that the greatest things are attained through faith and not through reasoning's. And how does he show this, tell me? It is manifest, he saith, that God made the things which are, out of things which are not, things which appear, out of things which appear not, things which subsist, out of things which subsist not. But whence [is it shown] that He did this even "by a Word"? For reason suggests nothing of this kind; but on the contrary, that the things which appear are [formed] out of things which appear.

St. John Chrysostom is addressing this "unknown"



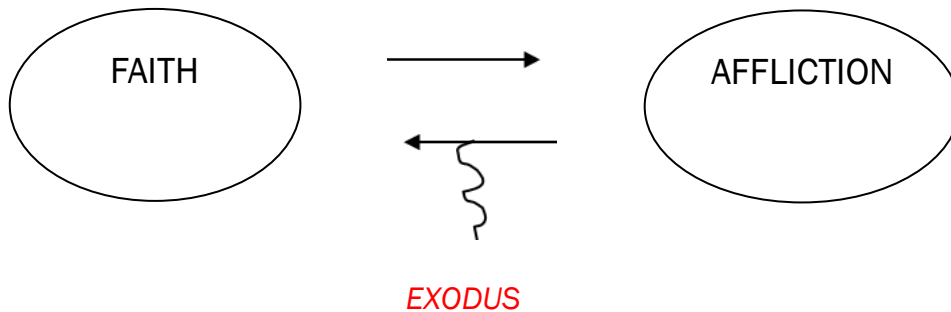
FAITH Faith stands under that which is hidden

The fact that these things are not seen means that which supports it is somewhat of a question. If faith is not supported than the whole thing collapses. Faith needs to be supported by a generous and vigorous soul and to rise above that which you perceive with your senses and to pass beyond human reasoning. A generous soul is a giving soul that is not self-minded, but one who gives of him/herself. Faith and a generous, vigorous soul are inextricably linked. There is mystical and hidden connection between these two. A generous and vigorous soul is a pre-requisite to having faith. To add to it, when one is weak and lives according to the passions, faith drops. We have control over being generous and vigorous or surrendering to passionate desires. This sets up an actionable situation for us. When we are generous and vigorous against our passions, faith will increase or at least the groundwork will be laid for faith. When one is greedy, self-minded and selfish, then he/she surrenders to the passions and faith suffers.

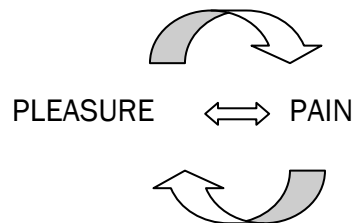
ST. NICHOLAS FLOWER MINISTRY

Continued from previous page

We also have to pass beyond the weakness of human reasoning, otherwise it's impossible to become a believer. St. John is also saying that because of our weakness, we cannot have faith unless we share with someone else who has faith. The Holy Fathers are crucial to increasing our faith because they encourage us.



If we are going to be generous and vigorous of soul and wish to rise above all things of sense, then there will automatically be affliction. If you refuse to do this and live by what you see, feel and think, you will devote yourself to human reasoning because you don't want affliction.



Using human reasoning, we resort to the pleasure/pain syndrome. To relieve the pain we resort to pleasure, which causes pain and then turns back in on itself resulting in an endless cycle with no permanent solution. Those of us who have faith also have affliction, but confront it in a different way by not surrendering to this pleasure/pain syndrome. The hope of the things that are not seen is so firmly convicted within us that it leads to our "Exodus". While in the tomb, Christ leads us on the exodus from slavery through death to the "Promised Land". Exodus is life and it echoes the central point of the Gospel of John.

Submitted by: Genevieve

Pro-Life Ministry

ST. NICHOLAS PRO LIFE MINISTRY

FALSE BELIEFS ABOUT ABORTION

St. George Greek Orthodox Church, Metropolis of Chicago

Every year on the Sunday closest to the anniversary of the Supreme Court's fateful decision on Roe vs. Wade handed down in 1973; millions of Americans celebrate the sanctity of human life. The reason is well known because the court's decision established an absolute right of women to seek and procure an abortion, which is the termination of a pregnancy, the taking of the life of the baby in her womb. For the past decade, Orthodox Christians including several bishops and priests have joined the March for Life on Washington DC that occurs on or near the Roe vs. Wade decision. For over the past ten years, our Metropolitan Lakovos of Chicago has designated the Sunday closest to the anniversary to be Sanctity of Life Sunday for all churches throughout our Metropolis/Diocese.

With these things in mind, I offer the reflections of an important woman, our Lenten retreat speaker of three years ago, Frederica Mathewes-Green, a wife of an Orthodox priest; she has written extensively about women's issues including the issue of abortion. In 2003, on the thirtieth anniversary of Roe, she offered a reflection on the lessons learned since the fateful decision. I have distilled her comments into the following:

“She says, that soon after arriving at college, in 1970, I knew that feminism was the religion for me.

I had discarded the religion I grew up with, Christianity, as an insultingly simpleminded thing, but

feminism filled the gap. Like a religion it offered a complete philosophical worldview, one that displayed me as victim in the center, a feature with immeasurable appeal to a female teenager. I was the first in my dorm to become a feminist and nearly all feminists of the time wanted all abortion laws everywhere repealed, because otherwise women were slaves. The bumper sticker on my car read, "Don't labor under a misconception. Legalize abortion." Thirty years later, there are many things I regret about those years. Chief among them is how shortsighted I was about the impact of Roe v. Wade. What can I say, except that I just didn't know. I thought that women would only have abortions in the most-dire circumstances. I thought that the numbers of abortions would be small. I thought every child would be a wanted child. I thought the unborn was nothing but a glob of tissue. I thought abortion would liberate women. I was wrong.”

Roe has taught us many lessons which now govern our lives in ways we can barely perceive. Instead of being one small tool for women's advancement, abortion opened a chasm, and a lot of unexpected things fell in. It turned out to be an irresistible force, because abortion makes things so much easier for everyone around the pregnant woman. Before Roe, unplanned pregnancy created many problems for many people, the woman's lover, her parents, her siblings, her boss, her landlord, her dean. Abortion changes the picture instantly: Just go get it taken care of, dear, and it will be as if it never happened. Women were expected to do the sensible thing and save everyone else a lot of fuss and bother. Overnight, unplanned pregnancy became her private problem, a burden for her to bear alone. Abortion-rights rhetoric compounded this effect with terms emphasizing her isolation: My body, my rights, my life, my choice. The flip side of all that first-person assertiveness is abandonment. The network of support that once existed had been shattered.

Pro-Life Ministry

There were a number of beliefs I held back then, things that I thought Roe would prove true. One by one I have seen them fall over these 30 years.

1. "Abortion liberates women." It has become obvious that women were choosing abortion in sorrow and distress rather than as daring self-expression. They usually didn't feel liberated afterwards, but a complex of numbness, sorrow, and relief.

2. "It's a woman's choice." Roe didn't add more options to a woman's plate; it made one option nearly inevitable, because it would be overwhelmingly attractive to those with an interest in keeping her life unchanged. In other words, I didn't have any choice; I had to have an abortion.

3. "Women have abortions only in extreme circumstances." Pro-choice leaders say that Americans believe in abortion under only three circumstances: rape, incest, and "my situation." Under those generous criteria, the number of abortions has risen to over 40 million. About 3,500 each day. No one expected this.

5. "Men don't have any right to a say in her decision." Of course they do; a father has as much right as a mother to care for his biological child. But the majority of unwed dads, of course, greet this proposition with relief. Another way of phrasing it is, "Men don't have any obligation to be involved in her problem."

6. "Anti-abortion activists want to turn back the clock." Not true, it's abortion that pretends to turn back the clock, by offering a woman the illusion that she can push the rewind button on her life and go back to the time before she was pregnant. It can't be done. Once you're pregnant, a new life has begun.

7. "It's just a glob of tissue." From the time the sperm dissolves in the egg it's alive and has a unique genetic code never before seen on earth, with 100% human DNA. It's a different shape, that's all. I'm a different shape now than I was at 8 or will be at 80. When did we start discriminating against people based on their shape?

9. "Every child should be a wanted child." The unwanted ones were all aborted, to the tune of one abortion for approximately every three live births. So how come the rate of reported child abuse is so high? In the early years after Roe there were 60,000 cases of child abuse reported annually. Today there are three million cases reported annually, a fifty-fold increase. The reasons for this increase are debatable, but one thing's for sure, abortion didn't prevent it. Aborting "unwanted" children hasn't helped. Instead, it's taught us that an unwanted person has no right to live. A child might be wanted very much during pregnancy, and not-so wanted a few months later when she's crying in the middle of the night. But abortion has taught us that a child deserves to live only if her parent wants her.

10. "My right to control my body." When a woman realizes she is pregnant and doesn't want to be, she may feel understandably panicked. However, the unborn child has a right to control his/her body, too, and that must at a minimum mean the right to keep her arms and legs attached to her body.

11. "Women are full-fledged adults and deserve more rights than fetuses." It's a long way from regulating rights that come with increasing maturity to denying the right to be alive. This is an abiding fallacy in abortion discussions, and both pro-life and pro-choice advocates fell for it. We both assumed that abortion concerned a conflict between the rights of a woman and a fetus. But in no sane culture are women and their own unborn children presumed to be mortal enemies. The love between mother and baby is the icon of human connectedness, and when we complacently assume that one may want to kill the other, something has gone seriously wrong.

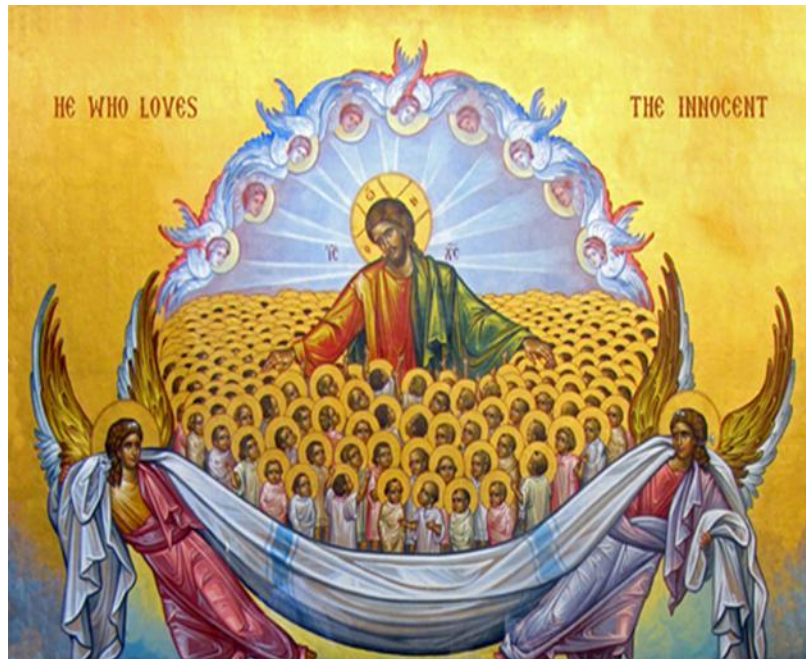
In conclusion, let it be said that abortion hurts. It is a classic example of acting in haste and repenting at leisure. Afterwards, there are a lot of long nights, when she goes through the day the baby would have been born, the anniversary of the abortion, the first "wanted" pregnancy when she feels her baby move, and all the years ahead. But how can she speak of this grief? It's supposed to be "private" and "personal." She expects people would say, "Look, it was your decision, stop whining about it." She may fear that voicing regrets will give fodder to the pro-life movement, whom she has been told is an enemy

Pro-Life Ministry

trying to oppress her. All the insistent language of privacy makes her feel that her grief has no place; it should not intrude on others and disturb them, it should be kept inside. Everyone else has forgotten that she was ever pregnant. It's time to get over it. So why does she still feel so sad?

We Orthodox Christians proclaim forgiveness, redemption and reconciliation for all those suffering from post-abortion trauma. Let us surround these women with love and support. Let us help women who are pregnant now to carry their babies to term. Let us help them find a good home, whether their own or another loving couple seeking an adoption. By doing this we help to sanctify all life. Amen!

Submitted by Genevieve



Ministry News



PROSPHORA BAKING SCHEDULE

The baking schedule has not changed but is temporarily suspended until we are able to return to parish assembly. Besides the fact that flour can be hard to get a hold of at the regular markets right now, without the parish assembling we need only a very small amount of bread. I've been making little tiny offerings with only the Christ/Victor seal on them, and Father is cutting the triangular portions freehand. To my surprise, I am finding it much harder to make them with proficiency. Included is an internet picture of more perfect small loaves.

LECHEM-ARTOS-BREAD

Following the Word Through Scripture

Back in April we began following the word "bread" through the scriptures. We looked at the Hebrew and Greek roots for the word, noting that they have to do with struggle and lifting or raising. We noted that Jesus is the Bread of Life, and we know that our offering of bread in the Divine Liturgy is consecrated in the Liturgy and given back to us as His body for our salvation. We know that by eating the forbidden fruit Adam and Eve "fell," and we know that we are saved from the consequences of that fall by eating the Eucharist. We are on a quest to understand eating, and the offering, and the role of bread. Now we continue following the word "bread" in Genesis with the story of Jacob, who submitted to the urging of his mother Rebecca and took his brother's birthright:



Genesis 28:20-22: *Then Jacob made a vow, saying, "If the Lord God will be with me, and keep me in this way I am going, and give me bread to eat and clothing to put on, and bring me back in safety to my father's house, then the Lord shall be my God. And this stone I set as a pillar shall be God's house to me, and of all You give me I will surely give a tithe to You."*

Jacob was successful in receiving the blessing of the firstborn that Isaac intended for Esau, and Esau threatened to kill Jacob. Again Rebecca intervened and got Isaac to send Jacob to Mesopotamia, the house of Rebecca's brother, to take a wife. In these verses Jacob is on the way to Mesopotamia. He had stopped to spend the night on the ground in a certain place, and there he dreamt of a ladder set up on earth and reaching to heaven. Angels and God were ascending and descending on this ladder, and God spoke to Jacob in his dream. When Jacob awoke, he said *"How awesome is this place! This is none other than the House of God, and this is the Gate of Heaven."* And he set up a stone and anointed it with oil and called the place Bethel (House of God). The ladder connecting heaven and earth speaks of the Πλατυτέρα των Ουρανών (Platytera ton Ouranon), the House of God speaks of the Church, the Gate of Heaven is the Mother of God, and the anointed stone is Christ, the foundation stone of the Church. And this anointed stone, Jacob vows, *"shall be God's house to me, and of all You (God) give me, I will surely give a tithe to You."*

Genesis 31:54: *Then Jacob offered a sacrifice on the mountain and called his brethren; and they ate bread and drank and stayed all night on the mountain.* About 20 difficult years have passed for Jacob since his dream of the ladder, and things are about to get more difficult. But bread is not directly stated in all that, so you'll have to read it for yourselves. Jacob has been living with his two wives, their two maids, at least 12

Ministry News

children, serving his father-in-law, and incurring the jealousy of his brothers-in-law, when the Angel of God spoke to him again in a dream, saying *"I am the God who appeared to you at Bethel, where you anointed the pillar and made a vow to Me. Now then, arise, get out of this land, and return to the land of your nativity, and I will be with you."* So Jacob has taken all his family, all his livestock, and all his possessions acquired in Mesopotamia and is returning to his father Isaac in Canaan. He is pursued by his father-in-law Laban and many men with Laban. Jacob is accused of stealing Laban's gods. A search is carried out, nothing is found (Rachel has hidden them, and Jacob does not know), angry words are spoken, and then Jacob and his brethren make a heap of stones called the Witness Heap; at this heap Laban and Jacob make peace one with another, and God, the God of Abraham, is the witness between them. At this point Jacob offered the sacrifice in the verse beginning this paragraph, and they all ate bread and drank together that night on the mountain in the mountains of Gilead.

To be continued...

Deborah Talbot-



Ministry News

Philoptochos President's Message

Christ Is Risen! Stay safe!

Please keep our members in your prayers as we try to navigate how to help all of those affected by the COVID-19 crisis. If you or your family's life has been severely impacted during this crisis our chapter has social services funds set aside for those in need. Please speak or text Father Seraphim if this situation applies to you.

Planned activities to further our mission of helping those less fortunate and to promote participation in the Philoptochos Society:

June 2020 Graduates Coffee Hour-This event has been postponed. However, we want to acknowledge high school and college graduates from the parish. Please contact Marian Palas at 253-224-8432 if you or a family member is graduating this year from high school or college.

July 2020 - Camp Agape NW, the camp for kids with cancer and their families, administered by four Philoptochos chapters has been postponed until July 2021. Instead, a virtual camp event is being planned with boxes to be delivered to camp families and YouTube activities by the internet planned.

Membership-Our year starts in January and runs through December. The membership is \$30 for the year. Please ask any member about Philoptochos-it is the Orthodox Church's Women's Ministry. Please send your membership payment to Jane Evancho. We encourage our Greek Orthodox friends to join us. They can be involved as much or as little as they wish. We welcome you all to our group. There is a lot of satisfaction in doing things for the common good and helping our church and the less fortunate among us...

Jane--

Philoptochos

Philoptochos Calendar 2020

Date	Event	Notes	Chair
FEB 14	VALENTINE BAGS FOR HOMEBOUND		Marian Palas
FEB 15	MEETING	NO MEAL @ 10:00 am	Jane
FEB 29	LADIES LUNCHEON MTG	ELMERS 11:00 am Planning Committee (Hostesses, chairs etc.)	
MAR	LENTEN MEALS		Presbytera Sophie
MAR 21	MEETING --	NO MEAL @ 10:00 am	Jane
APR 11	PALM TYING/LUNCH		Presbytera Sophie
APR 12	PALM SUNDAY DINNER		Hoddi/Marrilee
APR 12	PASCHA BAGS FOR HOMEBOUND		All
APR 19	PASCHA		
MAY 9	MOTHER'S DAY FLOWERS		Sally
MAY 16	LADIES SPRING LUNCHEON		Committee
MAY 23	MEETING	Celebration Dinner - Need committee	
MAY 24	VETERAN'S LUNCHEON	VETERANS PROGRAM by Gus Chamales	Merrilee, Diane, Hoddi
JUNE 20	FATHER'S DAY BREAKFAST		
JULY 18	CAMP AGAPE	Training for camp July 18-25	
JULY 21	CANW Kafeneion	Provide Appetizers from St. Nicholas Philoptochos	Hoddi, Jan, Marian and Yvonne

Meetings at the church suspended, for now

Commemorating Saturday of Souls



Ministry News

On line Donations now possible

ON-LINE DONATIONS

The donation section of the Church’s website has been revamped to include a link to a new on-line donation form. The form allows one-time donations, setup for automatic recurring donations, and selection of donation purpose. There is also a note section to inform Church accounting of special handling needs, such as memorial donations or address changes. Church on-line donations are directed to the Church through WePay (a Chase Bank Affiliate) and Aplos Software, LLC. Donors contributing on-line receive an email thanking them for their donation. In addition, through a link in the donation notification, each donor can setup their own Aplos account to view a list of on-line donations, manage recurring donations, and to view and print a contributions statement.



Please be aware that in converting to this software I noticed multiple duplicative account names. In some instances, I will need to merge duplicate accounts so the contribution statement accurately combines into one statement both the on-line donations and check and cash donations. The unique identifier for this purpose is a valid email address.

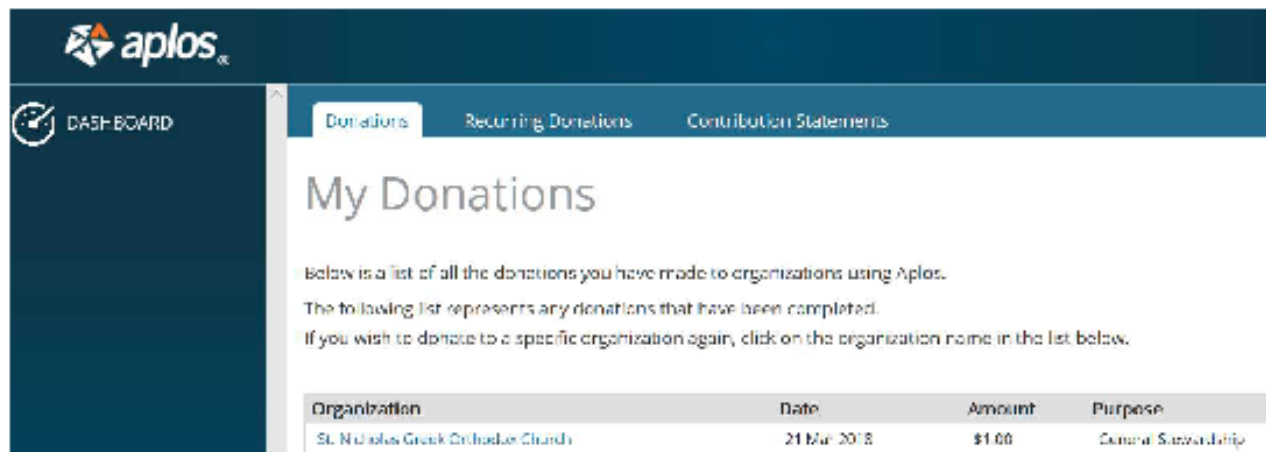
I want parishioners to enjoy greater flexibility in making Church donations and receiving an accounting of their annual to date contributions at any time of the year. Many of you have asked and inquired about the possibility of accounting for your donations automatically on-line. It is now a reality. If you have any problems or questions with this new service, please let me know. As your treasurer, I am here to serve you!

In Christ,

Mark Robinson

On-Line Contribution Instructions:

- 1) On a computer or mobile device, go to the Church’s website – www.stnicholastacom.org
- 2) Select the  button. This takes you to the Church’s donate page!
- 3) Select the gold colored donate  button at the bottom of the page.
- 4) You will now be taken to the page to make your donation. Simply complete the form.
- 5) From the contributions email you receive, select the link to setup your own Aplos account. An account history page will be available. The first tab will show only on-line donations, the second tab allows accounting for recurring donations, and the third is for contribution statements listing on-line, check, and cash donations.



FREE ADMISSION  AUTHENTIC GREEK CUISINE

The 59th
TACOMA
GREEK
FESTIVAL



October 2, 3, 4
 2020
 HOSTED BY



ST. NICHOLAS
GREEK ORTHODOX CHURCH

1523 S. YAKIMA AVE, TACOMA, WA
 STNICHOLASTACOMA.ORG/GREEKFESTIVAL  (253) 272-0466

FRIDAY & SATURDAY: 11AM-9PM, SUNDAY: 11AM-6PM

We are proud to donate a portion of our festival proceeds to "Pathway Home"

facebook.com/GreecfestivalTacoma
 instagram.com/TacomaGreekFestival





**Now Hiring a Classroom Teacher at
Saint John of Kronstadt Orthodox Christian School**

St. John of Kronstadt Orthodox Christian School is a parochial Christian school associated with Holy Cross Orthodox Church in Yakima, WA. St. John's School serves grades K-8 in four multi-grade classrooms. Our mission is to provide a high-quality education in a nurturing Christian environment. The school has an opening for a full-time teaching position for the upcoming 2020-2021 school year. We are looking for a candidate who has a love for children, a passion for learning, and is a committed Christian who supports Orthodox Christian education.

Job Requirements:

- Candidate must be able to demonstrate flexibility, organization, and the ability to work well with others
- Prior work experience in a school environment preferred
- Teaching certification preferred, but not required
- Must be legally authorized to work in the United States
- Position begins August 1, 2020

Interested candidates please contact Principal Jennifer Maher: jen@stjohnkronstadt.org

For more information about St. John's School, please visit our website at:
www.stjohnkronstadt.org

2020 STEWARDSHIP CARD

ST. NICHOLAS GREEK ORTHODOX CHURCH TACOMA, WASHINGTON

OUR MISSION
St. Nicholas Greek Orthodox Church proclaims and teaches the Gospel in accordance with the Orthodox Faith; sanctifies the faithful through God's grace in worship, the Divine Liturgy, and other sacraments; enhances parishioners' spiritual life; and adds to the faithful by receiving individuals into the Church through instruction, baptism, and/or [chrismation](#).

COMMIT YOUR TIME AND TALENT TO ASSIST WITH GOD'S WORK

St. Nicholas has several ministries that exist to fulfill our parish mission and serve our community. Giving of our time and talent through these ministries is just as much an act of stewardship as giving financially. If you would like to contribute your time and talent through one of our ministries, please visit our website to see a list of active ministries: stnicholastacoma.org/ministry-center.

HOW TO RETURN THIS CARD

BY MAIL:

St. Nicholas Greek Orthodox Church
Attn: Church Treasurer
1523 S. Yakima Ave.
Tacoma, WA 98405

AT CHURCH:

Drop your completed card into the secured [dropbox](#) on the stewardship table in the downstairs hall.

Stewardship contributions can be fulfilled with cash, check, credit card, or through online donations at stnicholastacoma.org/donate. For more information, please visit:

stnicholastacoma.org/stewardship.



"Stewardship is an opportunity to examine our priorities and values, to express our thankfulness, to give of ourselves, and to grow in grace. It allows us to participate in the work of God. Giving is not a substitute for commitment - it is an expression of our commitment."

Fr. Seraphim Majumdar

Please PRINT your information clearly

"Those who seek the Lord shall never want for any good thing."

(Psalm 34:10)

OUR DONATIONS ARE IN THANKSGIVING TO GOD FOR HIS CONTINUED BLESSINGS GIVEN TO US. OUR DONATION REFLECTS HOW MUCH WE ARE BLESSED AND HOW THANKFUL WE ARE; HOWEVER, WE ARE AWARE THAT GOD EXPECTS US TO GIVE SACRIFICIALLY TO HIS WORK.

2020 STEWARDSHIP COMMITMENT

Stewardship contributions cover all of our parish operating expenses. An average contribution of approximately \$2000/year from each family would enable our parish to meet its operational expenses without depending on Festival revenue.

I/We offer a minimum stewardship pledge of

\$...../year or \$...../

month in 2020 to support God's work.

I/We understand that by participating in supporting our parish financially and by committing my/our Time and Talents, I/we shall be a member(s) in good standing at St. Nicholas Greek Orthodox Church.

SIGNATURE.....

Name (F/M/L):

DOB (M/D/Y):

Email:

Telephone:

Spouse:

DOB (M/D/Y):

Email:

Telephone:

Household Information

Address

City/St/Zip

Dependent Children

Name (F/MI/L) DOB (m/d/y) Orthodox

.....(Y/N)

.....(Y/N)

.....(Y/N)

.....(Y/N)

Saint Nicholas Messenger

St. Nicholas Greek Orthodox Church

1523 S Yakima Ave

Tacoma, WA 98405

Address Service Requested

