



## PRAXIS



### The Practice of the Faith

*"Know how to live the Orthodox life with precision"*

June, 2019

#### Week 1: Making the Sign of the Cross

In making this Sign we are making an act of worship, a confession of our Faith and a prayer, and therefore it should not be done carelessly or thoughtlessly, nor simply a matter of habit or nervous reaction. To make the Sign, first join the tips of the thumb, index finger and second finger of your right hand, while folding the other two fingers into your palm. Recollect that the three joined digits represent the Three Persons of the Most Holy Trinity: Father, Son and Holy Spirit. The two folded fingers are an expression of that other fundamental teaching of our Church, the Incarnation, for folded into the palm (the earth) they recall God the Son Who came down to earth and became man and is known in two natures, being both perfect God and perfect man. With the hand held thus, make the sign over yourself by touching in turn the forehead, the stomach, the right and the left shoulder. In this way taking up His Cross, dedicate your whole being to Christ in fulfillment of the commandment to "love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind."

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### Return to Church Policies

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# St Nicholas Greek Orthodox Church

1523 S Yakima Ave

Tacoma, WA 98405

Phone: 253-272-0466

Parish Website: [stnicholastacoma.org](http://stnicholastacoma.org)

E-Mail: [mail@stnicholastacoma.org](mailto: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](mailto: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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Submit content, comments, or corrections, addressed to the Editor at [mail@stnicholastacoma.org](mailto:mail@stnicholastacoma.org)

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# St. Nicholas Ministries

**AHEPA**  
Paul Apostle

**Akathist Group Prayer**  
Kathy Rowley

**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 Primis

**Hands of Love**  
Merrilee Pangis

**Military Service**  
LTC Gus Chamales

**Premarital Education**  
George Pirotis, Diane Pirotis

**Stewardship**  
Maria Koumantaros  
Gus Chamales

**2022 Parish Council**  
Ronnie-Sue Johnson—President  
Alan Means—Vice-President  
Mark Robinson—Treasurer  
Christina Leinneweber—Secretary  
Maria Koumantaros, Andrew Auter, David Orriss Jr., Kathy Johnson, Klaudia Cedeno, Zach Karanasos, Fenia Mavromichali, Tony Panagiotu

**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

**Flowers & Church Decorating**  
Kathy Rowley

**Daughters of Penelope**  
Fenia Mavromichali — President  
Olga Manos— Vice President  
Evy Kontos - Treasurer  
D. Lord/H. McClure - Secretary

**Maids of Athena**  
Zoe Matteson-President  
Alexandra Lord -Vice President  
Katie McClure -Treasurer  
N. Serhan/A. Matteson - Secretary  
Ingrid Chamalas - Advisor  
Virginia McClure - Advisor

**Philoptochos Society**  
Jane Evancho - President  
Hoddi Motz - Vice-President  
Merrilee Pangis - Secretary  
Ingrid Chamales - Treasurer

**Sunday School**  
Sheila Auter, Director

**Greek School**  
George Pirotis

**Lazarus Group**  
Dean Hamos

**Pilgrimage**  
Zach Karanasos

**Prospora Baking**  
Deborah Talbot

**Welcome**  
Ronnie Sue Johnson

## Parish Council

Next Parish Council Meeting will be June 14, 2022

# June 2022

SUN	MON	TUE	WED	THU	FRI	SAT
29	30	31	Jun 1	2	3	4
<b>SUNDAY OF THE BLIND MAN</b> ● 8:45am Orthros ● 10am Divine Liturgy 2 more	<b>Emmelia, Mother of St Basil</b> <b>Memorial Day</b> ● 10am Divine Liturgy ● 12pm Blessing of Old Tacon 2 more	<b>Ap Hermes of the 70</b> ● 6:30am Orthros ● 5pm Schutt Baptism 2 more	<b>Fast: Wine &amp; Oil ok</b> <b>LEAVETAKING OF PASCHA</b> <b>Martyr Justin the Philosopher</b> 2 more	<b>ASCENSION</b>	<b>Fast: Wine &amp; Oil ok</b> <b>Martyrs Lucilian &amp; Paula</b> ● 6:30am Orthros ● 10am Bible Study	<b>John of Monagri, Cyprus</b> ● 8am Divine Liturgy: St John ● 6pm No Vespers Tonight ● 6pm OCMC Dinner for Cliff &
5	6	7	8	9	10	11
<b>Boniface, Enlightener of Germ</b> <b>Sunday of the Holy Fathers</b> ● 8:45am Orthros 2 more	<b>Bessarion of Egypt</b> ● 5:30pm Vespers ● 10am Fr S at WOCA mtg, Se 2 more	<b>Panagis Basias</b> ● 6:30am Orthros ● 10am Fr S at WOCA mtg, Se 2 more	<b>Fast: Wine &amp; Oil ok</b> <b>Glorification of St John of Krc</b> ● 6pm Vespers: Ss Columba o ● 6:45pm Evening Liturgy: St C	<b>Columba of Iona</b> <b>Cyril of Alexandria</b>	<b>Fast: Wine &amp; Oil ok</b> <b>Holy martyrs of China</b> ● 6:30am Orthros 2 more	<b>Ap Bartholomew &amp; Barnabas</b> <b>Luke of Simferopol</b> ● 9am Orthros 3 more
12	13	14	15	16	17	18
<b>PENTECOST</b> ● 8:45am Orthros ● 10am Divine Liturgy w/ Knet ● 6pm Vespers of the Holy Sp	<b>FAST FREE WEEK</b> <b>Monday of the Holy Spirit</b> ● 10am Altar Feast Liturgy in I 4 more	<b>Justin Popovic</b> ● 6:30am Divine Liturgy 4 more	<b>Augustine of Hippo</b> ● 6pm Paraklesis	<b>Tychonas of Limassol</b> ● 6:30am Orthros 2 more	<b>Botolph of Ikanhoe</b>	<b>Martyr Leonfios &amp; Companion</b> ● 6pm No Vespers tonight
19	20	21	22	23	24	25
<b>ALL SAINTS</b> ● 8:45am Orthros ● 10am Divine Liturgy ● 11:30am Pres Sophronia Toi	<b>Oswald, King &amp; Martyr of Eng</b> ● 6:30am Divine Liturgy ● 7:30am Paraklesis to St Alb.	<b>Cornac Ua Liathain in Ireland</b> ● 6:30pm Beginner's Greek Cl	<b>Alban, First Martyr of Britain</b> <b>STRICT FAST</b> ● 6pm Reader's Paraklesis	<b>Monastery Feast: Goldendale</b> <b>Athanasios Parios, Teacher o</b> ● 5:30pm Modern Greek	<b>Fast: Wine &amp; Oil ok</b> <b>Nativity of St John the Baptis</b> ● 10am No Bible Study Today	<b>Virgin Martyr Febronia</b> ● 6pm Readers Vespers
26	27	28	29	30	Jul 1	2
<b>All Saints of North America</b> ● 8:45am Orthros ● 10am Divine Liturgy 2 more	<b>Miracle of St Menas at El Alai</b>	<b>Icon of "Three Hands"</b> ● 6pm Reader's Vespers: Ss P ● 6:30pm Beginner's Greek Cl	<b>Fast: Fish, Wine &amp; Oil</b> <b>Holy Apostles Peter &amp; Paul</b> ● 6pm Reader's Vespers: Syne	<b>Synaxis of the Twelve Apostl</b> ● 5:30pm Modern Greek	<b>10am No Bible Study Today</b> ● 6pm Readers Vespers: St Jr	<b>6pm No Vespers Today</b>

The most up to date calendar is always found at the St. Nicholas web page: [www.stnicholastacoma.org](http://www.stnicholastacoma.org)

## News and Announcements

### Returning to Church

St. Nicholas is fully open and we look forward to seeing you all! Here is the current status:

1. No sign up is necessary. We are able to fill to full capacity.
2. Sit wherever you like. All pews are available.
3. Coffee hour has resumed!
4. We will continue live streaming.
5. The Metropolis is asking parishioners to please consider wearing a mask while attending services until the COVID disease rates decline to low levels of transmission as defined by the CDC.

Although this directive is voluntary, we are strongly encouraging our parishioners to wear masks while at Church. Also, please note, this is only an indoor directive and does not apply to outdoor places.

We will not be re-establishing social distancing and the sign-up reservation system for attending services.

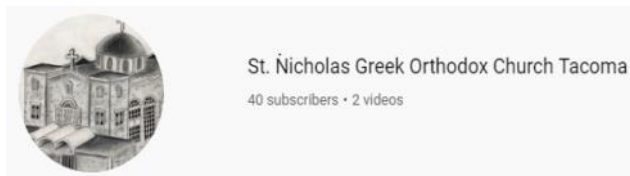
*Per His Eminence's guidance, we will not ask anyone about their vaccination status.*

### Watch Services From Home, Live

Although you might not be able to be at St. Nicholas in person, you can watch services at home from any device capable of connecting to YouTube. This is free 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](http://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 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.

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

*Bill Samaras—*

### 2022 Tacoma Greek Festival News

On Sunday May 22, a General Assembly was held to approve funding to proceed with a Greek Festival for 2022. The voting results affirmed the motion to proceed with a Festival. The Festival is planned for September 30, October 1, and October 2, 2022. We expect to have a tent with dancing and many of our favorite booths. Baking will commence immediately and mostly on Saturdays. Please see the baking schedule beginning on page 16, as well as a preliminary on page 15.

## News and Announcements

### *Update to our Parishes – Camp Agape Northwest*



November 2021

Dear parishioners of St. Demetrios, Assumption, St. Nicholas, and Holy Apostles,

It is with Agape that we reach out to everyone in our Philoptochos and Orthodox Christian circles about this past year's developments regarding Camp Agape Northwest and our continued mission to serve families walking the journey of childhood cancer.

This past summer, Camp Agape Northwest was again able to serve families through our successful virtual summer camp, delivering meals and coffee drinks, boxes filled with art, activities, and games for each family. Our amazing staff of over 100 volunteers continue to bring AGAPE to our families through driveway dance parties and online interactive programming.

This wonderful ministry was inspired by Bishop Anthony and Fr. John Backus 25 years ago, and the mission of Camp Agape ignited within the Philoptochos chapters of our Metropolis. Under the vision of our first Philoptochos chair, Peggy Tramountanas (of blessed memory), Camp Agape Northwest started fulfilling this Mission in its own special way with the commitment of dedicated volunteers from our four Orthodox churches working in harmony together. It became clear that our program was unique from the other Metropolis Philoptochos camps.

In the past, Camp Agape Northwest has not only been run and supported by our Philoptochos members, but also with the collaboration of extraordinary teens and young adults who volunteer year after year. Young adult involvement and volunteer leadership has played a key role in the tremendous success of our program.

All of our volunteers go through extensive training, follow national standards for "best practices" and work diligently to provide the safest and best camp experience for all involved. Because of this diligence,

## News and Announcements

*Camp Agape Northwest continued...*

we have NEVER had any issues, lawsuits or concerns in our 25 years of operating. In these times of extreme caution and concerns regarding potential liability, being under the Metropolis Philoptochos umbrella, we faced some difficult decisions with the Metropolis.

- Since our inception we have been responsible for our own fundraising efforts. We feel it is imperative to keep our fundraising localized as many local supporters have come to know Philoptochos through Camp Agape Northwest and want to keep their dollars with the local mission.
- The youth and young adult ministry component has played a vital role in the lives of countless young people from our churches and beyond - many who have developed beautiful life-long relationships through their AGAPE NW experience.
- We also want to continue to run a 6 day camp rather than reduce the number of days to a 4 day camp with our own chosen directors.

Our hope was to keep functioning as we had, but after many months of discussions, it was mutually decided that the best possible solution would be for Camp Agape Northwest to operate independently from the Metropolis Philoptochos so that we can continue to fulfill our important mission. This was a tough process and was handled with much thought and care.

Thankfully, we will continue to reach countless families through our amazing program supported by volunteers from all of our Orthodox churches and beyond. However, board members are no longer allowed to be “officially appointed representatives” of our local Philoptochos chapters due to the connection to the Metropolis. While these current restrictions no longer allow us to wear our official “Philoptochos” hat while serving Camp Agape Northwest (due to potential liability concerns by the Metropolis), anyone from our Orthodox parishes and Philoptochos chapters is welcome to join the board or volunteer at our camp as a community volunteer. We hope that our local Philoptochos chapters and parish members will continue to be involved and support Camp Agape Northwest cancer families by opening up new ways to share Agape with cancer families and our community in the future.

We have been in a long process to sign a separation agreement with the Metropolis and create new by-laws

which will allow Camp Agape Northwest the freedom to continue the good work we started. We, as Orthodox Christians and people who support the Church, are dedicated and committed to continuing our involvement in this extraordinary outreach and will do our best to serve and invite other Orthodox Christian clergy, church faithful and youth to get involved. We want to be clear that ANY Philoptochos or church member who desires to volunteer at Camp Agape Northwest or join our board are able and encouraged to do so.

## News and Announcements

*Camp Agape Northwest continued...*

We would love for you to volunteer to help us bring Agape to families experiencing pediatric cancer – please click the link to go to our website:

[www.campagapenorthwest.org/volunteer](http://www.campagapenorthwest.org/volunteer)

Last year, our long-time Camp Directors , Deb and Jeff Greer, passed the leadership baton to our new camp directors, Courtney and Jason Bodily who had previously experienced Camp Agape Northwest as a camp family. They are well aware of life as a cancer family, as their daughter Macey continues to navigate through treatment. They have been dedicated and trusted volunteers serving with great passion for leadership and service.

The future is bright – and we pray that you will support our efforts as Camp Agape Northwest continues our legacy of outreach, service and love.

We are humbled and grateful for the legacy of those who served this mission of Agape before us, Camp Agape Northwest Board Members:

Diana Argeres, Andrea Bardin, Christina Bradic, Jennifer Doepping, Nanette Hayre, Carolyn Manta-Kennedy, Rebecca Panos, Maria Tsagalakis, Kalitsa Xitco



**NOTE: *If interested in volunteering please contact Kalitsa Xitco via the Church office.***



News and Announcements

# ALL SAINTS CAMP Summer Camp 2022



CAMPERS  
ENTERING  
GRADES 3-8

EARLY BIRD  
DEADLINE  
JUNE 1ST

JULY  
10-16TH  
2022

REGISTRATION CLOSING JUNE 15TH  
REGISTER NOW AT  
[ALLSAINTSCAMP.COM](http://ALLSAINTSCAMP.COM)



# News and Announcements



### **Miraculous Relics of St. John Maximovitch**

Venerate the incorrupt relics of Saint John of Shanghai and San Francisco, who was a prominent 20th-century Orthodox ascetic and hierarch.



### **Regional Excursions**

Visit cool places in the Bay Area--amazing staff and advisors select safe & inspiring areas to explore.



### **Mini Courses with Amazing Faculty**

Take courses on Orthodox Tradition and Scripture with the best Orthodox professors from across the country.



### **Conversation with Metropolitan Gerasimos**

An exclusive opportunity to discuss contemporary issues with a hierarch of the Church.



### **So Much More!**

Sessions led by young adults and community leaders, and connections with other participants who can become your *parea* for life!

**High School Juniors and Seniors - Apply Today!!**

(617) 850-1309 | [www.crossroadinstitute.org](http://www.crossroadinstitute.org) | [program@crossroadinstitute.org](mailto:program@crossroadinstitute.org)

## Council Corner

*Curious about what your Parish Council is doing? Look No further than Council Corner! Highlights from May/s Parish Council meeting include:*

- **New Parish Council Member**

Congratulations to **Andrew Auter** on his appointment to the Parish Council vacancy created by David Frisk's recent move to Arizona. We thank Mr. Auter for his service in accepting this role

- **Narthex Reopening Coming Soon!**

Dick Motz has volunteered to refinish the candle stand (pangyri). After this work is complete, the newly-polished candles holder and icons will be returned to the space, and we will have our Grand Reopening! Thank you, Mr. Motz, for placing the **final touch on our big project!**

- **Reopening Volunteers**

The **Coffee Hour Ministry** and the **Welcome Ministry** are both restarting, and they need YOU! Our community life is not the same without the warm *philoxenia* we share together with our guests after the Divine Liturgy on Sundays. Do you want to help make that happen? You can talk to Zach Karanasos about the Coffee Hour Ministry, or Gus Chamales about the Welcome Ministry.

- **Parish Directory**

As our community begins gathering together more and more, we realize it can be hard to refresh lost connections. In order to foster the spirit of *koinonia* after COVID, the Parish Council has invested in **digital Directory software**. All Stewards are invited to submit their names, photos, and as much contact information as they wish into our system.

- **Centennial Journal**

The Archdiocese will be producing a hardback 'centennial journal' commemorating the **hundredth anniversary** of the Greek Orthodox Archdiocese of America in 2022. If you are interested in learning more about the Archdiocese's centennial, please visit [goarch.org/centennial](http://goarch.org/centennial).



# Coffee Hour



## COFFEE HOUR MINISTRY

### MISSION

- ◆ To extend the Holy Eucharist to social/coffee hour
- ◆ To express and manifest our faith by extending the hospitality we proclaim and by acknowledging the grace we have received during the Divine Liturgy
- ◆ To promote fellowship
- ◆ To connect with fellow parishioners, to welcome guests and to invite new faith seekers to our Church

### REQUIREMENTS TO JOIN THE MINISTRY

A servant's heart and a sense of love and care that is penetrating, engaging and inspiring.

### TEAM SCHEDULE JUNE

- 06/05/2022 Community Coffee Hour\*
- 06/12/2022 Team Johnson
- 06/19/2022 Team Chamales
- 06/26/2022 Community Coffee Hour\*

**\*Community Coffee Hour:** Parishioners are encouraged to bring cookies, pastries, chips, etc. Just be aware that during fasting periods (Great Lent, Apostles, Panagia & Nativity) the items need to be vegan.

### TEAMS:

- **Team Karanasos: Daphne Karanasos, Leader,** Anna Wilson, Christina Gretty, Zach Karanasos, Angie Wilen, Ann Koopman, John Kouklis, Pres Maria Armatas and Lisa Ishchenko
- **Team Johnson: Joseph Johnson, Leader,** Ronnie-Sue Johnson, Fenia Mavromichali, Barbara Phillips, Sandra Ciarochi, Yvonne Brandvold, Maro Kouklis and Yanni and Sophia Charitou
- **Team Chamales: Dr. Ingrid Chamales, Leader;** Karen Samaras, Marion Palas, Sally Hallis, Krysanthos Barnes, Rikky Kapes, Kathy Johnson and Sharon Kennedy
- **Team Pres Sophie: Pres Sophie Majmudar, Leader,** Evy Kontos, Irene Misiewicz, Gloria Brown, Deborah Talbot, Savina Frisk, Claudia Cedeno and Scott and Rachael Parrell
- **Men's Team: Ed Winskill, Leader,** Dr. Fred Ehret, Bill Samaras, John Cook Hugh Winskill, Andrew Phillips, and Alex Misiewicz

# Directory

## St. Nicholas Church Directory



### What are the Next Steps for the Directory?

The Directory Committee is ready to move to the next stage of the development of our Church Directory. This will make the directory even more useful for Father Seraphim, our Ministry Leaders and Stewards of our church who want to use it.

During the month of June, we will focus on the following:

**1. Add names and photos of every Steward of our church to the directory.**

Members of our parish show a commitment to lovingly support our church by submitting a Stewardship Pledge Card. Upon approval of Father Seraphim, that Steward's name will be added to the directory. This gives Father Seraphim the ability to easily create an updated list of names for intercessory prayer whenever he needs it.

*Please note: No personal contact information will be added to the directory unless the Steward gives his/her approval to one of the Directory Administrators.*

**2. Contact Stewards to explain the process of gaining access to the Directory.**

To follow best practices, only Stewards (with current stewardship cards on file) that have been approved by Father Seraphim will be eligible to have access to the Directory.

**3. Assist those who need help adding a photo to the Directory.**

One of the greatest benefits of a Church Directory is being able to see pictures of our brothers and sisters in Christ and put faces to names. To do this, we need your photo! This can be one that you upload from your favorites - or - we can take your photo at church and upload it for you.

### Questions?

Let us help! Reach out to one of our Administrators - Sheila (Monica) Auter or Kathy Johnson - or contact Carol, the Church Secretary.

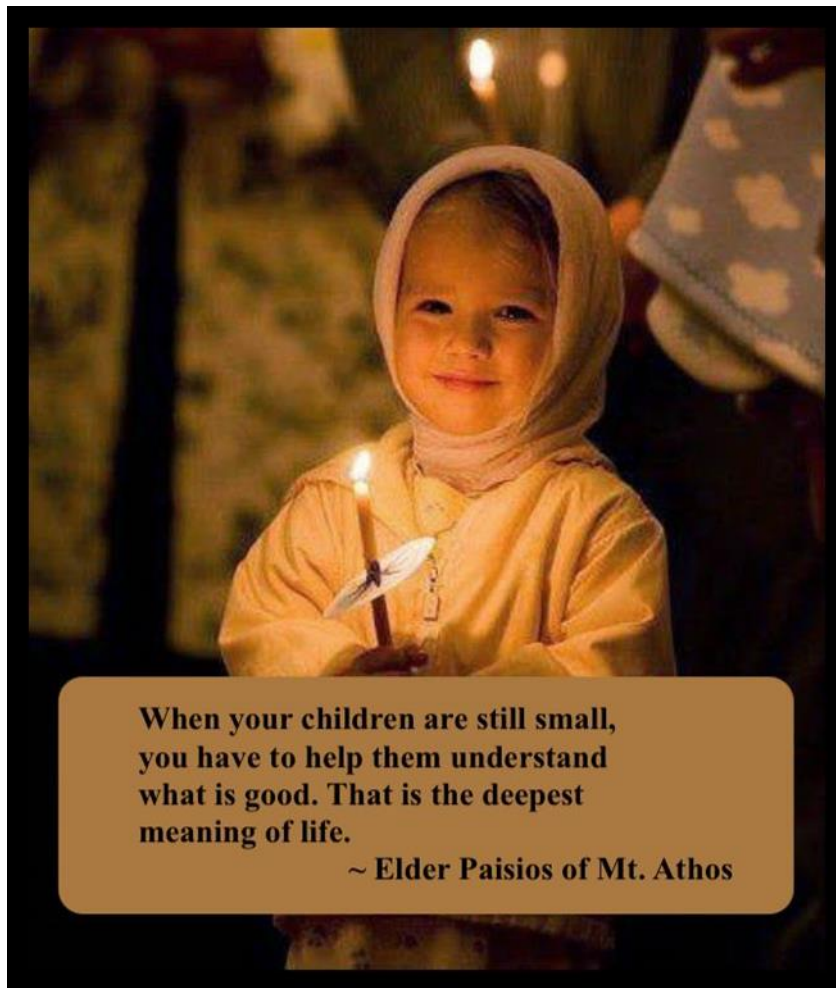
Submitted by Sheila Auter

## Sunday School News

### GOOD NEWS ~ Sunday School Continues Through the Month of June!

We will keep meeting in the Upper Hall immediately following Holy Communion. However, there will be *no* Sunday School on Holy Pentecost Sunday, June 12, so the children can participate in the Kneeling Prayers.

*Just a reminder* ~ children need to be signed IN at the beginning of Sunday School, and then signed OUT by a parent or guardian who picks them up afterwards. Also, children ages 4 and under must be accompanied by a parent. Thanks so much for helping keep our children safe!



**When your children are still small,  
you have to help them understand  
what is good. That is the deepest  
meaning of life.**

**~ Elder Paisios of Mt. Athos**

Submitted by Sheila Auter

2022 Festival

FREE ADMISSION  AUTHENTIC GREEK CUISINE



Sep 30, Oct 1, Oct 2, 2022

Friday 4-9PM, Saturday 11AM-9PM, Sunday 11AM-6PM

HOSTED BY



ST. NICHOLAS  
GREEK ORTHODOX CHURCH

1523 S. YAKIMA AVE, TACOMA, WA

STNICHOLASTACOMA.ORG/GREEKFESTIVAL  (253) 272-0466

# Festival Baking Schedule

## 2022 FESTIVAL BAKING SCHEDULE

### JUNE

Saturday, June 4	Small Pans of Baklava
Saturday, June 11	Small Pans of Baklava
Saturday, June 18	Small Pans of Baklava
Saturday, June 25	Large Pans of Baklava

### JULY

Saturday, July 9	Large Pans of Baklava
Saturday, July 16	Large Pans of Baklava
Saturday, July 23	Large Pans of Baklava
Saturday, July 30	Large Pans of Baklava

### AUGUST

Saturday, August 20	Dolmathes
Saturday, August 27	Spanakopita



## Festival Baking Schedule

### SEPTEMBER

Saturday, September 3	Spanakopita
Saturday, September 10	Galatombouriko
Monday, September 12	Kourambiethes
Tuesday, September 13	Kourambiethes
Saturday, September 17	Galatombouriko
Monday, September 19	Kourambiethes
Tuesday, September 20	Kourambiethes
Thursday, September 22	Bake Baklava
Friday, September 23	Bake Baklava
Saturday, September 24	Bake Baklava
Sunday, September 25	Box Baklava
Monday, September 26	Ouzo Cake
Tuesday, September 27	Karithopita
Wednesday, September 28	Kataifi Ek Mek

Please join us at 9 am. Please call Evy at 253 377 2191 if you have questions.

Volunteers are greatly appreciated and should arrive any time after 9 am to the lower hall of the church. Please bring a pastry brush if you have one and a small pot for holding melted butter. You will be asked to wash your hands when you arrive and wear gloves and a hair net. It is also recommended that you bring an apron and if you have long hair to wear it pulled back.

Thank you so much!  
Evy

# Philoptochos News

## PHILOPTOCHOS

### President's Message

The Philoptochos planned June activities are described below. Members continue to review our planned activities in light of the Covid restrictions and will try to schedule accordingly.

**RESERVE THE DATE-Greek Movie Night at the Grand Cinema-** One of our members has reserved the date of Monday, June 6, for a Greek film event. A full page flyer with information follows in this bulletin. The program is four short Greek movies, including English subtitles, with an intermission. Free admission with a free-will donation to Philoptochos is encouraged. Reserve by email at: Greek-Films25@Gmail.com or call:253-651-9097.

**Ladies Spring Luncheon-** Our annual Ladies Luncheon was held May 14 with over 120 attendees. This gala event included a Greek meal of pastichio, meatballs, dolmades, green salad, dessert buffet and raffle items. This event was carefully planned given Covid concerns. Thank you to those who helped cook, hostess and decorate a table, and donate raffle items.

**Philoptochos Membership-**Our year starts in January and runs through December. Annual membership renewal requests have been mailed to all current members. We currently have 47 paid members. Please consider renewing your membership if you haven't already. We welcome new members as well. There is a lot of satisfaction in doing things for the common good and helping our church and the less fortunate among us.

Annual dues are \$30/year. Please contact the church office secretary if you would like the membership form.

**Philoptochos Member Meetings-** Member meetings are now being held in the lower hall of church. The next meeting is scheduled for Thursday, June 16, at 10-11:30 A.M.. Refreshments will be served. Topics will include 2022 accomplishments as well as outreach for potential community and parishioner needs. We also plan to take a group photo. We invite members and interested parishioners to join these meetings and share their thoughts. The calendar of events will be posted in the Messenger as we determine we can resume our activities safely.

**Outreach to others-**Please take a few minutes to call and support the older members of our community during the pandemic. Human contact and interaction is so important during these trying COVID-19 times.

*Thanks for your Continuous Support!*

*Jane Evancho*

# Philoptochos News

**SAVE THE DATE!!**



**6 JUNE MONDAY | 7PM-10:00PM**

Grand Cinema,  
606 Fawcett Ave,  
Tacoma, WA  
(lower lobby)



## A Special Event to Benefit Philoptochos

of Saint Nicholas Greek Orthodox Church, Tacoma

**Monday, June 6, 2022, 7 pm - 10 pm at Tacoma's Grand Cinema, 606 Fawcett Avenue, Tacoma, WA**

**Featuring Four Great Short Greek Films with English Subtitles**

**- Free Admission -**

***Free-will Donations to Philoptochos Encouraged!***

**Beverages and snacks available, Silent Auction and more**

***Seating very limited - Reservations a must, contact:***

**GreekFilms25@Gmail.com or call: 253-651-9097**

*All proceeds benefit Philoptochos, Friends of the needy!*

# Building Committee



## A LAUNDRY LIST OF SMALL STUFF

The faces of the Sanctuary interior doors were upgraded last month, replacing metal laminate accents with a darker stained wood finish. Also, long lead item door pulls and door stops were installed, and red and gold stained glass inside the interior doors will be field finished with darker and deeper tints later in June. All that remains with the exterior set of doors is the tightening up of its closing hardware, and installing some special order weather stripping that is larger than what is currently in place.

Other small items that will be taken care of in June, some of which are beyond the Narthex Renovation scope, is re-galvanizing rusted steel brace diamond plates at the south mansard wall shown in the lower right photo, providing additional stair accents and a pendent light at the exterior main church entry, re-anchoring some railing and patching spalled concrete outside the Lower Hall entry, and providing some other minor fixes and patches both inside and outside the church building. Also, a special thanks to Carol in the office for calling the City of Tacoma to replace a stop sign on the corner of Yakima and 16th that looked like it was about to fall down.



## Cover Story Continued...

### Week 2: Receiving Communion

Please allow children & Sunday School teachers to go first (when in session)

KEY POINT: stay still and be "inert".

Form two lines, one on each side of the church. When your turn is next, please DO NOT defer to people on the other side of the aisle (ie, when there is only one chalice). We realize it feels more polite to do so, but it slows things down. Simply alternate left side, right side, one at a time. Don't worry about going between a child and their parent. Children who need to stay directly with their parent will come together to the chalice.

Cross your arms or hold them to your side when approaching; open your mouth wide; stay as still and "inert" as possible; allow the priest to place the spoon in your mouth; close your lips (but not your teeth) around the spoon; allow the priest to remove the spoon, and don't pull your head back--keep it still; allow the altar servers to wipe your lips; DON'T make the Sign of the Cross at the chalice or try to wipe your own lips (this can cause a spill); take one piece of antidoron (blessed bread) and resist the temptation to take several and/or hand out to neighbors at the pews. They will get a chance to receive bread (if they are not receiving Communion that day) at the end of the liturgy.

If you are bringing a child: please receive first, and then present the child for Communion. If you are carrying the child, please hold their head against your right arm, and use your arms to restrain their arms and legs.

### Week 3: Care for Antidoron.

"Blessed bread" as we call it, is exactly that: blessed. The word literally means "instead of the Gifts", which originally was consumed by those not receiving communion that day. In common practice throughout the Archdiocese, everyone receives the antidoron at the end of the liturgy, including visitors/Non-orthodox.

- After Communion, please only take one piece, and refrain from gathering extras to share with pew neighbors. They will receive some at the end of the liturgy
- Don't spill antidoron crumbs. Cup your hands, consume the piece, and afterwards, do a slight "suck" to pull up any remaining crumbs on the palm of your hand
- Teach your children to respect the antidoro in the same way
- Take antidoro home, cut it into crouton-size pieces, dry it and keep it in a special bowl to receive first thing in the morning before you start your day (on days you won't be fasting for Communion, of

## Cover Story Continued...

course!)

- Take holy water home, and keep it next to the antidoro bowl, and receive it in three sips “In the Name of the Father, the Son and the Holy Spirit) with your antidoro (again, only on days you won’t be going to receive Communion)

### Week 4. Receive a blessing from the priest.

"Kiss (don't shake) a priest's or bishop's hand."

The proper way to greet a priest or a bishop is to ask for his blessing and to kiss his right hand. Approach the priest or bishop with your right hand over your left hand and say, "Father, bless." (If a Bishop, say, "Master, bless") This is much more appropriate (and traditional) than shaking their hands. When you kiss their hand you are theologically kissing Christ's own hand, as the grace of ordination makes this possible. (think: icons) As they give you a blessing, they will trace the sign of the Cross over you, with their fingers held in a particular way that actually spells out the letters IC XC (which means Jesus Christ) in Greek. So in actuality, he is imparting the name and grace of Jesus Christ to you. It renews the soul, and imparts grace to the priest himself, as he too is renewed in the coming of Divine Grace through this act of love and humility. It is a win-win for both.

### ENTERING & EXITING THE CHURCH

Upon entering the church sanctuary:

1. Stop
2. Look at the icon of Christ on the iconostasion
3. Close your eyes & take a slow, deep breath and say the Jesus Prayer silently
4. Open your eyes and bow, putting your right hand as low to the floor as possible (while still standing, like a "touching your toes" exercise)
5. Raise your arm and make the Sign of the Cross, and then go to your seat (preferably using the side aisle, if possible)
6. When exiting the church, repeat the above; don't simply walk out of the church

## Cover Story Continued...

### DAILY PRAYER RULE

Think of the soul like a newborn: it needs constant care. The soul, like a baby, needs food; it needs water; it needs love and attention; and of course it needs its diaper changed!

Without constant care, a baby will become unwell very quickly. The same is true of the soul: daily prayer, spiritual reading, fasting, confession and regular reception of Communion are essential for its health and wellbeing.

Here is a daily prayer rule that EVERYONE should follow to the best of their ability and circumstances. If you don't already have a prayer rule, take a few moments to look this over and chat briefly with Fr Seraphim to come up with a specific plan that is best for you:

- Jesus Prayer ("Lord Jesus Christ, Son of God, Have Mercy On Me") [100-300 per day, usually done with a prayer rope]
- "Most Holy Theotokos Save Us" [50-100 per day on the prayer rope]
- 1 section of holy Scripture a day [ie, one chapter, or at least the daily readings]
- Morning Prayers: Kiss the icons, say the Trisagion Prayers, Nicene Creed, pray for your loved ones by name. If possible, add some of the morning prayers from a prayer book (Fr Seraphim can help you get one)
- Make the Sign of the Cross upon starting your vehicle and going somewhere
- Follow the fasting rules of the day (see the parish calendar for food restrictions that may apply)
- Give thanks to God and bless your food with the Sign of the Cross at every meal
- Evening Prayers: if possible, read the Small Compline each afternoon or evening. If not, at least do the Trisagion Prayers
- Prostrations (ie, stand in front of icons, make the Sign of the Cross, go down to the floor on your knees, with head to the floor, stand back up) if physically possible. All able bodied should do at least 3 per day, and preferably around 25-50.
- Paraklesis or Akathist. If possible, read one of these every day, or at least a portion each day. See Fr Seraphim for a copy.

## Cover Story Continued...

### Congregational Singing

It is a great joy when everyone in the congregation sings together! *Please come to services and join in the singing of the service.* A few points:

- *Sing with joy!* Remember that when you sing from your heart, it is a source of joy and blessing to others
- *Be sure to follow the chanters*—they will set the volume, tempo and pitch. Definitely sing from your heart, but remember to keep listening to the chanters
- *Try to blend your voice with everyone else around you*— a rule of thumb in singing in choirs is that you should always be able to hear everyone else's voice around you. For some, this will mean singing a little more loudly; for others, it will mean toning down your volume. Try to evaluate your own singing style and see where you fall on this spectrum. In general, it is better to sing softly than too loudly.
- *Rule of thumb: sing when you know the hymn; listen when you don't.* At most services, the chanters will be doing some hymns intended to be chanted by them alone (i.e., the Cherubic Hymn, hymns of the day, etc.) During these moments, focus on listening, as these are words of holy Scripture or from the Saints
- *Practice the Jesus Prayer as well.* There will be times when you feel in your heart that you would like to be silent, praying the Jesus Prayer or listening to the chanting. That is totally okay! The key is to cultivate a spirit of humility, and joy in worshipping the Lord.
- *Follow the chanters during spoken prayers.* During the Creed, Lord's Prayer, Prayer Before Communion, etc., listen carefully to the chanters. They will set the pace and phrasing of these prayers. Sometimes I hear people speaking these prayers too loudly or off-rhythm, which throws things off. When everyone is reading prayers at the same pacing, it is beautiful and powerful.



## Cover Story Continued...

### PREPARING FOR HOLY COMMUNION

Receiving the Lord's Body and Blood is the ultimate moment of our life in Christ. Just as a bride will spend months preparing for her wedding day, we too must spend time and energy preparing to receive our Bridegroom Jesus Christ:

**Be spiritually ready.** This involves confession (at least two or three times a year), being at peace with anyone who might be a difficult person in your life, and having read the Prayers Before Communion

**Be physically ready.** Unless you have a health issue, everyone coming for Holy Communion should have kept a total fast for at least six hours (ie, food and drink). It is a pious custom to have fasted from meat and dairy products the day before, or at least the last meal taken before beginning the fast. An alternative to this is to keep the Wednesday & Friday fasts (or if in a fasting season, every day) but still is okay to have meat and dairy on Saturday. If you are not keeping the Wednesday & Friday fasts (at least from meat) consider refraining from Holy Communion until you are able to do so. Children & the sick are of course exception to these guidelines

**Be spiritually pure.** You should not be engaged in (or committed in the past without confession) any grievous sin (theft, violent behavior, fornication/adultery, fraud, pornography, verbal/physical/emotional abuse, homosexuality, abortion, bitter anger towards enemies, slander, among others).

**Be in good standing.** You should be a steward of the parish (or if a visitor, a steward of your home parish); tithe regularly (to whatever degree possible); attend services regularly. If you have missed church (ie, more than three Sundays) for any other reason than medical or work issues, you should come to confession before receiving communion. You should also come to confession before receiving communion if you have participated in the services & sacraments of a non-Orthodox church.

*Father Seraphim*

# Military, CIA, Law Enforcement Ministry News

## **GREAT NEWS! Our church continues to grow and fortunately so does our ministry!**

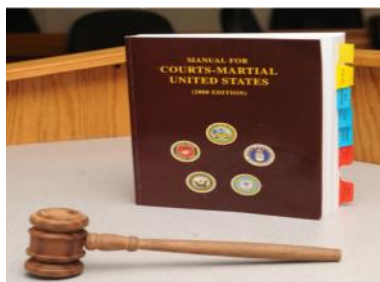
This month we are honored to recognize Noa Bunting who serves in the United States Army at Joint Base Lewis/McChord (JBLM) as a Paralegal Specialist at the Fort Lewis Judge Advocate General (JAG) office. Noa graduated from Purdue University in 2020 with a bachelor's degree in Political Science and a minor in Law & Society. Following graduation he enlisted in the United States Army and completed basic and military paralegal training. This is his first assignment and he began this tour of duty by assisting JAG officers (military lawyers) in the research and processing of legal cases for soldiers and airmen who violated laws in accordance with the Uniformed Code of Military Justice (UCMJ). He also supported more serious cases that involved courts martials which are the equivalent of trials presided



**SP4 Noa Bunting  
U.S. Army  
Presently serving as  
a Paralegal Specialist  
at  
Joint Base Lewis  
McChord**



upon by a military judge, and may include prosecuting and defense attorneys, as well as a jury of military officers and non-commissioned officers.



Presently Noa is involved with supporting investigations that may lead to General Officer Memorandums of Record (GOMORs) that are formal reprimands by General officers that may go into a servicemembers military record. Upon completion of his military obligation Noa would like to get involved in politics here in Washington and use his GI Bill benefits to attend law school to become a defense attorney. We are honored to welcome Noa as a parishioner of St. Nicholas Greek Orthodox Church and include him as a part of our military ministry.

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**June 14, 1775 Birthday of the United States Army.** June 20, 1775 is the birthday of the United States Army. The Second Continental Congress founded the Army in 1775; it is the oldest service of the United States military. Originally formed to protect the freedom of the first 13 colonies, the Army has evolved and grown from this small militia force into the world's premier fighting force. St. Nicholas has over 64 parishioners and family members who've served in the United States Army. Their photos follow:



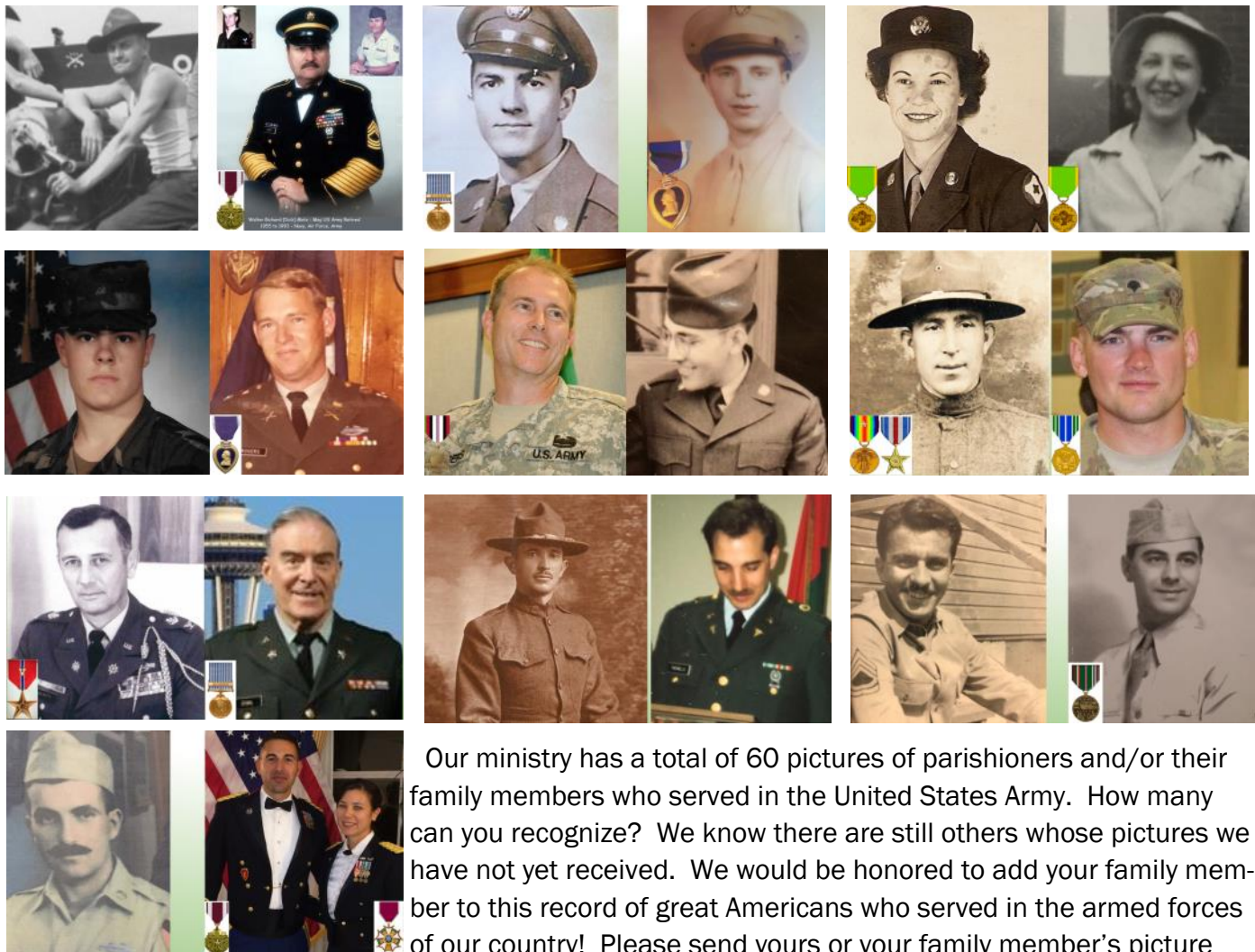
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# Military, CIA, Law Enforcement Ministry News



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# Military, CIA, Law Enforcement Ministry News

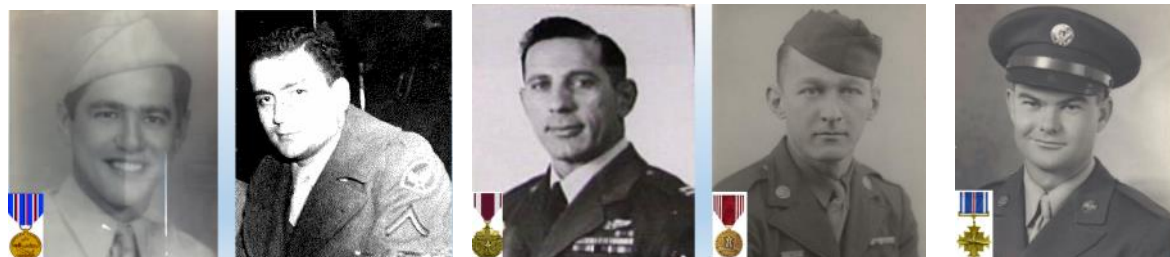


Our ministry has a total of 60 pictures of parishioners and/or their family members who served in the United States Army. How many can you recognize? We know there are still others whose pictures we have not yet received. We would be honored to add your family member to this record of great Americans who served in the armed forces of our country! Please send yours or your family member's picture along with a short biography to [gleafops@gmail.com](mailto:gleafops@gmail.com). God bless our Army!



**June 12, 1941. The Army Air Force was formed** in 1941 from the Army Air Corps. Its formation was in response to the growing structure and mission that Army aviators were playing, and the need for a more independent command structure. Our ministry has collected 16 photographs of men and women

who served in the Army Air Force during World War II. Their photographs are shown below:



*Continued on next page....*

## Military, CIA Law Enforcement Ministry News

**MEMORY ETERNAL.** I have identified the following St. Nicholas Greek Orthodox Church veterans who are interred at the Old Tacoma “Greek” cemetery, and who passed away in the month of June. There may be more. If you know of any veteran or law enforcement officer who was a member of our church and passed away during the month of June, would you please let me know? It is important that these men and women are not forgotten and that they are remembered for their service to our nation. Please help us keep their memory eternal.



**Paul Armatas**  
**United States Air**  
**Force**  
*Korean War*  
**Fr. Daniel &**  
**Roxanne’s father**



**Paul Armatas** is Father Daniel and Roxanne’s father. He was born in Greece and came to America when he was 3 years old. He was raised in Canton, OH along with his siblings, a twin brother and three sisters.

He joined the Air Force and eventually served in Korea during the Korean War as a bombardier and gunner on a B-29.

Eventually he came to Tacoma, WA and was stationed at McChord AFB. One day he visit-

ed St Nicholas and he met Fr. Daniel and Roxanne’s grandfather, Papou Laskos. Papou Laskos saw that Paul was in uniform and assumed he was a bachelor, so he invited him to his home. There Paul was introduced to Papou Laskos’ daughter, Catherine. The two fell in love and were married in at St. Nicholas in 1955. Paul and Catherine were very active in the church and together they served on the parish council and many of its ministries. They raised their children in the church, participated wherever there was a need, and left their mark on the history of our church through their contributions to the 75th Anniversary of St. Nicholas publication.

Today, Fr. Daniel, his family, and his sister, Roxanne Vallantine, continue the family legacy of contributing their time, talent, treasure and dedication to our church. Fr. Daniel is a wonderful spiritual leader and we are often blessed by his participation with serving Divine Liturgy.

Roxanne Vallantine, just like her mother, can best be described as a person who is almost always at church and assisting wherever she is needed. Like her mother she is one of our church’s most devoted parishioners, and we cannot thank her enough for all she does!

**Ella Pangls** was also a long time parishioner of St. Nicholas and when reading his biography, you quickly realize that June was a very significant month in his life!. He was born Jun 24, 1923 and he and his sister were the first set of twins born into our church. He was employed as a shipfitter until he was inducted into the Army in Tacoma, WA in February of 1943. After basic training he became a gun crewman on a light artillery howitzer and by September 1943 was part of Operation Avalanche, the invasion of Italy. He participated in the Naples-Foglia Campaign and later as part of the Rome-Arno Campaign, until he was wounded in action and sent back to the States on June 14, 1944, ten days before his birthday.

*Continued on next page....*

## Military Ministry News



**Elia J. Pangis**  
**United States Army**  
**World War II**  
**Recipient/Purple Heart**  
**for wounds during the**  
**Italian Campaign.**  
**John Pangis' father**



After several months recuperating in different hospitals from his wounds he was discharged for the good of the service on December 15, 1944.

After the war Elia married his “pen-pal” from Greece, our beloved Miss Elly. Together they served our church and generously devoted their time, talent and treasure. Elia was a member of the parish council and for many years served as its treasurer. He also

worked at the church on almost a daily basis doing painting, woodworking, and a variety of other jobs.

Today, St. Nicholas is blessed to have John and Merilee Pangis who have continued in the footsteps of Elia and Miss Elly. John is regularly at church doing electrical and maintenance tasks while Merilee is an active participant in Philoptochos, Hands of Love and many other organizations. We are also blessed by the generous support of Alex and Nikki Pangis, John’s siblings, who have greatly supported our festivals, AHEPA, and other activities throughout the years.

Elia passed away on June 25, 1993 and Miss Elly passed away in 2020. For almost 100 years the Pangis family has been supporting St. Nicholas Greek Orthodox Church and helping to make it the wonderful place that it is to worship our Lord and Savior, Jesus Christ.

***MAY THEIR MEMORY BE ETERNAL!***

**Submitted by: Gus**

# Bible Study

## ST. NICHOLAS BIBLE STUDY – THE REVELATION

### Orthodox Road

Rediscovering the Beauty of Ancient Christianity



<https://www.orthodoxroad.com/the-mark-of-the-beast/>

Orthodox Road nicely summarizes some of the things we've been discussing in our **Revelation** study. The drawing above shows Antichrist marking his followers with the mark of the beast. As we've mentioned several times in this study, Satan is a copycat and can't come up with anything original. This action reminds us of Chrismation as newly baptized Christians are anointed with oil on the forehead and the hands. Emphasizing the liturgical life, Father Seraphim frequently anoints the faithful with Holy Oil because it brings us closer to the Saint whom we are honoring on that particular day, and it reminds us of our Chrismation when we were sealed in Christ. The power of the sealing of Chrismation is so strong that one would have to actively suppress Christ's anointing in order to receive the false anointing of the beast. No one can accidentally fall into accepting the mark of the beast. You would have to openly and knowingly deny Christ before accepting it.

### The Hand and Forehead

God commanded the annual celebration of the exodus from Egypt. This celebration, called Pascha (often rendered Passover in English), was meant to "serve as a sign for you on your hand and as a reminder on your forehead" (**Ex. 13:9, CSB**). Reading the chapter confirms that the Hebrews were not physically marked. Rather, their celebration of deliverance served symbolically as a mark on the forehead and hand. For we remember with our mind (forehead) and obey God's decrees through action (symbolized by the hand).

After delivering the Mosaic Law, God states, "Imprint these words of mine on your hearts and minds, bind them as a sign on your hands, and let them be a symbol on your foreheads" (**Deut. 11:18**). Once again, we see a connection between God's decrees and the forehead and hand. The latter are symbols for contemplation and action. Contemplating God's words results in obedient action.

St. John's Revelation most vividly recalls the Prophecy of Ezekiel. During the time of Ezekiel, the Hebrew

## Bible Study

people abandoned God and His ways. Repeatedly, God tried to turn them back through the prophets, but they refused to listen. So, God foretold the city's impending doom. A great slaughter would occur there.

However, those who followed God and were grieved by the evil around them would spiritually receive a mark on the forehead that would protect them from the coming devastation. Seven angels approach God, six bearing weapons, the seventh bearing a writing utensil (**Ezek. 9:1-2**). The Lord tells the latter angel, "Pass throughout the city of Jerusalem, and put a mark on the foreheads of the men who sigh and groan over all the detestable practices committed in it" (**Ezek. 9:4**). For then they would be protected from the coming judgment and slaughter (**9:6**).

In **Revelation**, we see that God protects those whom He seals. It states, "I saw another angel rising up from the east, who had the seal of the living God. He cried out... 'Don't harm the earth or the sea or the trees until we seal the servants of our God on their foreheads'" (**Rev. 7:2-3**). Other references appear throughout **Revelation** regarding those sealed on the forehead with the name of God.

In biblical literature, the seal of God is symbolic, not literal. The people of God are sealed on the forehead with God's name by contemplating His words and ways. Such contemplation leads to action and obedience – symbolized by the hand. Conversely, those who reject God bear the marking of their master (the beast or the devil), whose ways they follow. The mark of the beast is a parody of the Old and New Testament markings of God's people. It symbolically shows that our thoughts and actions mark us as God's people or the devil's.

**Fran H:** I'm reminded of the institution of the Passover by God in **Exodus 12:13** "Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt." This is similar symbolism.

**Father Seraphim:** The first thing we can derive from Father Jeremiah is that this is not new. The marking on the forehead and hand is from God. When hearing someone say "marking on the forehead and hand" we automatically think of Antichrist and the mark of the beast. The devil is a copycat and he is copying Chrismation. Chrismation is the completion of God's work throughout the Old Testament. Fear over the "mark of the beast" is not a helpful mentality.

### Trade and Commerce

Some people may be inclined to argue that the mark of the beast must be something physical, for it affects the ability to participate in trade and commerce. The inspiration for 666 likely originated in **1 Kings 10:14**. There King Solomon, in his lucrative (and probably immoral) taxation and trade, was earning 666 talents of gold.

There is, without a doubt, a connection between worldly wealth and the mark of the beast. However, that connection does not require the mark to be anything physical. A cultural philosophy, firmly held, can have the same effect without physically marking anyone. For example, gay couples have put pastry chefs out of business when the latter refused to decorate cakes celebrating gay marriage. Nobody received any bodily markings, but economic persecution occurred anyway.

Another example is the medical and psychological trades. Activists (Social Justice Warriors) have shut down many doctors and researchers when their practices or findings do not conform to the latest politically correct ideas. Today's progressive person easily becomes the target of tomorrow's activists if that person fails to be "woke" enough.

Through these examples, we see that a physical mark is completely unnecessary. The pressure of a cultural philosophy, firmly held, is enough to create economic devastation for those who will not conform.



## Bible Study

*The beast and his mark are symbols of the ways that sin dominates our culture's mindset. That is why St. Paul tells us, "And be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:2).*

### **Our take-away on this segment:**

**Father Seraphim:** We are not going to be on the right track if we keep looking to the physical things such as, microchip, injection, etc. We need to look to Christ populating our souls with the joy of the Kingdom to come. The assumption we can make is, when the time comes, if the spiritual does take physical manifestation in the form of a physical mark, we'll see the consensus within the Church.

**Father Seraphim:** One of my favorite concepts is "Opportunity Costs". **Investopedia definition:** *Opportunity costs represent the potential benefits an individual, investor, or business misses out on when choosing one alternative over another. Because by definition they are unseen, opportunity costs can be easily overlooked. Understanding the potential missed opportunities foregone by choosing one investment over another allows for better decision-making.* Instead of working on your business, or completing a necessary chore, you choose to participate in Bible Study. What is the "opportunity cost" for concentrating on Antichrist and the mark of the beast? The answer is, however long you spent worrying over Antichrist is what you lost being in Christ. That's one of the reasons I try and have numerous liturgical services during the week, praying for my people by name multiple times throughout the week and honoring the saints. Many times we can lose our souls by what we are NOT doing, not by what we are doing.

**Genevieve E:** This makes me think of the scripture verses in **Luke 10: 38-42** "*Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house. <sup>39</sup>And she had a sister called Mary, who also sat at Jesus' feet and heard His Word. <sup>40</sup>But Martha was distracted with much serving, and she approached Him and said, 'Lord, do You not care that my sister has left me to serve alone? Therefore, tell her to help me.' <sup>41</sup>And Jesus answered and said to her, 'Martha, Martha, you are worried and troubled about many things. <sup>42</sup>But one thing is needed, and Mary has chosen that good part, which will not be taken away from her.*

**Father Seraphim:** That's the best Gospel to explain "opportunity costs". ἀγαθός μερίς (agathos meris) good or excellent portion. Martha was doing something good, but not excellent.

**Dimitri A:** I feel if we continue to empty ourselves and in-tune our hearts with our Savior when the physical "mark" appears it won't be that hard for our mind to discern. THE CHOICE will be obvious.

**Jonathan Pageau:**

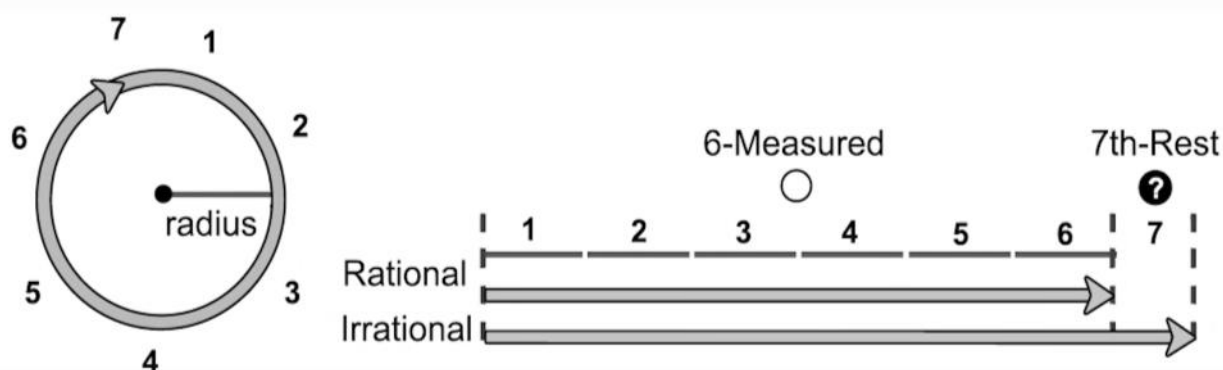
### **The Surprising Symbolism of 666**

[https://www.youtube.com/watch?v=qM\\_kQjpAK6g&t=1s](https://www.youtube.com/watch?v=qM_kQjpAK6g&t=1s)

*The symbolism of 666 covers both its scriptural use, its reference by the early Church Fathers as well as the nature of the number itself. We look at how all of this symbolism comes together.*

**Father Seraphim:** Jonathan Pageau is a contemporary of ours. He is a sculptor and an iconographer in Canada. He has received a lot of attention because of his observations on symbology. He reminds me of Rene Gerard, an intellectual giant whose work we studied in the **Book of Hebrews**. He is a sweet and gentle man who is gifted with words. Jordan Peterson, a non-believer, fellow podcaster and Psychology professor in Canada, while interviewing Jonathan Pageau on one of his podcasts, was brought to tears and appeared to be on the verge of converting to Orthodox Christianity.

## Bible Study



**Pageau says:** People look at “666” as this dark ominous thing. If we look at it this way, though, we miss out on what “666” really is. “Six” has to do more with a fullness of creation. The full cycle is seven days, but that completeness includes a day of rest, the part that can’t be calculated, the part that doesn’t work, it includes the margin or buffer. Six relates to man and to the notion of the days of work. My brother, Matthieu, provides the key to the circle (above). He explains that if you use the radius of a circle to measure the circumference of that circle you get six equal lengths and you are left with a remainder, a seventh length of shorter value. The completeness, not the coherent, the totality that includes the fringe (those things that can’t be counted) that’s what seven represents. Six represents a kind of perfection of work. That’s why the symbolism of “666” is not dark, it is actually a symbolism of light. There are reasons why, for example, the devil is represented as angel of light. Because it is the pride of light, the pride of work, the pride of accomplishment which gives you something like the statue of Nebuchadnezzar which is to think that man is everything, to think that reason and our capacity to accomplish is all, like the Tower of Babel. That’s what six refers to in its negative connotation. Of course, six is not negative nor is “666”. The negative aspect of something like “666” would really be a kind of perfect system, if you could imagine a system that appears to be completely worked out and contains everything despite that it is lacking the “rest part”. It has to do with control and in Scripture, it has to do with control of trade and so you have this notion that it’s about calculating and an accounting form. You conclude that if you don’t have the sign of the beast on your forehead or hand than you can’t participate in accounting – the world of exchange. It ends up being a negative aspect – an image of control.

**Father Seraphim:** Matthieu has shown that even the geometry of a circle proclaims the creation account in **Genesis**. We need to tie what Pageau has said here to virginity. I want someone to restate what you understood of how he is connecting the number “6” (which he is calling completeness of work, which is not inherently bad, but is just missing something) to a model of social control.

**Deborah M:** My comment isn’t related to social control, but goes back to our discussion relating to the time of Christ’s Passion which was six days, seven days and then the eighth day. It reminded me of that type of counting.

**Father Seraphim:** Looking at Matthieu’s circle diagram, if you want to get back to the beginning; after completing “6” equal segments which we are calling work, you have to also complete the remnant, the seventh segment which we are calling the day of rest. You can’t talk about true completion unless you include this “rest” segment. You haven’t come full circle if you only complete the six segments of work and end your journey there. You only have a “sense” of being complete. I think the point Pageau is trying to describe is to use an analogy for the world that denies the absence of human work. The unbelieving world doesn’t count Sunday as producing value. Modernization has reduced Sunday to just another day of work. Many Americans, in particular, don’t understand those vendors who choose to close their businesses on Sunday instead of staying open to make money. We need to shift our concept of productivity. Being together with the faithful in worship and fellowshiping with family and friends is productivity. There is inherent value in being at rest and eating together. In Cyprus, Greece and the Holy

## Bible Study

Land there is one thing you will see outside businesses and residences without fail and that is a table and chairs. Being together and conversing equals productivity.

**George P:** For about the last 25 years, there has been a strong political force in Greece and Cyprus to westernize, but most of the people, specifically the Church, resist this movement because they give more value to family time, that doesn't generate money but gives them values that they appreciate more than money.

**Father Seraphim:** In many countries, especially where the Church plays a major role, the rest part of the circle is intrinsically valuable. If you take the rest part out, you can be deluded into thinking that by working all the time, those segments that interlock, you have a perfect system because they are all the same. The concept of opening a place of business on Sunday was once shocking, even in this country. The point is, if you lose sight that the circle is only complete when you have the rest built in, you devolve into a different kind of mentality. That is what Jonathan Pageau is trying to illustrate. There's a mesmerizing effect when you have these units that interlock around the circle that are full of productivity and that's what deludes you into thinking if you just keep going you'll never stop and you'll build the ultimate world. The one thing that doesn't make sense to that mentality is "the rest" or in Greek, μεσομέτη. It becomes intoxicating. In America, we are a work-obsessed culture that produces amazing results. The issue isn't how much can we produce that is amazing, but what happens to our thinking when we delete the importance of completing the circle with the rest segment. Pageau is trying to say that what happens to us is we become puffed up with pride. The rest portion is what humbles us. *"In farming, fallow land is land left to rest and regenerate every seven years. Fallowing soil is a method of sustainable land management that has been used by farmers for centuries in regions such as the Mediterranean, North Africa, Asia."* It is humbling because it brings awareness that there are forces beyond our ability. Somewhere along the line we are dependent on those forces (rain, sun, favorable weather, etc.) to provide continuity, therefore, you turn to God, regardless of the religion. It's rest that brings the heart back to the awareness of the lack of omnipotence. The opportunity costs for when you delete the "rest" portion is the time for humility to deepen and to return to the gratefulness of the blessings from above. When you don't have those weekly reminders, you no longer think that you need help from outside. When you take out the "rest" part, you are now prone to pride, like the Tower of Babel. The Church in Greece, for example, will not stand by and let the faithful in their country, fall into something that is spiritually dangerous. America is simultaneously, beloved and fertile ground for the Gospel but, on the other hand, the besetting sin is the obsession with productivity.

Submitted by: Genevieve

## ST. NICHOLAS AKATHIST MINISTRY

### Ministry of Akathist, Prayers for the Departed

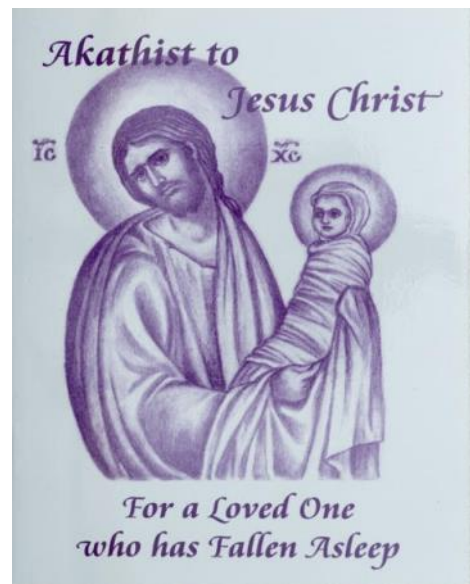


Thank you to all who are involved in this wonderful ministry at Saint Nicholas. In offering the gift of praying the Akathist to Jesus Christ for a Loved One who Has Fallen Asleep, it is a great comfort to family and friends of the departed ones.

When we offer these prayers for the newly departed, it also helps us in many ways. **May God bless your gift of prayer.**

If you are interested in knowing more about this ministry, or would like to be involved, please contact the church office.

Thank you again,  
Kathy Rowley



Flower Ministry

# ST. NICHOLAS FLOWER MINISTRY

Preparing for Holy Friday and Pascha



Just minutes before the 3:00 service “Descent from the Cross Vespers” on Holy Friday, Father Sera- phim straps on the vacuum backpack and cleans the ledges above the altar—than you Father for your dedication!



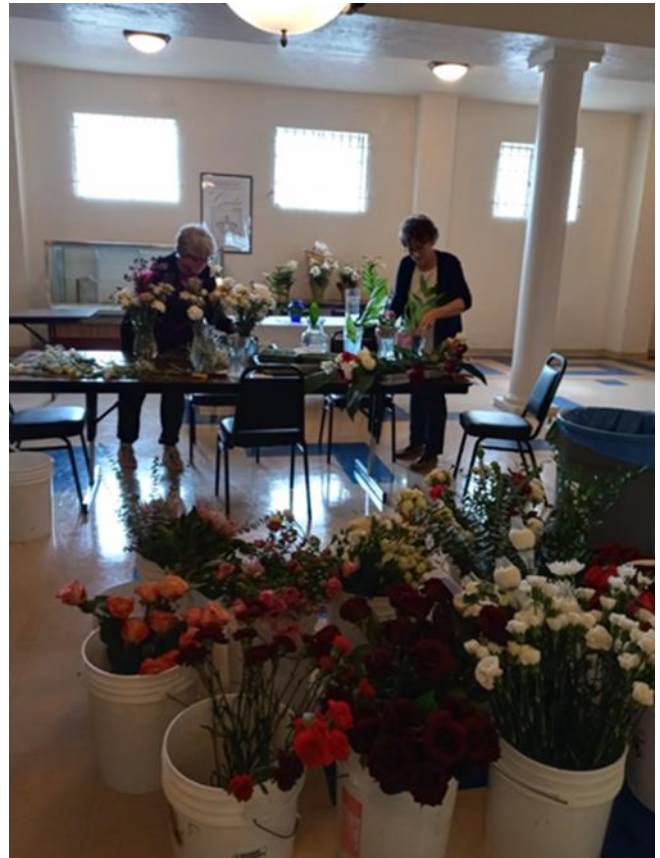
# Flower Ministry



We want to thank those who generously donated finances, time, and much love to make this Pascha so incredibly beautiful. Thank you Philoptochos. Thank you to the leaf pickers, cleaners, and the many hands and willing hearts.



# Flower Ministry



Flower Ministry



Submitted by: Kathy and Genevieve



# PROSPHORA

## PROVIDING PROSFORO

***Your own of your own we offer unto You, on behalf of all and for all.***

Despina Ampatzis brings the offering the first Sunday of every month.

James Horton brings the offering the second Sunday of every month.

Stephen Gorham brings the offering the third Sunday of every month.

Vance and Kealy Hawk bring the offering the fourth Sunday of every month.

We welcome you orthodox who are not on the baking rotation to bring the prospophora and/or artoklasia for an occasion you want to commemorate. The procedure would be to contact Father Seraphim and discuss it with him before the actual day, and to have the offering there in time. For a Sunday morning prospophora, in time would be 0830. For a vespers artoklasia, in time would be by the start of vespers.

Pictured at right is an offering at St. Nicholas Church as prepared before the Divine Liturgy, and pictured below is a prospophora seal from the monks of St. Anne's on Athos.



*I am that Bread of Life (John 6:48).*

Contemplate the Lord Jesus as the Bread of Life:

- As the Bread by which the soul is nourished and lives;
- As the Bread by which the mind is nourished and enlightened;
- As the Bread by which the heart is nourished and ennobled.

Our good and sweet Lord, stir up our souls that they may continually nourish themselves with Thee and remain alive. Thou art our Bread of Life.

—From *The Prologue of Ohrid* (February 28 entry)

# PROSPHORA

## LEHEM-ARTOS-BREAD

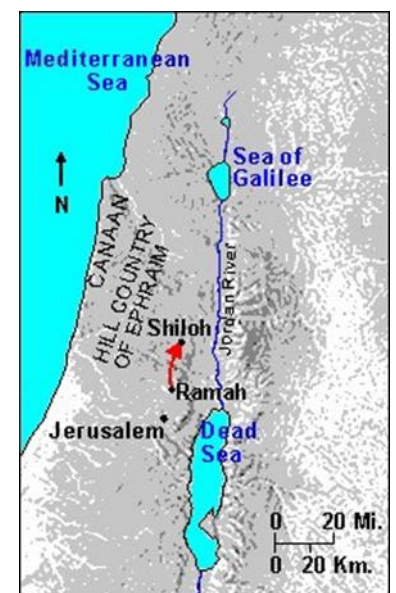
### Following the Word Through Scripture

The focus of these bread articles is narrow, looking at where the word bread appears in scripture in the original languages of Hebrew (lehem) and Greek (artos), and the setting in which it occurs. As I noted when I started these articles in April 2020, the word bread does not appear in scripture until after the fall. Eating comes before the fall, but bread, the thing we sweat to achieve in order to avoid death, comes after the fall. This bread that sustains us applies to both the material and nonmaterial realms, or to both body and soul—as we know Christ is the Bread of Life that comes down from heaven (John 6:48) taking on flesh and blood from the Theotokos. In rebellion to God, Adam and Eve *ate the forbidden fruit* and fell into the hands of the one who slanders and falsely accuses; they became fearful and subject to death. When we *eat the eucharistic bread* we become united to God, who has defeated death. We have the opportunity to be made perfect in love, and perfect love casts out all fear. (1 John 4:18, 2 Timothy 1:7, Romans 8:15...)

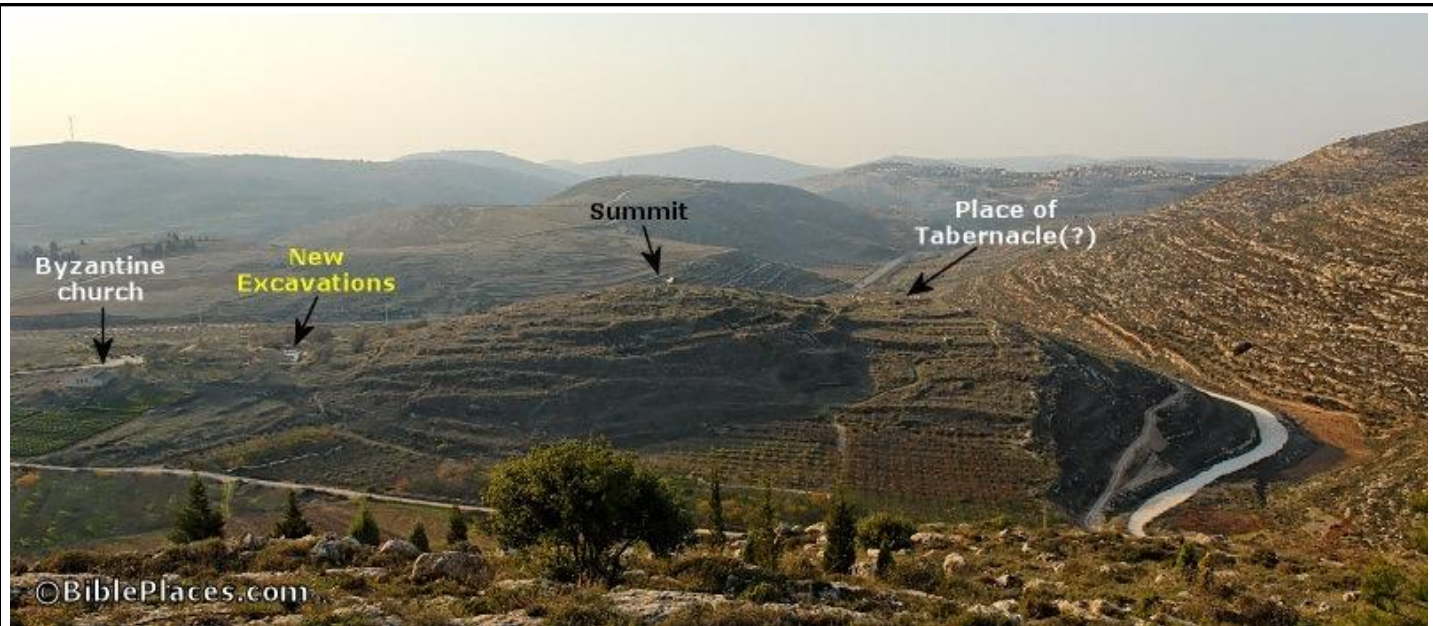
These articles may also be somewhat speculative because I am looking for answers to questions I have not yet formulated. If I live long enough, God willing, I will finish this project and somehow pull it all together.

For now we are beginning the four books of the kingdoms\*. So far, these bread articles are moving through time chronologically. According to our OSB\*, the books of the kingdoms record the time period of 1070 to 609 BC, which is about 460 years. This first book covers the first hundred of those years, starting with the approximately 300-year-old nation of Israel transitioning out of a theocratic government of God-appointed judges to a monarchy ruled by a king. It was the people of Israel who said they wanted a king like all the other nations had, and God gave them what they wanted, telling Samuel ... *they have rejected Me, to bring to nought My reign over them (1 Kingdoms 8:7 - it is Adam and Eve all over again)*. This was during the time of Samuel the Prophet. Samuel and his sons were the last judges of Israel. We will learn of Samuel's beginning here in 1 Kingdoms.

Samuel was the son of Elkanah and Hannah. Elkanah was a Levite; that is of the tribe set aside to serve the Lord in the tabernacle. He was not a descendant of Aaron, and thus not a priest, but his son Samuel was made a priest by God. Every year, Elkanah and Hannah and the rest of the family journeyed from their home in Ramah to Shiloh to sacrifice to the lord. This was before King David conquered Jerusalem, and the tabernacle was in Shiloh. Hannah was a barren woman, greatly grieved at her barrenness - at Shiloh she fasted and prayed, and one year she poured out her heart before the Lord, promising that if He gave her a son she would dedicate him to the Lord. When they returned home, Hannah conceived and bore Samuel. Hannah did not return to Shiloh until Samuel was weaned from her. When she went again she took her son, a calf three years old, bread, flour, and wine. Elkanah brought the slaughtered calf and the child before the Lord, and Hannah spoke to the priest Eli that the child was lent to the



# PROSPHORA



## ANCIENT CHURCH DISCOVERED AT SHILOH

Lord for all of his days, to be fruitful to the Lord. And Hannah prayed this prayer below, which we know as the third biblical ode. It is one of the nine biblical odes that are used in many of the hymns of the Church.

Hannah's Prayer, *1 Kingdoms 2:1-10*: *My heart is strengthened in the Lord; my horn is exalted in my God. I smile at my enemies. I rejoice in Your salvation. Because no one is holy like the Lord, no one is righteous*

*like our God, no one is holy but You. Do not boast nor speak of high things; let no arrogance come from your mouth, for the Lord is the God of knowledge; and God is preparing His actions. He weakened the bow of mighty men, and those who are weak are girded with strength. Those who were full of **bread/lehem/artos** were made empty, and the hungry have forsaken the land. The barren woman has borne seven, and she who has many children has become feeble. The Lord kills and makes alive; He brings down to Hades and raises up. The Lord makes poor and rich; He brings low and lifts up. He raises the poor from the earth, and lifts the needy from the dung heap, to set them among princely people and make them inherit a throne of glory. The One who gives a prayer to the one praying, He blesses with righteous years; for by strength no man can prevail. The Lord makes His adversaries weak; the Lord is holy. Let not the man of learning boast in his understanding, nor let the man of might boast in his might, nor let the man of riches boast in his riches. Only let the one who boasts boast in this: To understand and to know the Lord and to do justice and righteousness in the midst of the earth. The Lord went up into the heaven and thundered. The Lord judges the ends of the earth. He gives strength to our leaders, and He will exalt the horn of His Christ.*

Many themes of this third ode are also found in the Magnificat of the ninth ode (the song of Mary) found in Luke 1:46-55. According to the OSB study notes, *those who were full of bread* were made empty literally means were made less, or inferior. In some translations that verse denotes a reversal of fortune: They that were full have hired out themselves for **bread**, and they that were hungry are no longer hungry. In the Magnificat it is phrased: *He has fill the hungry with good things, and the rich He*

# PROSPHORA

*has sent empty away.* I think this inversion or reversal of fortune is the basic theme of the next verse containing the word **bread**.

*1 Kingdoms 2:36: And it shall come to pass that everyone who remains in your house will, for a small amount of silver, prostrate before him begging, "Place me in the priesthood, so I may eat one loaf of **bread/lehem/artos.**"*

Eli was the priest at Shiloh. He had two sons who were also priests, but they were corrupt, lawless men who had no respect for the worship practices laid out in Leviticus. When Eli failed to correct his sons, the Lord said to him, *I will honor those who honor Me, and the one who despises Me shall be dishonored.*

The Lord gave Eli a sign, which was that in one day both of Eli's sons would die and then the Lord would raise up for himself a faithful priest who would not be a descendant of Aaron. The Lord will build this priest a faithful house, and it will come to pass that everyone remaining in "your" (unfaithful) house will prostrate himself before this faithful priest begging to be placed in the priesthood, *so that I may eat one loaf of **bread**.* In the immediate history being told, this is a prophecy of the destruction of the house of Eli and of his father Aaron, and the raising up of Samuel to prophet and judge and priest of Israel, but it is also referring to the Christ who will be born into time in the future and who is both King and Priest.

To be continued...

*Deborah Talbot-*

\*In your Bible, it is possible 1 Kingdoms is called 1 Samuel. In most English translations of the Bible, the First Book and Second Book of the Kingdoms are called 1 Samuel and 2 Samuel, while the Third Book and Fourth Book of the Kingdoms are called 1 Kings and 2 Kings. I am working from the Orthodox Study Bible (OSB), an English translation of the Septuagint manuscripts known as SAAS (St. Athanasius Academy Septuagint), copyright 2008 by the St. Athanasius Academy of Orthodox Theology.



**STAIRS TO THE TRADITIONAL TOMB OF SAMUEL, WEST BANK**

# MODERN GREEK LANGUAGE SCHOOL

## Modern Greek Language School / Class of 2022



Picture was taken on 2-17-2022

Modern Greek Language School / Classes:

**The 2021 - 2022 Modern Greek Language Classes will continue to Jun. 30, 2022, every Thursday, from 5:30 to 7:00 PM.**

Due to the COVID-19 restrictions on "Gathering" all classes are virtual via "Zoom Teleconferencing", for more information please contact Genevieve Eagle or George Pirotis.

General Information: **The classes are open to everyone** that is interested to learn the Greek Language, History and Culture!

**Teacher - George Pirotis**

Contact Church Office - 253-272-0466

**Purpose:** The purpose of the Greek School is to promote the Greek letters, language, culture, and Hellenic Civilization. **The classes are open to all parishioners.**

**Students will learn Grammar, Modern Conversational Greek and some of the Biblical - Ancient Greek Terminology.**

## MODERN GREEK LANGUAGE SCHOOL

To the satisfaction of the teacher, there is lots of energy, interest, and curiosity in the class in learning the **great influence of the "Greek Language and Hellenism"** to the "Western Civilization" and to the whole world!

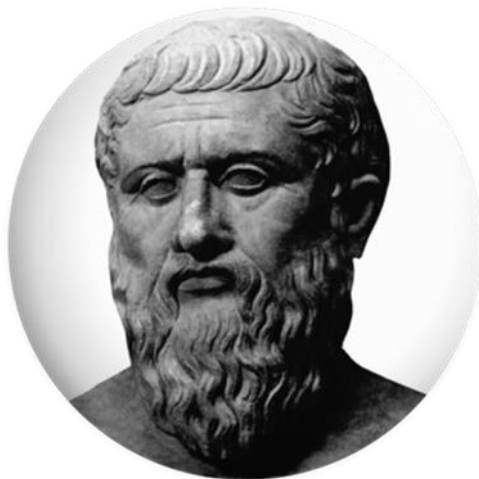
Yearly possible events and student involvement:

**Αγιασμὸς** (Blessing) of the class at the beginning of the School year.

Sunday, March 26th, 2022 **Celebration, commemorating the March 25th, 1821 Revolution for the Greek Independence from the Ottoman Empire!**      Sunday, October 29th - **OXI Day Celebration.**

Cost: **The classes are provided free of charge!**

George Pirotis-



# STEWARDSHIP MINISTRY NEWS

## **Festival update!**

June is finally here and that means St. Nicholas may be gearing up to begin festival baking activities, assuming the May General Assembly voted in favor of it. If we have a festival we need your support so please plan to tithe your time and talent, and participate in our baking events that are planned to occur on most Saturdays.



Evya Kontos has established a work schedule and **our first Saturday baking event is projected to be on June 4th.** It will be the preparation of 100 small pans of baklava so we will need lots of people like we had when we made baklava for the bake sale.

The image to the right is the baking schedule that was produced on 11 May. There may be some changes by the time you read this article, so please doublecheck with either the church calendar on the website or the weekly bulletins for the latest updates.

As has been mentioned in the past, the St. Nicholas Festival requires maximum support to make it a success. This is a great opportunity to tithe a portion of your time and talent, reestablish old friendships with fellow parishioners you haven't seen during the "COVID" years, and meet the many fabulous new people that have joined our church! The festival committee has worked hard to make this festival less demanding than in the past, so please come, participate, and enjoy the camaraderie and friendship of the many wonderful people at St. Nicholas.

	A	B	C	D	E	F	G	H
1 June	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
2					1	2	3	4
3								small pans of baklava
4		5	6	7	8	9	10	11
5								small pans of baklava
6		12	13	14	15	16	17	18
7								small pans of baklava
8		19	20	21	22	23	24	25
9								large pans of baklava
10 July	26	27	28	29	30	1	2	
11								HOLIDAY WEEKEND
12		3	4	5	6	7	8	9
13								large pans of baklava
14		10	11	12	13	14	15	16
15								large pans of baklava
16		17	18	19	20	21	22	23
17								large pans of baklava
18		24	25	26	27	28	29	30

**Stewardship Cards and the St. Nicholas Directory.** A committee continues to work on updating and expanding the church directory. The goal is to include all of our Stewards' names and photos, and that begins by our Parish Members completing a Stewardship Card. Our Directory Administrators, Sheila (Monica) Auter and Kathy Johnson, will be in communication with you once your Stewardship Card is on file.

Fr. Seraphim, along with the Parish Council, believe the directory can be an invaluable tool for the Stewards of our church! It can be used for learning names, keeping people connected and passing information quickly between individuals and groups. It will greatly assist new members when they become Stewards by connecting them to other parishioners, as well as organizations and ministries

*Continued on next page....*

# STEWARDSHIP MINISTRY NEWS

In which they desire to serve. Most importantly, it will make all of our lives easier when conducting communications for church business.

Thank you so much for supporting this effort and for working with the Directory Committee to create this wonderful resource!

**St. Nicholas food preparation seminars.** To substantiate my belief that St. Nicholas is a haven for remarkable women who know how to prepare wonderful food, several weeks ago Hoddi taught a class on how to make Koliva. She shared with the many people who were in attendance some of the techniques that she applies, and it was such a successful event that many have asked that we do more food preparation seminars in the coming months.

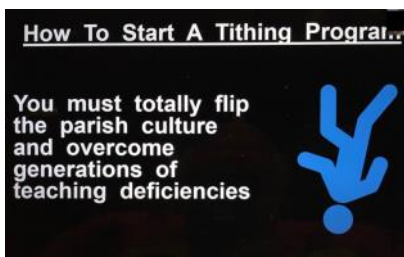


So, by popular demand, Dr. Fenia Mavromichali will be hosting the next food preparation seminar on Sunday, June 5th, following Divine Liturgy, and beginning at 12:30 in the kitchen. At that time she will show all in attendance how to make one of the most favorite of traditional Greek dishes, **PASTICHIO!!!**

Dr. Fenia is another one of our church’s remarkable chefs and in my humble opinion you can’t help but feel like you are close to heaven when given the opportunity to dine on her tiramisu. There can be no doubt that her **pastichio** will be of the same quality, and she will have a pan already prepared for those in attendance to sample.



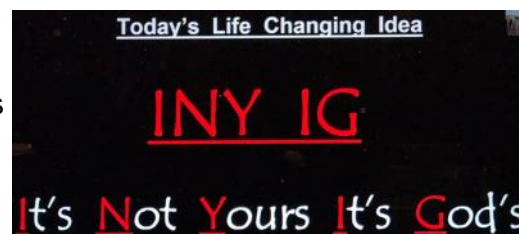
**And finally a word about stewardship and tithing.** Our Metropolis has been hosting stewardship seminars for the past two years and the primary speaker on most of them is a gentleman by the name of Bill Marianes. Mr. Mariannes is a very dynamic speaker and if you ever listen to him you will likely find yourself going back for other presentations he has given.



A couple weeks ago I participated in the latest zoom seminar and several points were stressed.

First, we are encouraged to change the culture of stewardship within the orthodox church. That begins with the understanding and recognition that all the blessings we have in life are gifts from God, and the acronym with which we all should

become familiar is **INY IG**. That stands for **It’s not yours—It’s God’s**. When we acknowledge that all of our blessings are gifts from God, and that our bible says we should return a portion of our gifts to God, the idea of tithing becomes much clearer.

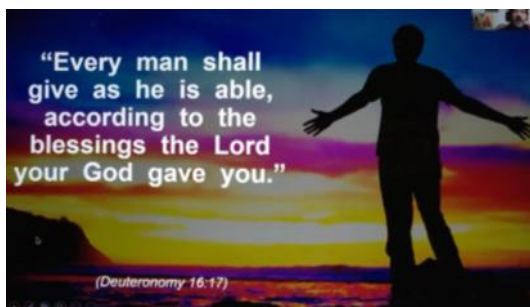


Second, we need to teach stewardship and tithing and the reason for both of them. Most of us have been taught how to pray; in fact Father Seraphim often talks about praying in his sermons. But how many of us have been taught about stewardship and tithing? Perhaps an even better question is how many of us have taught our children about stewardship and tithing?

*Continued on next page....*



# STEWARDSHIP MINISTRY NEWS



Stewardship is all about our love for our church and our believe in God. Tithing is our recognition that all of our blessings are gifts from God, and we as orthodox Christians who believe in the teachings of the bible return a portion of God's blessing to our church. These are tenets of our bible and they need to be taught.

We don't pay dues to our church and we don't have a fair share dollar amount that we all are expected to pay. Our objective should be to inspire, to motivate, and to educate our orthodox family about stewardship and tithing. Educating can be done in our homes; it can be done in our Sunday school classes; it can be done in our bible study classes, it can be done in the sermon, as Father Seraphim often does. Educating about stewardship and tithing can be done in other forums as well, but we must start doing it on a regular basis, and we must start putting into practice what the bible teaches us! If you don't know where to start I would encourage you to go to [www.sanfran.goarch.org/equip-and-enrich](http://www.sanfran.goarch.org/equip-and-enrich). There you will find links to Bill Marriannes' most recent presentation and if you watch it, I guarantee you will be inspired.

One final thought on this subject before bringing this article to a close. It has been suggested that I address some misconceptions about tithing in this article, so here it goes.

Misconception #1. We must begin tithing 10% of our time, talent and treasure now. That is simply not the case. Our Metropolis does not expect that everyone is going to start returning 10% of their blessings to God at the drop of a hat. Our Metropolis does encourage all of us to consider the percentage of our time, talent and treasure that we have been contributing, and to do our best to round it up to the next whole number for the following year. Yes, time, talent, and treasure are each to be considered separately. The goal is 10% of our time, 10% of our talent, and 10% of our treasure, and if it takes each of us 10 years to achieve that goal, than so be it. Ultimately it is important that we strive to do our best because like the image says, "That the end of our lives may be Christian...for a GOOD ACCOUNT before the AWSOME JUDGMENT SEAT of CHRIST."

Misconception #2. Tithing implies we return 10% of our time, talent, and treasure every month. That would be a lofty goal indeed and it certainly would be greatly appreciated, but it is not "the requirement." Many people tithe a great portion of their time and talent around festival time, while others are actively involved in parish council and different ministries throughout the year. Additionally, some people make weekly or monthly contributions, while others prefer to make a single one annually. **THAT'S OKAY!** None of us are perfect and we each have to be comfortable with what gifts we contribute and we each should be inspired to contribute them.



*Continued on next page....*

## STEWARDSHIP MINISTRY NEWS

In closing, the stewardship ministry is extremely grateful to all of the following who have supported our church by completing a stewardship card or by making a contribution of time, talent and treasure. YOU make St. Nicholas the wonderful place that it is to worship our Lord and Savior, Jesus Christ.

We cannot thank you enough!

*Contributed by: Gus*

### Donations and or Stewardship Commitments as of May 25, 2022

William and Mary Acker •	Nicholas Afeiche
Maria and Kosta Aggelidakis •	Leonidas and Despina Alatsis •
Patra Alatsis •	Sonny and Irene Angelos •
Richard and Marlene Angelus •	Paul and Dolores Apostle •
Tony and Lori Apostle •	Andrew and Sheila Auter •
Tina Ayers •	Ourania Ayume •
George Ballasiotes •	Tyler and Lexi Balser •
E. Anthe Barbas	Chrysanthe and SFC(R) Wiley Barnes
Harry and Sheri Basil •	T. L. Berg
Theodora Bessinas •	Ricardo Aaron Bottino •
Yvonne Brandvold •	Dora Brown
Gloria and Peter Brown •	Monica Bultz
Penelope Burke •	Anne and Don Calcote •
William and Bonnie Caress •	Barry and Debora Middleton Cassidy •
Klaudia Cedeno •	C.G. and Ingrid Chamales •
Steven Chamales	Yianni and Sophie Charitou •
Reagan and Reanne Charuhas	Chris Cherbas
Anthony and Sandra Ciarochi •	Nick and Cheryl Cosmakos •
Belinda and Chris Cummins •	Daughters of Penelope
Dina Deliyianides •	John Diaconou
Voula Dodd	Genevieve Eagle •
Timothy and Sunny Edgren •	Frederick Ehret and Anastasia Fyntrilakis •
Callie Elliott	Mary Erickson
Andrew and Jane Evancho •	Krisann and Peter Firth •
James and Konstantoula Fotinopoulos •	David and Savina Frisk •
Dayle Sokratis Frisk	Gregory Joseph Garcia •
John and Judy Godulas •	Stephania and Jason Greenwood •
Christina Gretty •	Sally Hallis •
Dean and Carol Hamos •	Michael and Kristine Hanberg
Daniel and Ekaterini Hanson •	Natalya Harpe
Timothy and Kathleen Harvey •	Bret and Evangelia Hassel

## STEWARDSHIP MINISTRY NEWS

Magdaline Hatzikazakis and Reginald Williams •  
 Richard and Kathleen Heidal •  
 William Frederick Lincoln Horton •  
 Lisa Ishchenko  
 Danni and Brian Johnson  
 Kathy Johnson •  
 Hariklia (Rikki) Kapes •  
 Paula Karanasos •  
 Sharon Kennedy •  
 Claudia Kieszling •  
 Ann Kiraki and Jessee Macharia •  
 Ann Ruth Koopman •  
 Andrew and Melinda Kouklis •  
 Mary Kouklis •  
 Peter and Margaret Laketa  
 Robert and Anne Latz •  
 Mary Leonard •  
 Joshua and Jill Livingston •  
 Jennifer Luna and Daniel Gonzales •  
 George and Bess Lurker •  
 Olga Manos •  
 Mathew John Manthou •  
 Dean and Julie Mastras •  
 Evangelia Mavrogiorgos  
 Helen McClure •  
 Alan and Sheilagh Means •  
 Tom Mollas  
 Nina and John Morrison •  
 Michael and Rodica Murphy •  
 Order of AHEPA, Olympia Chapter  
 Marian Palas •  
 Evangelos and Anastasia Pampoukas  
 Tony and Debbie Panagiotu •  
 John and Merrilee Pangis •  
 Kesha Patel  
 George and Diane Pirodis •  
 Steve and Kathleen Politakis •  
 Sammy Ramzi  
 Mark and Dana Robinson •  
 Katherine Salatas  
 Sandas Construction and Renovation, Inc.  
 Richard and Alexandra Schutt •  
 Olympia and John Stafford •

Vance and Suzanne Hawk •  
 Meslissa Holden  
 Laurie Hulter  
 Thomas and Helga Jackson •  
 Joseph and Ronnie-Sue Johnson •  
 Joyce and Robin Kalivas Griffin •  
 Anna Karanasos •  
 Zachary and Daphne Karanasos •  
 Naser and Catalina Khalaj •  
 Evan and Despina Kipelidis •  
 Evy Kontos and Mark Matteson •  
 Steve Koukles •  
 John C. Kouklis •  
 Maria Koumantaros •  
 Elia and Micheline Lakkis •  
 Christina Leinneuber •  
 Hugh and Mariella Lewis  
 Jaclyn Lukehart  
 Bonnie Luntzel and Douglas Fairbanks  
 Fr. Seraphim and Sophie Majmudar •  
 Chris and Susan Manthou •  
 Natalia Marberg  
 Katherine and Gregory Mason •  
 phigenia Mavromichali •  
 Virginia McClure •  
 Tatyana Mikeladze  
 Angela Montoya •  
 Dick and Hariklia (Hoddi) Motz •  
 Derek Olsen  
 David and Katrina Orriss •  
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 George Panagiotu  
 Alex Pangis •  
 Scott and Rachael Parnell •  
 John Payne •  
 Charles and Lena Plunkett •  
 Andrew and Rebecca Primis •  
 Martin J. and Lorissa C. Reiter III  
 Katherine and Mike Rowley •  
 Bill and Karen Samaras •  
 Neal (Barnabas) Schaefer •  
 St. Nicholas Philoptochos Society  
 Richard and Denice Stahl •

## STEWARDSHIP MINISTRY NEWS

Andy and JoAnn Stergachis •

Jacob Swain •

Deborah Talbot •

Charles Tomaras

Edward Tuohy

John Voklert

Michael Jane White

Anna and Raymond Wilson •

Hugh Winskill •

Matthew and Leigh Ann Zehnder

Rob and Lea Sullivan •

James & Jenise Sweeney •

Nick and Becky Themelis •

Samuel Torvend

Roxanne Vallantine •

Morgan Waterman

Jeffrey and Janice Williams

Ed Winskill •

Kalitsa Xitco •

•Stewardship Card on file

# Donations and Pledges

## 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.

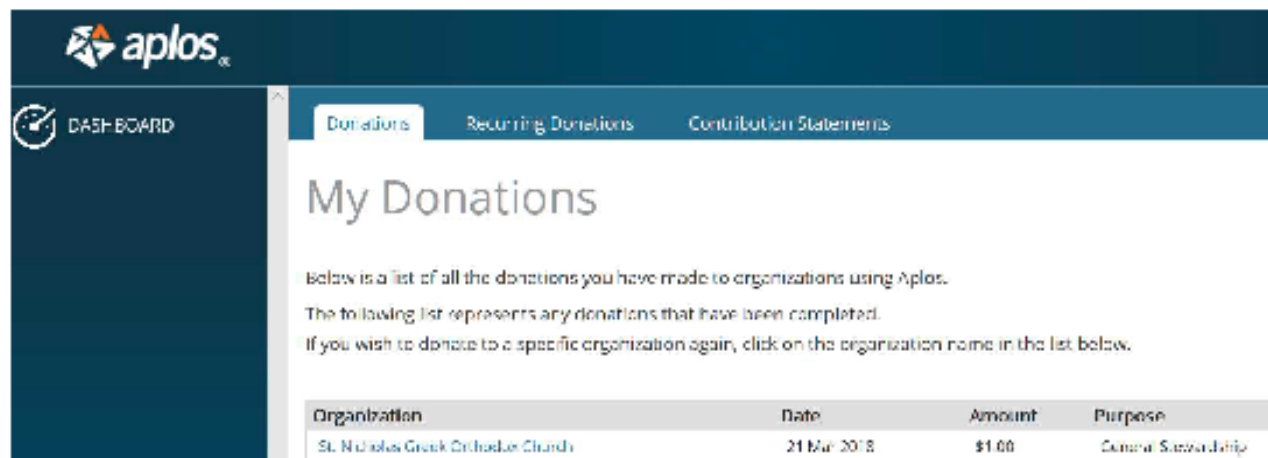
I want parishioners to enjoy greater flexibility in making Church donations and receiving an accounting of their annual to date contributions at any time of the year. Many of you have asked and inquired about the possibility of accounting for your donations automatically on-line. It is now a reality. 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.stnicholastacoma.org](http://www.stnicholastacoma.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.



**aplos**

DASH-BOARD

Donations | Recurring Donations | Contribution Statements

### My Donations

Below is a list of all the donations you have made to organizations using Aplos.  
 The following list represents any donations that have been completed.  
 If you wish to donate to a specific organization again, click on the organization name in the list below.

Organization	Date	Amount	Purpose
St. Nicholas Greek Orthodox Church	21 Mar 2018	\$1.00	General Stewardship

**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](http://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](http://stnicholastacoma.org/donate). For more information, please visit: [stnicholastacoma.org/stewardship](http://stnicholastacoma.org/stewardship).

**Please PRINT your information clearly**

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
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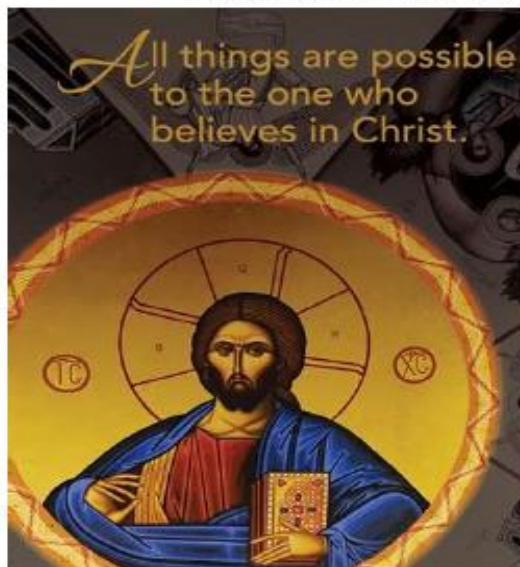
.....(Y/N)

.....(Y/N)

.....(Y/N)

.....(Y/N)

**2022 STEWARDSHIP CARD**  
**ST. NICHOLAS GREEK ORTHODOX CHURCH**  
**TACOMA, WASHINGTON**



*"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 Majmudar*

*"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.**

**2022 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 2022 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**.....

Saint Nicholas Messenger

St. Nicholas Greek Orthodox Church

1523 S Yakima Ave

Tacoma, WA 98405

*Address Service Requested*

