



Inside Messenger

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Our Journey To Pascha

Visualizing our journey to the Lord's awesome Passion and glorious Resurrection can be very helpful, especially for those new to the Church, as well as for young people. Try attaching the image on page 11 to your refrigerator and using the daily readings app as well as other Lenten resources from the Archdiocese, Keep track of where we are on the journey to Pascha!.

Father Seraphim...

Return to Church Policies

See news on page 5

St Nicholas Greek Orthodox Church

1523 S Yakima Ave

Tacoma, WA 98405

Phone: 253-272-0466

Parish Website: stnicholastacoma.org

E-Mail: mail@stnicholastacoma.org

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



Sunday Services

8:45 am Orthros

10:00 am Divine Liturgy

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



Fr. Seraphim Majmudar, Our Presiding Priest

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

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

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

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

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Media team: Paula Karanasos, Fr. Seraphim

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

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St. Nicholas Ministries

AHEPA
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

2021 Parish Council
Ronnie-Sue Johnson—President
David Frisk—Vice-President
Mark Robinson—Treasurer
Christina Leinneweber—Secretary
Maria Koumantaros, Alan (John) Means, 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

Vitos Scholarship
Ronnie Sue Johnson

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

Prosphora Baking
Deborah Talbot

Welcome
Ronnie Sue Johnson

Parish Council

Next Parish Council Meeting will be April 12, 2022

March 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
<p>6</p> <p>Forgiveness Sunday Welcome Ministry Coffee Hour 8:45am-10:00am Orthros 10:00am-11:00am Divine Liturgy 12:45pm-1:45pm Orthodoxy 101 6:00pm-7:00pm Forgiveness Vespers</p>	<p>7</p> <p>CLEAN MONDAY Lenten Fast: No meat, dairy, fish, wine & oil on weekends Martyrs of Cherson 6:30am-7:30am Orthros 6:00pm-7:00pm Canon of St. Andrew</p>	<p>8</p> <p>CLEAN TUESDAY Lenten Fast: No meat, dairy, fish, wine & oil on weekends Theophylact 6:30am-7:30am Orthros 5:30pm-6:30pm Canon of St. Andrew 7:00pm-8:00pm Parish Council</p>	<p>9</p> <p>40 Martyrs of Sebaste CLEAN WEDNESDAY Fast: Wine & Oil ok Lenten Fast: No meat, dairy, fish, wine & oil on weekends 6:30am-7:30am Orthros 3:00pm-4:00pm Pro Life Vigil at Cedar River 6:00pm-7:00pm Presanctified Liturgy 7:30pm-8:30pm Canon of St. Andrew</p>	<p>10</p> <p>CLEAN THURSDAY Lenten Fast: No meat, dairy, fish, wine & oil on weekends Quadratos 6:30am-7:30am Orthros 5:30pm-6:30pm Modern Greek 6:00pm-7:00pm Canon of St. Andrew</p>	<p>11</p> <p>CLEAN FRIDAY Lenten Fast: No meat, dairy, fish, wine & oil on weekends 6:30am-7:30am Presanctified Liturgy 10:00am-12:00pm Bible Study 6:00pm-7:00pm Salutations to the Theodokos</p>	<p>12</p> <p>Gregory the Great, Pope of Rome Lenten Fast: No meat, dairy, fish, wine & oil on weekends St. Theodore Saturday 10:00am-11:00am Divine Liturgy: 3rd Sat of Souls 6:00pm-7:00pm Vespers</p>
<p>13</p> <p>Lenten Fast: No meat, dairy, fish, wine & oil on weekends Sunday of Orthodoxy 8:45am-10:00am Orthros 10:00am-11:00am Divine Liturgy 11:30am-12:30pm Memorial: Fr. Matthew Baker 12:45pm-1:45pm Orthodoxy 101 5:00pm-6:00pm WOCA Vespers: Three Hierarchs, Mountlake Terr</p>	<p>14</p> <p>Benedict of Nursia Lenten Fast: No meat, dairy, fish, wine & oil on weekends Martyrs of Cherson 6:30am-7:30am Orthros 5:30pm-6:30pm Vespers</p>	<p>15</p> <p>Agapies & Companions Lenten Fast: No meat, dairy, fish, wine & oil on weekends 6:30am-7:30am Orthros 10:30am-1:00pm Fr S at Vicariate Clergy Group 5:30pm-6:30pm Vespers</p>	<p>16</p> <p>Lenten Fast: No meat, dairy, fish, wine & oil on weekends Sabine of Egypt 3:00pm-4:00pm Pro Life Vigil at Cedar River 6:00pm-7:00pm Presanctified Liturgy</p>	<p>17</p> <p>Alexis, the Man of God Lenten Fast: No meat, dairy, fish, wine & oil on weekends Patrick of Ireland 5:30pm-6:30pm Modern Greek</p>	<p>18</p> <p>Cyril of Jerusalem Fast: Wine & Oil ok Lenten Fast: No meat, dairy, fish, wine & oil on weekends Mary, Edward of England Metropolis Clergy, Laily Assembly Nikolai Velimirovic of Pennsylvania 6:30am-7:30am Presanctified Liturgy 10:00am-12:00pm No Bible Study Today 6:00pm-7:00pm Salutations to the Theodokos</p>	<p>19</p> <p>Chrysanthos & Daria Lenten Fast: No meat, dairy, fish, wine & oil on weekends Metropolis Clergy Laily Assembly 8:00am-9:00am Divine Liturgy 6:00pm-7:00pm No Vespers: (Pro Life Banquet)</p>
<p>20</p> <p>Cuthbert of Lindisfrane Lenten Fast: No meat, dairy, fish, wine & oil on weekends St. Gregory Palamas 8:45am-10:00am Orthros 10:00am-11:00am Divine Liturgy 12:45pm-1:45pm Orthodoxy 101 5:00pm-6:00pm WOCA Vespers: St Paul's, Brier</p>	<p>21</p> <p>James the Confessor Lenten Fast: No meat, dairy, fish, wine & oil on weekends 5:00pm-6:00pm Service of Supplication to St. Nikanoras (at Mt. Mordars) 5:15pm-6:15pm Lenten Potluck at Majmuders 7:00pm-8:00pm Showing of "Man of God" at Glig Harbor, Galaxi</p>	<p>22</p> <p>Basil of Ankyra Lenten Fast: No meat, dairy, fish, wine & oil on weekends 6:30am-7:30am Orthros 5:30pm-6:30pm Vespers</p>	<p>23</p> <p>Fast: Wine & Oil ok Lenten Fast: No meat, dairy, fish, wine & oil on weekends Tikhon, Enlightener of America 3:00pm-4:00pm Pro Life Vigil at Cedar River 6:00pm-7:00pm Presanctified Liturgy</p>	<p>24</p> <p>Fast: Wine & Oil ok Lenten Fast: No meat, dairy, fish, wine & oil on weekends Prelate of Annunciation Theonas of Thessaloniki Theonas of Thessaloniki 5:30pm-6:30pm Modern Greek 6:00pm-7:00pm Great Vespers: Annunciation</p>	<p>25</p> <p>ANNUNCIATION Fast: Fish, Wine & Oil ok Lenten Fast: No meat, dairy, fish, wine & oil on weekends 8:45am-9:45am Orthros 10:00am-11:00am Divine Liturgy 6:00pm-7:00pm Salutations to the Theodokos</p>	<p>26</p> <p>Lenten Fast: No meat, dairy, fish, wine & oil on weekends Synaxis of Archangel Gabriel 8:00am-9:00am Divine Liturgy 6:00pm-7:00pm Vespers</p>
<p>27</p> <p>Lenten Fast: No meat, dairy, fish, wine & oil on weekends Macona of Thessaloniki Veneration of the Holy Cross 8:45am-10:00am Orthros 10:00am-11:00am Divine Liturgy 12:45pm-1:45pm Orthodoxy 101 3:00pm-4:00pm Dares Baptism 5:00pm-6:00pm WOCA Vespers: Assumption, Seattle</p>	<p>28</p> <p>Hilarion the New Lenten Fast: No meat, dairy, fish, wine & oil on weekends 6:30am-7:30am Orthros 5:30pm-6:30pm Great Compline</p>	<p>29</p> <p>Lenten Fast: No meat, dairy, fish, wine & oil on weekends Mark of Arethusa</p>	<p>30</p> <p>John of the Ladder Lenten Fast: No meat, dairy, fish, wine & oil on weekends 3:00pm-4:00pm Pro Life Vigil at Cedar River 6:00pm-7:00pm Presanctified Liturgy</p>	<p>31</p> <p>Fast: Wine & Oil ok Innocent of Alaska Lenten Fast: No meat, dairy, fish, wine & oil on weekends 6:30am-7:30am Orthros 5:30pm-6:30pm Modern Greek 6:00pm-7:00pm Presanctified Liturgy</p>	<p>Notes:</p>	

The most up to date calendar is always found at the St. Nicholas web page: 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.

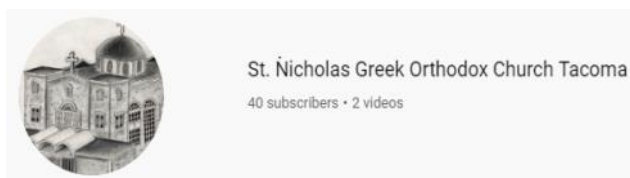
Per His Eminence's guidance, we will not ask anyone about their vaccination status.

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. 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—

News and Announcements

St. Anthony's Monastery (Florence, Arizona)

Grape Pruning & Vineyard Bud-break 2022

Christ Is Born ~

Christ is Baptized ~

Note: Participating in Grape Pruning etc. is a wonderful way to experience Saint Anthony's Monastery. (just my opinion of course)

Pruning of grapes begins around February 15th with much vineyard work to accomplish before bud-break and continuing through the end of March. All are welcome for any length of time.

The work completed during this short window is critical for a good harvest.

- Vineyard:
 - Pruning
 - Planting Cuttings & Grafting
 - Canopy Managements & Trellis Work
 - Clean-up, Organizing & Tool Care
 - Fertilizing
- Wood Shop
- Hydroponic Greenhouse
- Incense Plantation

[Though the above work is primarily in the men-only section of the monastery there is much work to be accomplished by women elsewhere at St. Anthony's Monastery.]

Please ask those interested in laboring with us to contact me by email, phone or text with questions or to arrange housing and transportation. (I would particularly like to hear soon from anyone planning on driving, or renting a car at the airport, that might be able to offer a ride to others.)

Please forward this note to anyone who might be interested.

Thanking you in advance for your help in getting the word out this year!

Andrew Simons
aksimons53@gmail.com
773-965-5200

Daughters of Penelope and Maids of Athena

Notice:

The Northwest AHEPA Family Educational Foundation Scholarship:

The qualification criteria and the application are on the [District22.com](https://www.ahepa22.com/Scholarships.asp) website at <https://www.ahepa22.com/Scholarships.asp>

Thanks

Daughters of Penelope
ICARIA #175



Icaria #175



Sparta #1

DOP/MOA Food Drive for Nourish Pierce County

The Daughters of Penelope and Maids of Athena Tacoma chapters will be holding a food drive for Nourish Pierce County at the church from March 6 through April 17th.

All non-perishable donations are welcome, but for the month of March, Nourish is specifically focusing on breakfast items and stocking pantries. Some examples of the items they are looking for are:

Breakfast

- Cereal (cold)
- Breakfast Bars
- Protein bars
- Protein drinks
- Fruit cups
- Shelve stable milk

Stock the Pantry

- Jams, Syrup
- Condiments
- Flour, Sugar
- Spices, Salt and Pepper
- Pancake, Cake mixes
- Cooking oil

Canned Goods

- Canned Tuna Fish / Chicken
- Canned Beans
- Canned Stew, Chili, Ravioli
- Canned ready to eat soups
- Canned fruit
- *consider pop top cans and/or can openers*

Continued next page...

Daughters of Penelope Continued...



Donation barrels will be placed in the church's Lower Hall for food drop-offs.

Nourish Pierce County is also accepting monetary donations.

Please make checks payable to: NOURISH Pierce County.

A DOP officer will be collecting them on Sundays at Coffee Hour.

For more information please contact: icariatacomawa@gmail.com or Moasparta1@gmail.com

THANK YOU FOR YOUR SUPPORT!

Fenia Mavromichali

Zoe Matteson

Philoptochos News

PHILOPTOCHOS

President's Message

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

Palm Sunday Dinner - Traditionally Philoptochos has hosted the Palm Sunday dinner. The parish council has requested we again host this event on April 17, 2022. A sign-up sheet will be posted in the lower hall. Please help us plan for this event by indicating if you and your family members will attend.

Ladies Spring Luncheon - We have begun planning for our famous luncheon and raffle to be held on May 14, 2022. We are planning this event carefully and thoughtfully. We need to know who can serve as a table hostess. Please contact the church office secretary, Carol, at 253-272-0466, for further information.

Donations to Community - The St. Nicholas Chapter again received a large donation specifically designated for local charities. The board discussed how to allocate this generous donation to community charities and individuals in need. Funds will be provided to St. Leo's Food Connection, Hope Sparks, Tacoma Boys and Girls Club, Fisher House and the Family Renewal Shelter.

Philoptochos Membership - Our year starts in January and runs through December. Annual membership renewal requests have been mailed to all current members. Please consider renewing your membership. 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, Carol, at 253-272-0466 if you would like the membership form.

Philoptochos Member Meetings - The chapter member meetings will continue to be held monthly by Zoom. The next meeting is scheduled for March 17, 2022, at 5:00 P.M. -6:30 P.M. Zoom information will be emailed to those members who have provided email. If you would like more specific information about how to participate, please call the church secretary and she will ask a Philoptochos board member to contact you. Topics will include outreach for potential community and parishioner needs. 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

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 FOR FEBRUARY:

03/06/2022	Welcome Ministry
03/13/2022	Community Coffee Hour*
03/20/2022	Team Pres Sophie
03/27/2022	Team Chamales

***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 Brandvoldd, Maro Kouklis and Yanni and Sophia Charitou
- **Team Pres Sophie:** Pres Sophie Majmudar, Leader, Evy Kontos, Irene Misiewicz, Gloria Brown, Deborah Talbot, Savina Frisk, Claudia Ceden and Scott and Rachael Parrell
- **Men's Team:** Ed Winskill, Leader, Dr. Fred Ehret, Bill Samaras, John Cook Hugh Winskill, Andrew Phillips, Alex Misiewicz, and Dale Sokratis Frisk

Cover Story Continued

OUR JOURNEY TO PASCHA! 2022

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 13th	 Publican and the Pharisee Epistle: 2 Timothy 3: 10-15 Gospel: Luke 18: 10-14	TRIODION WEEKS Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week FEBRUARY 20th	 The Prodigal Son Returns! Epistle: 1 Corinthians 6: 12-20 Gospel: Luke 15: 11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare FEBRUARY 27th FAREWELL TO MEAT TODAY	 The Last Judgement Epistle: 1 Corinthians 8: 8-9:2 Gospel: Matthew 25: 31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare MARCH 6th FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise! FORGIVENESS SUNDAY Epistle: Romans 13: 11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent MARCH 13th	 SUNDAY OF ORTHODOXY Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	GREAT LENT BEGINS WITH FORGIVENESS VESPERS Bring an icon to church for a procession.
2nd Sunday of Lent MARCH 20th	 ST GREGORY PALAMAS Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent MARCH 27th	 VENERATION OF THE HOLY CROSS HALF WAY TO PASCHA! Epistle: Hebrews 4: 14-5:6 Gospel: Mark 8: 34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent APRIL 3rd	 ST JOHN of the LADDER Epistle: Hebrews 6:13-20 Gospel: Mark 9: 17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent APRIL 10th	 ST MARY of EGYPT Epistle: Hebrews 9: 11-14 Gospel: Mark 10: 32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! APRIL 17th GREAT WEEK BEGINS	 ENTRY OF OUR LORD INTO JERUSALEM Epistle: Philippians 4: 4-9 Gospel: John 12: 1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY APRIL 22nd	 GREAT AND HOLY FRIDAY JESUS DIES ON THE CROSS CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! APRIL 24th NO FASTING!	 HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: Jan 1:1-17	BRIGHT WEEK Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

Building Committee



OUT WITH THE OLD AND IN WITH THE MORE TRADITIONAL

It's been a while, but below is a reminder of what the old Narthex and outside church front looked like to the Parish and public less than a year ago. Above of course is its replaced and renovated appearance today. The most obvious outstanding issue to completing the project is trimming out new door jambs, and removing laminate accents on new Sanctuary door leafs in order to finish them with a darkened stain & varnish over the sanded and prepped African Mahogany wood grain of the doors themselves.

As stated in the last Messenger, this project, from its conception to approval for funding, through COVID, high bids and construction, has been a long and bumpy road, with more than a fair share of trials and errors to rebound from. But God willing and with his grace, perseverance will prevail on our way to Pascha.



Military Ministry News

Our ministry picture collection continues to grow with the addition of new parishioners who are currently serving and with pictures of family members who have also stood on the front lines of freedom for their nation of origin. I know for a fact that there are more parishioners and family members whose service deserves to be recognized, so once again I ask that you please snap a picture of your family member in their uniform, and email it to gleafops@gmail.com.

Memorial Day is less than 90 days away and Philoptochos and the Military Ministry will be hosting our annual Memorial Day salmon dinner immediately following the Sunday Liturgy. If our video system is operating at full capacity we will have our traditional video presentation of your family's veterans while everyone is dining. With approximately 140 different pictures currently on hand, our family picture presentation takes about 15 minutes to show all of them. After everyone has gotten their food and has been seated, we will begin our Memorial Day presentation that will honor Johnny Bennak, Deborah Talbot's uncle, who was killed in the Pacific during WWII.

Please plan to attend our annual St. Nicholas Memorial Day luncheon and honor all of St. Nicholas' family members who died while serving in the defense of their nation, and all of our military/CIA/Law Enforcement family members who've sacrificed so much through their many years of service.



Will Blake
U.S.M.C.
WWII & Korean War
Deborah Talbot's uncle



Ernest & Lois Denley
Both served in the U.S.M.C.
WWII
Ernest Denley was wounded in action fighting in the Pacific Theatre.
Recipient of the Purple Heart Medal
Deborah Talbot's aunt & uncle



1LT Vance P. Hawk
U.S. Air Force
Kealy Hawk's husband,
Billy and Rue's dad



1LT Frank G. Motz
U.S. Army
WWI
Lieutenant of Engineers
Walter Motz's grandfather



George S. Pirotis
Hellenic Army
Served in the
576th Infantry BN
Diane Pirotis' husband



Stavros E. Pirotis
Hellenic Army
Evzone in the Presidential Guard, & the Guard of the Tomb of the Unknown Soldier
George Pirotis' nephew



James Trey Rawls
United States Marine Corps
Charles & Lena Plunkett's nephew



1Lt James Vurgaropoulos
75th Fighter Sqdn.,
23rd Fighter Group,
U.S. Army Air Force
WWII
Killed in action in
China, June 25, 1954
Ann Calcote's uncle

Continued on next page....

Military Ministry News

March 25, 1821. The Greek Revolution of 1821, also known as Greek Independence Day

Day. March 25th is celebrated in Greece, Cyprus, and anywhere else that Greeks gather. It is sometimes referred to as Greece's Independence Day, but more appropriately it is the day that was selected to mark the start of the Greek Revolution. The day coincides with



Bishop Germanos blessing the fighters.

Chieftains of the Greek Revolution



the feast day of the Annunciation, the day the Archangel Gabriel visited Panagia, and told her that she would be the mother of the son of God. This feast day was chosen as the day of the start of the Greek Revolution against the Ottoman Empire, by the "FILIKI ETERIA" or the "Society of Friends," which at the time was led by Alexander Ypsilantis.

The Filiki Eteria was a secret society that was formed in 1814 with the goal of liberating Greece from the Ottoman Turks. The group planned the insurrection to occur on the feast day of the Annunciation, but in some parts of Greece the fighting actually started sooner. On March 25 Bishop Germanos of Patras raised the flag of revolution over the Monastery of Agia Lavra in the Peloponese. The cry "Freedom or death" became the motto of the revolution and in the year 1829 success was finally achieved, and Greece gained its independence from the Ottoman Empire.

Over the course of the last 200 years the country of Greece has had to fight several wars to maintain its freedom and to support the cause of freedom with allies as a part of NATO. The men and women of the Greek armed forces have fought in World War I, the Greco-Turkish War, World War II, the Greek Civil War, the Korean War, the Cold War, and most recently in support of NATO forces during Operation Enduring Freedom, the war in Afghanistan.



Freedom is not free and those in uniform have paid for that freedom in blood. Many of our parishioners have family members who have served in the armed forces of Greece. We are extremely grateful for their service and their support of the United States and freedom loving countries around the world.

Continued on next page....

Military Ministry News



Theofanis Ampatzis
Hellenic Army
Cold War
George & Despina
Ampatzis' son



SGT Sam G. Bulldis
World War I
*Served in both the
Royal Hellenic Army
and the
United States Army*
Steve Bulldis'
Grandfather



**COL(R) Avram
Demetriades**
Hellenic Army
*Recipient of the Royal Hellenic
Order of the Phoenix w/Golden
Cross. It is equivalent to the
American Legion of Merit Medal.*
Despina Kipelidis'
father



Antonios D. Georgantzis
Royal Hellenic Army
WWII
*Wounded while fighting
the Italians & Germans
early in the war.*
Hoddi Motz's father



Ionnis Kiosses
Royal Hellenic Army
WWII
*Fought the Italians and
later captured in the war.*
Chrysanthe Barnes'
father



**MG(R) Kostandinos
Kiosses**
Hellenic Air Force
Chrysanthe Barnes'
brother



Family members of St. Nicholas parishioners



Kapetan Giannikos
Cretan Guerilla Leader
**HERO OF THE WAR
FOR INDEPENDENCE**
Island of Crete.

John & Maro Kouklis'
Great Grandfather



Lieutenant Costas Kouklis
Royal Hellenic Army
WWII
John & Maro Kouklis'
father and Parish Priest, St.
Nicholas Greek Orthodox
Church/Tacoma 1952-57



Panos Koumantaros
Royal Hellenic Army
Maria Koumantaros'
husband



George Markakis
Royal Hellenic Army
*Killed in Action
during the Italian
invasion of Greece at
beginning of WWII*
Mary Leonard's
grandfather



James Michalareas
Royal Hellenic Army
Greco-Turkish War
*Killed by communist
guerillas during WWII*
Gus Chamales' great
uncle



Chris Pamboukas
Royal Hellenic
Army
1968-1970
*Served as a parachute
rigger and General's
staff assistant*



2LT Efthimios S. Pirotis
Hellenic Army
*2nd Paratrooper
Squadron, 1st Special
Forces Group*
1967-1968
George Pirotis' brother



Efthimios G. Pirotis
Hellenic Army
*Served in the
5th Moira Special Forces*
1972-1974
George Pirotis' cousin



George S. Pirotis
Hellenic Army
Served in the
576th Infantry BN
Diane Pirotis' husband



Stavros E. Pirotis
Hellenic Army
*Evzone in the Presidential
Guard, & the Guard of the
Tomb of the Unknown
Soldier*
George Pirotis' nephew



Military Ministry News

Memory Eternal. Four St. Nicholas veterans passed away in the month of March in past years. In our continuing effort to honor their service and keep their legacy alive, they are remembered below.

Sam Buldis, March 4, 1974



SGT Sam G. Buldis
World War I
Served in both the
Royal Hellenic Army and
United States Army
Steve Buldis'
Grandfather



John Paul Brandvold, March 26, 1998



John Paul Brandvold
U.S. Marine Corps
Cold War
Vonnie Brandvold's
husband



John Pantelis, March 17, 2006



CPO(R) John Pantelis
United States Navy
World War II
Medical Corpsman
w/USMC on Iwo Jima
Tina Pantelis' father



Steve G. Maritakis, March 13, 2019



Steve Maritakis
United States Air Force
Korean War
Mary Mathern's
brother



MAY THEIR MEMORY BE ETERNAL!

Stewardship Ministry News

By the time you read this article we will be into the third month of the new year, and spring will be just around the corner. Most people, myself included, love spring because the weather is more pleasant, the sun shines more often than not, trees are beginning to sprout their leaves, and best of all, flowers are starting to bloom. *Who doesn't love spring!*

Spring also means the beginning of something else at St. Nicholas Greek Orthodox Church—Greek Festival planning! There has not been a Greek Festival in the Pacific Northwest for the last two years and it's time for us to decide if there will be one at St. Nicholas Tacoma in 2022. Talk to your friends, talk to your family, and by all means talk to our Parish Council members, and share your thoughts on the subject. Your input is essential!



A lot of preparatory work must occur before the decision can be made. Booth leaders have to be identified, support staff must be recruited, permits must be requested, and the ordering of supplies must be planned and budgeted. The final decision can be delayed a couple of months, but the preliminary planning cannot.

For the benefit of new parishioners (people who started coming to St. Nicholas since our last festival) the St. Nicholas Greek Festival is an **“ALL HANDS ON DECK”** affair. Every **ABLE BODIED** man, woman and child is needed to make it happen. At a minimum, you would be well advised to write the Greek Festival on your calendar for the first full weekend in October (historically the weekend of our festival) and plan to work three Saturdays in each of the months of June, July, August, and September. Put those dates on your calendar now, so you are compelled to plan around them.

The festival is our source of funds for repairs and construction projects. Without the festival, our only other sources of revenue for these projects are financial stewardship, generous donations, or bank loans. **NEWS FLASH**—the richest people in the world are not members of St. Nicholas Greek Orthodox Church. In my humble opinion, if they were really as smart as people like to think they are, they would be. Nevertheless, even if they were, It wouldn't change the teachings of the bible or the expectation of an orthodox Christian: **Return to God a portion of the gifts that he has given to you.**

Continued on next page....

Stewardship Ministry News

The oldest part of our church is approaching its 100th year anniversary. We have just finished a one million dollar structurally necessary renovation of the Narthex. Because of leaks in the upper hall and dining/kitchen areas, repairs and renovations will be needed in the not to distant future. We have three choices: put on a festival to earn the money, increase our stewardship contributions, or kick the can down the road until emergency expenditures are required. You must decide which is most prudent.

In our continuing effort to highlight ministries in which parishioners are encouraged to share some of their time and talent, this month's ministry is the Welcoming/Greeter Ministry.

Our family started coming to St. Nicholas Greek Orthodox Church in September of 2009, about the same time as Father Seraphim and his family. When we started coming to St. Nicholas there was no formal Welcoming/Greeter Ministry, but a few people were instrumental in making us feel at home, and ultimately in helping us put our roots down at this church.

Mrs. Catherine Armatas (Fr. Daniel & Roxanne's mother), and Andy and Kathy Bouzinekis were the first people we got to know. We often sat near Mrs. Armatas during liturgy because she always had a truly heartwarming smile, and she was always so cheerful when she greeted us. Mrs. Armatas had been a lifelong member of St. Nicholas and was truly one of our church's most remarkable stewards. When it came to devoting time and talent to our church, her contributions ranked among the very best.

She was involved in many organizations and ministries, and she contributed greatly to the book, [A 75 Year Journey Through St. Nicholas Greek Orthodox Church](#). Additionally, she wrote a family autobiography entitled [A Lingerin Breeze from Marmara Sea](#). Sadly, Mrs. Armatas passed away on March 20, 2016. Because of her caring and the love she showed to so many, it seems very fitting to honor her memory in this particular article, and on the sixth year anniversary of her passing.

The other couple that made us feel welcome at St. Nicholas was Andy and Kathy Bouzinekis. They too were long time members of our church who gave generously of their time and talent in an effort to make St. Nicholas a welcoming home. Like Mrs. Armatas, they too were very instrumental in helping us to put down and cultivate our roots in this church. Kathy and Andy moved to Florida several years ago, but when they visit this area they always make a point of coming "home" to St. Nicholas, and visit their many friends. The three of them were the first "Welcoming Ministry" I encountered at our church, and they truly exhibited that cherished and most treasured aspect of Greek of culture,

Philotimo.



Continued on next page....

Stewardship Ministry News

When we first arrived it was difficult to get to know people at St. Nicholas. Our only participation was Sunday Liturgy and Ingrid was working full time. Additionally, the vast majority of the parishioners attending church at that time were descendants of the people who started this church. Many had been born, baptized, raised, and married in this church, then baptized their own children and raised them in the church as well. They were truly a tight knit family with many of them being either directly related, or related through marital connections. I jokingly but **VERY RESPECTFULLY** coined the term “the Mamara Mafia,” since they were such a tight and close-knit group, and most of them were descendants of Greek immigrants from the island of Mamara (see again the reference on the previous page to Mrs. Armatas’ book).



After about two years I discovered a “right of passage” for being “accepted” into the group and that was, working at the festival. The first year I did it, I worked as part of the 50-50 raffle team, which was chaired by Andy and Kathy Bouzinekis. On Sunday after the festival closed, I stayed and helped Rich and John with the tear down of tables and chairs, and the storage of the equipment. It’s an arduous task and John and Rich deserve tons of praise and thanks for doing it for so many years! I remember working that year until about 10:30 on Sunday night before asking Sally Hallis and Mary Leonard for their “permission to be dismissed.” By that time it was just Rich, John, Sally and Mary that remained, and they granted me permission to go home. I suspect that Mary and Sally let people know about my work ethic after that, and from then on it was easier to get to know people.



About six years ago Diane Pirotis started the Welcoming/Greeter Ministry, and she recruited me to be part of the team. In my humble opinion the ministry is very important to our church because like the old saying goes, “You never get a second chance to make a first impression,” and most people simply are not going to return to a place where they do not feel welcome.

Over the course of the last two years St. Nicholas, like many other churches and the rest of the world, has had to deal with COVID. Many new people have visited God’s home at St. Nicholas in Tacoma, and thankfully they have found a heartwarming home to worship our Lord and Savior. COVID has changed the face of St. Nicholas because many of our senior parishioners are at greater risk from exposure, and their safety is essential. Therefore, it is mostly people under the age of 70 who are doing their best to follow in the footsteps of those who came before us, and to keep the sounds of praise and worship alive in our church.

In the past two years St. Nicholas has seen a resurgence of young people (defined as anybody younger than me), worshipping at Sunday Liturgy. Some are going through the chrismation classes with Fr.

Continued on next page....

Stewardship Ministry News

Seraphim. Some have already been chrismated or baptized, and some are already Orthodox. Steve and Claire, John and Amber, Scott and Rachel, Yianni and Sophie, Homer and Audrey, Elija, Dimitri, James, Jake, Teddy, Will, and many others have been regular attendees, and they are just **some** of the “millennials!” There are more “seasoned” folks that have also been attending. Chris and Belinda, Don and Anne, Ben and Melissa, Lisa and Alexander, Bryce, Jeffery, and Jaclyn. are all newcomers. They and their families all started coming just within just the last year. If you don't recognize some of these names



and haven't met these wonderful people, the next time you're at St. Nicholas for Sunday Liturgy, please let Monica, Kathy, Ronnie-Sue, or myself know! We are the current members of your St. Nicholas Welcoming/Greeter Ministry. We would be thrilled to introduce you to these outstanding new members/parishioners who have been doing their best to help “keep the home fires burning” in your absence, and during this difficult battle with COVID.



Fortunately, there is light at the end of the tunnel! More and more states are beginning to relax their COVID restrictions, lift the mask mandates, and return to some semblance of normal. Without a doubt the development of different vaccines has played an important part in that process, but so has the power of prayer, and our faith in God.

It is important for everyone to know that regardless of whether you are present in church or watching on YouTube, Father Seraphim is praying for all of us. .

If you've been unable to attend church for a while, we would love to see you again!!! You are greatly missed, you are loved by all, and we are anxious to see you again in God's home.

Every time I share with someone how Mrs. Armatas and Kathy and Andy Bouzinekis were instrumental in making us feel welcome, I feel I am communicating a part of their legacy at St. Nicholas. Every time I talk to someone about Miss Elly Pangis, how loving she was to so many, and about all she did for St. Nicholas, I am trying to keep her legacy alive. The many times that people visited in the dining hall while we were baking in preparation for a festival or a bake sale, and we listened to Kalitsa, Kris-Ann, and Merrilee share loving stories about Mary Georgopoulos, Katherine Turlis, Serma Charuhas and many others, they were keeping YOUR family's legacy alive.

New parishioners will strive to support our culture and they will remember our families legacies if we share our rich history and culture with them! History and culture are important to all of us! Please don't let them be forgotten. Come home to St. Nicholas Greek Orthodox Church and share your family's culture and history with us.

Submitted by: Gus

Stewardship Ministry News

Donations and or Stewardship Commitments as of February 17, 2022

William and Mary Acker •
 Leonidas and Despina Alatsis •
 Anonymous
 Richard and Marlene Angelus •
 Andrew and Sheila Auter •
 Ourania Ayume •
 Tyler and Lexi Balser •
 Harry and Sheri Basil
 Ricardo Aaron Bottino •
 Gloria and Peter Brown •
 William and Bonnie Caress •
 Klaudia Cedeno •
 Steven Chamales
 Anthony and Sandra Ciarochi •
 Genevieve Eagle •
 Krisann and Peter Firth •
 Dayle Sokratis Frisk
 Christina Gretty •
 Daniel and Ekaterini Hanson •
 Timothy and Kathleen Harvey •
 Richard and Kathleen Heidal •
 Thomas and Helga Jackson •
 Kathy Johnson •
 Anna Karanasos •
 Zachary and Daphne Karanasos •
 Naser and Catalina Khalaj •
 Ann Ruth Koopman •
 Maria Koumantaros •
 Robert and Anne Latz •
 Mary Leonard •
 George and Bess Lurker •
 Olga Manos •
 Mathew John Manthou •
 Iphigenia Mavromichali •
 Virginia McClure •
 Tatyana Mikeladze
 David and Katrina Orriss •
 Alex Pangis •
 George Panagiotu
 John Payne •
 Maria and Kosta Aggelidakis •
 Patra Alatsis •
 Sonny and Irene Angelos •
 Tony and Lori Apostle •
 Tina Ayers •
 George Ballasiotes
 Chrysanthe and SFC(R) Wiley Barnes
 Theodora Bessinas
 Yvonne Brandvold •
 Anne and Don Calcote •
 Barry and Debora Middleton Cassidy
 C.G. and Ingrid Chamales •
 Yianni and Sophie Charitou •
 Dina Deliyianides •
 Frederick Ehret and Anastasia Fyntrilakis •
 David and Savina Frisk •
 John and Judy Godulas •
 Sally Hallis •
 Natalya Harpe
 Magdaline Hatzikazakis and Reginald Williams •
 William Frederick Lincoln Horton •
 Joseph and Ronnie-Sue Johnson •
 Hariklia (Rikki) Kapes •
 Paula Karanasos •
 Sharon Kennedy •
 Claudia Kieszling •
 John Kouklis •
 Elia and Micheline Lakkis •
 Christina Leinneweber •
 Hugh and Mariella Lewis
 Fr. Seraphim and Sophie Majmudar •
 Chris and Susan Manthou •
 Katherine and Gregory Mason •
 Helen McClure •
 Alan and Sheilagh Means •
 Derek Olsen
 Niko and Sonia Pamboukas •
 John and Merrilee Pangis •
 Tony and Debbie Panagiotu •
 George and Diane Pirotis •

Stewardship Ministry News

Donations and or Stewardship Commitments Continued

Martin J. and Lorissa C. Reiter III
Bill and Karen Samaras •
Richard and Alexandra Schutt •
Richard and Denice Stahl
Rob and Lea Sullivan •
James & Jenise Sweeney •
Nick and Becky Themelis •
Roxanne Vallantine •
Michael Jane White
Kalitsa Xitco •

Katherine and Mike Rowley •
Neal (Barnabas) Schaefer •
Olympia and John Stafford •
Andy and JoAnn Stergachis •
Jacob Swain •
Deborah Talbot •
Samuel Torvend
John Voklert
Ed Winskill •

- Stewardship Card on file

Bible Study

ST. NICHOLAS BIBLE STUDY – THE REVELATION



St. Cyprian of Carthage

3rd Century

Treatise XI

“Exhortation to Martyrdom”

(Addressed to Fortunatus)

1. You have desired, beloved Fortunatus,⁹that, since the burden of persecutions and afflictions is lying heavy upon us, and in the ending and completion of the world the hateful time of Antichrist is already beginning to draw near,¹⁰ I would collect from the sacred Scriptures some exhortations for preparing and strengthening the minds of the brethren, whereby I might animate the soldiers of Christ for the heavenly and spiritual contest. I have been constrained to obey your so needful wish, so that as much as my limited powers, instructed by the aid of divine inspiration, are sufficient, some arms, as it were, and defenses might be brought forth from the Lord’s precepts for the brethren who are about to fight. For it is little to arouse God’s people by the trumpet all of our voice, unless we confirm the faith of believers, and their valor dedicated and devoted to God, by the divine readings.¹¹

2. But what more fitly or more fully agrees with my own care and solicitude, than to prepare the people divinely entrusted to me, and an army established in the heavenly camp, by assiduous exhortations against the darts and weapons of the devil? For he cannot be a soldier fitted for the war who has not first been exercised in the field; nor will he who seeks to gain the crown of contest be rewarded on the racecourse, unless he first considers the use and skillfulness of his powers. It is an ancient adversary and an old enemy with whom we wage our battle: six thousand years are now nearly completed since the devil first attacked man. All kinds of temptation, and arts, and snares for his overthrow, he has learned by the very practice of long years. If he finds Christ’s soldier unprepared, if unskilled, if not careful and watching with his whole heart; he circumvents him if ignorant, he deceives him incautious, he cheats him inexperienced. But if a man, keeping the Lord’s precepts, and bravely adhering to Christ, stands against him, he must needs be conquered, because Christ, Whom that man confesses, is unconquered.

1. Therefore, in exhorting and preparing our brethren, and in arming them with firmness of virtue and faith for the heralding forth of the confession of the Lord, and for the battle of persecution and suffering, we must declare, in the first place, that the idols which man makes for himself are not gods. For things which are made are not greater than their maker and fashioner; nor can those things protect and preserve anybody, which themselves perish out of their temples, unless they are preserved by man. But neither are those elements to be worshipped³ which serve man according to the disposition and ordinance of God.
2. The idols being destroyed, and the truth concerning the elements being manifested, we must show that God only is to be worshipped.

Bible Study

3. Then we must add, what is God's threatening against those who sacrifice to idols.
4. Besides, we must teach that God does not easily pardon idolaters.
5. And that God is so angry with idolatry, that He has even commanded those to be slain who persuade others to sacrifice and serve idols.
6. After this we must subjoin, that being redeemed and quickened by the blood of Christ, we ought to prefer nothing to Christ, because He preferred nothing to us, and on our account preferred evil things to good, poverty to riches, servitude to rule, death to immortality; that we on the contrary, in our sufferings are preferring the riches and delights of paradise to the poverty of the world, eternal dominion and kingdom to the slavery of time, immortality to death, God and Christ to the devil and Antichrist.
7. We must urge also, that when snatched from the jaws of the devil, and freed from the snares of this world, if they begin to be in difficulty and trouble, they must not desire to return again to the world, and so lose the advantage of their withdrawal therefrom.
8. That we must rather urge on and persevere in faith and virtue, and in completion of heavenly and spiritual grace, that we may attain to the palm and to the crown.
9. For that afflictions and persecutions are brought about for this purpose, that we may be proved.
10. Neither must we fear the injuries and penalties of persecutions, because greater is the Lord to protect than the devil to assault.

Father Seraphim: St. Cyprian is basically drawing a distinction between the elements and God. There's the Holy Trinity and there is the elements, which he means fire, earth, water and air. In **Revelation 13**, we've been told by St. John the Theologian, that many will worship the image of the beast and will accept the mark, "666". The reason the mark is "666" is because many will be falling down and giving themselves over to perpetual imperfection. Being unable to stop the impulse to worship, they will choose to worship the evil one over the Holy Trinity, because they are afraid to gamble their lives away by worshipping the unseen God, Who offers eternal life to those who believe in Him. Why does St. Cyprian choose to use the word "elements"?

Fran H: Because it's the basis of reality. Everything is made of the four basic elements.

Father Seraphim: It's about the concretes and what we can perceive. The choice is between the elements and the Holy Trinity. It's not that Antichrist is going to just deceive everyone, he's going to deceive everyone into worshipping him. How can we tell the difference between worshipping the Holy Trinity versus worshipping something that is a part of the four elements? If we can't discern that there is a Holy Trinity we will, therefore, default to worshipping something that we can discern, which is the elements. There will be a manipulation of the elements by Antichrist, which is captured in **Revelation 13**. We will see, coming up from St. Andrew, that Antichrist will make the materialists (who worship only the elements) absolutely amazed at his ability to make idols speak (with no scientific explanation for it). He will make hitherto, unknown phenomena exist. The same materialists who condemn the Orthodox for their belief that bread and wine can become the Body and Blood of Christ during the Divine Liturgy, will be the same people who will express that long suppressed urge to worship by bowing down before Antichrist because of his so-called "miracles" that happen before their very eyes. St. Cyprian is re-asserting our faith in the unseen Trinity, where we are not dependent on the elements behaving a certain way for our concept of reality. Our concept of reality (of what's possible) is not dependent on the elements. That's what we call faith. We perceive what is beyond the elements.

Genevieve E: Will the evil one actually possess the power to make these things happen, or will it just be illusion; like a magician performing magic treats?

Father Seraphim: It will be a combination of illusion and the ability to manipulate the physical world. A good example of that is the demons who physically attacked St. Anthony. If God allows this to happen, then they can exert their will on the physical universe. This rarely happens, but we are talking about an era where many have turned their backs on God. As Christians, we don't rely on what science says to understand reality. A good example is the "theory" of evolution, which remains a theory.

Bible Study

Many can't square what they are hearing with what they assume is a fact of evolution versus the **Genesis** account. They surrender to a materialist concept and then try and fit their Christian faith inside of it. Those who accept the evolution theory are looking at the world in a limited way rather than a truthful way. It only allows for what one can perceive and test in the material world by assuming that that is the only way you can determine true, full reality. As Christians we know that there is a lot more than the material reality because we can perceive it with different organs (meaning the heart or nous). How can you expect to get an accurate measurement when you are only using one of several important instruments? The results will be skewed. We must perceive things through the heart, more importantly a heart with humility.

Fran H: In **2 Thessalonians**, people were deceived because they did not receive the love for truth because they never asked for it. **2 Thessalonians 2:9-12** *"The coming of the lawless one is according to the working of Satan, with all power, signs and lying wonders, ¹⁰and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. ¹¹And for this reason God will send them strong delusion, that they should believe the lie, ¹²that they all may be condemned who did not believe the truth but had pleasure in unrighteousness."*

St. Cyprian continues: 2. That God alone must be worshipped

"As it is written, You shall worship the Lord your God, and Him only shall you serve." Also in Exodus: *"You shall have none other gods beside me."* **Exodus 20:3** Also in Deuteronomy: *"See, see that I am He, and that there is no God beside me. I will kill, and will make alive; I will smite, and I will heal; and there is none who can deliver out of mine hands."* **Deuteronomy 32:39** In the Apocalypse, moreover: *"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach over the earth, and over all nations, and tribes, and tongues, and peoples, saying with a loud voice, "Fear God rather, and give glory to Him: for the hour of His judgment has come; and worship Him Who made heaven and earth, and the sea, and all that therein is."* **Revelation 14:6-7** So also the Lord, in His Gospel, makes mention of the first and second commandment, saying, *"Hear, O Israel, The Lord your God is one God"* **Mark 12:29-31** and, *"You shall love your Lord with all your heart, and with all your soul, and with all your strength. This is the first; and the second is like it, You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets."* **Matthew 22:37-40** And once more: *"And this is life eternal, that they may know You, the only and true God, and Jesus Christ, Whom You have sent."* **John 17:3**

Father Seraphim: St. Cyprian is trying to encourage his listeners to be ready for martyrdom. We are disinclined to suffer – we want to perpetuate our lives and live those lives as comfortably as possible. In this portion of his treatise, St. Cyprian addresses the question, "who is to be worshipped?" In so many martyrdoms of the saints there is a relationship between worship and martyrdom. In so many cases, the martyr is faced with the option of worship the pagan idols and live or worship the One True God and die an horrific death. Why is there a link between worship and martyrdom?

Fran H: Pagans believed if non-worshippers were tolerated, than divine providence of the gods would cease to protect (for instance) the Roman Empire. Worship is going to be the deciding factor of all things. It's interesting in this great scientific age that we live in, that the **Book of Revelation** previews for us, at the end of all things, the thing that will matter the most is worship. It shows that, as Father Alexander Schmemmann said, *"we are all doxological beings."* It's not a question of whether we worship, but whom or what we worship.

Father Seraphim: It goes back to the one word that explains the situation we find ourselves in, with respect to the devil's motivation. "Envy".

Bible Study

St. Cyprian continues: 3. What is God's threatening against those who sacrifice to idols?

In Exodus: "He who sacrifices unto any gods but the Lord only, shall be rooted out." Exodus 22:20 Also in Deuteronomy: "They sacrificed unto demons, and not to God." Deuteronomy 32:17 In Isaiah also: "They worshipped those which their fingers have made; and the mean man was bowed down, and the great man was humbled: and I will not forgive them." Isaiah 2:8-9 And again: "To them have you poured out drink-offerings, and to them you have offered sacrifices. For these, therefore, shall I not be angry, says the Lord?" Isaiah 57:6 In Jeremiah also: "Walk not after other gods, to serve them; and worship them not, and provoke me not in the works of your hands, to destroy you." Jeremiah 7:6 In the Apocalypse too: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, he shall also drink of the wine of the wrath of God, which is mixed in the cup of His wrath, and shall be punished with fire and brimstone before the eyes of the holy angels, and before the eyes of the Lamb: and the smoke of their torments shall ascend for ever and ever: and they shall have no rest day or night, whosoever worship the beast and his image." Revelation 14:9-11

To close out: The relationship between martyrdom and worship is often taken for granted.

Alan M: When someone is sentenced to become a martyr, his or her persecutor/executioner is looking for an authentication of his worship and the Christian is opposing that. The opposite can be said when a person submits to martyrdom, it's an authentication of an eternal relationship which the persecutor/executioner wants, but doesn't want to believe it. It centers around authentication.

Father Seraphim: As Metropolitan Anthony Bloom of Sourozh said "To say to a person 'I love you' is tantamount to saying 'you shall never die'."

666 – Elements: Creation in six days – a finality that isn't perfected or completed, yet – something waiting to be finished.

777 – Sabbath: Seven has a completeness, but doesn't perpetuate itself.

888 – Holy Trinity: The day beyond days. The Lord's day is, both the first and eighth day of the week. It's a completeness that perpetuates itself. The best way to explain this is by looking at Bright Week (the week following Pascha). The Church tells us that that whole week (Bright Monday, Bright Tuesday, etc.) is counted as just 1 day. It's the day of Pascha "Extended". Counting, ordinal[y], Pascha through Thomas Sunday (Αντίπασχα), is eight days. That's why Bright week is the most important week of the year. It, alone, manifests the Kingdom. The Kingdom is the first and the last and all inclusive. Fractions usually depict something as negative or not "wholeness" in Scripture, as in **Revelation 8:7-12** "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up and all green grass was burnt up. ⁸And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; ⁹and the third part of the creatures which were in the sea, and had life died; and the third part of the ships were destroyed. ¹⁰And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and if fell upon the third part of the rivers, and upon the fountains of waters; ¹¹and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. ¹²And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

Revelation 11: ²...and the holy city shall they tread under foot forty and two months (3 ½ years). ⁹And they of the people and kindred and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

Bible Study

God is showing His mercy by limiting Antichrist's reign.

Three indicates totality, which is derived from the Holy Trinity, which shows perpetuation. The series of three, then: **666** means perpetual imperfection; **777** means perpetual completeness; **888** means perpetual perfection.

Father Seraphim: On the Cross, we see the completion of His work. Just like He had the six days of work plus the one day of rest (Sabbath) at the Creation; at the salvation of Creation we have *Christ's "Seven Last Words (Sayings)" and He rests once again (Holy Saturday). On the Eighth Day we have His Holy Resurrection (Pascha). Creation is completed. Sometimes, we are content with "7". Just as we are content with as good a life as we can have in this life, without a resurrection. For example, having the choice between a really long life of mostly pleasure and very little pain with no stress for yourself and loved ones and then at a ripe old age falling asleep and then fading out of existence; versus a life, that's maybe just as long, full of pain and difficulty, but you have the hope of eternal life and joy, but there is no assurance. A lot of people would choose option 1 –which is extremely tempting. This is the "777" lifestyle. We can't be satisfied with just the Cross. Serious Christians are the "dice rollers". We choose to accept pain and suffer, for ourselves and for others (as Christ suffered for us), because love will perpetuate itself as an "888". St. Euphemia (after death) appeared to St. Paisios and when he asked her how she was able to endure her martyrdom, she replied "Father, if I knew back then how eternal life would be and heavenly beauty the souls enjoy by being next to God, I honestly would have asked for my martyrdom to last forever, as it was absolutely nothing compared to the gifts of the grace of God!"

Dimitri: The pleasures, even if they aren't simple, they are ephemeral and then you are left with emptiness.

***Wikipedia:** *The sayings of Jesus on the cross (sometimes called the Seven Last Words from the Cross) are seven expressions Biblically attributed to Jesus during His Crucifixion. Traditionally, the brief sayings have been called "words". They are gathered from the four Canonical Gospels. Three of the sayings appear only in the Gospel of Luke and three only in the Gospel of John. One other saying appears both in the Gospel of Matthew and the Gospel of Mark, and another is only directly quoted in John but alluded to in Matthew and Mark. In Matthew and Mark, Jesus cries out to God. In Luke, He forgives His killers, reassures the penitent thief, and commends His Spirit to the Father. In John, He speaks to His mother, says He thirsts, and declares the end of His earthly life.*

- 1. Father, forgive them; for they know not what they do.
- 2. Today you will be with Me in Paradise.
- 3. Woman, behold, thy son! Behold, thy mother!
- 4. My God, my God, why hast Thou forsaken Me?
- 5. I thirst.
- 6. It is finished.
- 7. Father, into Thy hands I commend My Spirit.

The great master, Joseph Haydn (1786) and French composer and organist, Theodore Dubois (1867) composed masterpieces, both entitled "The Seven Last Words of Christ".



"If the world hates you, you know that it hated Me before it hated you." John 15:18

"...Yet because you are not of the world, but I chose you out of the world, therefore, the world hates you." John 15:19

ST. NICHOLAS PRO-LIFE MINISTRY**ST. NICHOLAS PRO-LIFE MINISTRY**

Join Father Seraphim and the St. Nicholas Pro-Life Ministry for an evening out with Care Net of Puget Sound.

Join us on March 19th for a fun, inspirational evening with comedian Mike Williams!

Mike G. Williams and his family serve in the Dominican Republic directing a mission touching the lives of trafficked girls and feeding those living in a garbage dump. In his professional life, he has recorded numerous comedy projects and written 14 books. His personal adoption story and the rescue and subsequent adoption of his son will move you to joy. Find out more about Mike's daily ministry at CupsOfColdWater.com or more about Mike's humorous speaking at MikeWilliams.tv.

You'll not only be blessed and encouraged by his story, but you'll also have the opportunity to partner with Care Net of Puget Sound through giving to further this life-affirming ministry in the Puget Sound area.

March 19, 2022

5:15 pm Check-in & Reception

6:00-8:00 Dinner & Program

Greater Tacoma Convention & Trade Center

1500 Broadway, Tacoma, WA 98402



The entrée choices are: Ambassador Grilled Chicken (Gluten Free) or Butternut Squash Ravioli (Vegetarian), please let me know the choice for each person you wish to register.

(Just a reminder that this event will take place during Great Lent)

Attendance is free but this event is a fundraiser for Care Net of Puget Sound so an ask will be given during the evening. Please contact Genevieve, stnicholaszoom@gmail.com or 253-359-0455 to reserve a seat. The deadline to register is **Friday, March 4**. **As of February 14, there are 4 seats left – reserve your seat today!**

ST. NICHOLAS PRO-LIFE MINISTRY



SAVE THE DATES - Orthodox Supplication Service for the Victims of Abortion

March 2 - April 6: Wednesdays 3:00-4:00 pm
Cedar River Clinic, 1401 MLK Jr. Way

MESSAGE FROM TAMMY, AMY & GEORGE - 40 DAYS FOR LIFE:

.. not too far off?

It's the reverberation of heartfelt, hope filled, compassionate prayer.

It's a movement of discontent and demand for justice that is being heard loudly and with profound righteousness for the preborn and the women and families who are being wounded and lied to about the horror of abortion.

All of us, and the many others who stand for Life, find ourselves at one of the most pivotal times in history as we relentlessly gather-together in vigils, campaigns, marches, rallies and publicly witness for the protection of all life, born and unborn.

We stand and kneel in confident anticipation that Roe might finally be relegated to history and hope to remember it only as an example of evil and oppression and death. The post-Roe generation is young and bright and beautiful and the foundation they stand on is what we at 40 Days for Life and many like us, have exemplified for them. Together we have faced cold and rainy endless days and illness and much opposition on the sidewalk, and we have stood the test of time.

"It's time brothers and sisters. We are called again to serve our Mighty God in witness and testimony for the sanctity of Life." **Psalm 15 (16): 8-11**

We will not be shaken. We will be glad and rejoice and are secure because God our Father will make our path right and full of joy.

Please contact Genevieve 253-359-0455 or stnicholaszoom@gmail.com for more information.

ST. NICHOLAS AKATHIST MINISTRY

Ministry of Akathist, Prayers for the Departed

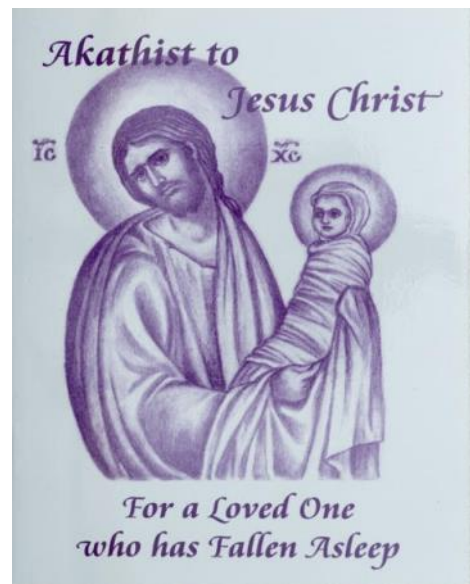


Thank you to all who are involved in this wonderful ministry at Saint Nicholas. In offering the gift of praying the Akathist to Jesus Christ for a Loved One who Has Fallen Asleep, it is a great comfort to family and friends of the departed ones.

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



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.

Please know that you who are not on the baking rotation are welcome to bring the prospora and/or artoklasia for an occasion (for instance your name day, or a big feast day such as St. Nicholas or Dormition). 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.



Seal from the Monks at St. Anne's Skete on Mt. Athos, a gift to St. Nicholas Church in Tacoma, WA.

PROSPHORA

MAKING PROSPHORA

Practical Aspects

It was in December 2016 that I made my first offering of bread for a Divine Liturgy. That was a nerve wracking experience. Thankfully the bread was well received. That was just over five years ago. I have learned a lot in those five years, and the way I make prosphora now is not the same way I made it then; I think the results are better now than they were then, from a practical point of view—size, shape, texture, density, flavor and overall quality of bread.

There is a Greek tradition to make a bread starter using the basil received at the Liturgy for the Exaltation of the Cross. I made a new one of these starters in September 2021, which I keep in the refrigerator. I like to feed it three times over a 24-hour period before I bake. The day before baking, I will take it out of the refrigerator and add equal parts warm water and flour and mix well with my hand, cover tightly (I use a container with a lid) and set on the counter. Several hours later, I do that again. Several hours later I do it a third time, and about an hour after that I begin baking.

I weigh so many grams of flour and salt in a bowl and set it aside. I weigh warm water in grams and put it into another bowl. I add a small amount of commercial yeast from the market to the water, and then I add a certain amount in grams of the bread starter from the Exaltation of the Cross and mix it well with my hand. Then I dump in the pre-measured flour and salt and mix the dough well with my hand, hydrating all the flour. I scrape it all out of the bowl onto the counter and knead it for a few minutes and shape it into loaves according to weight. I set the shaped loaves on a floured kitchen towel, and after about 10 minutes I seal the loaves with a prosphora seal, transfer to a pan, let rise usually two hours, and bake for 48 minutes.

Most people would use either the starter or the yeast, but not both. I like the tradition of the starter, but using only the starter requires a much longer rise time during which the bread acquires a sour taste, which I do not like. So I add a little yeast for a milder, sweeter but still flavorful bread, and a more manageable rise time, and I am still honoring that tradition from when commercial yeast was not available. I use a finely ground all purpose refined flour and a good water content to achieve a dense texture and a fine crumb, which are good characteristics for bread that is going to be consecrated and put in wine and served to a multitude. Different breads have different uses for which different characteristics are preferred.

Recipe for two round 6- to 7-inch loaves (between 550-600 grams each before baking)

360 grams warm water

1/2 tsp yeast, scant

180 grams starter (*you could leave out the starter and increase the yeast to a scant 1 teaspoon, and use only 600 grams flour to start*)

640 grams all purpose flour

7 grams (a rounded teaspoon) salt

Knead, divide, shape, rest, seal, transfer to pans, rise 1-1/2 to 2 hours (depends on room temperature), bake at 350 degrees for 48 minutes.

As you see, they are still not perfect, almost always cracking on the sides. Maybe some day I will figure that out...

Deborah Talbot-

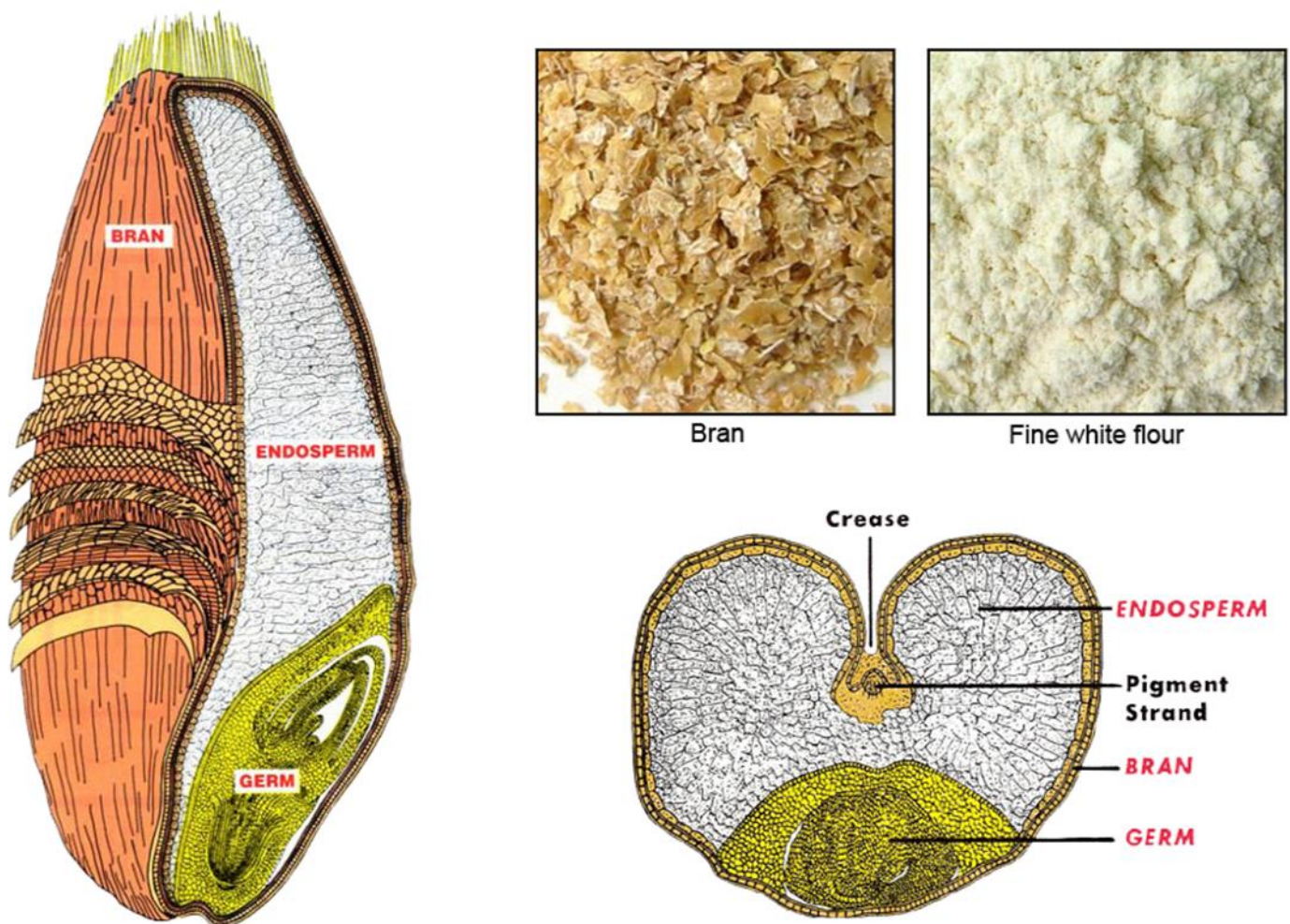


PROSPHORA

A WORD ABOUT WHEAT The Grain and the Flours

Regarding prospora and what it is made from, I have been told that the bread offerings in the Orthodox Church in this archdiocese must be made with white flour. White flour is the common name for refined flour. Refined flour is flour milled only from the endosperm of the wheat; that is, the bran and germ are taken out. I do not know why exactly the archdiocese requires only refined flour in prospora, but I am guessing it is because down through the ages the more refined and fine the flour was, the better it was considered to be. One had to be able to afford hand sifting their flour to get this refined texture; it was not in everyday use. It made and still makes the softest, most desirable baked goods and was always the desired flour for company and special events. Thus, this refined flour is considered our best, most perfect offering, and that is the thing we offer back to the Lord (the firstfruits, the firstborn without blemish...). We do not offer sacrificially the things considered second best and suitable for everyday use.

Below is a picture of a wheat kernel showing its anatomy in three parts: bran, germ, endosperm. Refined



Flour is endosperm only. Whole wheat flour is all three parts, endosperm, germ, and bran.

Refined flour in the United States can be found in the forms of bleached and unbleached, enriched and not enriched. Enriched simply means fortified with B vitamins and iron; nutrients naturally found in

PROSPHORA

wheat that are lost when the germ is removed from the flour. I do not know why anyone would prefer unenriched flour. I do not know why anyone would prefer bleached flour, either. It seems to me an unnecessary step in processing. In fact, some countries have laws that prevent the sale of bleached flour. Refined flour comes in three basic categories, best for bread, all purpose, and cake or pastry flour.

Whole wheat flour can be found in a brown color (milled from red wheat) and in a much lighter color referred to as white whole wheat (milled from white wheat). White whole wheat flour is not the same thing as refined white flour. Whole wheat flour also comes in best for bread, all purpose, and pastry varieties.

Protein content of wheat differs according to variety of wheat. Generally, soft wheats have a lower protein content, which corresponds to a lower gluten content, and the flour is best for pastries and cakes. Hard wheats have a higher protein content and make flour best for breads. Making pastries and cakes with flour meant for bread will give you a tougher, chewier product. Conversely, pastry flour does not have the protein/gluten content to support the structure of a good raised bread. And then there is a happy medium called all purpose flour that does both fairly well. But if you want the most delicate, melt in your mouth sandies (kourabiethes), use pastry flour, and if you want the most structured, most beautiful bread, use bread flour.

Categories of Wheat: Wheat is an ancient, ancient grain having many varieties, but these days it is classified basically as red or white, winter or spring, hard or soft - or you could say classified by color, season, and hardness. Red or white denotes the color of the kernel, winter or spring denotes the time it is planted, and hard or soft denotes the hardness of the kernel. Main classifications are hard red winter, hard red spring, soft red winter, hard white, soft white, and then durum wheat is given its own classification. Durum is said to be the hardest wheat. Durum flour has a pale yellow color. Durum wheat makes semolina flour.

How the flour is milled and stored, and what both those things do to nutrition and flavor is another whole story.

All this information is from the world wide web, and corresponds to things I learned from books in years past.

Deborah Talbot-



PROSPHORA

LECHEM-ARTOS-BREAD Following the Word Through Scripture

The Book of Judges was written three hundred years after Israel entered the Promised Land. It records events of those three hundred years. The author is believed to be Samuel. Judge was not a new office in Israel - Moses had acted as a judge and had other judges appointed to help settle disputes. After Joshua died, God did not raise up one leader over the whole nation (He, God, was their King), but he raised up judges for specific times of need. The judge acted as a representative of God.

Gideon is the fifth judge we come to in the book of Judges and the first time we encounter bread in Judges. According to some scholars, Gideon's story is also the chiasmic center of the Book of Judges with things after Gideon mirroring things before Gideon. Gideon and his son Abimelech represent a turning point in that the characteristics of the judges preceding Gideon were mostly positive, but after Gideon mostly negative.

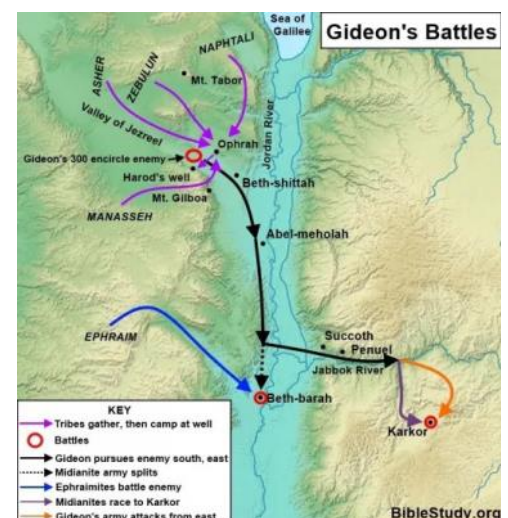
The Orthodox fathers recognize Gideon for the bedewed fleece, a foreshadowing of the Theotokos, for which see web links below.

The bread we encounter in Gideon's story is barley bread, as were the five loaves (with the two fish) that fed over five thousand in the Gospel accounts. Barley is a grass like wheat; sometimes it is actually called barley wheat, and it was a staple food in the diet of poorer people. Wheat was a more expensive commodity. Barley would have been the firstfruits offering from the new harvest on the day after Pascha, and wheat would have been the firstfruits offering at Pentecost.



*Judges 7:13-14: And Gideon came, and there was a man telling his companion a dream. He said, "Behold, I had a dream. Hear me: A cake of barley **bread/lechem/artos** rolling into the camp of Midian came as far as a tent and struck it so that it fell, flipped over, and collapsed." Then his companion answered and said, "This is nothing but the sword of Gideon the son of Joash, a man of Israel! Into his hand God has delivered Midian and the entire camp."*

After the time of the Judge Deborah, Israel again did evil before the Lord, and He delivered them into the hand of Midian for seven years. The Midianites and allies of theirs raided the land during times of harvest, taking the food for themselves. Gideon was hiding in a winepress, threshing grain there where he was out of sight, when the Angel of the Lord came and announced, "The Lord is with you, mighty one of the armies!" The story goes on, Gideon cooperates with the Lord as he is granted grace to do so, and it comes to a point where the Lord tells him to go down to the enemy camp and listen to what they say. Gideon went down to the enemy camp, and he heard what we read in verses 13 and 14 above. Gideon then seized the moment, and God delivered the enemy to the Israelites. As Gideon and his small army pursued



PROSPHORA

those who survived and were fleeing the land of Israel he came to Succoth and Penuel, cities at the border of the land, and asked for bread to feed his small army. The response of the people of those cities is below. *Judges 8:5-6: Then he said to the men of Succoth, "Please give **bread/lechem/artos** to feed this army of men that follow me, for they are exhausted, and I am pursuing Zebah and Zalmunna, Kings of Midian." And the leaders of Succoth said, "Is the hand of Zebah and Zalmunna now in your hand, that we should give **bread/lechem/artos** to your army?"*

Gideon and his army continued in pursuit, captured the enemy kings, and returned to Succoth, showing the leaders of that city the enemy whom he had captured.

*Judges 8:15: Then Gideon came to the rulers of Succoth and said; "Look. Here are Zebah and Zalmunna, about whom you reproached me, saying, 'Is the hand of Zebah and Zalmunna now in your hand that we should give **bread/lechem/artos** to your army?'"*

And then Gideon punished the elders of Succoth and killed the men of Penuel, also destroying the tower of that city. The Israelites requested him to be their king. He refused, but he did take a portion of the gold plunder and royal garments, and he made (8:27)... *a memorial in his city of Ephratha. Hereafter Israel indulged in all types of sinful acts because of it. And to Gideon and to his house it became a thorn.* Ah, we have come to that turning point mentioned earlier. It will become more clear if you read those three chapters about Gideon and his son



The fleece of Gideon

To be continued... *Deborah Talbot--*

<https://www.johnsanidopoulos.com/2015/09/righteous-gideon-judge-of-israel.html>

<https://www.johnsanidopoulos.com/2015/03/the-theotokos-as-fleece-of-gideon.html>

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!

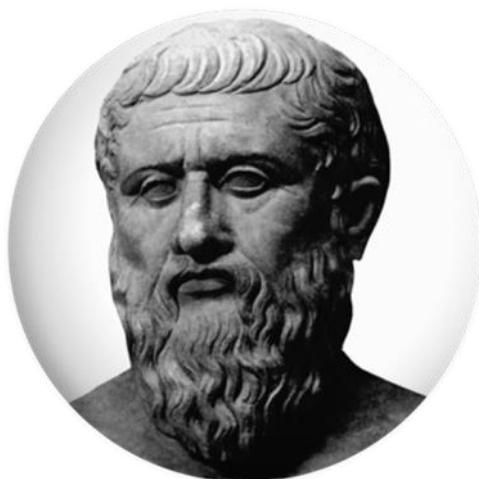
Yearly possible events and student involvement:

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-



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.

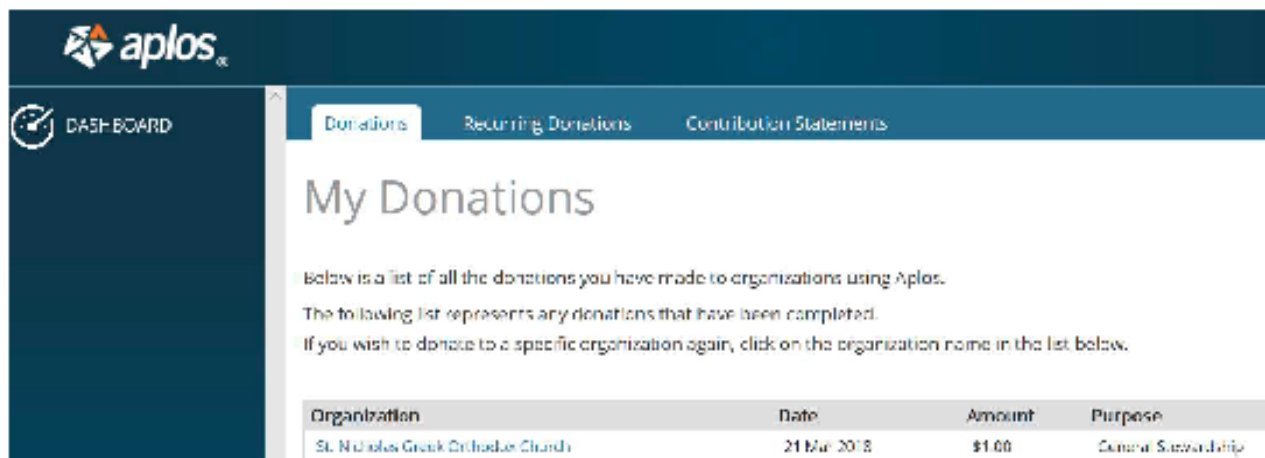
I want parishioners to enjoy greater flexibility in making Church donations and receiving an accounting of their annual to date contributions at any time of the year. Many of you have asked and inquired about the possibility of accounting for your donations automatically on-line. It is now a reality.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



OUR MISSION

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

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

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

HOW TO RETURN THIS CARD

BY MAIL:

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

AT CHURCH:

Drop your completed card into the secured dropbox on the stewardship table in the downstairs hall.

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

Please PRINT your information clearly

Name (F/M/L):

DOB (M/D/Y):

Email:

Telephone:

Spouse:

DOB (M/D/Y):

Email:

Telephone:

Household Information

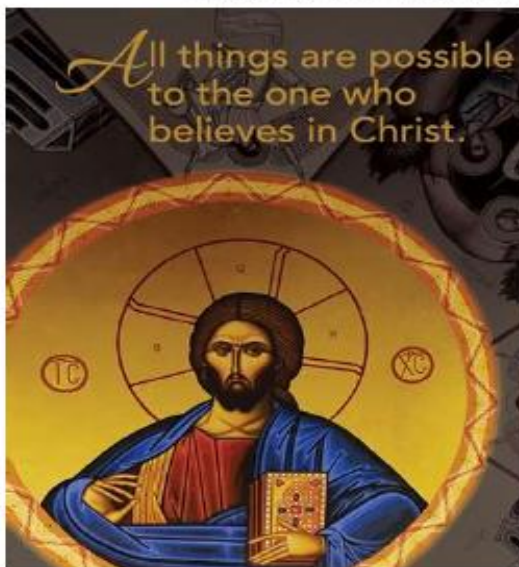
Address

City/St/Zip

Dependent Children

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

