



NARTHEX APPROACHES COMPLETION



Inside Messenger

Calendar	Page 4
News and Announcements	Page 5 & 6
Philoptochos News	Page 7
Sunday School	Page 8
Coffee Hour	Page 9
Building Committee	Page 10-11
Military	Page 12-15
Stewardship	Page 16-21
Bible Study	Page 22-28
Pro-Life	Page 29-33
Akathis	Page 34
Greek School	Page 35-36
Prospora	Page 37-39
Donations and Pledges	Page 40-41

We are now in the home stretch of completing the Narthex renovation. See Building committee article on page 10.

Greek Pastry Bake Sale

The bake sale has been a success with over 500 orders from parishioners and the Tacoma community. Parishioners can pick up their orders after the early Liturgy on Sunday October 3rd or during the community pick up times:

- Friday October 1, 12pm-8pm
- Saturday October 2, 12pm-8pm
- Sunday October 3, 1pm-6pm



Thank you to everyone who volunteered for this event, and for your orders in support of St. Nicholas Greek Orthodox Church.

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

Editors: Carol MartinOki/Bill Samaras

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., Despina Kipelidis, Kathy Johnson, Klaudia Cedeno, Sheila (Monica) Auter, Zach Karanasos

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
Marian Palas - Secretary
Joyce Kalivas- Griffin - 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

Parish Council meeting is the 2nd Tuesday of the month.
October 12, 2021

October 2021						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
3 Dionysios the Aeropagite 9:00am-10:00am Divine Liturgy: NOTE TIME CHANGE!	4 Hierotheos, First Bp of Athens 6:30am-7:30am Orthros 5:30pm-6:30pm Vespers	5 Mother Methodia of Kimolos 10:00am-11:00am WOCA: Assumption 5:30pm-6:30pm Vespers 7:00pm-8:00pm Building Committee	6 Apostle Thomas Fast: Wine & Oil ok 3:00pm-4:00pm Pro Life Vigil: Cedar River 6:00pm-7:00pm Vespers: Ap Thomas & Sergios & Bacchos 6:45pm-7:45pm Evening Liturgy: Ap Thomas	7 Sergios and Bacchos 5:30pm-6:30pm Modern Greek	8 Pelagia STRICT FAST 6:30am-7:30am Orthros 10:00am-11:00am Bible Study 6:00pm-7:00pm Vespers: Patriarch Abraham 6:45pm-7:45pm Evening Liturgy: Patriarch Abraham	9 Apostle James, Son of Alphaeus Patriarch Abraham 5:30pm-6:30pm Supplication to St Xenia for Homeless 6:00pm-7:00pm Vespers
10 Ambrose of Optina 8:45am-10:00am Orthros 10:00am-11:00am Divine Liturgy	11 Apostle Philip, one of the seven deacons Fr Seraphim at Nat'l Clergy Retreat	12 Fr Seraphim at Nat'l Clergy Retreat Symeon the New Theologian 10:00am-11:00am NO BIBLE STUDY THIS WEEK 7:00pm-8:00pm Parish Council	13 Carpis & Companions Fr Seraphim at Nat'l Clergy Retreat Martyr Zlata of Bulgaria STRICT FAST 3:00pm-4:00pm Pro Life Vigil: Cedar River	14 Fr Seraphim at Nat'l Clergy Retreat Nazarios 5:30pm-6:30pm Modern Greek	15 Fr Seraphim at Nat'l Clergy Retreat STRICT FAST Savinos	16 Longinos the Centurion 6:00pm-7:00pm No Vespers Tonight
17 Prophet Hosea 8:45am-10:00am Orthros 10:00am-11:00am Divine Liturgy	18 Apostle Luke 6:30am-7:30am Divine Liturgy 5:30pm-6:30pm Vespers	19 Apostle Mhason Prophet Joel 6:30am-7:30am Orthros 10:30am-1:00pm Fr S at Vicariate Clergy Group 5:30pm-6:30pm Vespers	20 Fast: Wine & Oil ok Gerassimos of Kephallonia 3:00pm-4:00pm Pro Life Vigil: Cedar River 6:00pm-7:00pm Paraklisis	21 Hilarion the Great 5:30pm-6:30pm Modern Greek	22 Averkios STRICT FAST 6:00pm-7:00pm Evening Liturgy: Div. Lit of St James	23 Apostle James, Brother of the Lord 5:30pm-6:30pm Supplication to St Xenia for Homeless 5:30pm-6:30pm Vespers 6:00pm-7:00pm Evening Liturgy: Div Lit of St James
24 Aretas 8:45am-10:00am Orthros 10:00am-11:00am Divine Liturgy	25 Tabitha, raised by Peter 6:30am-7:30am Orthros 7:00pm-8:00pm Vespers at St Demetri- os, Seattle	26 Great Martyr Demetrios 6:30am-7:30am Divine Liturgy 5:30pm-6:30pm Vespers	27 Claudia, Wife of Pilate Fast: Wine & Oil ok Nestor 6:30am-7:30am Divine Liturgy 3:00pm-4:00pm Pro Life Vigil: Cedar River 6:00pm-7:00pm Paraklisis	28 OXIDAY 5:30pm-6:30pm Modern Greek	29 Anastasia of Rome STRICT FAST	30 Cleopas 6:00pm-7:00pm No Vespers Tonight
31 Stachys of the 70 8:45am-10:00am Orthros 10:00am-11:00am Divine Liturgy	Notes:					

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. Nicholas Church Directory

There can be no doubt that our connections to friends are important to us. Our ability to connect with others has been severely hindered due to months of lockdowns and “social distancing”. That’s why we’re excited to announce the creation of a new directory for our church community!

This resource will give us the ability to keep information up-to-date and instantly available, helping us find and connect with each other by phone, email or by surprising someone with a card in the mail.

Our new directory is hosted on Instant Church Directory (ICD), an on-line service that supplies directory services to hundreds of churches across the United States, including other Orthodox Churches. It can be safely accessed from your computer, as well as through an app on your iPhone or Android device.

But is it safe?

We’re glad you asked! The security of our directory information was our first concern and top priority when seeking the right company to help us. ICD uses industry best practices for securing and backing up our servers and data. The information is hosted in a private data center that is not connected to any other service. This means that the data in our directory is **not** accessible by Google, Bing, or any other internet search engines.

Our directory’s information can only be accessed by members whom we approve, through the ICD website or the apps. Plus, directories are “wiped” from devices when a member is removed from the directory. Instant Church Directory does not use the information it hosts, nor does it sell it to any other entity.

How it Works

The Parish Council has approved to start by inviting Families and Individuals who are listed as Stewards of the church to participate. Participation is entirely voluntary, however, and if ever someone decides to no longer to be included, he/she needs only to ask that their information be deleted.

During the week following our Festival Bake Sale, we will be sending out an email explaining the directory in more detail and describing the steps to get started. Members of the directory will get to add information they want included in the directory, as well as upload a photo from their phone.

Questions? Look for more information to come in the weekly bulletins and the monthly Messenger!

The Directory Committee - Kathy Johnson, Despina Kipelidis, Klaudia Cedeno and Sheila Auter

Philoptochos News

PHILOPTOCHOS

Presidents Message

Board meeting: The newly elected board will meet by Zoom on September 23.

Regular monthly meetings with the membership will resume soon. Please contact Merrilee Pangis for the Zoom information. Topics will include Philoptochos programs and ministry commitments. We invite all interested members and parishioners to join these meetings and share their thoughts. The calendar of events will be posted in the Messenger when we can resume our activities.

Camp Agape Northwest Virtual Camp-Camp Agape Northwest 2021 was held July 24-28 this year to re-connect and bring light and fun to the lives of families that have been more isolated than normal for the past 16 months. A virtual camp similar in format to last year's camp was created. This virtual camp had some in-person elements and was still able to provide families with time to come together, and for parents to connect with each other and one another through date night and virtual video calls. The theme of this year's camp was Mario + Friends, with a delivery parade, coffee cart deliveries and tent time. 11 families, including two returning families, participated at camp this year.

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

Thank you for your Support!

Jane Evancho



Sunday School

Sunday School News

Dear Beloved Children,

Get ready! We are very close to starting up Sunday School again, and we've got some great, new things planned for you!

As soon as the narthex construction is complete and we've had a chance to clean the upper hall and prepare the space for meeting together again, we will begin! Once we have a starting date, we will email your parents to let them know. I cannot wait to gather together and learn with you again!

Mrs. Auter

And to our beloved Parish Family,

Whether you're 6 or 96, there's always something new to discover in our beloved Orthodox Faith. That's why helping the children during Sunday school is greatly beneficial! Not only do you get to have fun getting to know the children, you get the benefit of hearing the stories, singing the Feast hymns, and participating in the activities, too.

We are looking for 1 or 2 more adults to volunteer as Helpers during Sunday School. Won't you join us? Simply contact Sheila-Monica Auter. sauter@stnicholastac.org

"Children are not a distraction from more important work, They are the most important work. " ~ C.S. Lewis



Coffee Hour



COFFEE HOUR MINISTRY

URGENT CALL FOR NEW VOLUNTEERS TO JOIN

The **coffee** hours are still being no-host as the teams are still in the process of regenerating. The coffee hour teams are in imperative need of having more members on their team. You can help by volunteering to join the ministry. There will be a sign-up sheet in the lower hall to be able to sign-up. For the no-host coffee hours, you may bring something. Individuals or families may host a coffee hour for a special occasion. For more information please contact Zach Karanasos.

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

Keeping the Coffee Hour Ministry alive is pivotal because it represents a great opportunity to:

- Put into practice principles of our faith (hospitality, discipline, respect, servitude, generosity, engagement) that enhance our spiritual growth and challenge us to become servant leaders**
- Foster a sense of community**
- Unify us by building within our parish a center of shared values and purposes**

Coffee hour should become part of our collective identity as Orthodox Christians at St. Nicholas Church. Furthermore, it is one of the few and regular times parishioners can connect with each other.

TEAM SCHEDULE FOR OCTOBER:

10/03/2021	Open
10/10/2021	Open
10/17/2021	Open
10/24/2021	Open
10/31/2021	Open

Building Committee



HEADING DOWN THE HOME STRETCH

Last month the Parish, via a virtual General Assembly, approved 78 to 0 to provide full funding for additional work and changes that have occurred on the Narthex Renovation project, primarily due to taking care of hidden conditions that were discovered, addressing some scope details in the bidding documents that were not fully covered, doing additional work required by the City of Tacoma, and being forced to change a specialty door supplier who was not willing or able to conform to local building code requirements. It was a true boost of good will, good faith and confidence to see the unanimous vote of affirmative valid votes that came in.

And so we are now in the home stretch of project completion. The above photograph was taken Friday September 17th. By the time this issue of the Messenger is distributed the brick work at the main entrance, one of the primary architectural statements of the project, should be completed.

A crumbling sidewalk at the south side of the church along 16th Street that the City of Tacoma required us to replace in July has been taken care of. New landscaping, along the church side of Yakima Avenue and at both sides of 16th Street, plus the laying of a gravel strip at the lower east ally, is underway and should be completed by mid-October. This outside work will not interfere with Greek Festival pick-up activities occurring in the church parking lot from Friday October 1 through Sunday October 3.

(Continued on the next page.)

Building Committee

(Continued from the previous page.)

The Narthex interiors have sheet rocked and painted out. Mosaic floor tile work is under way and should be completed around the first part of October. The interior spaces between the stairwell and in the Narthex will be closed off during some of the weekdays in the last week in September in order to allow proper setting for the tile work, but these areas will still be opened up and accessible during the weekends and Sunday Liturgies.

The big hold up for full project completion is the delivery of two sets of specialty doors. COVID and distribution disruptions has not helped things. Double interior doors that lead to the Sanctuary should be arriving around mid-October, and the main entry exterior doors a few weeks later. After the installation of doors and some final touch-up work, the project will be done.



This photo shows the demo'd remnants of a sidewalk along 16th Street, and a new one behind the debris being prepped and ready to pour.



Above is a drywall ceiling in the south Upper Hall area recently patched and painted from a roof leak that occurred during the project. God willing, leaks over the Narthex will be a thing of the past.



This is a photo of arched ceiling construction in the Narthex taking place in early September.



Another photo of arched ceiling construction, this one facing Father Seraphim's office.

Military, CIA, Law Enforcement Ministry News

Many of you may recall Rick and Denise Stahl who were members of our church up until July 2019. I recently spoke with them and thought I would take this opportunity to relay their greetings to all of us here at St. Nicholas.

Rick is serving on active duty with the Army and is presently assigned to the 77th Army Band, *The pride of Ft. Sill*. Rick plays keyboards, and for ceremonial duties when he is physically able, he plays either base drum or cymbals.

Rick is recovering from a physical training injury that occurred several months ago. He was the second oldest guy on a kickball team when misfortune occurred.

While chasing after a ball he slipped on the wet grass and ended up breaking the two lower bones in his ankle, and tearing the ACL in his knee. His recovery has been slow but he hopes to be healed in another 4-6 months. Afterward there is a possibility that he will change military occupational specialties and reclassify into the military acquisition branch. That would enhance the likelihood of them returning to the JBLM area, something they, and many of us, would very much like to see.

Denise, as some of you may recall, is a person who is always on the go and never sits still. She is constantly decorating their home from one holiday to the next, and she does woodworking and crocheting in her spare time. She also sews various items for people in need whenever possible.

Denise and Rick are still very active with the Orthodox churches they attend in Laughton, Oklahoma and in Wichita Falls, Texas, and they have also maintained strong ties to our St. Nicholas church in Tacoma. Denise and Rick both serve as cantors for their church in Laughton, and Denise is in charge of the weekly bulletin for their church in Wichita Falls. They are regular attendees on our St. Nicholas Bible Study Zooms, and they are both star pupils in George Pirotis' Greek Class.



SGT Rick Stahl
U.S. Army
Operation Iraqi Freedom
SGT(R) Denise Stahl
U.S. Army
Cold War



As many are aware, our country lost 13 service members in a terrorist attack that occurred during the withdrawal from Afghanistan. In remembrance of them, many of the homes in Rick and Denise's housing area displayed a set of combat boots, wrapped with a black ribbon and adorned with American flags. Denise sent me photos of some of their neighborhood displays, and I thought it appropriate to share those photos with our readers.



Rick and Denise send sincere greetings to all of their fellow St. Nicholas parishioners with whom they maintain a very strong bond. We pray that Rick's recovery is quick, and for their safety and well-being.

Thanks for your service Rick and for the loyal service that Denise provides as a military spouse!

Continued on next page....

Military, CIA, Law Enforcement Ministry News

October 13, 1775, Birthday of the United States Navy. Back then it was known as the Continental navy and it consisted of a small fleet of ships that patrolled our coastal waters. Their mission was simple – intercept ships sent to resupply British Army troops at or near the colonies. The creation of this fleet was not without controversy. In fact, it was hotly debated for 11 days in the Continental Congress. According to the official website of the U.S. Navy, some in that debate were convinced that having a standing navy was “the maddest idea in the world.”

The Navy Birthday is celebrated every year in many different ways throughout the United States and the world, but on Navy installations the main event is always the U.S. Navy Birthday Ball.

The men and women of the United States Navy have kept our country free for over 200 years and the following words of President George Washington on 15 November 1781, still ring true to this very day.

“It follows then as certain as that night succeeds the day, that without a decisive naval force we can do nothing definitive, and with it, everything honorable and glorious.”

President George Washington to Marquis de Lafayette

St. Nicholas has had many parishioners and their family members that served honorably in the United States Navy in peacetime and in war. Below are some of those who sailed the seven seas in defense of our nation.



Michael Ampatzis
U.S. Navy
Cold War
George & Despina
Ampatzis' son



Cassandra &
Tim Allen
U.S. Navy
MSGT(R) Joseph &
Ronnie-Sue
Johnson's niece
and her husband



Sigurd Andenas
Royal Norwegian Navy
WWII
Gunner on a PT Boat
protecting the D-Day
invasion fleet.
Dr. Ingrid Chamales'
father



Thomas Angelos
WWII
U.S. Coast Guard
Died in line of
duty at sea during
training maneuvers
Ricky Angelus'
uncle



Ricky Angelus
Cold War
U.S. Navy
Marlene Angelus'
Husband



Johnny Bennak &
George Humphrey
U.S. Navy, *WWII*
Both were Killed
in Action on the
USS Helena in July
1943 in the Pacific
Recipient of the
Purple Heart
Deborah
Talbot's uncle.



CDR(R) Jimmy
Bragdon
U.S. Navy
Vietnam War
Krisann Firth's
brother-in-law



MA1(R) Russell
Chappell
U.S. Navy
Cold War
Stacie Bouzinekis'
fiance



Anthony Ciarochi
U.S. Navy
Cold War
Sandra Ciarochi's
husband

Continued on next page....

Military, CIA, Law Enforcement Ministry News



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



Ernest Louis Evans
U.S. Navy
Korean War
Ethel Barbas' Brother and Katie Mason's uncle



Glenn Griffin
U.S. Navy
WWII
Robin Griffin's father



Michael J. Hall
U.S. Navy
Corpsman, Khe San, Vietnam & Cold War
Fran Hall's brother



John Kafka
U.S. Navy
Submariner
Melissa Kafka's husband



John A. Karanzas
U.S. Navy
WWII
Recipient of the Distinguished Flying Cross & Air Medal w/3OLCs for valor in combat as a side gunner on a PB4Y Patrol Bomber.
Mary Koumantros' father



Lieutenant John C. Kouklis
U.S. Navy
Cold War
Andrew Kouklis' father



Walter R. Motz
U.S. Navy
World War II
Walter A. Motz's father



MSG(R) Walter A. Motz
U.S. Navy
Cold War
Hoddi Motz's husband



CDR David A. Orriss
U.S. Navy
Vietnam War
Commander, USS Impervious
David Orriss' father



George Panagiotu
U.S. Navy
Cold War
Served on U.S. Navy Destroyer DD687, USS Uhlmann



John Pangis
U.S. Navy
Vietnam War
Merilee Pangis' husband



CPO(R) John Pantelis
U.S. Navy
WWII
Fought on the island of Iwo Jima.
Greg Pantelis' father



Robert Simpson
U.S. Navy
WWII
Marlene Angelus' father



Shianne Taylor Soles
U.S. Navy
Killed in a non-combat incident while serving on active duty, May 2019
Genevieve Eagle's niece



Stergos I. Stergachis
U.S. Navy
WWII
Andy Stergachis' father



Robert Talbot
U.S. Navy
WWII
Deborah Talbot's Father
Served on USS Talbot, USS Lexington & USS Taussig

"PRAISE THE LORD AND PASS THE AMMUNITION!"

Continued on next page....

Military, CIA, Law Enforcement Ministry News

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Greek 'Oxi Day
October 28



'Oxi Day is a national holiday in Greece commemorating the day of October 28, 1940 when Prime Minister and General Ioannis Metaxas replied 'Oxi (no) to Italian dictator Benito Mousolini's demand to give Italian troops free passage into Greek Territory.

The courage of the Greeks changed the outcome of World War II.

YaSas.com

D

A

Y

Below are family members of St. Nicholas parishioners who fought against the Italian and the German Armies during WWII.



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



Ionnis Kiosses
Royal Hellenic Army
WWII
Fought against the Italians but was later captured by the Albanians early in the war.
Chrysanthe Barnes' father



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



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



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

Stewardship Ministry News

All successful organizations have standard operating procedures. These standard operating procedures are specific to their operations and they describe the activities necessary to complete common tasks in accordance with their organization's practices, policies and procedures for running their business.



Stewardship of time, talent and treasure is essential to spiritual growth. Every Orthodox Christian should understand the importance of

stewardship and its relationship to our budgeting process. In order for a successful budgeting process to occur it is imperative that our stewardship solicitation is emphasized during the months of September, October, and November. That implies that our stewardship pledge cards should be completed or updated, and turned in to our treasurer no later than the end of November. If you have enrolled in a payroll deduction plan at work or automatic contribution through the St. Nicholas website, it is not necessary to submit a pledge card unless there is a need to update your snail/email address, telephone number, or family status.

The practice of submitting pledge cards during the September through November period facilitates the Parish Council's planning process for the upcoming year's budget, which occurs during the month of December. More importantly, it enables the parish council to brief the new year's budget during our annual January General Assembly, which again is a standard operating procedure of our church.

COVID has negatively affected many organizations' standard operating procedures but one thing that even COVID cannot obstruct (unless you can print your own money) is the requirement to budget and pay your bills. Therefore, in order to support our parish council who we all elected to manage church operations on our behalf, we must either enroll in a payroll deduction through our place of work, complete an automatic payment application through our St. Nicholas website, or COMPLETE A STEWARDSHIP CARD and turn it into either the secretary/treasurer's office, or the gray locked box in the downstairs dining room. If we wish to support our Parish Council's ability to plan on our behalf, we must be considerate of the November pledge deadline.

THE BAD NEWS. COVID has had a drastic affect on our nation's economy and simply going to the grocery store or filling your tank with gas demonstrates that inflation is on the rise. Our church is not immune to the effects of inflation and our annual operating budget will continue to grow.

THE GOOD NEWS! To date our stewardship for 2021 has met and slightly exceeded our budgeted expenses! We wish to express our sincere thanks to all of our stewards for your generosity and kindness! There are still three months to go for this year and it is never wise to become complacent. Nevertheless, great actions deserve great praise and it is important to thank all who enable our St. Nicholas community to do God's work with love and compassion.



Continued on next page....

Stewardship Ministry News

Bake Sale Update! There are many events and activities that occur at St. Nicholas throughout the year thanks to the gracious stewardship of many parishioners' time and talent, and our bake sale is a classic example of the great things that can happen.

Merilee Pangis, Evy Kontos, Krisann Firth, Kalitsa Xitco, Ingrid Chamales, George Pirotis, John Pangis, and Bill Samaras deserve our sincere thanks! They provided the planning, the preparation, and the supervision of this event which as of this writing on September 17th, has grossed over \$19,000.00 for our church. We wish to express our sincere thanks to them for their outstanding leadership, and also to all who pitched in to make this a successful event.



The priority of compassionate stewardship is not to pay the bills. It is about how we, as a community, can do God's work with love and compassion. It is less about the parish's need to receive, and more about our need to give. It is our generosity with the gifts and blessings God has entrusted to us. Compassionate stewardship is an attitude and a way of life.

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St. Nicholas Ministries. Philoptochos and Daughters of Penelope are two of St. Nicholas' organizations that are often involved in every

major event, but there are many other ministries that perform essential tasks that we sometimes take for granted. The choir ministry, the Prosforo ministry, and the flower ministry are some that we see regularly but there are others that are less noticeable, yet every bit as important. Our Akathist Ministry prays for the souls and family of the recently departed, and yes, someday they will pray for ours. Our Right to Life Ministry advocates and prays for the most innocent and helpless of God's children. And there is our Lazarus Ministry, a ministry that helps people who are grieving the loss of a loved one. Through their remarkable gifts of love and tenderness they strive to provide comfort to the grieving, and aid in mediating their loss.

All of our ministries would like an opportunity to introduce new parishioners to their organizations. We would be happy to facilitate that introduction for anyone who would like to get to know other parishioners, and to assist St. Nicholas in doing God's work. Simply contact either Mary Koumantaros at (253) 564-6072, or Gus Chamales at (605) 691-3423. Mary and Gus would be happy to direct you to the point of contact for a ministry of your choosing, or suggest others that may benefit greatly from your time or talent.

Update on the Rice family. Aaron, Renae, Marcie, and Anthony made it to Massachusetts and Aaron has immersed himself in his studies. Renae and the children arrived about a week ago. They live in the

Seminary housing area and they are getting to know a lot of the other students and their families. Their home is a one minute walk to the chapel and the housing area has playgrounds where families can congregate, and the children can



Continued on next page....

Stewardship Ministry News



play. Renae is busy getting things settled in their new home and she has gotten to know several other student's wives. Of course, like the old saying goes, "All work and no play makes Aaron a dull boy," Recently he was able to fulfill a childhood dream by attending a Boston Red Sox baseball game with several of his classmates. Their new address is 50 Goddard Avenue, Brookline, MA 02445. If you have a spare moment please drop them a line and be sure to add them to your Christmas Card list.



Before closing, I would like to take this opportunity to recognize one of St. Nicholas' most beloved parishioners, Mrs. Mary Georgopolos. Like many other women of her generation, Mary has devoted her life to her family and her church. It is because of their love and dedication that St. Nicholas has become a loving and welcoming home to worship our Lord and Savior. If you've ever watched the History Channel on TV you might be familiar with the series entitled: "The Men Who Built America." I don't work for the History Channel but I do write for the Messenger so this might be the first in a series we may entitle: **"THE WOMEN WHO BUILT ST. NICHOLAS!"**



Mary Georgopolos was born in 1923 in a village not too far from Olympia, Greece. Her parents were farmers and as a young girl she worked in her family's olive fields, and helped with their livestock of goats, lambs, and chickens. When she was 17 years old, Italy, and later Germany, invaded Greece at the beginning of World War II. Mary and her family endured four years of terror and the horror of occupation by the Axis troops. The Germans looted agricultural goods and anything of value from the Greek people, and death by starvation was commonplace. Mary and her family rationed everything in order to survive and they did their best to assist others in their village who were also struggling. When the war was over Mary was sent by her parents to Athens to care for an ailing uncle, which she did until he died a short while later.

In 1948 Mary's parents arranged for her to marry an older man who was originally from a neighboring village. He emigrated to America before the war and settled in Tacoma, WA, where he worked in the lumber mills. Arranged marriages were common then and Mary complied with her family's wishes. After their wedding they travelled to Piraeus, boarded the passenger ship Laguardia, and they set off for their new life in America. The ship sailed to New York and Mary processed through the famous Ellis Island reception center like many immigrants before her. She and her husband then travelled to Washington, began raising their own family, and became an integral part of the St. Nicholas Greek community.



UNITED STATES NAVAL SHIP S. S. LAGUARDIA

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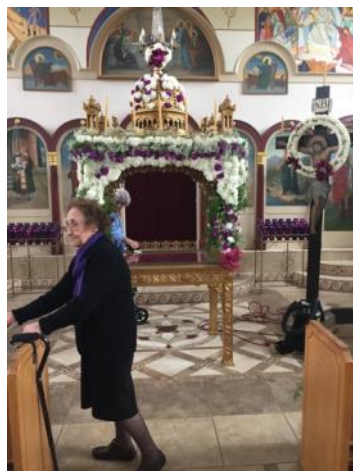
Stewardship Ministry News

Mary was a wonderful Mother and she had three beautiful children, Nina, Danny, and Anna. She raised her family as dedicated parishioners and often enlisted her children (and later her grandchildren) to assist with whatever activity was being planned or conducted at the church. She was kind and gentle to everyone and her loving personality enabled her to become a mentor to many younger women who were part of St. Nicholas. A prime example of someone who greatly benefited from Mary's patience and expertise is Kalitsa Xitco, who attributes to Mary much of what she learned about the festival baking process.



Mary generously gave of her time and talent for the past 70 years to most of the ministries and organizations that St. Nicholas had to offer, and she is still a member of Philoptochos, and the Daughters of Penelope. COVID compelled her to restrict her participation, but for many years she helped with the flower decorations, was a devoted Prosforo baker, and was involved in all aspects of the baking and festival activities.

Mary is famous for her "green thumb" and for years she had one of the most beautiful gardens in the neighborhood. She always shared her beautiful flowers with our church and regularly directed the floral decorations for Holy Week, and the different Saints days during the year.



Anyone who's known Mary during the past 70 years has the highest regard for her and her family. Many people often share fond memories of picnics and potlucks that they enjoyed with Mary and her family. Her reputation for delicious meals made with fresh vegetables from her garden is frequently mentioned whenever parishioners gather, and the conversation turns to either food, or great memories from our past. As one parishioner recently shared with several of us while we were preparing pastries for our upcoming bake sale: "When Mary brought potluck meals to share at the church, everyone in attendance dined like kings!"

Mary's generosity as a steward of St. Nicholas is an example we should all strive to emulate. She hand-sewed the cover for the altar that is still used in our church, she provided the chalice and the paten that is used by our priest, and she provided several of the items used by our altar boys during our liturgy services. For many years she has baked kouralackia and paximathia for the guests at Camp Agape, and if Kalitsa was delayed in providing her the containers, a loving reminder was sternly offered.

Time, talent, and treasure are the pillars of stewardship and Mary Georgopolos is one of our greatest examples of a generous steward. Thank you so much, Mary, for your many contributions and for that very special place you hold in our hearts as a member of that unique group that deserves to be known as:



THE WOMEN WHO BUILT ST. NICHOLAS!

Stewardship Ministry News Cont.

Stewardship

Offering Our Time, Talent and Treasure To God

Stewardship Message

For the past several months, the Messenger has published a list of contributors who have made monetary donations to St. Nicholas for 2021. In addition, we have also indicated those contributors who have a signed 2021 stewardship card on file in the church's office by showing an (•) after your last name. Each month, the contributors and those who have a signed stewardship card on file is growing. On behalf of the Parish Council, we THANK each and every one of you for your contributions. Below is an updated list of contributors as of September 17, 2021. If you do not see your name below, or an (•) after your name, please contact the church office to update your status.

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Stewardship Ministry News

Stewardship

Offering Our Time, Talent and Treasure To God

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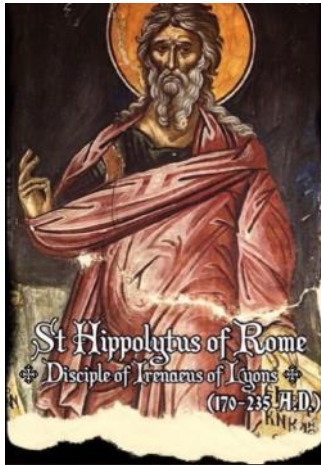
• 2021 Stewardship card
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* Deceased

Organization: Order of
AHEPA, St. Nicholas
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Bible Study

ST. NICHOLAS BIBLE STUDY THE REVELATION



ST. HIPPOLYTUS OF ROME

“Treatise on Christ & Antichrist”

(Ante-Nicene Father)

On Antichrist:

15. *That it is in reality out of the tribe of Dan, then that that tyrant and king, that dread judge, that son of the devil, is destined to spring and arise, the prophet testifies when he says, “Dan shall judge his people, as (he is) also one tribe in Israel.” Genesis 49:16. But someone may say that this refers to Samson, who sprang from the tribe of Dan, and judged the people twenty years. Well, the prophecy had its partial fulfillment in Samson, but its complete fulfillment is reserved for Antichrist. For Jeremiah also speaks to this effect: “From Dan we are to hear the sound of the swiftness of his horses: the whole land trembled at the sound of the neighing, of the driving of his horses.” Jeremiah 8:16. And another prophet says: “He shall gather together all his strength, from the east even to the west. They whom he calls, and they whom he calls not, shall go with him. He shall make the sea white with the sails of his ships, and the plain black with the shields of his armaments. And whosoever shall oppose him in war shall fall by the sword.” That these things, then are said of no one else but that tyrant, and shameless one, and adversary of God, we shall show in what follows.*

Father Seraphim: When a saint says something, we should pay attention; but on the other hand, we are not, necessarily, talking about dogma. That Antichrist will come from the tribe of Dan, is not a dogma of the Church. We rely on the Church, as a whole, to guide us in any given situation. What St. Hippolytus is affirming, which is universally taught, is that Antichrist will be a real human being and will be born from one of the tribes of Israel. The devil is trying to stop God’s fulfillment of bringing the Jewish people to Himself so he will have Antichrist masquerade as the Jewish messiah.

St. Hippolytus continues: On Isaiah:

17. *And again, he says in another place: “How has the exactor ceased, and how has the oppressor ceased! God has broken the yoke of the rulers of sinners, He Who smote the people in wrath, and with an incurable stroke: He Who strikes the people with an incurable stroke, which He did not spare. He ceased (rested) confidently: the whole earth shouts with rejoicing. The trees of Lebanon rejoiced at you, and the cedar of Lebanon, (saying), Since you are laid down, no feller has come up against us. Hell from beneath is moved at meeting you: all the mighty ones, the rulers of the earth, are gathered together – the lords from their thrones. All the kings of the nations, all they shall answer together, and shall say, and you, too, art taken as we; and you are reckoned among us. Your pomp is brought down to earth,*

Bible Study

your great rejoicing: they will spread decay under you, and the worm shall be your covering. How are you fallen from heaven, O Lucifer, son of the morning! He is cast down to the ground who sends off to all the nations. And you said in your mind, I will ascend into heaven, I will set my throne above the stars of heaven: I will sit down upon the lofty mountains towards the north: I will ascend above the clouds: I will be like the Most High. Yet now you shall be brought down to hell and to the foundations of the earth! They who see you shall wonder at you, and shall say, this is the man who excited the earth, who did shake kings, who made the whole world a wilderness, and destroyed the cities, that released not those in prison. All the kings of the earth did lie in honor, everyone in his own house; but you shall be cast out on the mountains like a loathsome carcass, with many who fall, pierced through with the sword, and going down to hell. As a garment stained with blood is not pure, so neither shall you be comely (or clean); because you have destroyed my land, and slain my people. You shall not abide, enduring forever, a wicked seed. Prepare your children for slaughter, for the sins of your father, that they rise not, neither possess my land.” **Isaiah 14:4-21.**

Father Seraphim: St. Hippolytus is very intent on demonstrating God’s “pre-planning” throughout the Old Testament to prepare all of us, but especially the Jews, the understanding that all these indications were placed there from the beginning by God. Lucifer’s deceiving and apostate power and the very, very, powerful of the earth can be linked. At a certain level they are interwoven. When the powerful ascend to the highest levels of human power a thin membrane is reached that separates them from the powers of darkness. At the highest apex there is no membrane, they just leak into one another. It doesn’t matter what political parties one belongs to – they are just tools of manipulation. When the Book of Kings talks of the “high places” they are referring to pagan altars that are built in high spots where they would sacrifice children. Some of the kings of Israel would sacrifice their own children.

The souls and minds of the very powerful (globally) are transformed when dealing with the principalities and powers of darkness. That thin membrane that separates their deceptive wickedness, born of envy, from mankind leaks through. Without Christ, these powerful people are transformed to the point that you can’t differentiate them from the demons. In the meantime, you have a disempowered people who don’t have a share in that power and that is the Church. Throughout history it has been the same basic conflict. Christ extending Himself through the beleaguered and disempowered Church in human history, is locked in this difficult encounter with the dragon and his powers. It sounds like the Church has taken something out of a book or movie, but on the contrary, storytellers have apprehended a little bit of the true spirituality of what is going on throughout Church history.

St. Hippolytus continues: On Ezekiel:

18. *Ezekiel also speaks of him to the same effect, thus: “Thus says the Lord God, because your heart is lifted up, and you have said, I am God, I sit in the seat of God, in the midst of the sea; yet are you a man, and not God, (though) you have set your heart as the heart of God. Are you wiser than Daniel? Have the wise not instructed you in their wisdom? With your wisdom or with your understanding have you gotten your power, and gold and silver in your treasures? By your great wisdom and by your traffic have you increased your power? Your heart is lifted up in your power. Therefore, thus says the Lord God: Because you have set your heart as the heart of God: behold, therefore, I will bring strangers upon you, plagues from the nations: and they shall draw their swords against you, and against the beauty of your wisdom; and they shall level your beauty to destruction; and they shall bring you down; and you shall die by the death of the wounded in the midst of the sea. Will you yet say before them who slay you, I am God? But you are a man, and no God, in the hand of them who would you. You shall die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, says the Lord.”* **Ezekiel 28: 2-10.**

Bible Study

On the Great Civilizations:

24. Then, after the lioness, he sees a “second beast like a bear”, and that denoted the Persians. For after the Babylonians, the Persians held the sovereign power and in saying that there were “three ribs in the mouth of it”, he pointed to three nations, viz., the Persians, and the Medes, and the Babylonians; which were also represented on the image by the silver after the gold. Then (there was) “the third beast, a leopard”, which meant the Greeks. For after the Persians, Alexander of Macedon obtained the sovereign power on subverting Darius, as is also shown by the brass on the image. And in saying that it had “four wings of a fowl”, he taught us most clearly how the kingdom of Alexander was partitioned. For in speaking of “four heads”, he made mention of four kings, viz., those who arose out of that (kingdom). For Alexander, when dying, partitioned out his kingdom into four divisions.

25. Then he says: “A fourth beast, dreadful and terrible; it had iron teeth and claws of brass”. And who are these but the Romans? Which (kingdom) is meant by the iron – the kingdom which is now established; for the legs of that (image) were of iron. And after this, what remains, beloved, but the toes of the feet of the image, in which part is iron and part clay, mixed together? And mystically, by the toes of the feet, he meant the kings who are to arise from among them; as Daniel also says (in the words), “I considered the beast, and lo there were ten horns behind it, among which shall rise another (horn), an offshoot, and shall pluck up by the roots the three (that were) before it.” And under this was signified none other than Antichrist, who is also, himself, to raise the kingdom of the Jews. He says that three horns are plucked up by the root by him, viz., the three kings of Egypt, and Libya, and Ethiopia, who he cuts off in the array of battle. And he, after gaining terrible power over all, being, nevertheless, a tyrant, shall stir up tribulation and persecution against men, exalting himself against them. For Daniel says: “I considered the horn, and behold that horn made war with the saints, and prevailed against them, till the beast was slain and perished, and its body was given to the burning of fire.”



On the Woman:

61. By the woman then clothed with the sun, he meant most manifestly the Church, endued with the Father’s Word, Whose brightness is above the sun. And by the “moon under her feet”, he referred to her being adorned, like the moon, with heavenly glory. And the words, “upon her head a crown of twelve stars”, refer to the twelve apostles by whom the Church was founded. And those, “she, being with child, cries, travailing in birth, and pained to be delivered”, mean that the Church will not cease to bear from her heart the Word that is persecuted by the unbelieving in the world. “And she brought forth”, he says, “a man-child, Who is to rule all the nations”; by which is meant that the Church, always bringing forth Christ, the perfect Man-child of God, Who is declared to be God and man, becomes the instructor of all the nations. And the words, “her child was caught up unto God and to His throne”, signify that He Who is always born of her is a Heavenly King, and not an earthly; even as David also declared of old when he said, “The Lord said to my Lord, sit at my right hand until I make Your enemies Your footstool.” “And the

Bible Study

dragon”, he says, “saw and persecuted the woman who brought forth the Man-child. And to the woman were given two wings of the great eagle, that she might fly into the wilderness, where she is nourished for a time, and times, and half a time, from the face of the serpent.” That refers to the one thousand two hundred and threescore days (the half of the week) during which the tyrant is to reign and persecute the Church, which flees from city to city, and seeks concealment in the wilderness among the mountains, possessed of no other defense than the two wings of the great eagle, that is to say, the faith of Jesus Christ, Who, in stretching forth His holy hands on the holy tree, unfolded two wings, the right and the left, and called to Him all who believed upon Him, and covered them as a hen her chickens. For by the mouth of Malachi also He speaks thus: “And unto you who fear My name shall the Sun of righteousness arise with healing in His wings.”

Father Seraphim: St. Hippolytus identifies the “woman” as the Church. Most, on their own, will interpret the “woman” as Panagia. Father Maximos Constas will, later, explain that when we speak of Panagia we are automatically speaking of the Church or when we speak of the Church we are speaking of the Mother of God. That close relationship is why that image in Revelation is of a woman.

So, does that mean that the “man-child” is not Jesus Christ? It’s a “both/and” situation as we will see. As St. Hippolytus is saying, “Church will not cease to bear from her heart the Word that is persecuted by the unbelieving in the world”, that Christ is always brought forth through the life of the Church. If we take the image of the “woman”, as St. Hippolytus identifies as the Church and the Mother of God, then one image in Revelation can signify what we think of as two separate realities. We need to adjust our way of thinking regarding the acquisition of the Patristic mindset towards Scripture – not just getting the right information about Scripture from the Saints, but actually acquiring the way the Saints see and approach Scripture. This is really important because if you don’t acquire the mindset of the holy fathers and how they approach questions like that then you just have a catalog of correct information, but without the ability to appropriate it into the heart in a transformative way.



Saint Methodios: “This Woman is properly and in the exact sense of the term our Mother, a power in herself distinct from her children whom the prophets have, according to the aspect of their message, sometimes called Jerusalem, sometimes the Bride, sometimes Mount Sion, and sometimes the temple and God’s tabernacle. It is the Church whose children by Baptism will swiftly come running to her from all sides after the resurrection. She it is who rejoices to receive the light which knows no evening, clothed as she is in the brightness of the Logos as with a robe...

“And her standing on the moon, I think, refers by way of allegory to the faith of those who have been purified from corruption by baptism;...for all moist substance depends upon the moon. Thus, the Church stands upon our faith and our adoption – signified here by the moon – until the fullness of the nations

Bible Study

should come in, laboring and bringing forth natural men as spiritual men, and under this aspect is she indeed their Mother,...shaping them according to the likeness and form of Christ...Hence, it is necessary that she should stand upon the laver as the Mother of those who are washed. So too, the function she exercises over the laver is called the moon because those who are thus reborn and renewed shine with a new glow, that is, with a new light. She continues to reveal to the newly enlightened the spiritual full moon in her periodic representation of His Passion, until the full glow and light of the great day shall appear." [The Symposium, Logos 8, __5, 6, in Ancient Christian Writers, 27:110-112.]

Dr. Ingrid: The laver refers to a "tub" or a bowl of some kind expressing the Church in the process of Baptism. "*Bringing forth natural men as spiritual men*", is that transformation of Baptism changing people into "new Christians".

Father Seraphim: Regarding the "sun and the moon", St. Methodios is demonstrating that, if you follow the analogy, the sun is the source of the light that is reflected on the moon. The moon isn't its own source of light. When you look at the moon you are seeing "sunlight". The Uncreated grace of holy Baptism, makes "us" into "moons", so to speak. We are made pure and reflect the Uncreated Light which is the true Source of Light, Jesus Christ, Who is Uncreated. This is very evident when you are in the presence of one who is truly holy. Our goal should be to become a pure reflective surface for Christ's Uncreated Light.

282. 12:4a. Cf. Daniel 8:10. Saint Methodios: "*The stars which he touches with the tip of his tail and draws down to earth are the seditions groups of heresies. For the dark, faint and low-circling stars are to be explained as the assemblages of the heretics. They too, of course, profess to be proficient in heavenly things and to believe in Christ, to have the abode of their soul in the heavens and to draw near to the stars as children of light. But they are swept down and driven away by the dragon's coils, because they did not abide within the triangular forms of religion and were mistaken with regard to its orthodox practice. Thus, too are they called a third part of the stars, because they have gone astray with respect to one of the numbers of the Trinity.*" [The Symposium, Logos 8 _ 10, in ACW, 27:115]

283. 12:4b. Saint Methodios: "*The great flame-colored dragon, cunning, wily, with seven heads, and horned, that drags down the third part of the stars, and lies in wait to devour the child of the Woman in labor, is the devil who lies in ambush to abuse the mind of the illumined faithful who are Christ's possession, and to destroy the clear image and representation of the Logos that has been begotten in them. But he misses and loses his prey, for the reborn are snatched up on high to the throne of God.*" [The Symposium, Logos 8, _ 10, in ACW, 27:115.]

Deborah T: The heretics are aligned with the fallen angels who are "swept down and driven away". He (the dragon) tries to devour the Church, but it avoids his trap.

Father Seraphim: "*...because they did not abide within the triangular forms of religion and were mistaken with regard to its orthodox practice.*" Using a geometric image, he refers to the Holy Trinity. If we abandon the Trinitarian model, we are no longer in the Church. St. Methodios identifies the dragon as the devil. He explains, in this case, that the "child who is to be born" is actually us, the sons and daughters of the Church. So, again, the question is, "is the man-child Christ or the Church?" As discussed earlier, "yes - both".

Saint Methodios: "*Christ, Who was conceived long before the Apocalypse, was not the child who was taken up to the throne of God for fear lest he be injured by the serpent; rather He descended from the throne of His Father and was begotten precisely that He might stay and check the dragon's assault on the flesh. Hence, it is the Church that is in labor and it is those who are washed in Baptism who are brought forth...*

Bible Study

“Now I think that the Church is here said to bring forth a man-child simply because the enlightened spiritually receive the features and image and manliness of Christ; the likeness of the Logos is stamped on them and is begotten within them by perfect knowledge and faith, and thus, Christ is spiritually begotten in each one. And so it is that the Church is with child and labors until Christ is formed and born within us, so that each of the saints by sharing in Christ is born again as Christ...Those who are baptized in Christ become, as it were, other christs by a communication of the Spirit, and here it is the Church that effects this transformation into a clear image of the Logos.

Deborah T: St. Methodios is identifying the imagery as Christ becoming man: He is born in us and we take on His Image after He has taken on ours. Christ is *“...not the child who was taken up...”* The saint is trying to say, yes, it is Christ, except in the image of the children of the Church. When you are attacking a son or daughter of the Church, you are attacking Christ. **Matthew 25:40** *“...Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.”*

288. 12:6b. Saint Methodios: *“The Woman who went forth into the desert, undefiled and unharmed by the wrath of the beast, is our Mother the Church. The wilderness into which she comes, and where she is nourished for a thousand two hundred sixty days, is a wilderness truly bare of evil, unfruitful and sterile in what is corruptible, difficult of access and hard for the majority to pass through. But it is fruitful and abounding in pasture, blossoming and easy of approach to the holy, full of wisdom and flowering with life. All this is none other than the lovely place of Virtue...And the thousand two hundred sixty days we sojourn here signify the direct, clear, and perfect knowledge of the Father, Son and Spirit, in which, as she grows, our Mother rejoices and exults during this time until the restoration of the new ages, when, entering into the heavenly assemblage, she will contemplate Being, now no longer through abstract knowledge, but with clear intuition, entering in with Christ.”* [The Symposium, Logos 8 _ 11, in ACW, 27:116.]

St. Andrew of Caesarea: *The “seven heads” (are) his seven most evil powers and hostile spiritual activities, or the seven spirits as Christ said in the Gospel, settling in to dwell in a man whose heart, having been swept clean was empty of good thoughts and deeds,⁶²⁰ or seven evils which Solomon says are in the heart of the enemy who in a loud voice entreats through deceits those who are persuaded⁶²¹ (by him). The horns signify either those ten offenses which are the opposite of the ten commandments of the Law,⁶²² or (they are) the divisions of the kingdom, adorning him because he delights in dissensions. Seven diadems (are) on his heads, because those victorious over demonic activities acquire the crowns for themselves from there,⁶²³ wherefore, victory is gained by pain and toil. Concerning these things, Methodios also says thusly verbatim: “The great fiery dragon with the seven heads who is pulling down one third of the stars and who stood watching in order to devour the child of the woman in labor, he is the devil.⁶²⁴ Also, the following: “But he misses the prey and is unsuccessful (because) those who are reborn are snatched and carried upwards to the heights.”⁶²⁵*

Father Seraphim: St. Andrew is confirming what St. Methodios said. This shows an authoritative continuity of teaching. In reference to, *“The great fiery dragon with the seven heads who is pulling down one third of the stars and who stood watching in order to devour the child of the woman in labor, he is the devil.”* Each one of us is that *“child of the woman”* who is the Church; and therefore, the devil is trying to devour us. He is trying to accomplish this through a multi-pronged attack from seven angles. The seven angles are the seven deadly sins. He will order the demon of pride along with the demon of anger (let’s say) to launch an assault from two different angles on the defenses of our souls. If we’re prone to prideful self-regard that will create an opportunity on our flank for us to become irritable and angry with those whom we think are idiots, for example, because our self-regard is high and our regard for others is low.

Bible Study

Each of us is dealing with the basic problem of those seven arch demons and their minions. It's happening in the macro and then filtering down to each one of us individually.

St. Andrew of Caesarea continues:

For the Apostate (devil) is always preparing himself (to stand) in opposition to the Church, grasping to make those reborn from her (the Church), his own food in due season, moreover, through the Church, also persecuting Christ, Himself, as her head and as taking upon Himself the matters of the faithful.⁶³³ Wherefore, He also said to Saul, "Why are you persecuting Me?"⁶³⁴

Father Seraphim: St. Andrew is talking about heresies; the same thing of which St. Methodios spoke. The devil was trying to persecute Christ through leading the Church, if he could, into heresy.

Revelation 12:5a *"She brought forth a male child, one who will shepherd all the nations with a rod of iron."*

St. Andrew continues:

Continuously the Church gives birth to Christ through those who are baptized, as if he is being fashioned in them⁶³⁵ until the completion of (their) spiritual age,⁶³⁶ according to the Apostle. A male son is the people of the Church who are not feminized by worldly pleasures,⁶³⁷ through whom Christ God shepherded the nations, even already by the powerful iron-like hands of the strong Romans.⁶³⁸ And He will shepherd also after the resurrection of the dead when He appoints judges [127] who are strong in faith like iron over the fragile and weak vessels of the nations, which did not contain the mystical new wine⁶²⁹ because of unbelief.

Please contact Genevieve at stnicholaszoom@gmail.com if you wish to receive the Zoom link information to participate in the Bible Study meetings or if you would just like to receive the video and audio links to view or listen to the weekly studies.

Submitted by: Genevieve Eagle

ST. NICHOLAS PRO-LIFE MINISTRY



Save the dates: Fall 2021 Vigils: September 22 through October 31

Where: (Public right-of-way outside) Cedar River Clinic, 1401-A Martin Luther King Jr. Way, Tacoma, Washington

Father Seraphim and St. Nicholas Greek Orthodox Church will be participating in the Tacoma Fall Campaign vigils by holding Orthodox Christian Services of Supplication for the Victims of Abortion on Wednesday afternoons from 3:00 – 4:00 pm during the period of September 22 through October 29. Please consider joining us to help save those precious babies who have no voice. For more information, please contact Genevieve, stnicholaszoom@gmail.com.



Facebook Post:
 The most beautiful picture on social media right now. This is the face of a 20 week old, unborn child, almost halfway to being born. Not a seed, glob or a fetus.... but a little human being. A miracle created by God and a person made in His Image.

Texas Gov. Greg Abbott signs into law one of nation’s strictest abortion measures, banning procedure as early as six weeks into a pregnancy

The signing of the bill opens a new frontier in the battle over abortion restrictions as first-of-its-kind legal provisions intended to make the law harder to challenge are poised to be tested in the courts.

BY [SHANNON NAJMABADI](#) (TEXAS TRIBUNE) MAY 19, 2021 UPDATED: 11 AM CENTRAL

ST. NICHOLAS PRO-LIFE MINISTRY

Gov. Greg Abbott signed into law Wednesday a measure that would prohibit in Texas abortions as early as six weeks — before some women know they are pregnant — and open the door for almost any private citizen to sue abortion providers and others.

The signing of the bill opens a new frontier in the battle over abortion restrictions as first-of-its-kind legal provisions — intended to make the law harder to block — are poised to be tested in the courts.

Abortion rights advocates have promised to challenge the new law, which they consider one of the most extreme nationwide and the strictest in Texas since the landmark *Roe v. Wade* decision. It would amount to an outright ban on abortions, as the six-week cutoff is two weeks after a missed menstrual cycle, opponents say. The law takes effect in September.

“Our creator endowed us with the right to life and yet millions of children lose their right to life every year because of abortion,” Abbott said in a bill signing ceremony, captured on videos posted on social media. The Legislature “worked together on a bipartisan basis to pass a bill that I’m about to sign that ensures that the life of every unborn child who has a heartbeat will be saved from the ravages of abortion.”

The governor’s signature comes just after the U.S. Supreme Court said it would hear a case concerning a Mississippi law that would ban most abortions after 15 weeks, and which could lead to new limits on abortion rights. It is the first major abortion case heard before the court’s newly expanded conservative majority, and could have far-reaching effects for Texas, where a pending bill would outlaw nearly all abortions if the Supreme Court overruled *Roe v. Wade*.

Senate Bill 8 was a top priority for Republican lawmakers, nearly all of whom signed on as an author or sponsor of the measure.

The bill bans abortions after whenever an ultrasound can detect what lawmakers defined as a fetal “heartbeat,” which can be as early as six weeks into pregnancy. Medical and legal experts say the term is misleading because embryos don’t possess a heart at that developmental stage.

It includes cases where the woman was impregnated as a result of rape or incest. There is an exception for medical emergencies.

Similar bills have been passed by other states and held up by the courts, but Texas’ version has a twist.

Instead of having the government enforce the law, the bill turns the reins over to private citizens — who are newly empowered to sue abortion providers or anyone who helps someone get an abortion after a fetal “heartbeat” has been detected. The person would not have to be connected to someone who had an abortion or to a provider to sue.

Proponents of the new law hope to get around the legal challenges that have tied up abortion restrictions in the courts. While abortion providers typically sue the state to stop a restrictive abortion law from taking effect, there’s no state official enforcing Senate Bill 8 — so there’s no one to sue, the bill’s proponents say.

“It’s a very unique law and it’s a very clever law,” said Josh Blackman, a constitutional law professor at South Texas College of Law Houston. “Planned Parenthood can’t go to court and sue Attorney General [Ken] Paxton like they usually would because he has no role in enforcing the statute. They have to basically sit and wait to be sued.”

ST. NICHOLAS PRO-LIFE MINISTRY

Legal experts have been divided on the strategy, and abortion rights advocates have said they plan to fight regardless.

Elisabeth Smith, chief counsel for state policy and advocacy at the Center for Reproductive Rights, which has represented abortion providers who have sued Texas officials, said it and other abortion rights organizations are “not going to let this six-week ban go unchallenged.”

Drucilla Tigner, policy and advocacy strategist of the American Civil Liberties Union of Texas, said the “governor’s swipe of a pen can’t change the Constitution.”

While the law amounts to the most extreme abortion ban in the country, “abortion is both legal in Texas and supported by the majority of Texans,” Tigner said.

Abortion rights advocates and lawyers say the new law would allow for a cascade of lawsuits against abortion providers that would sap their time and money even if they ultimately won in court.

Family members, abortion funds, rape crisis counselors and other medical professionals could be open to lawsuits, under the broad language in the bill, according to legal experts and physicians who opposed the measure. People who sued would be awarded at least \$10,000, as well as costs for attorney’s fees, if they won.

“Every citizen is now a private attorney general,” Blackman said. “You can have random people who are against abortion start suing tomorrow.”

John Seago, with Texas Right to Life, an anti-abortion organization that supported the bill, said he doubted there would be an “overwhelming number of cases on day one.”

Lawsuits might be filed by anti-abortion activists who learned through talking to the woman that she got an abortion after six weeks.

“There’s going to be a lot of different (fact) patterns that could lead to the case,” he said. But the bill isn’t “throwing out the typical way that the judicial system works — there’s still going to be a judge, there’s still going to be depositions, there’s going to be a high bar” before fees are awarded.

The ultimate goal, he said, is to incentivize abortion providers to comply with the law instead of fighting it in court.

They can “easily avoid all of that,” Seago said. “Have a public statement. Put it on their website that they’re not scheduling appointments after six weeks.”

The bill does not allow rapists to sue, but abortion rights advocates say the wording offers flimsy protection as most rapes and sexual assaults aren’t reported and don’t result in a conviction.

Most abortions in Texas were prohibited after about 20 weeks. Pill-induced abortions were barred at 10 weeks. An abortion provider must perform a sonogram on the woman 24 hours before the abortion and give them information about medical risks, abortion alternatives and assistance available to those who follow through with their pregnancy.

ST. NICHOLAS PRO-LIFE MINISTRY

More than 56,600 abortions were performed on Texas residents in 2019, according to state statistics, most of them in the first trimester.

Proponents of the law celebrated its signing.

“The Legislature and Governor prioritized this historic legislation, and with his signature, approximately 50,000 precious human lives will be saved in Texas next year alone!” said Chelsey Youman, with Human Coalition Action, an anti-abortion organization.

Texas Right to Life called the bill’s signing a “landmark victory,” but said a more comprehensive measure was still waiting for a vote in the Legislature.

“Texas Right to Life reminds our elected officials of their solemn duty to protect the lives of their citizens, especially the most vulnerable and innocent Texans in the womb. The signing of the Texas Heartbeat Act marks a historic step in the battle to protect Life,” the organization said.

Opponents of the legislation condemned its passage.

Dyana Limon-Mercado, executive director of Planned Parenthood Texas Votes, the political arm of Planned Parenthood affiliates in Texas, said the six-week cutoff amounted to an effective ban on abortions in the state.

“When you factor in the time it takes to confirm a pregnancy, consider your options and make a decision, schedule an appointment and comply with all the restrictions politicians have already put in place for patients and providers, a six-week ban essentially bans abortion outright,” she said.

Amy Hagstrom Miller, head of Whole Woman’s Health, an abortion provider that has four clinics in Texas, said the law will have a “chilling effect.”

Protesters have previously falsely reported Whole Woman’s Health clinics to state health officials for allegedly having the wrong water heater permit, not following social distancing protocols during the pandemic, and other perceived regulatory infractions, she said.

The “false reports disrupt health care services and this culture of threats and accusations is designed to intimidate providers,” she said.

About 90% of women who come to Whole Woman's Health clinics are more than six weeks into their pregnancy, she said.

Whole Woman's Health has sued Texas over abortion restrictions, and won a 2016 case that went up to the Supreme Court.

The bill was opposed by more than 300 Texas lawyers who said it undermined longstanding rules and tenets of the legal system, including that a person must be injured to sue.

The law would also let someone file a lawsuit in their home county against an abortion clinic, and stop the case from being transferred to a different venue.

In practice, legal experts say it would be more costly and difficult for abortion providers to play legal de-

ST. NICHOLAS PRO-LIFE MINISTRY

fense before a judge hundreds of miles away, and it could let anti-abortion advocates be heard in courts that they think will be more sympathetic.

Seago, with Texas Right to Life, said it “will be interesting to see (how) the other kind of alternative avenues (handle) these debates.”

“We know how Judge (Lee) Yeakel and Judge (Sam) Sparks handle these cases,” he said, referring to two federal judges who reliably strike down Texas abortion restrictions.

Disclosure: Planned Parenthood has been a financial supporter of The Texas Tribune, a nonprofit, non-partisan news organization that is funded in part by donations from members, foundations and corporate sponsors. Financial supporters play no role in the Tribune's journalism.

Submitted by: Genevieve

ST. NICHOLAS AKATHIST MINISTRY

Ministry of Akathist, Prayers for the Departed

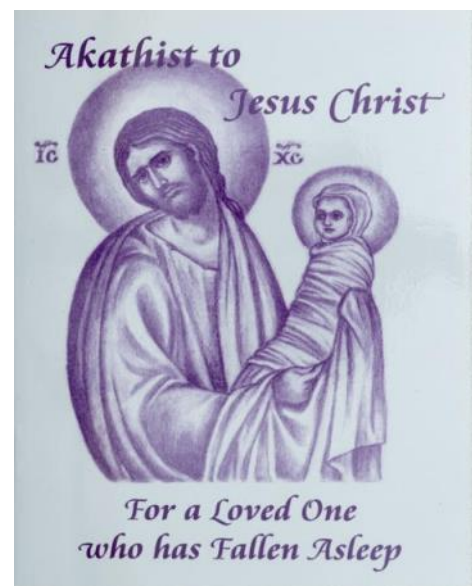


Thank you to all who are involved in this wonderful ministry at Saint Nicholas. In offering the gift of praying the Akathist to Jesus Christ for a Loved One who Has Fallen Asleep, it is a great comfort to family and friends of the departed ones.

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



Greek Language School

Modern Greek Language School/Classes

"Advanced Class" - Student Picture of 04-15-2021



"Pictures of previous years"



Greek Language School

Pictures of previous years continued...

Modern Greek Language School / Classes:



The 2020 - 2021 Modern Greek Language School "Advanced Class - Εκτὴ Τὰξὴ "resumed on Thursday, October 8, 2020 and will continue to September 30, 2021" every Thursday, from 6:00 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.

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

Yearly events and possible student involvement:

Ἀγίασμαὸς (Blessing) of the class at the beginning of the School year.

Sunday, October 31st - **OXI Day Celebration.**

Thursday, March 28th, 2021 **Celebration, commemorating the March 25th, 1821 Revolution for the Greek Independence from the Ottoman Empire!**

Cost: The classes are provided free of charge!

George Pirotis-

PROSPHORA

PROVIDING PROSFORO

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

Despina Ampatzis brings the offering for the first Sunday of every month. Just a reminder that people are welcome to bring the prospora (and artoklasia) for special days, name days, etcetera. 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. We also have a need for people desiring to participate in the Liturgy in this way to commit to providing the offering on one Sunday every month. The second, third, and fourth, Sundays of every month are available. You can bring in your bread for Sunday at Saturday evening Vespers, or you can bring it in at 8:30 Sunday morning. Any extra loaves will be frozen and used during the weekday liturgies.

Contributed by: Deborah Talbot



PROSPHORA

LECHEM-ARTOS-BREAD

Following the Word Through Scripture

Last month's article ended in the Book of Numbers with the Israelites dwelling in all the cities of the Amorites. The Moabites who lived next door were afraid and irritated at this large mass of Israelites moving in, so Balak, the king of the Moabites, sent for Balaam to come and curse the Israelites. Balaam is the man with the donkey who spoke to her master reprovingly when he treated her unkindly. Balak took Balaam to three different places overlooking the Israelites and asked him to curse them, but three times Balaam opened his mouth and prophesied, blessing the Israelites by speaking the words God gave him. Finally he gave Balak a fourth prophecy on what the Israelites were going to do to Balak's people "in the latter days." The last two prophecies were spoken from Peor.

After this, the Israelites defiled themselves with the daughters of Moab, consecrating themselves to Baal of Peor. Because of this another plague had come upon the people, and as they were weeping at the door of the tabernacle, an Israelite man and a Moabite woman went into a chamber together, whereupon Phinehas the priest, son of Eleazar, son of Aaron, arose and ran this couple through with a spear. So the plague was stopped, and the people were saved, but 24,000 had died already. Phinehas and his seed after him were given a covenant of eternal priesthood, because he was zealous for his God and made atonement for the children of Israel. Then the Lord instructed Moses to be at enmity with the Midianites (the Moabite woman killed in this incident was of a Midianite family) and to strike them, because they in their deceit and treacherous dealings were at enmity with the Israelites.

After this latest plague, the Lord instructed Moses and Eleazar to conduct a second census. This is at the end of their forty years in the desert. The number of men 20 years and older was now 601,730 (not counting the Levites), and of these men, only Caleb and Joshua had also been numbered in the first census. The other 603,548 men had perished (Numbers 26:63-65). After the census, the Lord chose Joshua to succeed Moses. Moses was allowed to see the land of Canaan from Mt. Nebo, but he was not allowed to lead the people into it.

Before they began entering the land, they were instructed again in sacrificial worship, beginning with daily offerings. Numbers 28:1-2: *Now the Lord spoke to Moses, saying, "Command the children of Israel and say to them, 'My bread/gifts (lechem/δῶρά), My presents (δόματα), My burnt offerings, you shall take care to offer to Me as a sweet aroma in My feasts.'"* It is so very important — it makes God the center of everything in your life, the focus of all you do, always setting aside the best portion in preparation for offering it at the next feast and celebrating there in the presence of God.

At the end of the Book of Numbers there are instructions on crossing the Jordan and entering Canaan—destroy all the inhabitants of the land, destroy all their places of worship, for I the Lord am giving their land to you. Whomever you let remain shall be thorns in your eyes and arrows in your sides - they shall be at enmity with you. Moreover, the Lord said, I will do to you as I thought to do to them. The Lord also explained the inheritance of the land. If a man has no sons, his daughters may inherit land in their father's name, but they must marry within that same tribe so that the inheritance is not taken to another tribe. The Levites do not inherit land, but they are assigned cities to dwell in and grazing lands for their cattle.

My reflection: What first struck me this time as I read through the Book of Numbers was the huge size of the camp, and the fact that it was not only people. They had a large number of cattle with them. The census was over 600,000 men age 20 and older, plus women and children. If you count one woman and one child for each man, that is another 1,200,000 people, which makes a total of 1,800,000 people, or

PROSPHORA

two times the population of Pierce County, moving through the desert, plus their cattle, plus their stuff. Just think of the logistics of that! And think of how visible they would be to travelers in the desert, people who would return to their cities with tales of this mass of people being supernaturally sustained out there where there was no water or food.

The next thing I began to understand was the attitude of the people. They seemed to think they were going to march out of Egypt directly into Canaan, and settle down to milk and honey. But the march out of Egypt became longer and longer, and difficult and scary. Every time they broke camp to move they started grumbling in discouragement; it took them over one whole year just to come to where they could send spies into Canaan. When those spies came back with reports of the great strength of the people already in the land, the Israelites turned away from God. Then, when the men learned they would not inherit the land, that they would die in the desert, I could just hear them thinking, wait a minute...for the promises of a better life, we left our home and security, we brought our women and children out here to the desert, nothing has happened the way we expected it to, and now we are being told we will die here!? That our children will be shepherds out here in the desert!? Think of the anger and dismay you would feel in those circumstances. But after this crisis a slight shift in attitude begins to show in the Numbers narrative, a shift toward humility, a little bit less demanding and taking for granted, a little bit more asking and honoring.

Third, I saw a pattern: the people were struggling in their fears, limitations and short-sightedness, grumbling and blaming Moses, Aaron, and God; followed by God disciplining the people and immediately after that instructing them by way of what we call the Mosaic Law. I realized the Lord was getting their attention and then redirecting their attention to show them "The Way," which Way is not strictly linear, that is not starting at point A and moving steadily to point B where it ends; it is a wandering way, one step forward, two steps back, a little dance that is like a forward moving remembrance, which is paradoxical, anamnesis directed toward telos. This has to do with time and eternity.

Last, but most important, something came together for me in my heart in regard to the continuity between the sacrificial worship expressed in the Mosaic Law, fulfilled in Christ incarnate, and the sacrificial worship expressed in the liturgical and ascetic practices of the Church—that is, within the body of Christ. We are bid to enter the land (the kingdom) bringing His bread/gifts as an offering to Him in the Liturgy, that we may eat and be transformed, *becoming* able to love God and neighbor, and even our enemies, and that would be the body of Christ fulfilling all the law and the prophets.

Next up is Deuteronomy, which literally translated means something like second management. Interestingly, as far as our bread verses are concerned, Deuteronomy begins with "*...that He might make you know that man shall not live by bread alone, but by every word proceeding from the mouth of God man shall live,*" and ends with "*You did not eat bread, nor did you drink wine or strong drink, that you may know He is the Lord your God.*"

"That He might make you know...that you may know."

To be continued...

Deborah Talbot-

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.

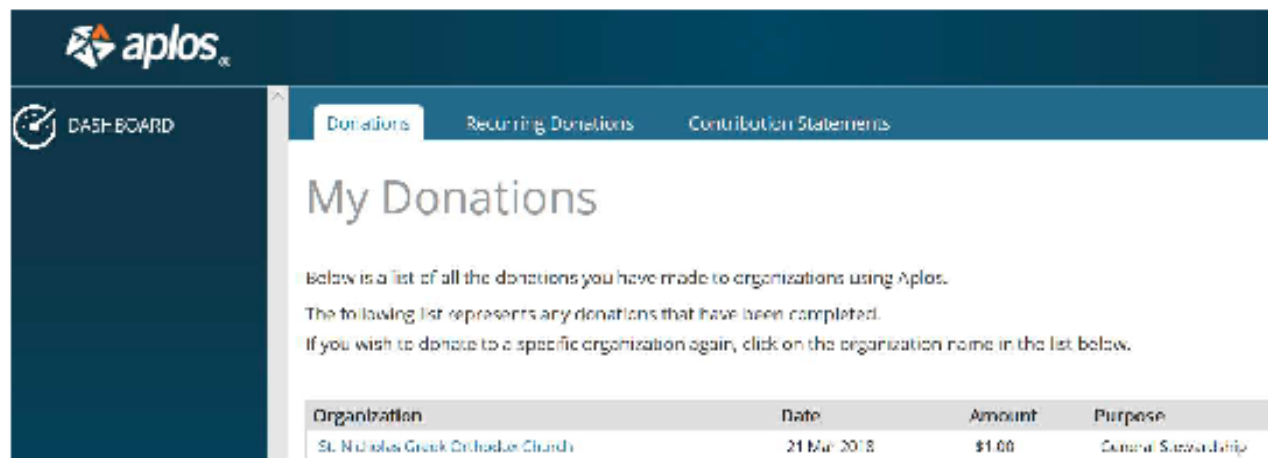
I want parishioners to enjoy greater flexibility in making Church donations and receiving an accounting of their annual to date contributions at any time of the year. Many of you have asked and inquired about the possibility of accounting for your donations automatically on-line. It is now a reality. 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.stnicholastacom.org
- 2) Select the  button. This takes you to the Church’s donate page!
- 3) Select the gold colored donate  button at the bottom of the page.
- 4) You will now be taken to the page to make your donation. Simply complete the form.
- 5) From the contributions email you receive, select the link to setup your own Aplos account. An account history page will be available. The first tab will show only on-line donations, the second tab allows accounting for recurring donations, and the third is for contribution statements listing on-line, check, and cash donations.



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.

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.

**2021 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

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)

Are we living our calling and preparing: "... a good account before the awesome judgment seat of Christ?"
 Is our stewardship the healthiest and the most effective it can be?

Christ's Possible Question to You:

"What did you do with MY Church under Your watch given all of the gifts I gave you?"

..... 2021 STEWARDSHIP COMMITMENT.....

Tithing a minimum of 10% of the blessings God has bestowed upon us is what we as Orthodox Christians are asked to do. If you are unable to tithe 10% of God's blessings at this time, please consider tithing a percentage amount equal to what you gave last year, but rounded up to the next whole number.

I/We offer a minimum stewardship pledge of \$...../year or \$...../month in 2021 to support God's work.

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

SIGNATURE.....

Click Here to Email Completed Form To Treasurer

Note: To email - the PDF must be open in Adobe Acrobat or a Comparable PDF Reader

Saint Nicholas Messenger

St. Nicholas Greek Orthodox Church

1523 S Yakima Ave

Tacoma, WA 98405

Address Service Requested

