



A Pandemic Observed



Katherine Baker

Fr Seraphim's note:

This extraordinary reflection was written by Presbytera Katherine Baker, who was the wife of Fr Matthew Baker—a dear friend of mine since our days living next door in seminary. Fr Matthew was killed in a car accident five years ago this March.

This piece is not easy, and I have a feeling some reading this may find it difficult—perhaps, in some cases, objectionable. Nevertheless, I feel it is one of the most compelling and powerful reflections on life in the church during Covid. Regardless of whether you find this inspirational or problematic, I offer it for your prayerful consideration.

What mourning my husband and son taught me about the fear of death.



We buried my baby in a wooden box in the crook of the arm of his father. My husband was thirty-seven and had died in a car accident coming home from his work as an Orthodox priest in a sudden snow storm on a Sunday afternoon in March. My son was born at twenty weeks gestation about two weeks before his father's death, but the ground was too frozen to bury him in the cemetery plot just then, so the funeral home offered to keep the tiny body until spring. But when his father died too, it was considered worth the use of the special machines used to thaw the ground for a winter burial in New England, and so there was some comfort in knowing the two would lie together.

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The 2020 Greek Festival is Canceled

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How to Return to Church

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

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St. Nicholas Ministries

AHEPA
George Pirotis

Akathist Group Prayer
Kathy Rawley

Altar Servers
Dr Nick Themelis

Bible Study
Genevieve Eagle

Book Store
Dr. Nick Themelis

Building Committee
Bill Acker

Building, Grounds & Maintenance
Richard Heidal, John Pangis

Choir
Rebecca Philips

Hands of Love
Merrilee Pangis

Military Service
LTC Gus Chamales

Premarital Education
George Pirotis, Diane Pirotis

Stewardship
LTC Gus Chamales

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

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

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

Kelly Rosati – Beginner dancers

George Pirotis – Adult Group Instructor

Coffee Hour
Zach Karanasos

IT, etc.
Bill Samaras

Philia
Diane Pirotis

Pro Life
Genevieve Eagle

Vitos Scholarship
Ronnie Sue Johnson

Flowers & Church Decorating
Kathy Rowley

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

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

Philoptochos Society
Jane Evancho - President
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

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

| September 2020 | | | | | | | |
|--|---|---|--|---|---|---|--|
| Sun | Mon | Tue | Wed | Thu | Fri | Sat | |
| | | 1 Ecclesiastical New Year Ss Hariklea, Kalliroi, Aphrodite, Penelope, Melpomene & companions 10:00am-11:00am NO BIBLE STUDY THIS WEEK | 2 Repose of Fr Seraphim Rose STRICT FAST 7:00pm-8:00pm NO PARAKLESIS TONIGHT | 3 John the Hairoy Martyr Phoebé | 4 Fast: Wine & Oil ok Prophet Moses 6:30am-7:30am Divine Liturgy 7:30am-8:30am Reading of Selections from Exodus 5:30pm-6:30pm Vespers | 5 Prophet Zachariah 8:00am-9:00am Orthros 9:00am-10:00am Divine Liturgy 2:00pm-3:00pm Cole Faso Wedding 7:00pm-8:00pm Vespers | |
| 6 Memorial for Victims of 9/11 Miracle of Archangel Michael at Colossae 8:45am-10:00am Livestream: Orthros 10:00am-11:00am Livestream: Divine Liturgy | 7 Prefeast of Nativity of Theotokos 7:00pm-8:00pm Vespers: Nativity of Theotokos 7:45pm-8:45pm Evening Liturgy: Nativity of Theotokos | 8 NATIVITY OF THE THEOTOKOS 10:00am-11:00am Bible Study (Live on Zoom) 5:30pm-6:30pm Akathist to the Theotokos 7:00pm-10:00pm Parish Council | 9 Fast: Wine & Oil ok Joachim & Anna National Clergy/Laity Congress 6:30am-7:30am Divine Liturgy | 10 Apostle Apollós National Clergy/Laity Congress 6:30am-7:30am Orthros | 11 Euphrosynos the Cook STRICT FAST | 12 Leavetaking of Nativity of Theotokos 7:00pm-8:00pm Vespers | |
| 13 Consecration of Church of Holy Sepulchre 8:45am-10:00am Livestream: Orthros 10:00am-11:00am Livestream: Divine Liturgy 1:00pm-2:00pm Karanosos Baptism | 14 EXALTATION OF THE CROSS 8:45am-9:45am Orthros 10:00am-11:00am Divine Liturgy 5:30pm-6:30pm Vespers | 15 Merinus of Paisley 6:30am-7:30am Orthros 5:30pm-6:30pm Vespers | 16 Euphemia the All Praised Fast: Wine & Oil ok 7:00pm-8:00pm Vespers: St Sophia & Her Three Daughters 7:45pm-8:45pm Evening Liturgy: St Sophia | 17 Sophia & Her Three Daughters | 18 Evmenios of Gortyna STRICT FAST 6:30am-7:30am Orthros 5:30pm-6:30pm Vespers | 19 Martyr Trophimos & Companions 7:00pm-8:00pm Vespers | |
| 20 Evstathios & Family 8:45am-10:00am Livestream: Orthros 10:00am-11:00am Livestream: Divine Liturgy | 21 Leavetaking of Exaltation of Cross | 22 Hieromartyr Phokas 6:30am-7:30am Orthros 10:00am-11:00am Bible Study (Live on Zoom) 5:30pm-6:30pm Vespers | 23 Conception of St John the Baptist Fast: Wine & Oil ok 6:30am-7:30am Divine Liturgy 7:00pm-8:00pm Vespers: St Thekla & St Silouan | 24 Protomartyr Thekla Silouan of Mt Athos 6:30am-7:30am Divine Liturgy 5:30pm-6:30pm Vespers w/ Life of St Sergius | 25 Fast: Wine & Oil ok Juvenaly, Protomartyr of N. America Peter the Aleut, Martyr of San Francisco Sergius of Radonezh 6:30am-7:30am Orthros 7:00pm-8:00pm Vespers: Apostle John 7:45pm-8:45pm Evening Liturgy: Apostle John | 26 Apostle John the Theologian 7:00pm-8:00pm Vespers | |
| 27 Kallistratos 8:45am-10:00am Livestream: Orthros 10:00am-11:00am Livestream: Divine Liturgy | 28 Martyr Chariton 6:30am-7:30am Orthros 5:30pm-6:30pm Vespers | 29 Martyr Kyriakos 6:30am-7:30am Orthros 10:00am-11:00am Bible Study (Live on Zoom) 5:30pm-6:30pm Vespers | 30 Gregory of Armenia STRICT FAST 7:00pm-8:00pm Vespers: St Romanos & Protection of Theotokos 7:45pm-8:45pm Evening Liturgy: Protection of Theotokos & St Romanos | Notes: | | | |

News and Announcements

Returning to Church

Parishioners are once again attending services in person at St. Nicholas and able to receive Holy Communion. Church gatherings are limited to a maximum of 50 people while maintaining social distancing and the wearing of masks. To facilitate adhering to the 50 person guidance, parishioners are asked to sign up in advance for Saturday and Sunday services on the church [website](#). Sign up in advance for up to two Sundays per month. After that, you can sign up for any open slots beginning 10am on Saturday mornings. No reservations are needed for weekday services. Please remember masks are required, stay home if you are not feeling well. Also, if you are at risk, please stay home. Contact Fr. Seraphim to make special arrangements for Communion or other special needs.

Live TV Streaming of church services continues. If you are unable to attend services in person, you can participate by watching most services live at home. See instructions below.

Next 2020 Festival Meeting Sunday August 30, 7PM

Although the regular Festival is canceled, the Festival Committee continues to meet. The next Festival Committee will be Sunday, August 30 at 7:00 PM. This will be a teleconference and will not take place at the church. Feel free to call in if you are already part of the Festival Team, or if you're just interested. Simply call this number from any phone: (605) 313-5942. When asked for an access code, type in 767419.

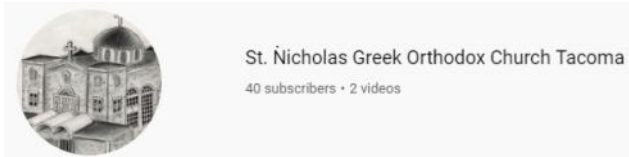
Bill Samaras—

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.

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

Bill Samaras—

Building Committee



FUNDING FOR CONSTRUCTION OF THE NARTHEX RENOVATION HAS BEEN APPROVED

The first virtual Saint Nicholas General Assembly meeting was held via ZOOM on Sunday August 23rd, and by an overwhelming "YES" vote of about 96%, funding for construction of the Narthex Renovation has been approved. The wheels are now set in motion to get the project off to a running start, with groundbreaking set for May 10, 2021, a week after Pascha, and substantial completion targeted by September 17th, two weeks before the 2021 Greek Festival.

Currently, pricing is being locked in with Rush Companies, the negotiated low-bid general contractor, and a formal contract is being drawn up. Though no field work will actually occur until Spring of next year, there is much coordination and logistics to cover, including ordering a special run of matching brick for the project that takes about 5 months to procure.

Getting to where we currently are has been a long, twisting and turning road, which has included among other things dealing with unforeseen Coronavirus restrictions, bids that came in over budget, and a year's delay due to a number of worldly pragmatics and adjustments. This is an exciting time, and it has indeed been a blessing and privilege to work with and see the church as a whole come together as a team and overcome the hurdles that have been thrown our way. So with great energy, good will and good faith, the project continues to move forward.

Submitted by: Bill Acker

Baklava Kits for Sale

As you're probably aware, St. Nicholas is not having a Greek Festival this year. Some of you will miss the pasties as well as the baking experience.

The Festival Committee is offering a way to make baklava pans at home.

These are the small size pans of baklava sold at the Festival Pastry Shop.

Beginning Sunday August 16 at the church, we will sell "**Baklava Baking Kits**". Each kit includes:

- 1 box of philo dough
- Enough nuts to make one pan
- 1 baking pan
- 1 pan lid

Detailed instructions to make Baklava and sauce just like we sell at the Festival

You supply:

- Butter
- Sugar
- Cinnamon, lemon
- Your oven

How do I get these?

Sales began Sunday August 16, and will continue every Sunday afterwards, Joseph Johnson (or delegates) will sell Baklava kits at the Narthex immediately after the liturgy. We will sell kits until we run out.

You may call Joseph at 360-941-9972 about any questions or arrangements.

How much?

A minimum donation of \$12. per kit. There is no limit to how many kits you may purchase.



COFFEE HOUR MINISTRY

Coffee Hour is suspended until further notice.

Contributed by: Zach

Military, CIA, Law Enforcement Ministry News

Just a reminder for everyone! If you have access to pictures of family members who served in either the armed forces of the United States or their homeland from which they originated, or if you have pictures of family members who served in either the Office of Strategic Services, the Central Intelligence Agency, or any branch of law enforcement, PLEASE snap a photo of their picture and email it along with their name and relationship to you, to gleafops@gmail.com. We will use these photos to honor these outstanding men and women during video presentations on Memorial Day and Veterans Day. **HELP US TO HONOR THOSE WHO SERVED!**



Our most recent contribution is a member of our church. Do you recognize this handsome fella? If you do, be sure to let him know you saw his picture, and thank him for his service!



September 9, 1776. On September 9, 1776, the Second Continental Congress formally declares the name of the new nation to be the United States of America. This replaced the term “United Colonies,” which had been in general use. The moniker United States of America has remained since then as a symbol of freedom and independence. (Source: History.com)

September 17, 1787. The Constitutional Convention (also known as the Philadelphia Convention, the Federal Convention, or the Grand Convention at Philadelphia took place from May 25 to 17 September 1787, in Philadelphia. It resulted in the creation of the Constitution of the United States, placing the Convention among the most significant events in American history. (Source: Wikipedia)



September 29, 1789. To some it seemed like a technicality, but on this day in 1789, President George Washington succeeded in getting the **First Congress to recognize the U.S. Army** under the terms of our new Constitution. The Revolutionary War version of the Army had been formed in June 1775 as the Continental Congress decided it was needed in the conflict with Great Britain. The Articles of Confederation, ratified in 1781, established the ability to raise troops for the common defense of the United States. In general, there were great concerns about the need for a standing army outside of times of war. As the First United States Congress entered its final day on September 28, 1789, President George Washington insisted that the lawmakers pass an Act clarifying the Army’s role under the new Constitution. Congress finally passed an Act for “Establishment of the Troops,” which also allowed for the President to call up state militias under some circumstances. It also required a loyalty oath to the Constitution by anyone in service.



Military, CIA, Law Enforcement Ministry News

Still today, **men and women upon entering military service are required to swear an oath.** That oath varies slightly for enlisted personnel and officers, and slightly different versions exist for the Regular Army and the National Guard. All however include this particular phrase **“I (state your name) do solemnly swear, that I will support and defend the Constitution of the United States, against all enemies, foreign and domestic; that I will bear true faith and allegiance to the same....”**

(Source: constituioncenter.org)

Many St. Nicholas parishioners and their family members have sworn that oath and served in the United States Army since it was formed. Below are some for whom photos have been provided.



Marlene Angelus' Grandfather, U.S. Army World War I



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



CPL Gus Caravasilis U.S. Army, World War I Recipient of the Silver Star Citation for valor during the Saint-Mihiel Salient & Meuse-Argonne Offensive. Gus Chamales' Grandfather



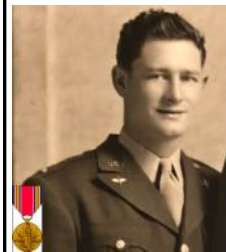
Walter R. Motz, U.S. Army World War I Walter Motz' father



Lascos Sarantinos U.S. Army World War I Recipient of the Silver Star Citation for valorous action during the Ypres-Lys & Meuse-Argonne Offensives. Roxanne & Fr. Daniel's grandfather



Anthony L. Adams U.S. Army WWII Recipient of the Bronze Star Medal while serving with Merrill's Marauders. Gus Chamales' uncle



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



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



CPT Tom T. Chamales U.S. Army WWII Served w/Merrill's Marauders and OSS. Recipient of the Bronze Star Medal. Gus Chamales' uncle



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



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



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



Inez Reeves Women's Army Auxiliary Corps WWII Genevieve Eagle's Mother



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



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

Military, CIA, Law Enforcement Ministry News



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



LTC Michael Koukles
U.S. Army
WWII
Recipient of the Bronze Star Medal
Vonnie Brandvold's father



Remember our Heroes!
PFC Denny Langounaris
U.S. Army, *WWII*
Killed in Action at the Battle of the Bulge 1944
Recipient of the Purple Heart



Elia J. Pangis
U.S. Army, *WWII*
Recipient of The Purple Heart
For wounds sustained during the Italian Campaign.
Elly Pangis' husband



COL(R) Leon Spirito
U.S. Army
WWII, Korea & Vietnam
Recipient of the Bronze Star for Valor w/3olc's & Purple Heart w/2olc's!
Anthony Ciarochi's uncle



Jack Tsaprallis
U.S. Army
WWII
Joyce Kalivas-Griffin's uncle



Peter G. Vaichis
U.S. Army, *WWII*
European, African, Middle Eastern Theatre And Asiatic Pacific Theatre
Daphne Karanasos' father



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



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



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



Elias Natziopoulos
U.S. Army
Korean War



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



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



Sonny Angelos
U.S. Army
Cold War
Irene Angelos' husband



Dr. James Auter
Paratrooper, 101st Airborne Division
U.S. Army
Cold War
Andrew Auter's father



CPL George Ballasiotes
Cold War
U.S. Army
Kathy Rowley's father



Dr. Ingrid A. Chamales
U.S. Army
Cold War
Gus' wife



John R. Cook
U. S. Army
Cold War
Maria Cook's husband

Military, CIA, Law Enforcement Ministry News

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John W. Cook
U.S. Army
Cold War
Maria & John Cook's son



James R. Cook
U.S. Army
Cold War
Maria & John Cook's son



PVT Larry Crenshaw
U.S. Army
Cold War



Ronald Dutton
U.S. Army
Cold War
Sandy Dutton's husband



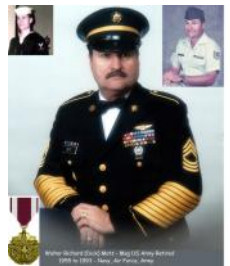
PVT Nick Eggink
U.S. Army
Cold War
Mary Leonard's brother



Tony Joe Johnson
Cold War
U.S. Army
MSG(R) Joseph Johnson's father



CPT John Manos
U.S. Army
Cold War
Joyce Kalivas-Griffin's uncle



Master Sergeant Walter Motz
U.S. Army,
U.S. Air Force and
U.S. Navy
Cold War
Hoddi's husband



SSG Jim & Hela Salatas
U.S. Army
Cold War
JoAnn & Kathy Salatas' parents



Dr. Nick Themelis
U.S. Army
Cold War
Becky Themelis' husband



SFC(R) Wiley Barnes
U.S. Army
Vietnam War
Recipient of the Bronze Star Medal
Chrysanthe Barnes' husband



Chris (Tykie) Drikakis
U.S. Army
Vietnam
Gus Chamales' cousin



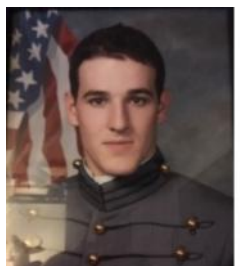
CPT Rogers
U.S. Army
Viet Nam War
Recipient of the Purple Heart Medal for wounds in combat.
Jeff Rogers' uncle



COL(R) George McClure
U.S. Army
Operation Desert Storm
Recipient of the Legion of Merit w/OLC
Helen McClure's Husband



Staci Bouzinekis
U.S. Army
Kathy and Andy Bouzinekis' daughter



CDT Jacob Cook
United States Army
Military Academy
Maria and John Cook's son



Andrew Premis
U.S. Army
Rebecca Premis' husband










1LT Timothy Edgren
U.S. Army
Sunny Edgren's husband

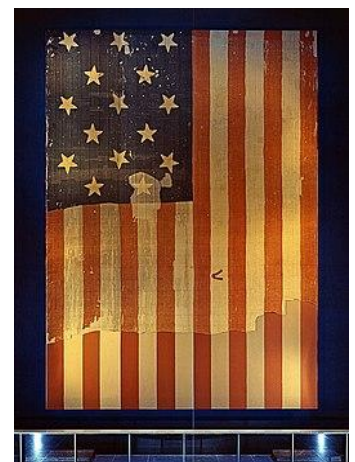
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Military, CIA, Law Enforcement Ministry News

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|  | <p>MAJ Kristoffer C. Chamales U.S. Army <i>Operation Iraqi Freedom</i> Dr. Ingrid & Gus' son</p> |  | <p>Remember our Heroes! CPT Jeremy Clark U.S. Army <i>Operation Iraqi Freedom</i> Recipient of the Air Medal Died in a non-combat OH-58 helicopter accident 14 December 2010 LTC Jennifer Clark's husband</p> |  | <p>LTC(R) Sean Hermick U.S. Army <i>Operations Iraqi and Enduring Freedom</i> Recipient of the Bronze Star Medal Kathy Hermick's husband</p> |
|  | <p>Nathaniel Johnson U.S. Army <i>Operation Enduring Freedom – Afghanistan</i> Ronnie-Sue & MSG(R) Joseph Johnson's youngest son</p> |  | <p>Remember our Heroes! PFC Mike Mihalakis U.S. Army Died in a non-combat vehicle accident in Baghdad, Iraq. 26 December 2003 Bronze Star recipient Daphne Karanasos' nephew</p> |  | <p>MAJ Jeff Rogers U.S. Army N.G. <i>Operation Iraqi Freedom & Operation Enduring Freedom</i> Lexi Rogers' husband</p> |
|  | <p>SGT Richard Schutt U.S. Army National Guard <i>Operation Enduring Freedom</i> Anthony & Sandy Ciarochi's son-in-law</p> |  | <p>SGT Rick Stahl U.S. Army <i>Operation Iraqi Freedom</i> SGT(R) Denise Stahl U.S. Army <i>Cold War</i></p> |  | <p>LTC Theo Vouidoiris LTC(R) Jennifer Clark U.S. Army Jennifer is the recipient of the Legion of Merit</p> |

September 13, 1814. Battle for Ft. McHenry. There were no St. Nicholas family members at the Battle for Ft. McHenry but this battle's significance has touched every one of us. The United States entered into the War of 1812 with Great Britain and the British succeeded in capturing Washington D.C. and burning the Capital building. Subsequently they sailed to up Chesapeake Bay heading to Baltimore, the third largest city in America at the time. Standing between the British and Baltimore was Fort McHenry. After a naval bombardment of over 1400 shells over a period of 24 hours, when the smoke and the early morning mist cleared the American flag continued to wave, and the American garrison still held the fort. Francis Scott Key, a young lawyer who was being detained by the British on board a ship nearby could hardly believe his eyes that the 30x42 foot American flag still waved proudly! He jotted down words on paper that were shortly thereafter printed by the Baltimore American newspaper. Those words would later become known as the Star Bangled Banner, and the na-



The only Americans that got down on their knees that day did so to pray and thank God for the miraculous courage of the Fort's garrison, and their success of the defense of Baltimore. When Francis Scott Key died the Baltimore American published his obituary. Part of it read : **“So long as patriotism dwells among us, so long will this song be the theme of our nation.”**

The Ft. McHenry garrison flag now hangs in the Smithsonian. (Source: National Park Service)

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Military, CIA, Law Enforcement Ministry News

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In closing this month's Ministry News, it is only appropriate that we remember two significant events that occurred in the month of September, and contemplate the courage of the heroes involved.

September 8-10, 480 BC. The Battle at Thermopylae, 2500 years ago this month.

This battle holds great historical significance because it is credited with buying time for the Greek fleet to gather and prepare for the naval battle at the Bay of Salamis that ultimately led to the defeat of the Persian Army. If the Spartans, led by King Leonidas, and the Thespians who made up the bulk of the Greek forces at Thermopylae had stayed home, and if the Persians had won the Greco-Persian Wars, the Western concept of freedom most likely would not exist.

The war with Persia was a battle of two cultures that could not have been more entirely different. If Greece had been conquered by the Persians, there would be no Parthenon, no Aristotle, no Pericles, no Socrates, no Phidias, no Olympic Games, no Hippocrates...and the list goes on. Seen with the longest of historical views, we can say that if the Greeks had not finally succeeded in driving out the Persian forces, ultimately there would have been no Enlightenment in Europe, nor the development of democracy or the concepts of individual freedom and human rights. (Source:



September 11, 2001. The single deadliest terrorist attack in human history and the single deadliest incident for firefighters and law enforcement officers in the history of the United States.



9/11 was a series of four coordinated terrorist attacks by the Islamic terrorist group al-Qaeda against the United States. The attacks resulted in 2,977 fatalities, over 25,000 injuries, and substantial long-term health consequences, in addition to at least \$10 billion in infrastructure and property damage. Two hijacked airplanes were flown into the World Trade Center towers, one was flown into the Pentagon, and a fourth airplane hijacking intended for the Capital in Washington, D.C, was foiled by passengers, and crashed in a field in Stonycreek Township, Pennsylvania. (Source: Wikipedia)

Of the 2,977 victims killed in the September 11 attacks, 412 were emergency workers in New York City who responded to the World Trade Center. This included:

- 343 firefighters (including a chaplain and two paramedics) of the New York City Fire Department.
- 37 police officers of the Port Authority of New York and New Jersey Police Department.
- 23 police officers of the new York City Police Department; and
- 8 emergency medical technicians and paramedics from private emergency medical services.
- 1 patrolman from the New York Fire Patrol.
- 1 member of the Secret Service.
- 1 member of the FBI
- 55 members of the U.S. Armed Forces and 61 Dept. of Defense civilians were killed at the Pentagon.

NEVER FORGET!

Stewardship Ministry

TIME.

All of us at one time or another have paused to think about how blessed we are at St. Nicholas Greek Orthodox Church in Tacoma. I would like to begin this article by asking you to think about all the great people who were a part of our church for many years before we came along.

We recently lost one of our church's beloved matriarchs, Miss Elly Pangis. Miss Elly



was a long time member of the St. Nicholas community and she did her best to be a part of every organization or event that benefited our church. She came to this country after WWII, she married her husband Elia, and together they raised three wonderful children who are still living in this area, and carrying on her legacy of supporting St. Nicholas. At the cemetery following her funeral service Father Seraphim talked about how Miss Elly would always express her thanks to God for all the blessings she experienced on this earth, and that no matter what was happening around her or what was being said, she always found time to say "Doxa to Theo/Thanks be to God", or "All Glory to God" for the blessings he bestowed upon her. Miss Elly was a pillar of this church and she truly touched the heart of anyone who got to know her. She will always be remembered as a person whose love and kindness were an example for us all, and we are far better people for having been blessed with her friendship.



THOXA TO THEO! May her memory be eternal.

There were many people like Miss Elly who were stalwarts of our community and great supporters of St. Nicholas long before many of us arrived, and in my humble opinion we owe them a debt of gratitude that I don't think we can ever repay. I was recently reading the book, **A 75 YEAR JOURNEY THROUGH SAINT NICHOLAS GREEK ORTHODOX CHURCH, 1925-2000, TACOMA, WA.** The book states:

The first Greeks to arrive in Tacoma came in the years 1901-1903. Some came to escape the great poverty which existed in their villages. Others, from Turkey, wanted to avoid being drafted into the Turkish Army and then being forced to fight fellow Greeks. The dowry system was also a strong factor for leaving the homeland. It was said that in America there was "gold in the streets". So with this thought in mind, groups of men would leave their village together and head for America.

These men talked of building a Greek Church in Tacoma for many years. Since most that arrived in the area in the early 1900s intended to earn money and return to their villages to marry, the decision to build was delayed.

The Greek community began raising money for the construction of a church in 1923. Three lots were donated by Nick Apostolou (his picture hangs in the upper hall) for the location of our church and in 1924 construction began. The cost of the project was \$25,000.00 and on April 5, 1925, the official dedication ceremony occurred, and was attended by over 500 people!

The first wedding in our church was Mary Constantine and Michael Hallis. The first baptism was Harry Martigopoulos. Original Church Directors include names such as Carras, Christaki, Constantine, Hallis, Karalogos, Mallos, Manthou, Matingopoulos, Victor, Vitos, and Zografos. Early families

Stewardship Ministry

include names such as Apostle, Argeropoulos, Arianakis, Buldis, Charuhas, Evans, Kakis, Kalivas, Karanzas, Kouklis, Koukles, Manos, Marmarinos, Pangis, Pantelis, Tsapralis, and Zacharias. I think it is important to know that there were many men and women in the early days of our church that gave of their time, their talent, and yes, their treasure, so that we can attend services at St. Nicholas, and receive God's Grace.



Occasionally I take stock of my family's personal blessings and I think about the many people whom I never knew personally, but whom I know contributed in some way, shape or form to the blessed life that my family and I enjoy. I am reminded of people like them every time I add a new picture to our collection of St. Nicholas family members who served in the military and law enforcement. I am also frequently reminded every time I look at the names on our

Tree of Life in our narthex, or when I think about the different parishioners I have been privileged to meet and get to know these past eleven years.

We truly are blessed to be a part of St. Nicholas Greek Orthodox Church in Tacoma, and I am truly grateful for all the contributions of time, talent and treasure that many provided over almost 100 years to get us to where we are today. I'm confident you are as well. **DOXA TO THEO!**

TALENT

A few weeks ago I arrived at the church and as I pulled up to park, I saw Fran Hall busy cleaning up the landscape. Bless her heart and "Thank you Fran," for all that you do! Immediately I thought about all the people who I've seen caring for our landscaping at one time or another. Sonny Angelos, Genevieve Eagle, David and Socrates Frisk, Rich Heidal, and John Pangis are all people I have seen working on the landscaping at one time or another. I'm certain there are many others that have also pitched in from time to time, but the point is that these people donated their time and talent to tidy up the area and make St. Nicholas Greek Orthodox Church as appealing a place on the outside as it is on the inside. Next time you see one of them, please let them know how much we all appreciate their efforts, and please contact Genevieve Eagle if you would like to help out in the future.



Parish Council. Our Parish Council will soon be searching for new talent as we draw closer to the end of 2020. Every year half of the Parish Council is up for reelection so there are always vacancies in need of filling. If you would like to help St. Nicholas move forward into this next decade, please talk to Father Seraphim, George Pirotis, or any of the other parish council members, to learn more about what occurs, and what you can do to assist. There are some prerequisites but at a minimum you must be a member of our church in good standing, and possess a sincere desire to want to help us move forward. Please consider participating! You'll be glad you did!

Stewardship Ministry

Security. Over the course of the last year there have been a variety of incidents that have occurred in the immediate vicinity of our church that have prompted an increased attention to security. Everyone knows about the landscaping and new fence security measures that were discussed in a General Assembly meeting approximately eight months ago. Hopefully, that will occur as part of our Narthex construction project and it will afford us a certain level of increased security. We have also experienced several incidents in the last eight months ranging from rocks being thrown through our windows, people entering our church and causing a disruption, and even people inappropriately wandering downstairs and unlocking our doors.

**Make
your church
the safest
place in town.**

Concerns for increased safety and security with all the things that are happening in our area and around the country have prompted our insurance company to host seminars on security and to encourage churches, businesses and other organizations to evaluate their risks and implement security measures accordingly. It is only prudent to address this issue with an increased level of vigilance and toward that goal, a security group is being formed to make recommendations to the Parish Council, and for the Parish Council to implement a security plan. If you would like to contribute to this effort please contact either George Pirotis, Alex Joudy, Andrew Auter, or Gus Chamales. Safety and security is everyone's responsibility but if you have a background in either law enforcement or security, your talents would be particularly welcome. Please help us by being part of our solution!

TREASURE



It's that time of the year folks! As we have done in the past, we will begin our stewardship pledge drive for the upcoming year, 2021, in the month of September! We do this with the hope that all parishioners will either enroll in an automatic payment plan through our St. Nicholas website or your place of work, or complete and submit a Stewardship Card to our treasurer's office as expeditiously as possible, but no later than the end of November 2020.

Ideally our stewardship drive should be completed by November so that our parish council, armed with the knowledge of what our church can expect as income for the upcoming year, can put together a legitimate budget and brief it to the General Assembly at the beginning of January 2021. That is standard business practice, but has been difficult in past years. When people have not completed their stewardship intention by the end of November, the parish council is compelled to produce a budget through a combination of money received the previous year and the parish council's "guesstimate" of what we hope to receive in the upcoming year.

Stewardship Ministry

Please help us accomplish our goal by enrolling in autopay through either our church website or your place of work, or completing and returning a stewardship card as expeditiously as possible! If you have questions on how to enroll in autopay please contact Mark or Christina, our treasurers, and they can assist you with the process. Doing so will enable us to present a legitimate budget to the General Assembly in January 2021.



REMEMBER, a Stewardship Pledge Card is simply a person's expectation of what you plan to contribute during the course of the upcoming year. What you pledge and what you ultimately contribute is between you and God. If you have a particularly profitable year and wish to contribute more, please know that it would be very much appreciated. If unforeseen events occur that prohibit you from completing your pledge as planned, please know that St. Nicholas Greek Orthodox Church is always grateful for whatever you were able to provide.

There is no "collection agency" within our organization but there are a lot of people who pledge their time, their talent, their treasure, and their sincere desire to make St. Nicholas Greek Orthodox Church a wonderful place to worship God and receive God's Grace! Thank you to all who have done so in the past, and thank you to all who will continue to do their best in the future.

DOXA TO THEO!

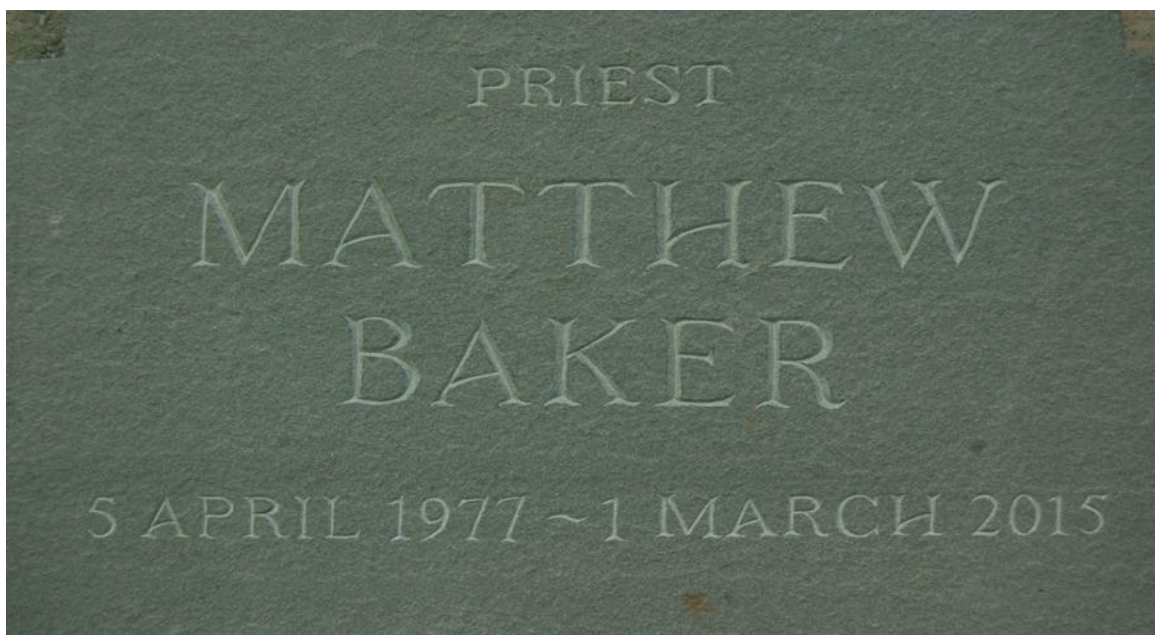
Cover Story

My husband's face had been destroyed in the accident which took him on the Feast of Holy Orthodoxy, the day we celebrate the restoration of the icons to the use of the church after the iconoclast heresy had attempted to remove all images from worship. My ten-year-old son had recently painted an icon of the Holy Face of Christ which he decided to place in the coffin with his father thinking it would suffice to provide a face for his Dad. It was good theology for a ten-year-old, the second-born of his theologian father, as it is in Christ that any of us can hope to have any wholeness at all. The strange coincidence of the feast on which my husband died often strikes me as painfully ironic but on my best days, it is a hopeful sign of the restoration of those faces someday in the Resurrection.

Though the car skidded on the ice and rolled three times, coming to rest in on-coming traffic, in a strange miracle, my six children, who were with my husband at the time, not only survived but were completely unharmed except for one black eye and one scratched finger needing only a small band-aid. The children were tended immediately, but my husband was instantly killed because he was thrown from the vehicle. At the time, I was at home recovering from the miscarriage.

In making arrangements for his funeral, I learned that priests are buried with their faces covered by the *aer*, or the cloth that is used to cover the gifts of bread and wine offered in the liturgy. This is to signify the shroud of Christ and the offering of the priest back to God as a sacrifice. A regular open casket could take place, as usual, with his face covered. His hands with the freckles and the fuzz of reddish hair were the only visual aspects left to assure me it really was him — that, and the strange way his shoes turned out in that duck way they always did from a hip abnormality he had from birth. It added some kind of strange comedy to the solemn scene of his church funeral.

And so he was buried and a carved stone icon of the Resurrection was placed over his head, and we all marveled that God had decided to take so remarkable a person: son and brother, husband, father of six living children, dear friend to many, a musician, and a poet, soon to get his PhD in theology and recently recognized for his intellectual work by some of the leading minds of his field, he was recently ordained and assigned to his first parish only six weeks prior. As a priest from our former parish said, "as we have buried such a dear seed, from it we expect a tremendous harvest."



Cover Story

Three of my children and myself were first exposed to a known COVID-19 case on the five-year anniversary of my husband's death but did not hear about the exposure for over a week. I looked to my six children and wondered if any or all of them would be the next to lie with their Daddy and brother, or if I would be the one to leave them totally orphaned. Now that the oldest was seventeen and the youngest seven we had finally settled into some kind of regularity, though I still struggled daily with a deep darkness.

As I watched the pandemic and lockdown play out, observing it from a place of intimacy with death and mourning. Very often I wondered if that was the case for our leaders and decision makers. It appeared to me death was being approached officially as an anomaly instead of a certainty, and disease we being treated like a strange exception instead of the rule. We ticked off each COVID-19 death one by one through mass media in a way never done with any other cause of death before.

Of course, this seemed justified at the time because, in a pandemic, each death is another piece of the puzzle, which is helping us to understand the disease, and, to be fair, in the early days we had no idea what it might do. But I began to worry about our nation's response to the disease about the time our own self-imposed family quarantine was over. The lockdowns were in full swing and no exit strategies were even allowed to be spoken of without the accusation that anyone considering reopening to a more normal sort of life simply did not care about humanity.

It seemed that so many were willing to make a bargain with whoever might be offering that they would do anything to save others from sickness and death. While this was certainly generous and completely understandable (and I am sure I too would have been tempted by it before I had lost my husband and child), it caused me alarm now that I was already in mourning. I could see that these well-meaning, deeply loving people simply could not imagine life without their dear ones and so they were ready to make *any* sacrifices that were asked of them to keep death at bay.

I totally identified with the contradictory and confused feelings of the bereaved C.S. Lewis, in *A Grief Observed* when he said about the loss of his wife, "her absence is like the sky spread over everything" but elsewhere saying the loss is, "like an amputation." Both are true. But as a mourning person it is my personal daily struggle to go on living the best I can, with myself and my world utterly altered.

In our fear of death we simply do not want to think about what happens after our loved ones die. But we must. We seem to be willing, in our understandable terror, to trade away many essential things: basic freedoms, our public life and public institutions for the promise of greater safety from sickness and death, but when that sickness and death come anyway (as it must), what will we do when we find we have made the world worse than it otherwise might have been? If we trade the beauty and order of our society for *safety*, not only will we find we have lost our dear ones anyway, we will sit and mourn them in a desolate land of our own making.

There is a dark part of us all that wants the world to match the pain we feel. I think this is the primary work of mourning people: to refuse bitterness, to choose life every moment we can (and repent when we fail) and refuse to make the whole world worse just because we are hurting. The world is already a graveyard; it does not have to be hell.

The real tragedy is not a person dying young, but a person whose life becomes a kind of death. Those people are truly, "dead before their time." My husband was not dead before his time. He had really lived right up to the last moment and accomplished so much. In the intervening five years I have, at times, upbraided myself for all the ways I could have kept my baby and my husband alive. I concoct alternative scenarios in which we would all be at home before the snow started falling and I would have taken better care of my-

Cover Story

self to keep from having a miscarriage. But I know this is a dangerous line of reasoning. While surely some of my husband's choices did indeed affect the final end result, to place all the blame for accidental death on a survivor just results in that person too, succumbing to a torturous depression that is a kind of death in life.

Just like it's counterproductive to suggest to a woman who has miscarried that she continue to ruminate on all the ways she might have been responsible for her child's death, or suggest to a spouse or caregiver that they might have done something different to save their loved one, it is also wrong to suggest to everyone that they should tear themselves up with guilt over the deaths of the most fragile. "Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father's will.... So do not be afraid; you are worth more than many sparrows" (Matthew 10:30).

The pandemic has demanded that we siphon all our lives through the internet. The corporal works of mercy seem to have been made incorporeal, better to be filtered through big tech. Someone is making a lot of money when we funnel all our relationships, commerce, education, recreation and even worship through a third party. This new disembodied way of living is an effort to be "safe," but it seems Christ's example suggests we must become more embodied, not less. We already know that however safe living on the internet might make us from some kinds of physical threats, the new cancel culture and persistent internet aggression has opened up whole new ways to devastate and be devastated.

In avoiding the pain of my own life, I find the lure of being dis-incarnated very seductive. The internet — that glittering indulgence of the eyes — is an infinite stream of the finite, wherein you can pretend to lose your loss, and your body with its limitations. There, I can temporarily avoid some of the pain of my present life.

But, God Himself, pure spirit, became a real man with a real body. It is a continuing argument I have with Him that He took the bodies of my dear love and child from me at the same time that He insists on the Incarnation of Himself. My argument with God goes something like this: You say it is so important to be incarnated, to become a human with a body and yet you expect me to be satisfied with this husband and son of mine whose living bodies are gone from me? You expect me to commune with them as far away spirits while you lived as a man. Which is it, God? Is it good to be incarnated or not? To which I wonder if God's response to my objections might be something like: *your dissatisfaction, my dear, is exactly My point. This is not the end. We await the Resurrection of the body.*

St. Paul says that Christ died and rose again to set us free from our fear of death which is a kind of slavery that has held us in bondage from the beginning (Hebrews 2:15). How do we understand the lives of the martyrs in a pandemic? "They endured mocking and flogging, chains and imprisonment. They were stoned, sawn in two, put to death by sword. They went around...destitute, oppressed and mistreated," says St Paul. But he concludes, "The world was not worthy of them" (Hebrews 11:37).

Pandemic was actually very common throughout history and, through those times, the saints went right on fulfilling Christ's commands to feed and clothe, care for, and love others. It's very possible some disease was actually spread through the charitable acts of the saints, if it was God's will. It's not that those saints were too uneducated to know that this could happen, it's that they made a conscious choice to care for others in a physical way in spite of the risks to themselves and even the risks to those they cared for. Why did they do this? Because the people around them who asked for their embodied love needed that embodied love more than they needed long lives free of suffering.

Cover Story

Even though humans make choices that are real, no sickness or death happens without God's permission or involvement. Or at least Christians used to believe this. Forcible, physical segregation and perpetual isolation is usually used as punishment. Are we so sure that the negative outcomes of these safety measures won't outweigh the positive? Tertullian said, "The blood of the martyrs is the seed of the church." Christians have always been noted as those people who did not practice abortion, euthanasia and suicide. They considered life precious, but their saints famously did not pursue the lengthening of their own individual lives to the detriment of their own souls, nor the souls of others. The martyrs did not count their own physical deaths as much compared to what awaited them (Romans 8:18) And that's not because they undervalued this present life. Christian saints often laid down their lives for other people but there were also some things they simply would not do — like worship idols — not even to save a life, not even the life of their own child. If we want to be people of integrity, we must imitate their example.

I fully expect, if we are living as Church, there could be large outbreaks of COVID-19 in Christian communities, just like in any other human encounter, should God will it. Dietrich Bonhoeffer said, "When Christ calls a man, He bids him come and die." And if we are blamed by the authorities for being "super-spreaders," it would not be the first time in history.

No one blames a person for going to the store for groceries and spreading or picking up germs there, but it seems worship is being approached more like a concert than like "daily bread." But gathering for Sunday liturgy and fellowship should be a help to facing the possibility of death, which is exactly what we need right now. A priest's job is not to keep me alive; it's to help me live and die well.

Christians should never judge someone who chooses safety from suffering and death as did the early Donatist heretics who cast out of the church those who fled persecution. However, Christians should neither judge nor exclude those who choose honorable risk either. A principal of non-judgment is our example. Force and manipulation should be rejected whether that force or manipulation be in favor of risk or against it.

My husband wrote in a sermon shortly before his death: "God created man in the year 33, on a hill called Golgotha." Christ, declared his great work "accomplished" from the agony of the cross. It is in union with Christ that we become who we ought to be, and so how can we escape death when even Christ did not? In one of his last sermons, my husband suggested to his flock, "...may we make our own these words of St. Ignatius of Antioch, written to his fellow Christians on his way towards martyrdom for refusing the idolatry of pagan Rome: *'It is better for me to die in Christ Jesus than to be king over the ends of the earth... The pains of birth are upon me. Allow me, my brethren; hinder me not from living, do not wish me to be still-born... Allow me to imitate the passion of my God ...when I shall have arrived there, I shall become a human being.'*" (Epist. ad Rom., 6).

The week my husband died, I heard one of my younger children ask my oldest, who was twelve years old at the time and had been sitting in the front seat in the accident, why he didn't tell Daddy to put on his seatbelt because that would have saved his life? Alarmed, I immediately told the children that we were not to ask such questions. God decides when people die. Daddy usually wore his seatbelt. It is a mystery to me why he didn't put it on that day. I see before me an entire nation of people being encouraged to ask similar terrible questions of themselves and others. There is a great mystery between God's will and human freedom. We should not pretend to understand something we do not. Christians have never held that death is only a game of chance. It is unconscionable to burden people with guilt for the deaths of others just for going about their lives, especially for the deaths of the most fragile, when death awaits us all.

Cover Story

The night before the accident I found that the middle bench seat in our van was not properly latched into the floor. I tried many times to get the seat to engage into the floor, but it would not budge. The seats were stuck in an unlocked position, the red plastic warning showing. As my fingers became numb with cold, I finally said a prayer, "God protect my children," and I did the sign of the cross. When I went to the wrecked van after the accident, the seat was locked into the floor as it should be: the red plastic warning no longer showed. At some point before the rollover, it had locked itself into place and the children were basically uninjured. I must believe that the death of my husband and my unborn son were the will of God. To do otherwise would not only cause me to degenerate into someone I do not want to be, it would be to deny my faith. I could choose to take total responsibility for those deaths, but practically speaking what would that accomplish for my children other than my own disintegration? I could blame my husband for his own death or for endangering our children. But how would that help? I know he loved them and me deeply and I know he valued his own life. Any mistakes he might have made that contributed to his own death he certainly paid for, crushed against that hard surface of reality.

I could blame someone else for his death or my child's death: family members, friends, doctors, highway workers, but that would only multiply the destruction. God alone knows the level of anyone's culpability in their own deaths and the deaths of others. And should we know for a fact that someone has contributed to a death or perpetrated a murder directly, Christians teach that God is ready to forgive. When it comes to causes of death we must refrain from judgment, and throw ourselves upon the mercy of God or risk making the already bereaved nearly as dead as the people they miss.

God gave human beings freedom with which they often create chaos, hatred and torture. But it is by that same power of freedom that we also love. God took an extraordinary risk in His great benevolence. Human freedom has created no end of misery, and it is easy to blame God for the evil humans create with their freedom. But is it God's fault if we continually use for evil the tools He gave us for good?

God not only risked the loss of our souls to give us the capacity to love, but He also took that risk even further in the Incarnation, wherein His pure spirit took on flesh that ultimately died, just as ours will. We cannot avoid death, but we do have a choice about how we should spend our life. Should we squander it, buried like the gold from the Parable of the Talents (Matthew 25), or should we face the risk and live out the adventure of our own lives? I do not believe, and I think it injurious to me and my children to act out that the death of the body is to be avoided at all costs. Nor do I believe that death is ultimately *only* something that happens if one does not take the proper precautions. Nor do I find it edifying to imagine that the primary way death comes to us is through the normal breathing and natural movement of other people around me. *Even if this is true*, acting this out will inevitably create fear, distrust, segregation and xenophobia. When we encourage this attitude, we further enslave people to their own inborn fear of death and isolate them from each other.

We never admire the character in a story who will do or say anything to stay alive a little longer, or who pressures other people to put themselves at risk or even die for him. We admire the person who, if the normal living and breathing of others could cause him to suffer or even die, would rather risk suffering and death than ask someone else to stop living and breathing for him. Of course, this takes a courage we don't actually have. We need grace. A Christian imitates Christ and does not shrink from a fully incarnate life. I fail at this every day. I am terrified of death. But on my better days I am even more afraid of what I could become if I let the fear of death become my master.

Cover Story

In an internet news report on my husband's accident someone wrote in the comment section, "Well, God was not *his* co-pilot! LOL!" While that thoughtless joke probably represents my own worst temptation, on my better days I believe that the God who can fasten seats to the floor of a vehicle before an accident can send his angels to remind the driver to put his seatbelt on. Who am I to say God was not with my husband in the moment of his death? I know he prayed for that every day and I trust God to be merciful. The question isn't *will I die? Or will the people I love die?* The answer to that has always been, yes. A better question might be *will I let the anticipation of death make me and my world, better or worse?*



ST. NICHOLAS AKATHIST MINISTRY

MESSAGE FROM THE AKATHIST MINISTRY

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

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

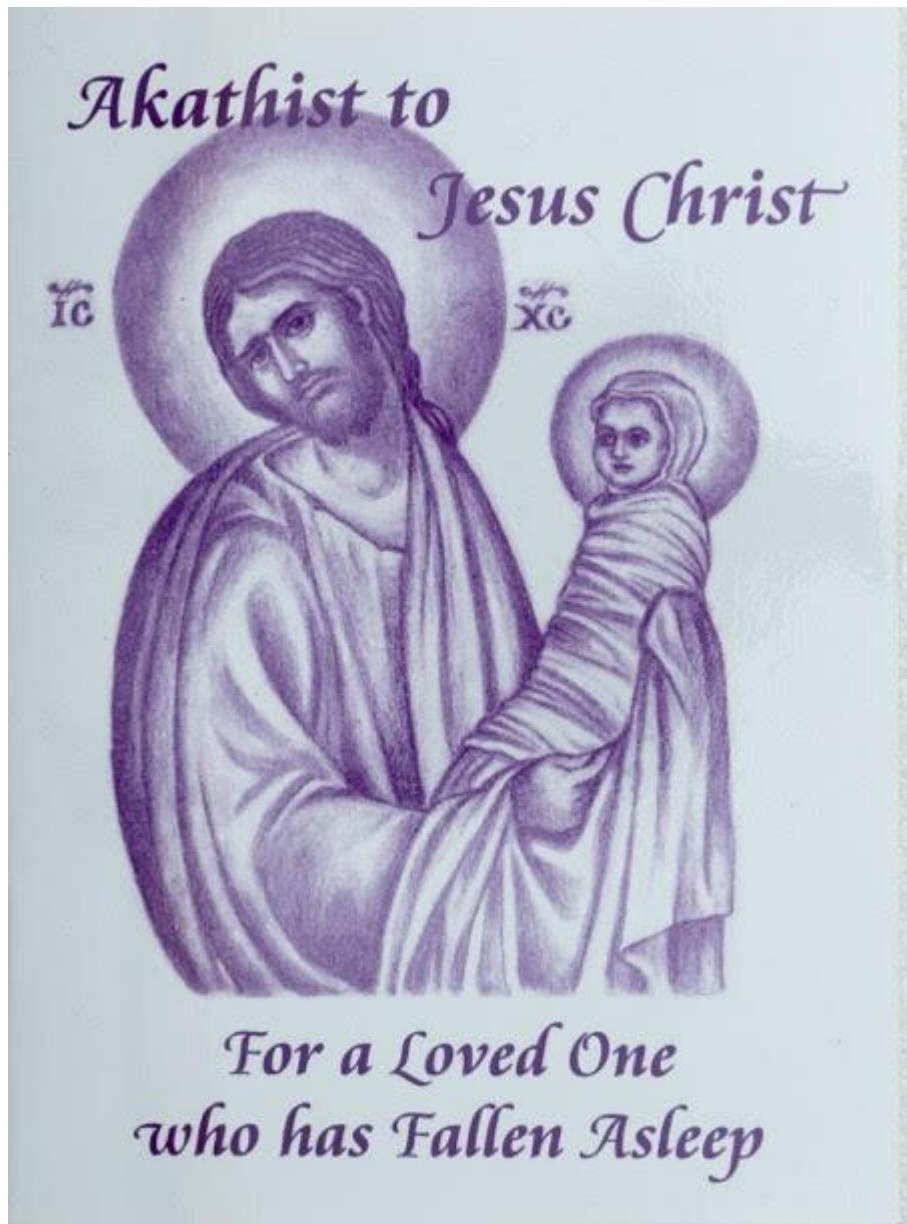
If you are interested in knowing more or would like to participate, please contact me.

Thank you again,

In Christ Love,

Kathy.

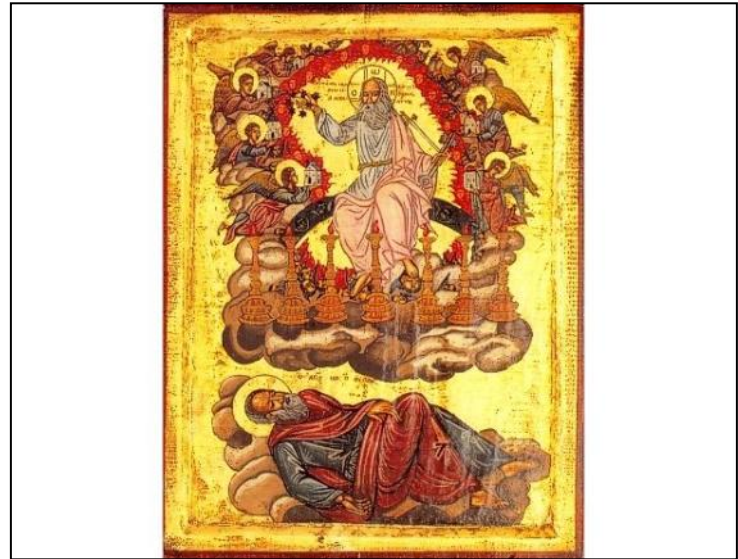
Submitted by Kathy Rowley



ST. NICHOLAS BIBLE STUDY MINISTRY

ST. NICHOLAS BIBLE STUDY MINISTRY

St. Nicholas Greek Orthodox Church Bible Study is inviting you to a scheduled Zoom meeting



As we are reaching the end of our study of the Book of Hebrews, Father Seraphim and I decided to try something new with St. Nicholas Bible Study. Starting Tuesday, August 18, from 10:00 am to 12:00 pm, we will have a live Bible Study via Zoom. After that our default study day will be each Tuesday 10:00 am to 12:00 pm, unless Father has a scheduling conflict; then the Study will fall on a Friday (same time slot). Please check the Church calendar which is available to view on the Church website: stnicholastacoma.org. I will also send a reminder email out each week to those who have provided me with their contact information. If you wish to add your name to the list, please contact me (Genevieve) at goobahoo@gmail.com.

Last month our Bible Study members were asked to vote for the next Study topic and here are the results:

#1 - Book of The Revelation #2 - Thematic study of the Holy Fathers #3 - Book of Romans

So after we have completed our study of the Book of Hebrews, we will begin our new study of the Book of The Revelation (also called The Apocalypse).

For those who know their way around a laptop, cell phone or I Pad, this should be a snap! I am the first to admit that I am not "tech savvy", but even I have been able to join in on Zoom calls/videos. Please don't let fear of anything electronic keep you away from joining our Bible Study. There are plenty of You -Tube tutorials available to help you feel more comfortable navigating the Zoom screen. I watched several myself and discovered options like: where the mute button is, how to raise my hand to speak, give a thumbs up, etc. We also are blessed to have Sheila-Monica (our local Zoom expert) to assist with the Bible Study and she has graciously offered to answer questions and help those who are less than com-

ST. NICHOLAS BIBLE STUDY MINISTRY

Continued from previous page

comfortable venturing into the unknown. Her contact information is: 253-561-5228 or sheilaauter@gmail.com. She is so helpful and very patient – thank you Sheila!!

The standard procedure will be to mute all members when the study begins because the background interference is so great that it's hard to hear what the speaker is saying. When someone wants to speak, just press the “raise your hand” button and Father will call on those who have raised their hands when he is done speaking. You will be able to “un-mute” and speak when it is your turn.

As an added bonus, Father will be able to record Bible Study and make it available to those who aren't able to join the live studies. I will also continue to make an audio recording of the studies as I have done in the past.

Below is the link to join the study by video or the phone number if you just want to participate by phone:

[https://us02web.zoom.us/meeting/tZItdeusqTgvEtdTFBQ0qi4vKvTPcE08uYNS/ics?icsToken=98tyKuGurjkoHtOWtRGERpwAAojoa-jwtnZYj7dZqDnHMnBCa1fgHfR2ArFaQIDF](https://us02web.zoom.us/join/https://us02web.zoom.us/meeting/tZItdeusqTgvEtdTFBQ0qi4vKvTPcE08uYNS/ics?icsToken=98tyKuGurjkoHtOWtRGERpwAAojoa-jwtnZYj7dZqDnHMnBCa1fgHfR2ArFaQIDF)

Join Zoom Meeting

<https://us02web.zoom.us/j/86022473583?pwd=cVU5Mm8vYyt4dGZsRkMybUZicUppUT09>

Meeting ID: 860 2247 3583

Passcode: 296104

One tap mobile

+12532158782,,86022473583#,,,,,0#,,296104# US (Tacoma)

+13462487799,,86022473583#,,,,,0#,,296104# US (Houston)

Dial by your location

+1 253 215 8782 US (Tacoma)

+1 346 248 7799 US (Houston)

+1 408 638 0968 US (San Jose)

+1 669 900 6833 US (San Jose)

+1 301 715 8592 US (Germantown)

+1 312 626 6799 US (Chicago)

+1 646 876 9923 US (New York)

Meeting ID: 860 2247 3583

Passcode: 296104

Find your local number: <https://us02web.zoom.us/u/kc74rQQmFh>

I hope you can join us!

Submitted by: Genevieve

Pro-Life Ministry

ST. NICHOLAS PRO LIFE MINISTRY



The Tacoma Washington 40 Days for Life chapter has scheduled their Fall campaign from September 23 – November 1 this year (unless restrictions due to the Covid 19 are still in effect).

St. Nicholas Pro Life Ministry has been invited to join this campaign and hold our Orthodox Christian Service of Supplication for the Victims of Abortion once a week. We have chosen each Wednesday from 3:00 – 4:00 pm starting September 23 – October 28.

Please join us at Cedar River Clinic, 1401 Martin Luther King Jr. Way, and raise your voices in prayer with our Pro Life Ministry to seek an end to abortion. Many women have chosen life for their unborn babies because they see the faithful all across our country praying for their children.

If you are unable to be with us physically, please consider praying with us at home or work. The following is a prayer that is a portion of our Orthodox Vigil:

O Lord, Jesus Christ, Who - at the 6th hour of the day - did shed Thy precious Blood upon the Cross for the salvation of all mankind; receive the souls of all the innocent pre-born babies, who have been, are being, or will be slaughtered today in the hospitals and abortion chambers throughout our nation. And as their untimely deaths have prevented them from receiving the grace of Holy Baptism, I entreat Thee to accept their innocent blood as their Baptism (as Thou didst with the early Martyrs), so that they can share eternity with Thee. To the doctors, nurses, parents and hosts of accomplices responsible for this infanticide, grant tears of repentance, so that they can run to Thee for forgiveness and healing, and thus avoid the eternal death of their souls. I believe that all things are possible with Thee, O Lord. Therefore, I entreat Thee on this day, through Thy divine grace, to convince at least one mother in every state to cancel her abortion and bring her child to full term; and to convince one doctor in every state to repent of his/her actions and never again kill a child in the womb. Receive my prayer, O Lord, even though it is offered to Thee from such a sinful and unworthy servant; and unite my entreaty with those of all the brothers and sisters who are crying out today on behalf of all Thy little ones, who are now being formed in the wombs of their mothers. Deliver us and our nation, O Lord, from this shedding of innocent blood! Forgive us! Heal us! Save us! Amen

Submitted by: Genevieve

Ministry News



PROSPHORA BAKING SCHEDULE

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

Despina Ampatzis: The first Sunday of every month

Deborah Talbot: The second Sunday of every month

Anyone wanting to bring this offering on a particular day should make the arrangements with Father Seraphim. Every Orthodox Christian in good standing is welcome to make the offering.

LECHEM-ARTOS-BREAD

Following the Word Through Scripture

Now we come to the last verse in Genesis about bread, *Genesis 49:20*: “As for Asher, his **bread** shall be fat, and he will furnish dainties for rulers.” Asher is Jacob’s eighth son, the second son of Leah’s servant Zilpah. The name Asher means happy, fortunate, blessed. *Genesis 49:20* is the blessing Jacob gave to his son Asher when he blessed all of his sons before he died. Later, when the children of Israel came out of Egypt and settled in the Promised Land, the tribe of Asher was given western and coastal Galilee, a very fertile land, where they prospered and were known especially for their olive oil.

It has taken six months to follow “bread” through Genesis with Adam, [Abraham](#), Isaac, Jacob, Joseph and Asher. For the sake of orientation, below is a little bit of the genealogy as recorded in Genesis. It shows Abraham (our father in faith, and the first Hebrew) to be a descendant of Adam through Seth, Enoch, Noah, and Shem. And then of course, the main players in the Genesis history of God’s unfolding plan of salvation from Abraham are his son Isaac, grandson Jacob, and Jacob’s son Joseph: (the generations are greater than 100 years each)

- Adam at 230 years of age begot a son according to his form and image and named him Seth.
- Five generations after Seth comes Enoch the faithful man of Hebrews Chapter 11 who walked with God.
- Four generations after Enoch comes Noah of the Ark. Noah had three sons, Shem, Ham, and Japheth.
- Ten generations after Shem comes Abram who became Abraham.
- Abraham is the father of Isaac
- Isaac married Rebecca [who was descended from Abraham’s brother Nahor] and is father of Esau and Jacob. Jacob’s other name is Israel.
- Jacob married Leah and Rachel [the daughters of Rebecca’s brother] and their maids Bilhah and Zilpah. Jacob’s twelve sons are: Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, and Benjamin
- Levi: the descendants of Levi became the Levitical priesthood beginning with Moses and Aaron
- Judah: the descendants of Judah include King David and Jesus of Nazareth

Ministry News

LECHEM-ARTOS-BREAD

Following the Word Through Scripture

Now we begin Exodus, where we will learn about Moses and his brother Aaron and bread. Moses and Aaron are descended from Levi, the third son of Jacob/Israel in the above genealogy.

*Exodus 2:20: "So he said to his daughters, "And where is he? Why have you left the man? Call him, that he may eat **bread**."* It is about 400 years after Jacob blessed all his sons. The Hebrews have multiplied greatly and are in bondage and slavery to an unfriendly pharaoh down there in Egypt. He has ordered all his people to kill all the Hebrew baby boys, but let the girls live. So when Moses was born, his mother hid him for three months. When she could hide him no longer she put him in a basket and set him to float on the river where pharaoh's daughter came to bathe, and she set his sister Marion to watch. Pharaoh's daughter rescued the boy, and sent Marion to find a nurse for him, who was of course his real mother, who nursed him until he was "grown" and then brought him to pharaoh's daughter and Moses became her son. But Moses knew he was a Hebrew, and one day he killed an Egyptian man who was beating a Hebrew man. Pharaoh received that information and sought to kill Moses. Moses fled to the land of Midian and sat down by a well, where he helped the seven daughters of the priest of Midian water their flock, because the other shepherds drove the daughters away from the well. And when the daughters returned home earlier than usual without the man who had helped them, their father asked *"And where is he?...Call him, that he may eat bread."* So Moses came to live with them, and the eldest daughter, Zipporah, became his wife. It is said Moses was forty when he came to Midian, and that it was forty years later the Angel of the Lord appeared to Moses in the burning bush and called him back to Egypt to lead the Hebrews out of Egypt and into a land flowing with milk and honey. Next month we will pick up there, on the journey to the promised land.

To be continued...

Deborah Talbot—

Ministry News

Philoptochos

President's Message

St. Nicholas Philoptochos Food Drive

We depend on our community to help us with our festival and now we want to give back to our community. The critical need for non-perishable food continues. To address this need, we are holding a food drive to assist an existing organization, Families United Network, that works from the University Place Presbyterian Church(UPPC) in University Place.

We are collecting food donations during the month of September at the church. Kalitsa Xitco will be at the door by the lower hall on September 12 and September 26 from 11AM to 1 PM. If you are unable to shop for groceries, please consider a monetary donation that we will use to purchase food for our drive. (Please make your check out to Ladies Philoptochos-memo food drive.) For those attending church on Sundays there will be a box in the upper hall by the kitchen for drop off of canned items.

Food items needed are:

Canned chili

Canned tuna/chicken

Please make sure products are within expiration dates. NO GLASS containers. No cans larger than 15 1/2 oz. Please call Kalitsa at (253) 312-6312 if you can assist or have questions about this project.

Camp Agape NW Virtual Camp-This year camp was held with 12 families participating over the internet. A flyer has been included in the bulletin describing the camp program and activities. Gus and Ingrid Chamales, Joyce Kalivas-Griffin and Kalitsa Xitco from our parish volunteers for this event.

Philoptochos Planning Meeting-The chapter board members held a meeting by Zoom in August to plan the calendar of events and budget for 2020/2021. A meeting will be held for members in September to discuss and approve this budget.

Thanks for your Support!

Jane Evancho

Philoptochos

Philoptochos Calendar 2020

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

Meetings at the church suspended, for now

Commemorating Saturday of Souls



Philoptochos



This year, over one hundred volunteers across six states and El Salvador came together to bring Camp Agape Northwest alive for its twenty-fourth year from July 29-August 2, 2020. This year, Camp looked a little different. Instead of bringing volunteers and families to Raft Island, the volunteers brought Camp Agape Northwest to the families at home.



Throughout the week, volunteers executed twelve delivery parades across the state of Washington bringing each family everything they needed for a fun-filled week of camp. The families had a box to



open each day filled with surprises. They had the opportunity to attend a live chapel service each morning, pre-recorded videos leading activities to be complete throughout the day, coffee from our cart delivered to their house daily, dinner from their favorite restaurants delivered to their homes by volunteers each night, and a live-streamed tent time each evening to come together to play games, sing songs, and dance over Zoom. There was even a special time for both moms and dads to come together and connect.



Parents had time for “date night” while the kids participated in the games



via the live-streamed Zoom call in another room. Moms received a makeover while dads received a bow tie, and kids were gifted a movie to keep them occupied. Past families even had the opportunity to join in on the fun as volunteers and during Reunion Day to help spread Agape all over the state.

A few celebrities even had some words of encouragement for families and volunteers which they shared via video message. While the current state of the world is very unpredictable, the week at Virtual Camp Agape Northwest proved that nothing can keep the spirit of Agape away from the families that it serves.

St. Nicholas volunteers this year were: Gus & Ingrid Chamales, Joyce Kalivas-Griffin and Kalista Xitco

Ministry News

On line Donations now possible

ON-LINE DONATIONS

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



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

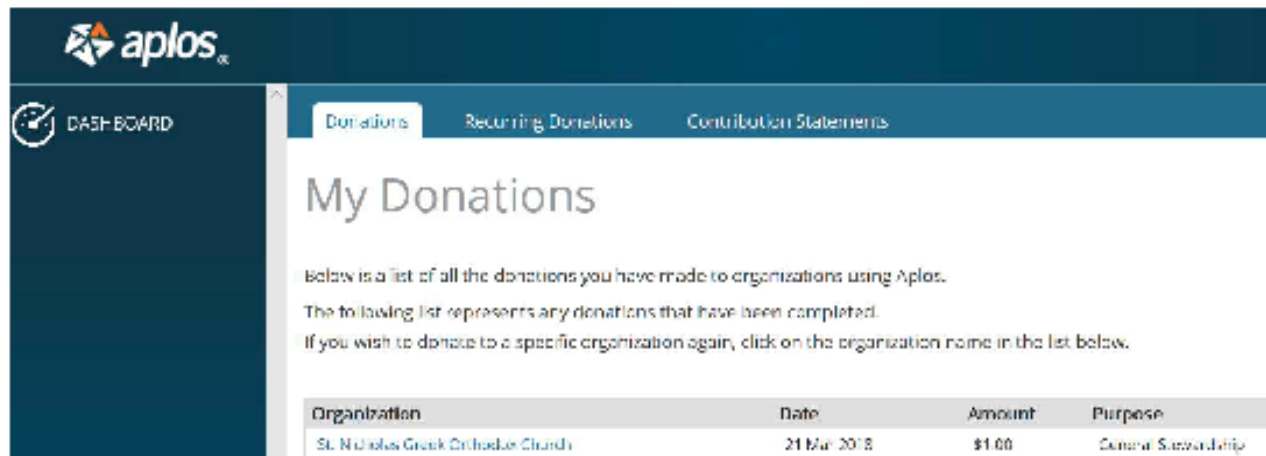
I want parishioners to enjoy greater flexibility in making Church donations and receiving an accounting of their annual to date contributions at any time of the year. Many of you have asked and inquired about the possibility of accounting for your donations automatically on-line. It is now a reality.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

In Christ,

Mark Robinson

On-Line Contribution Instructions:

- 1) On a computer or mobile device, go to the Church’s website – www.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.



2020 STEWARDSHIP CARD

ST. NICHOLAS GREEK ORTHODOX CHURCH TACOMA, WASHINGTON

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

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

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

HOW TO RETURN THIS CARD

BY MAIL:

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

AT CHURCH:

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

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

stnicholastacoma.org/stewardship.



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

Fr. Seraphim Majumdar

Please PRINT your information clearly

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

(Psalm 34:10)

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

2020 STEWARDSHIP COMMITMENT

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

I/We offer a minimum stewardship pledge of \$...../year or \$...../

month in 2020 to support God's work.

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

SIGNATURE.....

Name (F/M/L):
 DOB (M/D/Y):
 Email:
 Telephone:
 Spouse:
 DOB (M/D/Y):
 Email:
 Telephone:
 Address
 City/St/Zip

Household Information

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

Saint Nicholas Messenger

St. Nicholas Greek Orthodox Church

1523 S Yakima Ave

Tacoma, WA 98405

Address Service Requested

