



The Dormition of the Mother of God A SERMON FROM THE BLESSED ELDER EPHRAIM OF ARIZONA



Every time we celebrate the Dormition of the Mother of God, it is as if we are having Pascha—the Pascha of the summer. Our Lady the Mother of God prepares a Pascha for us. A glorious crossing from death to life. A second Pascha, holy spotless, lifegiving for the human race, because today the laws of nature are overcome. How the source of life goes towards life, passing through death, says Saint John the Damascene. The death of the life-giving Mother of the Lord transcends the concept of death, so that it is not even called death, but a “dormition,” a “divine transition” and an emigration and immigration towards the Lord. And even if it is called death, it is a life-bringing death, since it transports to immortal life. The transition of the Mother of God, as an indisputable fact preserved by sacred Tradition, has been incorporated into the teaching of the Orthodox Church and has nothing to do with the pietistic beliefs of the westerners concerning the conception without seed and life without death of the Virgin Mary. The Virgin was the particular creation of God who surpassed all people and the angels. She is the only mortal ever to have lived a spotless life and to have become what is beyond the understanding of all reasoning beings—the Mother of God. Because she never sinned, never gave in to sensual thoughts, it was proper that she lived on earth without the pains of the flesh, or illnesses. Even though she had a lifegiving body, still, as a human being she was subject to the sickness of death and she did, in fact, die. But her body and soul were not separated from God. For a short time, the connection binding them together was loosed, as was the case with Christ. After her death, her soul was united immediately with Christ. Because at the time of the Dormition of His Mother, attended by the celestial ranks of the angels and the saints, He took her holy soul, not

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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

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

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

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

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

Kelly Rosati — Beginner dancers

George Pirotis — Adult Group Instructor

Coffee Hour
Zach Karanasos

IT, etc.
Bill Samaras

Philia
Diane Pirotis

Pro Life
Genevieve Eagle

Flowers & Church Decorating
Kathy Rowley/Genevieve Eagle

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

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

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

Sunday School
Sheila Auter, Director

Greek School
George Pirotis

Lazarus Group
Dean Hamos

Pilgrimage
Zach Karanasos

Prospora Baking
Deborah Talbot

Welcome
Gus Chamales

Parish Council

Next Parish Council Meeting will be Tuesday August 9th, 2022

August 2022

SUN	MON	TUE	WED	THU	FRI	SAT
31	Aug 1	2	3	4	5	6
Joseph of Arimathea PARISH PICNIC AT ALL SAINTS ● 8:45am Orthros at All Saints ● 10am Divine Liturgy at All Saints	Fast: Wine & Oil ok Holy Maccabean Martyrs Procession of the Cross 2 more	Gamaliel, Teacher of St Paul STRICT FAST ● 6:30am Orthros 2 more	Salome the Myrrhbearer STRICT FAST ● 6pm Paraklesis	7 Sleepers of Ephesus STRICT FAST ● 5:30pm Modern Greek	Pre Feast of the Transfiguration STRICT FAST ● 10am Bible Study 2 more	Fast: Fish, Wine & Oil ok TRANSFIGURATION OF CHRIST ● 5:30pm Akathist to St Xenia ● 6pm Vespers
7	8	9	10	11	12	13
Domeitios Fast: Wine & Oil ok ● 8:45am Orthros 2 more	Fast: Wine & Oil ok Met Kallinikos of Edessa ● 5:30pm Paraklesis	Apostle Matthias Fast: Wine & Oil ok ● 9:30am Feast Day Liturgy at ● 7pm Parish Council	Fast: Wine & Oil ok Martyr Lawrence of Rome ● 6:30am Divine Liturgy ● 6pm Paraklesis	Niphon, Pat. of Cnople STRICT FAST ● 5:30pm Modern Greek	Photios & Aniketos of Nicom STRICT FAST ● 6:30am Orthros 2 more	Fast: Wine & Oil ok Tikhon of Zadonsk ● 5:30pm Akathist to St Xenia ● 6pm Vespers
14	15	16	17	18	19	20
Pre Feast of Dormition ● 8:45am Orthros ● 10am Divine Liturgy 2 more	DORMITION OF THE MOST HI ● 8:45am Orthros ● 10am Divine Liturgy ● 5:30pm Vespers: St Joseph	Joseph the Hesychast ● 6:30am Divine Liturgy ● 5:30pm Paraklesis to St Jos	Myron of Cyzicus STRICT FAST ● 6pm Paraklesis	Floros & Lauros of Ilyria ● 5:30pm Modern Greek	Andrew the General Fast: Wine & Oil ok ● 6:30am Orthros 2 more	Prophet Samuel ● 10am Githui Baptism ● 5:30pm Akathist to St Xenia ● 6pm Vespers
21	22	23	24	25	26	27
	Fr S Away					
	Martyr Agathonikos	Irenaeus of Lyons	Fast: Wine & Oil ok Kosmas of Aetolia ● 6pm NO SERVICES TONIGHT	Ebba, Abbess of Colclingham ● 5:30pm Modern Greek	Joasaph, Prince of India; Barl ● 10am No Bible Study This W	Martyr Phanourios ● 6pm No Vespers Tonight
28	29	30	31	Sep 1	2	3
Moses the Ethiopian ● 8:45am Orthros ● 10am Divine Liturgy ● 12pm Coffee Hour: Team Pr	BEHADING OF ST JOHN THI STRICT FAST ● 6:30am Divine Liturgy	Synaxis of Hierarchs of Serbi ● 6:30am Orthros ● 5:30pm Vespers	Fast: wine & oil ok Sash of the Theotokos ● 6pm Vespers: Church New Y ● 6:45pm Evening Liturgy: Cht	Ecclesiastical New Year Joshua, Son of Nun ● 5:30pm Modern Greek	Repose of Fr Seraphim Rose Repose of Fr Seraphim Rose STRICT FAST 3 more	St Theotiktos, friend of St Ev ● 5:30pm Akathist to St Xenia ● 6pm Vespers

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

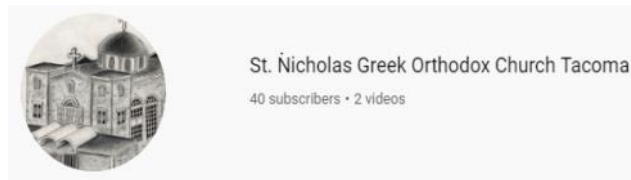
News and Announcements

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.

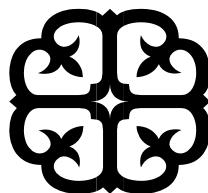
4. Some TV's allow direct connection to YouTube. You can connect as above.

Bill Samaras—

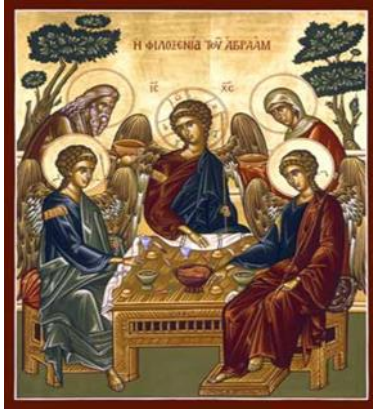
Festival Outreach Nominations

Each year the Festival donates a portion of profits to a deserving local human services organization. Parishioners are encouraged nominate a local organization. Nominations will be accepted through Sunday August 7. Voting of the top 3 nominations will occur on Sunday August 14 at the church.

Send nominations to Carol at: admin@stnicholastac.org or call the church at 253-272-0466



Coffee Hour



COFFEE HOUR MINISTRY

MISSION

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

REQUIREMENTS TO JOIN THE MINISTRY

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

TEAM SCHEDULE JUNE

- 08/07/2022 Randy Sampson's 1 Year Memorial
- 08/14/2022 Team Johnson
- 08/21/2022 Community Coffee Hour*
- 08/28/2022 Team Pres Sophie

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

TEAMS:

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

2022 Festival

FREE ADMISSION  AUTHENTIC GREEK CUISINE




Sep 30, Oct 1, Oct 2, 2022

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

HOSTED BY



ST. NICHOLAS
GREEK ORTHODOX CHURCH

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

2022 Festival

TACOMA GREEK FESTIVAL IS BACK!

After two long years, the Tacoma Greek Festival, sponsored by the St. Nicholas Greek Orthodox Church, is coming back! For six decades this event has been a highlight of the Downtown and Hilltop Tacoma Community. It brings the culture, the passion, and of course the FOOD to all who attend. This celebration, held over three days, brings thousands together in our community to celebrate all that is Greek and showcase our Churches' beautiful facility, history and heritage.

Putting on this festival takes a huge amount of effort and investment. Our parishioners and friends spend thousands of hours baking and preparing to make this a wonderful cultural experience. This is where we need your support. The church makes a substantial investment in both time and money to make this happen. Your consideration will help to ensure that this event is a success. In addition, each year part of the proceeds are plowed back into our neighboring community. It is important that this church remain a symbol and beacon of love and hope for our inner city.

We are asking for your support by sponsoring our festival. Your sponsorship will give you exposure over three days to the thousands of citizens, community leaders and business that attend. The accompanying sponsorship form explains all the details. We ask that you consider a sponsorship to help keep this event a highlight in our community.

Sincerely,

Tony Panagiotu and Karen Samaras

Sponsorship Chairs

2022 Festival



ST. NICHOLAS
GREEK ORTHODOX CHURCH

Faith in Our Future for the Future of Our Faith

TACOMA GREEK FESTIVAL – SPONSORSHIP REGISTRATION FORM

Return this form by September 14, 2022 to guarantee your ad space in the 2022 Festival Program Brochure
Artwork deadline for banners displayed in tent is September 8, 2022.

Business name: _____

Contact name: _____

Address: _____

City: _____ State: _____ Zip: _____

Phone: _____ Other phone: _____

Email: _____ Preferred method of contact (phone, email, text): _____

2022 SPONSORSHIP RATES

Full page ad	\$500
½ page ad	\$250
1/3 page ad	\$125
¼ page ad	\$100

Payment method:

Enclosed check in the amount of \$ _____ Check# _____

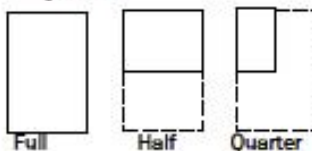
Credit card payments can be arranged, see below.

Please indicate if you would like to use your ad from a previous year.

In addition to this form, please provide us with your ad. For text only ads, please use WORD or plain text. For graphics, please produce a print ready .pdf or .jpg file.

Ad formatting information:

- Full page and banner 8.5" x 5.5", aspect ratio of 1.54:1
- Half: 5.5" x 4.25" aspect ratio of 1.3:1
- Quarter: 4.25" x 2.75", aspect ratio of 1.54:1



Email (best) your ad to: Karen Samaras at Karen.n.samaras@comcast.net or Tony Panagiotu at Anthony789@outlook.com

You may also mail your ad to:

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

For questions, payments, or special ad considerations, contact:

Tony Panagiotu 253-307-2151 (call or text) Anthony789@outlook.com
Karen Samaras 260-070-5264 (call or text) karen.n.samaras@comcast.net

Festival Baking Schedule

2022 FESTIVAL BAKING SCHEDULE

AUGUST

Saturday, August 20	Dolmathes
Saturday, August 27	Spanakopita

SEPTEMBER

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

Festival Baking Schedule

Tuesday, September 27

Karithopita

Wednesday, September 28

Kataifi Ek Mek

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

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

Thank you so much!
Evy



Philoptochos News

President's Message

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

Memorial luncheon - On July 25 a memorial was held for a longtime member of St. Nicholas parish, George Delyanis. A small Philoptochos team prepared and served the Makaria meal for family, friends, and church members who gathered to honor his memory.

Greek Movie Night at the Grand Cinema - In early June we held our first Greek film event at the Grand Cinema theatre. Approximately 50 were in attendance. The program was four short Greek movies, including English subtitles, with an intermission. Thanks to members of the planning committee for donation of use of the cinema lobby, organizing the program, the silent auction and Greek refreshments. Free-will donations and proceeds from the silent auction brought in more than \$2,100. These very generous donations will enable Philoptochos to continue with our work in the community. Look for another Greek film event in 2023.

Ladies Spring Luncheon - Our annual Ladies Luncheon was held May 14 with over 120 attendees. This gala event included a Greek meal of pastichio, meatballs, dolmades, green salad, dessert buffet, and raffle items. This event was carefully planned given Covid concerns. Many thanks to those who participated, donated items for the raffle, baked goodies for the desserts, and brought friends to support us. The luncheon income from donations, raffle tickets and the pastichio auction minus expenses totaled \$6,760. The community donations and generosity for this event were truly amazing. This will allow our ministry to continue our work in this community.

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

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

Philoptochos Member Meetings - Member meetings are now being held in the lower hall of church. Look for the date for the next meeting in August to be in the weekly bulletin. Topics will include planned 2022 and 2023 activities as well as outreach for potential community and parishioner needs. We also plan to take a group photo. We invite members and interested parishioners to join these meetings and share their thoughts.

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

Thanks for your Continuous Support!

Jane Evancho

Building Committee



AUGUST BUILDING COMMITTEE REPORT

Finally, a wooden crate of colored glass in the Upper Hall has been removed, and by the time this issue of the Messenger has been distributed, the new main entry doors should be properly weather stripped and adjusted. All that will remain to officially close out the Narthex Renovation project is coming to a mutual agreement in writing with the contractor and architect of fixing some warranty issue flaws at the main entry scissor gate, and receiving a letter from the architect afterwards that the project is ready for final payment.

In the latter part of July, Nexus, who has done previous third party inspections and assessments at Saint Nicholas Church, came to look at the new roof over the Narthex, the existing Upper Hall and Kitchen/Dining roofs, and investigate some conceivable water intrusion at a portion of Sanctuary ceiling over the Canter area. Their formal report has just been received and will be a major topic of discussion at the upcoming August Building Committee meeting, with a recommendation or two likely to be proposed at the next Parish Council meeting.

While no tangible evidence was found of water intrusion in the attic space, high walls or roofing above the Sanctuary Canter area, some common sense maintenance and low cost upgrade suggestions were listed in the Nexus report. Also, during the course of examining the Upper Hall roof, some membrane punctures and two runs of staple penetrations were discovered which have since been pulled and patched.



The left photo shows one of a few punctures that were found in the Upper Hall roof during inspection. The right photo shows the attic space above the Canter space in the Sanctuary. No evidence of water intrusion was discovered, but some good steward preventive maintenance recommendations have been suggested.



Cover Story Continued

merely to heaven, but to His royal throne, to the heavenly Holy of Holies, as St. John the Damascene tells us. And the life-giving and God-receiving* body of Our Most Holy Lady, after three days, was transported to the celestial realms, uncorrupted, to her Only-Begotten and beloved Son. In other words, we can speak of the resurrection of the Mother of God in the flesh. But this resurrection was not activated by Our Lady herself, but by her Son and God. One witness of this resurrection/ transportation of the Mother of God was the Apostle Thomas, who had not been present at her interment. He arrived late, as usual—three days late, in fact—and requested the other apostles to open the grave, only to find that the God-glorified body was not there. They did, however, see the Mother of God ascending into the heavens and giving the Apostle Thomas her Precious and Holy Belt, as proof of her ascension, rather in the same way as Christ allowed the same apostle to touch His wounds after the Resurrection. The body of Our Lady—like that of her Son—did not undergo any corruption in the grave, that is it was not altered, it did not decompose into the material elements that constituted it.



The Tomb of the Theotokos, Mt of Olives, Jerusalem

In any case, since Christ's resurrection, the bodies of many of His saints have not decayed and have become, in part, undecomposed relics. How much more reasonable it is that the God-receiving body of the Mother of God would not decay. Saint Andrew of Crete says that the fact that the Mother of God did not lose her virginity at Christ's birth had, as its natural concomitant, that her body did not decompose at the time of death. The birth avoided despoilment and the grave did not accept decomposition. After her Dormition, Our Lady the Mother of God became the mother of the new creation, the Church of Christ. Because she had the central position in the dispensation of salvation, since it was from her that the Head of the Church, the Lord, took His human flesh. Now, in the celestial Church, she has the fullness of grace and glory and boldness. She has become the benefactress of the whole of nature and creation, which is why all creation venerates her as Lady and Maiden and Queen and Mother of God. Through the Mother of God and because of her, the history of the whole world entered another orbit, incomparably more magnificent and superior to what had existed before her. No creature could have or could ever be more

Cover Story Continued

perfect than her, nor could she have been more perfect than she was. According to the Fathers, there are three things that Almighty God could not have made more perfect: the incarnation of the Divine Word, the Virgin Mother of God and the bliss that the saved will enjoy. After the resurrection of Christ, Our Lady was the support of the apostles and of the newly-founded Church of Christ. She taught the new Christians, guided them and consoled them in their sorrows. In the expanded version of her Life, we read that the Archangel Gabriel visited her three days before her Dormition, as he had done at the Annunciation, and told her of her glorious transition from death to life.



The Holy Spirit, in miraculous wise, then gathered all the apostles in Gethsemane, in the house of the Mother of God, so that they could be present at her interment and take her blessing. After they had lauded the greatly-praised Mother of God, they asked her to pass on to them a final teaching, as a legacy. The Mother of God then told them a parable, in which this world was compared with a trade fair at which whoever does best at trading will be the one who gains the greatest profit. She went on to explain that so it is also in matters of the spirit. Whoever observes Christ's commandments with the greatest zeal and heed will gain the greatest profit and will be glorified more greatly in the kingdom of heaven. And she urged them to persist in the "good fight." And, indeed, how greatly pleased Our Lady is when she sees us struggling for our salvation. What satisfaction this brings her! And she herself, while on earth, how hard she struggled in her quiet way—though, since she was sinless, there was no need for her to do so—so as to leave us with an example of perfect asceticism. After her dormition, they found in Gethsemane where she lived, slabs where she had preformed her prostrations and they were deeply indented from all the wear and tear she had subjected them to. Let us also imitate her direct obedience, her endearing humility, her secret, internal, spiritual effort, her ardent prayer, the constant watchfulness which she showed, her divine love, and the spiritual pain she felt as a knife at the Cross of her Son. To those who struggle, she becomes a "supportive ally," even if they have previously lived prodigal lives. Let us remember that the Mother of God "stood bail" for St. Mary of Egypt after the latter's repentance. And when Saint Mary retreated into the desert to take on her relentless struggle, Our Lady herself consoled her with her divine appearances. As novice-mistress of monastics, the Mother of God is also the provider of divine gifts to them, especially those on the Holy Mountain. It was she who gave the gift of the prayer of the heart to Sts. Maximos Kavsoskalivitis, Gregory Palamas, Silouan the Athonite and

Cover Story Continued

also to the late Elder Joseph the Hesychast, who is directly linked to our brotherhood. Another reason why today is of particular importance to us who are the spiritual grandchildren of Elder Joseph the Hesychast is that it was on this day, in 1959, he fell asleep in the Lord. Elder Joseph loved Our Lady very much, our sweet little mother—as he called her—and he received so many insights, divine appearances and gifts from her. And, indeed, one particular characteristic of the blessed Athonite Fathers is their love of the Mother of God. At the sound of her name, they were unable to restrain their tears which came from pure love for the Virgin Mother. Merely on hearing her name, a soul that loves God is moved to wonder, gratitude and thankfulness. So even the recollection of the Mother of God, that is recalling the person of Our Lady to the mind, sanctifies the person who does this. The late Fr. Athanasios Iviritis used to say that love of the Mother of God saved people, even if they did not have any works to show. People today have to use the mediation of the Mother of God, which is for our salvation. In every one of our sorrows and problems we must not forget the help of the saddened, the protectress, defender, comfort of the faint-hearted, to whom we can have recourse and find consolation, immediate release and response. We pray that Our Lady the Mother of God, who has been transported to Life, will always give her blessing to all of us, so that we may spend the present life as safe and sound as possible from the deceits and wiles of the Evil One, and that she will make us worthy of the heavenly kingdom of her Son. Amen.

Contributed by: Father Seraphim



Military, CIA, Law Enforcement Ministry News

24 August 1991: Ukraine Independence Day. St. Nicholas Greek Orthodox Church is blessed with parishioners of many nationalities. Several of our parishioners are of Ukrainian descent and in honor of their contributions to our church we recognize their homeland's thirty-first commemoration of independence from the Soviet Union.

Before doing so however, you should know that one of our Ukrainian parishioners is Lisa I. Lisa and her daughter attend Liturgy services regularly, participate in Zach's luncheon ministry, are regulars at the Saturday festival baking sessions, and support church activities at every opportunity. Lisa's family immigrated to the United States from the Donbass region of Ukraine in November 2016, and on August 9th, she and her husband will be taking the U.S. citizenship exam in Portland, OR.

This has been a longtime goal for them and they ask for your sincere support through your prayers.

Please keep Lisa and Alexander in your prayers and offer words of encouragement the next time you see them at either Saturday baking sessions or Sunday Liturgy services.



History of Ukrainian Independence Day. The start of the 1990s saw the collapse of the Soviet Union. The Ukrainian government declared state sovereignty on July 16th 1990, and July 16th was celebrated as Independence Day one year later.

In August of 1991 there was a failed coup to restore communist rule in the Soviet Union. That event prompted the Ukrainian parliament to initiate the Act of Independence on August 24th, and a yellow and blue flag appeared on the building of the Ukrainian parliament known as the Verkhovna Rada. The blue-yellow color of the Ukrainian flag has deep historical significance. During the 20th century, it became the national flag of the Ukrainian People's Republic from 1917-1920. It was banned under the Soviet regime for becoming a symbol of the independence movement.



A condition of the August 24th declaration was that a national referendum should take place on December 1st 1991. Despite outside concerns that Ukraine could split into east and west, the turnout was over 80% and the result of the referendum was over 92% voted in favor of their independence.

Parliament voted for an amendment to the legislative framework in June 1992, according to which July 16th was officially replaced by August 24th as Ukraine's Independence Day.

In 2014 Russia invaded the Donbass and Crimean regions of the Ukraine. Earlier this year Russia attempted to seize the capital of Kyiv and overthrow the government. The Ukrainian government has courageously rallied in opposition to the invasion and their military is fighting valiantly against an overwhelming Russian Army. Tragically, the invasion has forced millions of Ukrainian women and children to flee their homes for safety in Western Europe. Nevertheless, the Ukrainian people are fighting to repel the invaders and liberate their country under the courageous battle cry **“SLAVA UKRAINI!!!” “GLORY TO**

UKRAINE!!!”

Continued on next page....

Military, CIA, Law Enforcement Ministry News

August 31, 490BC: Anniversary of the Battle of Marathon. On the plain of Marathon a mighty Persian force was waiting to go into battle against a smaller Greek army intent on saving their country, their freedom, and their way of life. The Greek force of 9000 Athenians and 1000 Plataeans occupied the very defensible high terrain overlooking the beach at Marathon. After four days of stalemate the Persian commander, Datis, decided to gamble everything on a quick victory. Under the cover of darkness he loaded all of his cavalry and some of his infantry back onto his ships. While the Athenian army was at Marathon, he would sail around the coast and land his troops, and attack the unprotected city of Athens. His faithful commander, Artaphernes, would stay at Marathon with a holding force of around 12,000 men and defeat the Greek army.

If Datis thought he could load thousands of men and horses onto his ships and sail away into the night, he was very much mistaken. The Greek commander at this time was Miltiades. Miltiades' scouts uncovered the ruse and the Greeks realized that here was both a danger and an opportunity. The danger was if they didn't act quickly, the city would be captured. The opportunity was that they could immediately march down to the plain and attack, thus preventing the Persians the time necessary to unship their cavalry, and bring them into the fight.



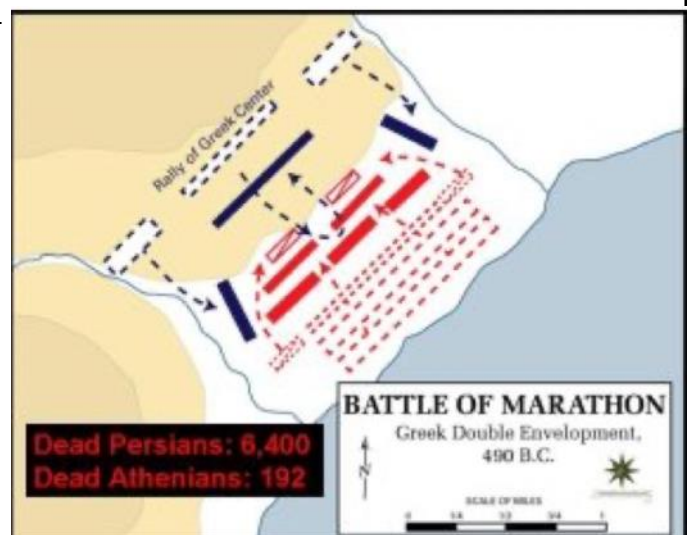
Miltiades had to move quickly. It would take Datis more than ten hours to sail to Athens and several more hours to unload his army. Miltiades had to win a quick victory at Marathon and then march at full speed back to

Athens to confront Datis.

Miltiades marshalled his 10,000 hoplites and readied them for battle. The Greeks would normally have formed a rectangular phalanx but Miltiades was worried about the length of the enemy battle line. The larger Persian force could sweep around both sides and envelop the Greek army.

We know this kind of detail because of two Greek historians. Herodotus, who wrote in the years after the battle and may even have met some survivors, and Plutarch, who wrote 400 years later but used material from earlier history.

Miltiades took a huge risk and did the unexpected. He abandoned the traditional phalanx formation and deployed his troops along the widest possible front so that the center of the line was much thinner than usual. It was four men deep as opposed to the customary eight, but on each wing he retained the eight ranks of the conventional phalanx to protect his flanks.



Continued on next page....

Military, CIA, Law Enforcement Ministry News

As the Greek army advanced forward, Miltiades was already thinking of the next problem, the massed ranks of Persian archers that were deadly at up to 100-200 yards. The Greeks would have to cover that final distance at speed or risk being slaughtered. They marched forward at the usual sedate pace of an advancing hoplite army until they came within bow shot. As the Persian archers began to fire the Greeks came under a hail of arrows. As that occurred Miltiades troops broke into a run. This astonished the Persians! The phalanx by its very nature usually went into battle at a slow and steady pace so the troops could keep their ranks tight, but suddenly the Greeks broke the tight formation and began running to close with the Persians as quickly as possible.



The Persian archers posed a very serious threat to the hoplite force with their bows and arrows capable of inflicting serious casualties. Imagine yourself in full armor with a heavy shield, spear and sword, a total weight of 70 pounds, imagine holding a heavy shield above you to protect from incoming arrows, while simultaneously running over 100 yards as fast as you are capable. Then, after having raced over a hundred yards toward the enemy, imagine having to begin to fight against troops that up to that moment had expended no energy at all, and

who were also filled with adrenaline in anticipation of fighting a numerically inferior force!

One modern day British historian actually wanted to imagine what that must have been like. He built himself some hoplite armor, went to Marathon, and ran from approximately the place where the Athenian camp was believed to have been located, to the sight of the actual battle. He proved that a fit man could actually run that distance in armor.

The Greek hoplites had trained hard for this long before this battle occurred. There was even a hoplite event in the Olympic games of the period which involved sprinting over 400 yards in full kit and armor.

The Persians were puzzled. From their ranks all they could see was a long line of Greeks running down on them and they thought that surely they would be out of breath before they even got close enough to fight. These Persian infantrymen were more skirmishers than heavy infantry. They were lightly armed with short spears and scimitars and they maintained ranks as the line of Greeks with their steel tipped longer spears came hurtling towards them.

The two armies clashed head on and the Persians soon realized that their shields and weapons were less effective against the Greek army. Nevertheless, they fought back valiantly and by sheer weight of numbers they began pushing the Greek center back. It looked like Miltiades gamble had failed and all the while Datis was sailing closer to Athens.



As the Greeks fell back in the center, the Persian commander, Artephernes, began to sense victory. Unbeknownst to him however, the strong Greek troops on the wings were beating back the thinner Persian ranks. Each Greek phalanx moved on command as one unit with the hoplites on the far left and right beginning to turn inward.

Continued next page...

Military, CIA, Law Enforcement Ministry News

Miltiades' gamble had paid off! As the center fell back his wings encircled the enemy. The slaughter began in earnest as the heavily armored Greeks hammered into the lighter armored Persians. The Persian center became a massive killing zone. They continued to throw themselves against the attacking phalanx desperately trying to find a way to break it. Simultaneously, the Persian archers that had poured thousands of arrows into the Greek lines were now less effective because the Greeks were so closely packed with the Persian infantry, and they were bound to hit their own soldiers.

The Greeks knew that right and might were on their side and fought like men possessed! Tactics at that point were not so important. It was more important to have the courage to stand shoulder to shoulder with your brothers and carry on the fight.

The Persians were now a broken force. They had never been defeated by the Greeks but now thousands of their soldiers laid dead or dying. The Persians on the flanks began to brake and started running for their ships in a desperate attempt to escape the slaughter.

The Greeks pursued the Persian retreat and chased them to the water's edge where there was chaos on the beach. The stampeding Persian troops were pushing and heaving to get their craft away while trying to desperately to defend themselves against the pursuing hoplites.

The surviving Persians sailed away while the exhausted Greeks collapsed in the sand. Miltiades knew there was no time to rest for while the battle was raging at Marathon, Datis and his Persian troops were on the ships sailing closer to Athens.

Miltiades rallied his tired and battle weary troops. They had to move back to Athens immediately to save their city and protect their families, which implied a forced march of 22 miles in full armor. It had taken the Greeks just over three hours to defeat the Persians at Marathon by killing over 6000 of them with a loss of only 200 Greeks, but that meant that Datis was three hours closer to Athens. Now, total success meant a race against time.

Miltiades sent a runner to the city. According to legend it was Pheidippides who ran the 22 miles to Athens and shouted "Rejoice! We have victory!" Then he fell dead from exhaustion.

Miltiades and his battle weary hoplites arrived at the city in the nick of time and deployed his battle weary troops around Athens. Datis was shocked and dismayed when he sailed around the bay and found the Greek army waiting for him. He thought these troops had been beaten at Marathon but seeing them meant that his forces at Marathon had been defeated. Unable to land his army he acknowledged defeat, turned his ships around, and set course for Persia.

The surprising victory by the Athenians at Marathon carried huge symbolic importance. The Athenians capitalized on this and as a result the influence and prestige of Athens grew exponentially and propelled them to prominence among the city-states of Greece.

The Battle of Marathon showed that the Persians could be defeated. Ten years later there would be the Battle of Thermopylae followed by the naval battle of Salamis that saved Greece from immediate conquest, but it was the Battle of Plataea and Mycale that effectively ended that threat. "And now you know, the rest of the story."

St. Nicholas Bible Study

Study of the Book of Revelation September 2020 – June 2022



*Father Seraphim and his first grand-
baby, Helen Zoe Maines*

It only took 1 year and 9 months to finish our Study of the Book of Revelation! That's pretty good for such a complex and controversial Book.

I want to thank Father Seraphim for making this study so interesting and enlightening! I know I'm not the only one who had a lot of questions answered because of this study.

Our next study will be the Acts of the Apostles. Please contact Genevieve Eagle at goobahoo@mail.com if you wish to join our hybrid studies (In person/Zoom). The first study will be July 29, from 10:00 am – 12:00 pm. If you wish to attend in person, the study will be in the upper hall (our old Bible Study room – pre-COVID). If you wish to attend via Zoom, I will be sending out the Zoom link information by email.



Our summer picnic celebration cake

Bible Study



Good friends and good food!

A huge thank you to our hosts for opening their beautiful home to almost 30 people!



Our fearless leader, Father Seraphim, gave us a homework assignment before leaving on his trip to England with his family. Read the Acts of the Apostles. Because we almost always listen to our teacher, several of us got together and made it all the way through Chapter 7. Because we weren't able to finish, it was left to everyone to continue reading on their own.

Bible Study



Picnic Group Photo: I'm sure you don't recognize the happy couple in the forefront – from left to right: Athena & Thor (our host's lovable and friendly dogs)



Enjoying our lunch and visiting with old friends and making new friends while taking in the beautiful scenery of Horsehead Bay in Gig Harbor



Bible Study

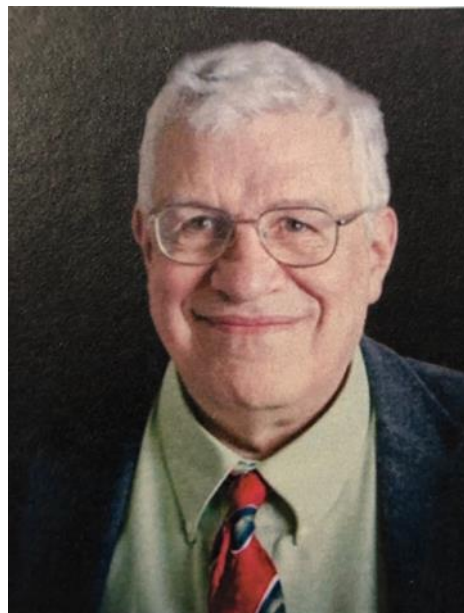
Because this was a Bible Study picnic, we didn't just socialize and eat. There was a 25 question quiz based on our study of the Book of Revelation. Diane Pirotis was the winner with 21 correct answers! Congratulations Diane!! The two runners-up had 19 and 17 correct answers.



Genevieve presenting a copy of the Beatitudes Class to our Quiz Winner, Diane Pirotis



George Pirotis, St. Nicholas Modern Greek teacher and leader showing his patriotism



We lost a dear member of our Bible Study this June. Dr. George Delyanis was a faithful attendee (pre COVID). He was dearly loved and we will truly miss his charm and wit! Αιώνια η Μνήμη - Memory Eternal.

ST. NICHOLAS AKATHIST MINISTRY

Ministry of Akathist, Prayers for the Departed

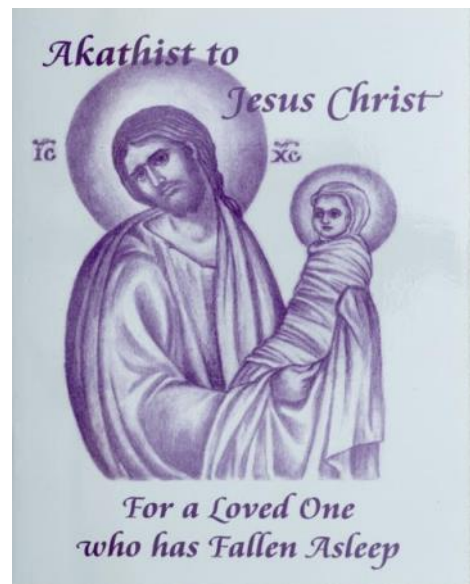


Thank you to all who are involved in this wonderful ministry at Saint Nicholas. In offering the gift of praying the Akathist to Jesus Christ for a Loved One who Has Fallen Asleep, it is a great comfort to family and friends of the departed ones.

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



Pro-Life Ministry

ST. NICHOLAS PRO-LIFE MINISTRY



The following article was composed by Father Seraphim's spiritual father, Papa Demetrios, after the over-turning of Roe v. Wade. Thank you Papa for giving me your humble permission to share your thoughts.

“And it came to pass, as Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. [Luke 1:41]

My Beloved Brothers and Sisters in Christ Jesus,

Forty Nine years and five months since the satanic SCOTUS decision, which legalized the cold blooded murder of the most innocent of God's living ikons of Himself, our Most Sweet Lord Jesus - not the six Supreme Court Justices - has brought an end to the ungodly judgment that turned a mother's life-preparing womb into a life-destroying tomb for 63 million pre-babies. Yes, beloved ones, I firmly believe that our Lord and Saviour chose the day on which that decision would be made official. For as the Blessed Elizabeth exclaimed to our Most Beloved Panaghia: *“For behold, as the sound of thy salutation came into mine ears, the babe in my womb leaped in exultant joy” [Luke 1:44]*. The Holy Forerunner, confirmed within his mother's womb, that they were in the presence of their Saviour, the world's Saviour, Who was in the womb of His Ever-virgin Mother. What more appropriate day could there have been, my dear Brothers and Sisters in Christ, to remind everyone that the Holy Spirit Himself spoke in behalf of the voiceless ones — forever! O great mystery!

Unfortunately, the end of Roe vs Wade by no means brings an end to the slaughter of pre-born - and sometimes, born - babies. Now each state will determine whether or not to legalize abortions. Thirteen States (Could this number be also a “message?”) will bring an end to legal abortion in days — even

Pro-Life Ministry

hours; and, hopefully, more states will join them – sooner than later. However, the three States on the West Coast, and several of those in the Northeast, will become “abortion sanctuaries.”

Of course, the pro-death politicians and news commentators were quick to vomit out their blatant lies as to what the decision entailed. Many of them are encouraging their poor, misguided followers to “hit the streets!” And we have years of experience, that those who protest against the sacred right of the pre-born child to be born - those who are seeking to destroy the traditional, God-established family unit in so many ways - will bring hate, violence and destruction when they “hit the streets.” Please join with me in praying that God will intervene, so that there will not be a repeat of the typical pro-death response of violence, crude words and actions.

There is another, equally profound message for our Lord Jesus to have chosen this day for the decision to be made public. The Holy Forerunner proclaimed, vehemently and courageously, the need for everyone to “Repent, for the kingdom of the heavens hath drawn near” [Matt. 3:2]. How many of us have ever prayed in front of an abortion facility, or given monetarily and/or our time, in support of pro-life groups, like Birthright, Care Net, Heartbeat International, 40 Days for life, or these Orthodox, pro-life organizations: Zoe for life, Martha and Mary House, and Orthodox Christians for life? How many Priests and Hierarchs are preaching sermons, and teaching our youth, on the sacredness of the life of the pre-born child, and the evil of abortion; and how many of our clergy are seeking to find the women in their respective parishes that have had abortions, and offer them the healing Grace of Holy Confession and deep concern for their wounded souls, as well as financial and moral support for the single moms within their parish families? How many of us, blessed with the Grace of the Holy Priesthood, have knowingly given Holy Communion to doctors that perform abortions, or to lawyers and politicians who actively defend this legalized murder?

Now is the time for all of us to ‘bend the knee of our heart and knees’, every evening until we depart this temporal life, for not doing all that we could have done to bring an end to these 50 years of infanticide. Let us all - Hierarchs, Priests and laity - offer a Paraklesis (Small Supplicatory Canon) to the Theotokos at least once a week – entreating our Most Beloved Panaghia to beg Jesus to intervene, and bring an end to this demonic slaughter in **every** State! Perhaps the Association of Canonical Orthodox Bishops could make this Paraklesis something that is done weekly in all of their Parishes and Monasteries. Beloved ones, may the Holy Forerunner intercede, so that Jesus blesses all of us with copious tears of repentance! We are members of the One True Church: Holy Orthodoxy. It is time for us to start praying, speaking and acting as if we believe this. It is time for us to witness God’s Truth and Light, even to the shedding of every drop of our blood, within a world immersed in demonic falsehood and darkness. **“He who has ears to hear, let him hear!”**

Much love and prayers in Christ,
Unworthy priest, +Demetrios

P. S. - June 24th is also the birthday of our holy Geronta Ephraim, of thrice-blessed memory. And I believe in my heart that our Geronta has been fervently interceding, before our Lord Jesus’ heavenly throne, for the end of abortion.

Orthodox Agape by papademetrios
19759 Clements Lane Navasota, TX 77868 USA
Delivered by:

TinyLetter

Submitted by: Genevieve

PROSPHORA

PROVIDING PROSFORO

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

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

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

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

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

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

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



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

Contemplate the Lord Jesus as the Bread of Life:

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

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

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

PROSPHORA

LEHEM-ARTOS-BREAD

Following the Word through Scripture

In the last article we met Samuel, Hannah's weaned child who was left at Shiloh with Eli the Judge. In 1 Kingdoms 3 (1 Samuel 3) we read that Samuel grew and matured, and all Israel *"from one end of the land to the other"* knew Samuel was a faithful prophet of the Lord. Now when Eli was an exceedingly old man, and the way of his sons was evil before the Lord, the Philistines gathered into battle against Israel. When Israel was defeated by the Philistines, the elders of Israel decided to take *"the ark of our God out from Shiloh and let it proceed from the midst of us, and it will save us from the hand of our enemies."* When the Philistines knew the ark was in the camp they were afraid, saying, *"Who will deliver us from the hand of these mighty gods? These are gods who struck the Egyptians with all the plagues in the desert. Be strong and conduct yourselves like men, you Philistines..."* The Philistines conducted themselves like men, slew thirty thousand troops of Israel, including the sons of Eli, and they captured the ark. When Eli, who was about 90 years old, learned that the ark had been captured, he fell backward off his seat, broke his back, and died.

The ark was in the country of the Philistines for seven months, being passed from city to city because of the plagues that broke out wherever it was, until the people called for their priests, prophets, and enchanters to tell them how to return the ark to its place. They told the people, *"If you send away the ark of the covenant of the God of Israel, do not send it away empty. Instead, give it as an offering for the plague. Then you shall be healed and be atoned for. Otherwise, His hand may never be removed from you."* So they made a new wagon and hitched two cows who had firstborn calves to the wagon. The newly born calves were put in a pen. They set the ark on the wagon, placed an offering of golden vessels in a chest next to it, and sent it away. The cows proceeded straight ahead, away from their calves, turning neither to the right nor the left until they came to the land of Israel. Where the cows and the ark stopped, the men of Israel set a large stone as an altar, split the wood of the wagon, and offered the cows as a whole burnt offering. Then the Levites took up the ark and the chest of gold vessels and put them on the large stone. And the people offered burnt offerings and made sacrifices to the Lord. But as they looked at the ark of the Lord, the Lord smote fifty thousand and seventy men from among them. For that reason they sent for some men they deemed able to come before the Lord to come and get the ark. The people came and brought the ark into the house of Abinadab on the hill, consecrating his son Eleazar to keep the ark safe.



PHILISTINES RETURN THE ARK OF THE COVENANT
PITTS THEOLOGICAL LIBRARY DIGITAL IMAGES

With the ark returned, Samuel called the people to repentance. They put away their foreign gods, gathered and fasted and poured out water on the earth before the Lord. The Lord then humbled the Philistines, who stopped invading Israel and also returned to Israel the cities they had taken

PROSPHORA

from them. Samuel judged Israel all the days of his life, and there was peace in Israel. When Samuel was old, he made his sons judges over Israel, but Samuel's sons did not walk in his ways, and the men of Israel came and asked Samuel to establish a king for them to judge them like all the rest of the nations. Samuel thought the request was evil, but he did take it to the Lord in prayer. The Lord told him to heed the voice of the people. They are not rejecting you Samuel, He said, they are rejecting Me, in order to bring to naught My reign over them.



This brings us to Saul. Saul was from the tribe of Benjamin, tall and handsome. He was a head taller than anyone else in the land. The donkeys of his father were lost, and his father told him to take one of the servants and go find the donkeys. When they had traveled for quite a distance and did not find the donkeys Saul was ready to return before his father became worried about them rather than the donkeys. But the servant said, *Let us go consult the man of God in this city.* And Saul responded as you see below.

*1 Kingdoms 9:7: Then Saul said to his servants who were with him, "But look, if we go, what shall we bring the man of God? For the **bread/lehem/artos** in our vessels is all gone, and there is no more that belongs to us to bring to the man of God."*

Note that when one went to see a man of God, one took an offering, and the first thing mentioned here is bread. They had no bread left, but the servant had one fourth of a shekel of silver, so they went to see Samuel with the silver as an offering. Samuel, who had received a word from the Lord the previous day, met Saul in the city and said to him, *"Go up before me to the high place and eat with me today, and in the morning, before I send you forth, I will tell you all that is in your heart..."* Samuel took Saul and his servant into the hall, and he set a place for them among the chief of those who were called. Then he had the cook bring a thigh that had been put aside, saying to Saul, *"Behold! A remnant is set before you. Eat, because it is placed in front of you as a testimony (martyrion) to the others. Take of it."* And on that day Saul ate with Samuel in the high place.

In the morning Samuel took a vial of olive oil and poured it on Saul's head, and kissed him and said to him, *"Has not the Lord anointed you as ruler to His people, over Israel?"* Then Samuel began to tell Saul what would happen to him that day as he traveled home. Part of what would happen is that someone would give Saul an offering of two loaves of bread, as you see in the verse below.

*1 Kingdoms 10:3-4: Then you shall go on from there and come to the oak tree of Tabor. There you will find three men going up to God at Bethel, one carrying three young goats, one carrying three containers of **bread/lehem/artos**, and one carrying a skin of wine. And they will entreat you in peace and give you two loaves of **bread/lehem/artos**, which you shall take from their hands.*

In all these verses, and in many others we have seen, eating and bread is about offering, honoring, receiving, and also testimony from the Greek word martyrion (witness). Communion, allegiance, sincerity, truth, and faithfulness are implied. And as we shall see, transformation occurs.

To be continued...

Deborah Talbot--

STEWARDSHIP MINISTRY NEWS

Bible Study Picnic. “While the cat’s away, the mice will play!” And play we did when Genevieve, aided by Diane P., Kathy J., Ingrid, and a few others, organized a wonderful potluck get together on Horsehead Bay in Gig Harbor, WA. The weather was fantastic and the food was even better!

It wasn’t all just fun and games however. Even though Father Seraphim was absent Genevieve led the group in Bible readings and organized a very challenging Bible Study Quiz.



The winner of the first annual Bible Study Quiz was none other than our own Mrs. Diane P. If memory serves me right she answered almost all of the questions correctly (without any help from George), and was awarded the grand prize.

It was positively a wonderful day of relaxing fellowship and fine dining. Sincere thanks from all who attended go out to Genevieve, Diane, Kathy, Ingrid, and George for making it such an enjoyable event, and Thor and Athena keep asking “When are we going to do it again?”



Later that afternoon there will be a potluck dinner at Ronald and Ourania’s home in Kent, WA. They would like to invite everyone from St. Nicholas to come together to celebrate Panayia and the baptism of Imani-Maria. **Their address is 14901 SE 281st St., Kent, WA 98402.**

August 20: Baptism and BBQ!! On August 20th at 10:00 am Ann and Macharia will be baptizing Imani-Maria at St. Nicholas Greek Orthodox Church. All are invited to attend and join in this celebration of spiritual love and happiness!

Later that afternoon there will be a potluck dinner at Ronald and Ourania’s home in Kent, WA. They would like to invite everyone from St. Nicholas to come together to celebrate Panayia and the baptism of Imani-Maria. **Their address is 14901 SE 281st St., Kent, WA 98402.**

Please bring a side dish or drinks to share and plan to arrive at 5:00 pm for refreshments and appetizers. Father Seraphim will do the blessing of the water between 5:30 and 6:00 pm and immediately afterward everyone present will dine like kings and queens! There will be a variety of dishes including goat and other BBQ items. Entertainment will include music and Greek dancing with George P. teaching all who would like to learn.

Continued on next page....

STEWARDSHIP MINISTRY NEWS

TITHING YOUR TIME, TALENT, AND TREASURE. When you read this article there will be only two months remaining until the 2022 St. Nicholas Greek Festival. If you haven't already decided on a booth where you plan to offer some of your time and talent, the following is a list of booths and the booth leaders who are still in need of your support. ***I like to tell people that the festival in this regard is a lot like our country in time of an emergency. All who are physically able are asked to participate. If you don't volunteer on your own, you are likely to get drafted*** 🙄 🙌

Inside the tent.

Gyro booth: Presbyteria Sophie and Kalitsa X.

Calamari booth: Jim and Deana F.

Greek Fries: John C.

Souvlaki & Loukaniko: Chris B.

Greek Salad: Sheila/Monica A.

Loukamades: Evgyenea Rocco

Outside bar: John K.

Monastery Booth: Chris P.

Export booth: Joyce K-G.

Coffee Shop: Fenia M.

Hands of Love: Genevieve E.

Tent clean-up during the festival: Tony A.

Announcing: George P.

Dancing: Kelly R. & Evy K.

Inside the dining hall

Ala carte tiropita/spanakopita/dolmades/pastichio: Tina Basil

Inside bar: Ricky & Marlene A. and family

Bakery: Karen S. and Vonnie B.

Upstairs nave and upper hall

Church tours: Zach K.

Welcoming: Kathy R.

Book Store: Dr. Nick & Deborah M.



Booth leaders must identify who among their workers will assist with set-up prior to the festival beginning at 4:00pm on Friday, and who will assist with the tear down of their booth after closing at 7:00pm on Sunday. Tear down of your booth includes but is not limited to the following:

1. Folding up all your booth's tables and chairs and placing them in the appropriate stack
2. Cleaning up your equipment
3. Picking up all trash in your booth's immediate area

Continued on next page....

STEWARDSHIP MINISTRY NEWS

4. Disposing of your trash into the dumpsters
5. Stacking all plastic bread trays/racks used by your booth where directed
6. Stacking all pallets used by your booth where directed
7. Moving and loading church owned equipment used by your booth into the trailer.

Since we no longer can expect our “ST. NICHOLAS SUPERMEN” Rich H. and John P. to handle the tear-down of the equipment after the festival, we are putting out a call for ALL ABLE BODIED MEN AND WOMEN UNDER THE AGE OF 35 to replace them. The tear-down when the festival ends entails a lot of physical labor. It is imperative that the young folks of our parish do not “fade away into the sunset” immediately after the final traditional dance around the tent, but rather to stick around and assist with the tear-down and clean-up. THIS ENTAILS THE FOLLOWING:

1. The folding and stacking of all tables and chairs where directed.
2. The disassembly of any wooden constructed booths and stacking their components where directed.
3. Policing the area and disposing of all trash into the dumpsters.
4. Removal of all electrical extension cords used by the booths and suspended from the tent. Rolling up the cords and stacking them where directed.
5. Rolling church owned display cases into the small dining room for storage.
6. Carrying church owned tables and chairs into the small dining room for storage.
7. Stacking all bread trays/racks where directed.
8. Stacking all pallets where directed.
9. More tasks as directed.

THE FESTIVAL BROCHURE. One of the primary fund raising efforts of our festival is the festival sponsorship brochure. This year Tony P. and Karen S. are putting the brochure together and they have published the costs for the different size ads. The information is available by calling Karen or Tony, or picking up a flyer at the church. Kindly take a moment to inquire and then place an advertisement for your business, or a memorial for a loved one who is no longer with us.

Thousands of people attend our three day festivals and peruse our accompanying brochure. If you have a friend or family member whose business would benefit from this advertisement opportunity please email them a copy of the brochure information. Your support with this endeavor is critical to the success of our festival and your efforts are greatly appreciated.

COMING NEXT MONTH! September-December is the 2023 Stewardship Card solicitation. The card will be in the Messenger next month so please download it, complete it, and submit to the treasurer’s office. **PLEASE DO YOUR PART BY COMPLETING THE CARD AND SUBMITTING IT IN A TIMELY MANNER!**

STEWARDSHIP MINISTRY NEWS

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

We cannot thank you enough!

Contributed by: Gus

Donations and or Stewardship Commitments as of July 26, 2022

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

STEWARDSHIP MINISTRY NEWS

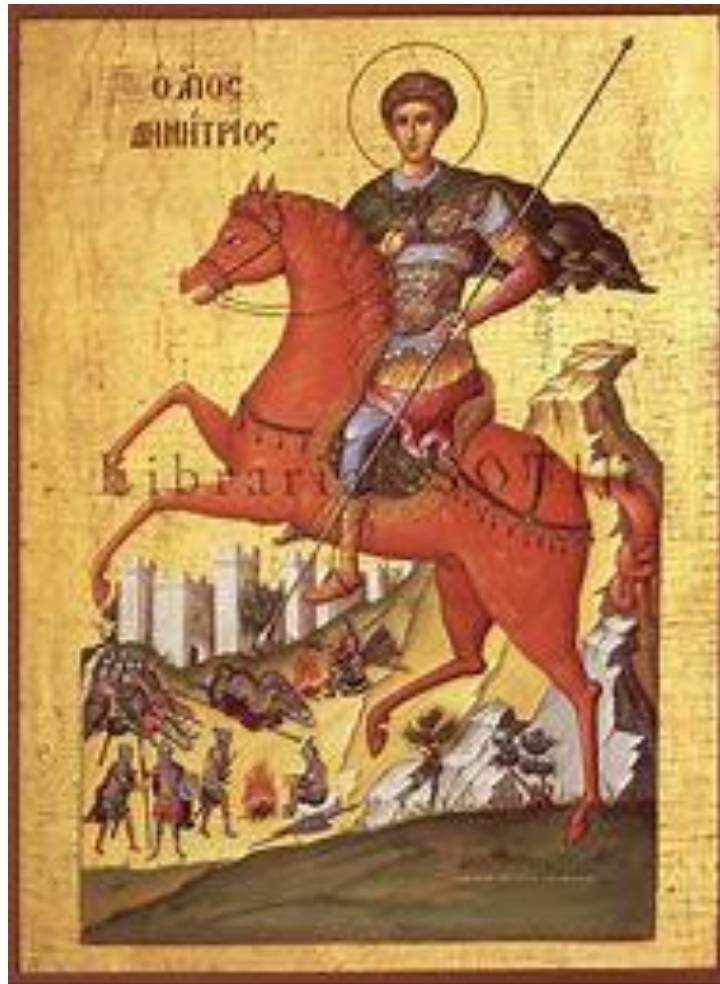
Timothy and Kathleen Harvey •	Bret and Evangelia Hassel •
Magdaline Hatzikazakis and Reginald Williams •	Vance and Suzanne Hawk •
Richard and Kathleen Heidal •	Meslissa Holden •
William Frederick Lincoln Horton •	Laurie Hulter
Melissa and Miguel Hungria ▪	Lisa Ishchenko
Thomas and Helga Jackson •	Danni and Brian Johnson
Joseph and Ronnie-Sue Johnson •	Kathy Johnson •
Joyce and Robin Kalivas Griffin •	Hariklia (Rikki) Kapes •
Anna Karanasos •	Paula Karanasos •
Zachary and Daphne Karanasos •	Sharon Kennedy •
Naser and Catalina Khalaj •	Claudia Kieszling ▪
Evan and Despina Kipelidis •	Ann Kiraki and Jessee Macharia •
Evy Kontos and Mark Matteson •	Ann Ruth Koopman •
Steve Koukles ▪	Andrew and Melinda Kouklis •
John C. Kouklis •	Mary Kouklis •
Maria Koumantaros •	Peter and Margaret Laketa ▪
Elia and Micheline Lakkis •	Robert and Anne Latz •
Christina Leinneweber •	Mary Leonard •
Hugh and Mariella Lewis ▪	Joshua and Jill Livingston
Jaclyn Lukehart	Jennifer Luna and Daniel Gonzales ▪
Bonnie Luntzel and Douglas Fairbanks	George and Bess Lurker •
Fr. Seraphim and Sophie Majmudar •	Olga Manos •
Chris and Susan Manthou •	Mathew John Manthou •
Natalia Marberg	Carol MartinOki
Dean and Julie Mastras •	Katherine and Gregory Mason •
Evangelia Mavrogiorgos	Iphigenia Mavromichali •
George McClure ▪	Helen McClure •
Virginia McClure •	Alan and Sheilagh Means •
Tatyana Mikeladze ▪	Tom Mollas ▪
Angela Montoya •	Nina and John Morrison •
Dick and Hariklia (Hoddi) Motz •	Michael and Rodica Murphy •
Derek Olsen ▪	Order of AHEPA, Olympia Chapter
David and Katrina Orriss •	Marian Palas •
Niko and Sonia Pamboukas •	Evangelos and Anastasia Pampoukas ▪
George Panagiotu ▪	Tony and Debbie Panagiotu •
Alex Pangis •	John and Merrilee Pangis •
Scott and Rachael Parnell •	Kesha Patel ▪
John Payne •	George and Diane Pirotis •
Charles and Lena Plunkett •	Josquin Poirot
Steve and Kathleen Politakis •	Andrew and Rebecca Primis •
Sammy Ramzi	Martin J. and Lorissa C. Reiter III •
Mark and Dana Robinson •	Katherine and Mike Rowley •
Katherine Salatas ▪	Bill and Karen Samaras •

STEWARDSHIP MINISTRY NEWS

Peter Sandas Jr.
Richard and Alexandra Schutt •
St. Nicholas Philoptochos Society
Richard and Denice Stahl •
Rob and Lea Sullivan •
James & Jenise Sweeney ▪
Nick and Becky Themelis •
Samuel Torvend
Roxanne Vallantine •
Morgan Waterman •
Jeffrey and Janice Williams
Ed Winskill •
Kalitsa Xitco •

Neal (Barnabas) Schaefer ▪
Todd and Teresa Silver
Olympia and John Stafford •
Andy and JoAnn Stergachis •
Jacob Swain •
Deborah Talbot •
Charles Tomaras ▪
Edward Tuohy
John Voklert ▪
Michael Jane White •
Anna and Raymond Wilson •
Hugh Winskill •
Matthew and Leigh Ann Zehnder •

- Steward
- Active Contributor



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.

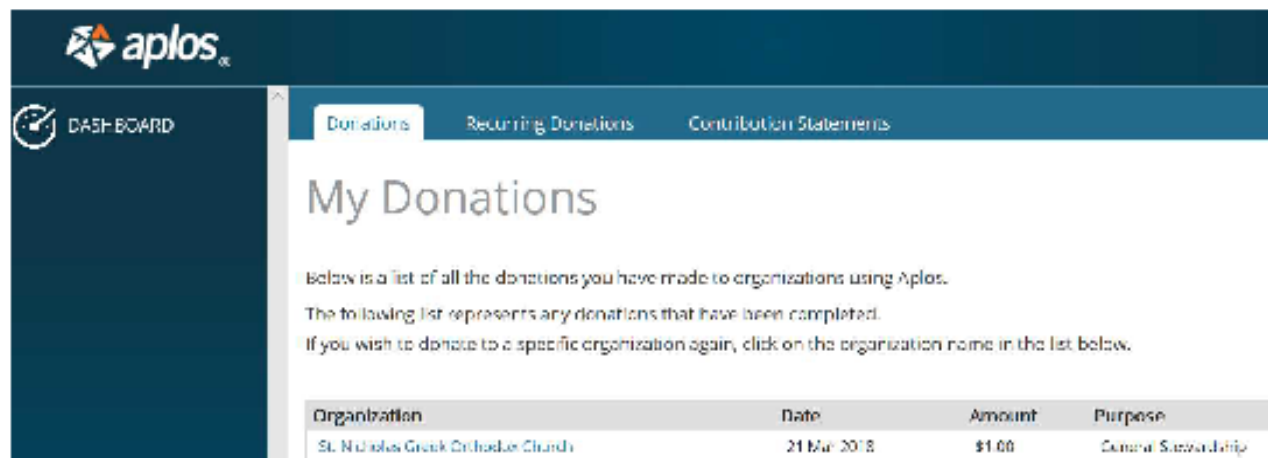
I want parishioners to enjoy greater flexibility in making Church donations and receiving an accounting of their annual to date contributions at any time of the year. Many of you have asked and inquired about the possibility of accounting for your donations automatically on-line. It is now a reality.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



OUR MISSION

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

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

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

HOW TO RETURN THIS CARD

BY MAIL:

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

AT CHURCH:

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

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

Please PRINT your information clearly

Name (F/M/L):

DOB (M/D/Y):

Email:

Telephone:

Spouse:

DOB (M/D/Y):

Email:

Telephone:

Household Information

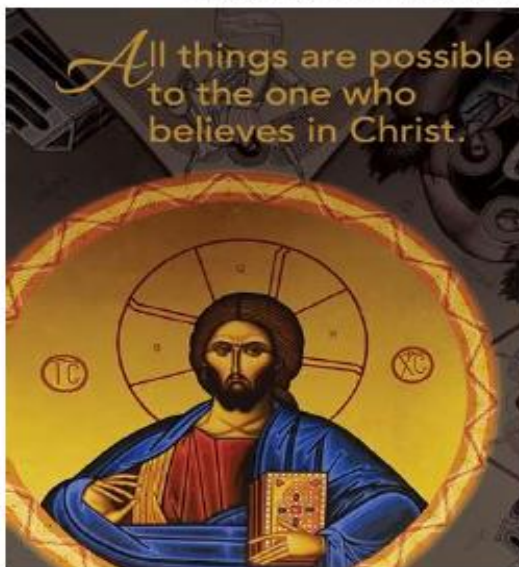
Address

City/St/Zip

Dependent Children

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

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



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

"Those who seek the Lord shall never want for any good thing." (Psalm 34:10)

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

2022 STEWARDSHIP COMMITMENT

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

I/We offer a minimum stewardship pledge of \$...../year or \$...../month in 2022 to support God's work.

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

SIGNATURE.....

Saint Nicholas Messenger

St. Nicholas Greek Orthodox Church

1523 S Yakima Ave

Tacoma, WA 98405

Address Service Requested

