

## St Porphyrios of Kavsokalyvia On Illness

*'My Christ, Your love knows no limits!'*

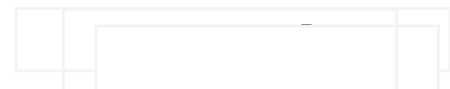
I thank God for granting me many illnesses. [1] I often say to Him: 'My Christ, Your love knows no limits!' How I am alive is a miracle. Among all my other illnesses I also have cancer of the pituitary gland. A tumour appeared there which has grown and presses against the optic nerve. That's why I don't see any more. I am in dreadful pain. But I pray, taking up the Cross of Christ with patience. Have you seen what my tongue is like? It has grown; it's not as it used to be. That's also a result of the cancer I've got in my head. And as time goes on, things will get worse. It will grow even more and I'll have difficulty in speaking. I'm in great pain, but my illness is something very beautiful. I feel it as the love of Christ. I am given compunction and I give thanks to God. It is on account of my sins. I am sinful and God is trying to purify me.

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When I was sixteen years old I asked God to give me a serious illness, a cancer, so that I would suffer for His love and glorify Him through my pain. I made this prayer for a long time. But my elder told me that this was egotism and that I was coercing God. God knows what He is doing. So I didn't continue with this prayer. But, you see, God did not forget my request and He gave me this benefaction after so many years!

Now I do not pray for God to take away from me the thing I asked Him for. I am glad that I have it so that I can participate in His sufferings through my great love. I have the chastisement of God: *For the Lord chastises the one he loves.* [2] My illness is a special favour from God, who is inviting me to enter into the mystery of His love and to try to respond with His own grace. But I am not worthy. You'll say to me, 'Don't all these things that God reveals to you make you worthy?' These rather condemn me. Because these are things that belong to the grace of God. There is nothing of my



# St Nicholas Greek Orthodox Church

1523 S Yakima Ave

Tacoma, WA 98405

Phone: 253-272-0466

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

E-Mail: [mail@stnicholastacoma.org](mailto:mail@stnicholastacoma.org)

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



## Sunday Services

8:45 am Orthros

10:00 am Divine Liturgy

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



## Fr. Seraphim Majmudar, Our Presiding Priest

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

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

Office Hours at St Nicholas  
Thursdays 9:00am - 12:00 noon  
Email: [frseraphimm@gmail.com](mailto:frseraphimm@gmail.com)

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

**Editors:** Carol MartinOki/Bill Samaras

**Media team:** Paula Karanasos, Fr. Seraphim

*Saint Nicholas Messenger* is published monthly on the last Sunday of the month. Contributors are encouraged to submit content by the 15th of each month to allow for timely compilation. *Saint Nicholas Messenger* is published in electronic format to the St. Nicholas web page [www.stnicholastacoma.org](http://www.stnicholastacoma.org), and in print for pickup at the parish on Sundays on or after the last Sunday of the month. Physical mailings are limited to shut-ins and special needs parishioners.

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

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# St. Nicholas Ministries

**AHEPA**  
Paul Apostle

**Akathist Group Prayer**  
Kathy Rowley

**Altar Servers**  
Dr Nick Themelis

**Bible Study**  
Genevieve Eagle

**Book Store**  
Dr. Nick Themelis

**Building Committee**  
Bill Acker

**Building, Grounds & Maintenance**  
Richard Heidal, John Pangis

**Choir**  
Rebecca Primis

**Hands of Love**  
Merrilee Pangis

**Military Service**  
LTC Gus Chamales

**Premarital Education**  
George Pirotis, Diane Pirotis

**Stewardship**  
Maria Koumantaros  
Gus Chamales

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

**Greek Folk Dance**  
Evy Kontos — Chair & Intermediate dancers  
Dr. Anastasia Fyntrilakis—Treasurer & Teen dancers  
  
Krisann Firth — Costume Director  
Julie Kotsali — Board Member  
Presbytera Sophie Majmudar — Board Member  
  
Kelly Rosati — Beginner dancers  
  
George Pirotis — Adult Group Instructor

**Coffee Hour**  
Zach Karanasos

**IT, etc.**  
Bill Samaras

**Philia**  
Diane Pirotis

**Pro Life**  
Genevieve Eagle

**Flowers & Church Decorating**  
Kathy Rowley/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 September 13th, 2022

# September 2022

SUN	MON	TUE	WED	THU	FRI	SAT
<p>28</p> <p>Moses the Ethiopian</p> <ul style="list-style-type: none"> <li>8:45am Orthros</li> <li>10am Divine Liturgy</li> <li>2 more</li> </ul>	<p>29</p> <p>BEHEADING OF ST JOHN THE BAPTIST</p> <p>STRICT FAST</p> <ul style="list-style-type: none"> <li>6:30am Divine Liturgy</li> <li>5:30pm Paraklesis to St Niki</li> </ul>	<p>30</p> <p>Synaxis of Hierarchs of Serbia</p>	<p>31</p> <p>Fast: wine &amp; oil ok</p> <p>Sash of the Theotokos</p> <ul style="list-style-type: none"> <li>6pm Vespers: Church New Y</li> <li>6:45pm Evening Liturgy: Chit</li> </ul>	<p>Sep 1</p> <p>Ecclesiastical New Year</p> <p>Joshua, Son of Nun</p> <ul style="list-style-type: none"> <li>5:30pm Modern Greek</li> </ul>	<p>2</p> <p>Repose of Fr Seraphim Rose</p> <p>Repose of Fr Seraphim Rose</p> <p>STRICT FAST</p> <p>3 more</p>	<p>3</p> <p>St Theoktistos, friend of St Ev</p> <ul style="list-style-type: none"> <li>5:30pm Akathist to St Xenia</li> <li>6pm Vespers</li> </ul>
<p>4</p> <p>Prophet Moses</p> <ul style="list-style-type: none"> <li>8:45am Orthros</li> <li>10am Divine Liturgy</li> <li>12pm Coffee Hour: Commu</li> </ul>	<p>5</p> <p>Labor Day</p> <p>Zacharias, Father of St John the Baptist</p> <ul style="list-style-type: none"> <li>8:30am Divine Liturgy</li> <li>10am Holy Unction Service</li> </ul>	<p>6</p> <p>Miracle of Archangel Michael</p> <ul style="list-style-type: none"> <li>10am Fr S at WOCA mtg</li> <li>5:30pm Vespers</li> <li>7pm Building Committee</li> </ul>	<p>7</p> <p>Preteast of Nativity of Theotokos</p> <p>STRICT FAST</p> <ul style="list-style-type: none"> <li>6pm Vespers: Nativity of the Theotokos</li> <li>6:45pm Evening Liturgy: Nat</li> </ul>	<p>8</p> <p>NATIVITY OF THE THEOTOKOS</p> <ul style="list-style-type: none"> <li>5:30pm Modern Greek</li> </ul>	<p>9</p> <p>Fast: Wine &amp; Oil ok</p> <p>Joachim &amp; Anna</p> <ul style="list-style-type: none"> <li>6:30am Divine Liturgy</li> <li>2 more</li> </ul>	<p>10</p> <p>Apostle Apollon</p> <ul style="list-style-type: none"> <li>5:30pm Akathist to St Xenia</li> <li>6pm Vespers</li> </ul>
<p>11</p> <p>9/11 Remembrance Day</p> <p>Euphrosynos the Cook</p> <ul style="list-style-type: none"> <li>8:45am Orthros</li> <li>2 more</li> </ul>	<p>12</p> <p>Leavetaking of Nativity of Theotokos</p> <ul style="list-style-type: none"> <li>6:30am Orthros</li> <li>5:30pm Vespers</li> </ul>	<p>13</p> <p>Consecration of Church of Holy Spirit</p> <ul style="list-style-type: none"> <li>6:30am Orthros</li> <li>5:30pm Vespers: Exaltation</li> <li>7pm Parish Council</li> </ul>	<p>14</p> <p>EXALTATION OF THE CROSS</p> <p>Fast: Wine &amp; Oil ok</p> <ul style="list-style-type: none"> <li>6:30am Divine Liturgy</li> <li>6pm No Evening Service</li> </ul>	<p>15</p> <p>Mirren of Paisley, Scotland</p> <ul style="list-style-type: none"> <li>5:30pm Modern Greek</li> </ul>	<p>16</p> <p>Euphemia the All Praised</p> <p>Fast: Wine &amp; Oil ok</p> <ul style="list-style-type: none"> <li>6:30am Orthros</li> <li>3 more</li> </ul>	<p>17</p> <p>Martyr Sophia &amp; Her Three Daughters</p> <ul style="list-style-type: none"> <li>5:30pm Akathist to St Xenia</li> <li>6pm Vespers</li> </ul>
<p>18</p> <p>Evmenios of Gortyna</p> <ul style="list-style-type: none"> <li>8:45am Orthros</li> <li>10am Anna Katerina Chariton</li> <li>2 more</li> </ul>	<p>19</p> <p>Martyr Trophimos &amp; Companions</p>	<p>20</p> <p>Daniel of Katounakia</p> <p>Evstathios &amp; Family</p>	<p>21</p> <p>Prophet Jonah</p> <p>STRICT FAST</p> <ul style="list-style-type: none"> <li>6pm No Evening Service</li> </ul>	<p>22</p> <p>HM Phocas</p> <ul style="list-style-type: none"> <li>5:30pm Modern Greek</li> </ul>	<p>23</p> <p>Conception of St John the Baptist</p> <p>Fast: wine &amp; oil ok</p> <ul style="list-style-type: none"> <li>6:30am Divine Liturgy</li> <li>10am No Bible Study</li> </ul>	<p>24</p> <p>Protomartyr Thekla</p> <p>Silouan of Mt Athos</p> <ul style="list-style-type: none"> <li>8am Divine Liturgy</li> <li>6pm No Vespers tonight</li> </ul>
<p>25</p> <p>Sergius of Radonezh</p> <ul style="list-style-type: none"> <li>8:45am Charitrou Baptism</li> <li>10am Divine Liturgy</li> <li>12pm Coffee Hour: FESTIVA</li> </ul>	<p>26</p> <p>FESTIVAL PREP</p> <p>Apostle John the Theologian</p> <ul style="list-style-type: none"> <li>6:30am Divine Liturgy</li> </ul>	<p>27</p> <p>Kallistratos</p>	<p>28</p> <p>Martyr Chariton</p> <p>STRICT FAST</p>	<p>29</p> <p>Venerable Kyriakos of Palesti</p>	<p>30</p> <p>Greek Festival</p> <p>Fast: Wine &amp; Oil ok</p> <p>2 more</p>	<p>Oct 1</p> <p>Protection of the Theotokos</p>

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

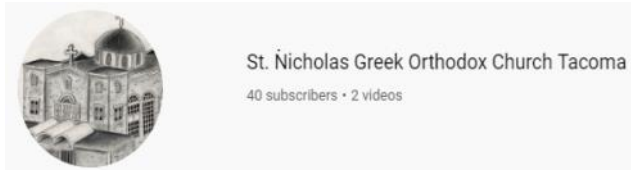
## News and Announcements

### Watch Services From Home, Live

Although you might not be able to be at St. Nicholas in person, you can watch services at home from any device capable of connecting to YouTube. This is free and is available for most services. Here's how to do it:

1. First, find the schedule when a service is being broadcast. This is called Live Streaming. Look at the calendar on the previous page, or better, look at the calendar on the St. Nicholas Web page. [www.StNicholasTacoma.org](http://www.StNicholasTacoma.org). There is a Live Streaming link at the church calendar.
2. You can simply click [here](#). If there is a service underway, press the button. You will see and hear the service.
3. Watch on any device. Open **YouTube** (you may have to start a browser like Chrome). In the *YouTube search bar*, type; *St Nicholas Tacoma*

Click on this selection;



If a service is being broadcast, click the **LIVE NOW** button.

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

*Bill Samaras*—

### 2022 Greek Festival Update

As we re-establish the Greek Festival, there are some concessions and changes this year. Some big some small. Here's an outline:

- We aren't using tokens this year. Intention is to be completely cashless with credit/debit/gift cards as the payment method. You can use your left over tokens to purchase food
- We aren't making or serving any dinners from the kitchen
- We're eliminating the Deli in the tent
- The bakery moves downstairs to the lower hall
- Hands of Love and the Monastery move into the lower hall
- Expanded appetizers served from the kitchen. Spanakopita, tiropita, dolmathes served all 3 days, Also, pastitsiou and salad served from the kitchen.
- A new tent. Just as long, but a bit narrower

Want to advertise or place a family message in the Festival brochure? Grab a form in the lower hall or contact Karen at [Karen,n,samaras@comcast.net](mailto:Karen,n,samaras@comcast.net).

Want to help (please)? Booth signup sheets are in the lower hall

**THANK YOU to all our volunteers**

### SANCTUARY DOORS

The former sanctuary doors are available for any Parishioner who has an appropriate use for them, please contact the Church Office or Bill Acker for details.

### PRAYER LIST

With the coming of the new ecclesiastical year, we will be refreshing the names of our prayer list. Please submit the names of those you want on the list to Carol at the office. The names will remain on the list for 30 days. When you submit your names you can request that the names remain on the list for the amount of time you specify. Please submit your names by September 15th.

## News and Announcements

### HOLY UNCTION SERVICE

Come and receive the grace of healing as we begin the Church New Year

*Is any among you sick? Let him call for the elders of the Church to pray over him, anointing him with oil in the Name of the Lord.*

-James 5:14



**LABOR DAY: Monday, September 5**

Divine Liturgy @ 8:30am

Holy Unction @ 10am

# Coffee Hour



## COFFEE HOUR MINISTRY

### MISSION

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

### REQUIREMENTS TO JOIN THE MINISTRY

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

### TEAM SCHEDULE FOR SEPTEMBER:

9/4/2022	Community Coffee Hour*
9/11/2022	Team Chamales
9/18/2022	Community Coffee Hour*
9/25/2022	Festival Pizza Work Party

\* **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; Ronie-Sue Johnson, Fenia Mavromichali, Barbara Phillips, Sandra Ciarochi, Yvonne Brandvold, Maro Kouklis and Yanni & Sophia Chanitou

**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, Klaudia Cedeno and Scott & 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](http://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

**We have had a great community response for our upcoming festival. As of the middle of August we have raised over \$45,000 with more commitments coming in. If you would like to place an ad or memoriam, complete the sponsorship form, and send it to Tony Panagiotu or Karen Samaras as shown on the form.**

**Blessings,**

**Tony Panagiotu and Karen Samaras**

# 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# \_\_\_\_\_

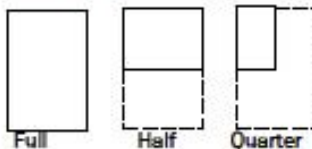
Credit card payments can be arranged, see below.

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](mailto:Karen.n.samaras@comcast.net) or Tony Panagiotu at [Anthony789@outlook.com](mailto: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](mailto:Anthony789@outlook.com)  
Karen Samaras 260-070-5264 (call or text) [karen.n.samaras@comcast.net](mailto:karen.n.samaras@comcast.net)

## 2022 Festival

# FESTIVAL SPONSORSHIP FORM

## GOLD, SILVER, BRONZE LEVELS

Please state sponsor name exactly as it will appear in the program

Sponsor name: \_\_\_\_\_

Address: \_\_\_\_\_

City, State, Zip: \_\_\_\_\_

Phone: \_\_\_\_\_

Email: \_\_\_\_\_

Sponsor signature: \_\_\_\_\_

### Company Media/Graphics contact person:

Name: \_\_\_\_\_

Phone/text: \_\_\_\_\_

Email address: \_\_\_\_\_

### We want to sponsor the 2022 Tacoma Greek Festival

- |                          |                |         |
|--------------------------|----------------|---------|
| <input type="checkbox"/> | Gold Sponsor   | \$5,000 |
| <input type="checkbox"/> | Silver Sponsor | \$2,500 |
| <input type="checkbox"/> | Bronze Sponsor | \$1,250 |

All levels are placed as full-page ads in the Festival brochure, with higher levels toward the front of the ad section.

All levels have 3'x5' logo banners placed in the festival.

Gold level receives verbal recognition at each dance event

### Payment Options

- Check enclosed (pay to *St. Nicholas Greek Orthodox Church*)
- Pay through the St. Nicholas PayPal account:  
[www.stnicholastacoma.org/donate/](http://www.stnicholastacoma.org/donate/)
- Other: Contact Tony or Karen (see below)

### Contacts:

Tony Panagiotu	253-307-2151	<a href="mailto:Anthony789@outlook.com">Anthony789@outlook.com</a>
Karen Samaras	360-970-5264	<a href="mailto:karen.n.samaras@comcast.net">karen.n.samaras@comcast.net</a>

# Festival Baking Schedule

## 2022 FESTIVAL BAKING SCHEDULE

### SEPTEMBER

Saturday, September 3	Spanakopita
Monday, September 5	Melomakaronas
Tuesday, September 6	Melomakaronas
Saturday, September 10	Galatombouriko
Monday, September 12	Kourambiethes
Tuesday, September 13	Kourambiethes
Thursday, September 15	Dipping Melomakaronas
Friday, September 16	Dipping Melomakaronas
Saturday, September 17	Galatombouriko
Monday, September 19	Kourambiethes
Tuesday, September 20	Kourambiethes
Thursday, September 22	Bake Baklava
Friday, September 23	Bake Baklava
Saturday, September 24	Bake Baklava
Sunday, September 25	Box Baklava
Monday, September 26	Ouzo Cake
Tuesday, September 27	Karithopita

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!

Evvy

# Festival 2022

—GET YOUR FOOD WORKER CARD ON TIME—

## Food Worker Card Options



### Need a food worker card? You have options!

All food workers in the state of Washington must have a valid food worker card.

- Complete the course.
- Pass the test.
- Pay \$10.

New cards are valid for two years. If you renew your card 60 days or less before it expires, your new card will be valid for three years.



**ONLINE  
KIOSK  
CLASS**

#### Online

- [www.foodworkercard.wa.gov](http://www.foodworkercard.wa.gov) is the only website to get an official Washington State Food Worker Card.
- 24 hours a day, seven days a week.
- Available in English, Cambodian, Cantonese, Korean, Mandarin, Russian, Spanish, Vietnamese and closed caption.
- Pay with Visa, MasterCard or Discover.
- Your card will be emailed to you.

#### Kiosk

- Use a Health Department kiosk computer to complete the course.
- Monday through Friday, 8:30 a.m.-2:30 p.m.
- Available in English, Cambodian, Cantonese, Korean, Mandarin, Russian, Spanish, Vietnamese and closed caption.
- Bring photo ID.
- Pay with cash, money order, Visa or MasterCard.
- We will print your card and email it to you.

#### Class

- Attend an instructor-led class at the Health Department.
- First Thursday each month, 6-7:30 p.m. Doors open at 5:45 p.m.
- Test available in English, Chinese, Korean, Russian, Spanish, Vietnamese, large print and picture-only.
- Bring photo ID.
- Pay with cash. Exact change preferred.
- We will print your card.

#### Contact Us

Food Worker Card Information  
[www.tpchd.org/foodworkercard](http://www.tpchd.org/foodworkercard)

Food Worker Card Program  
[www.foodworkercard.wa.gov](http://www.foodworkercard.wa.gov)

Online Food Worker Card Assistance  
(253) 798-6145

Food & Community Safety Program  
(253) 798-6460

Tacoma-Pierce County Health Department  
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Tacoma, WA 98418

# Philoptochos News

## PHILOPTOCHOS

### 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.

**National Philoptochos Awards Program** - St. Nicholas chapter 4049 was recognized for 100% participation in 2021 in the national ministry commitments. Our chapter contributed to 20 ministries and programs, including national membership. A description of each of these programs can be found on the National Philoptochos website. A copy of the award follows this message.

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

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

**Philoptochos Member Meetings** - Member meetings are now being held in the lower hall of church. 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*

# Philo托chos News

The Greek Orthodox Archdiocese of America  
The Greek Orthodox Ladies Philoptochos Society, Inc.

National Philoptochos Awards Program  
2022



*Excellence in Legacy*



St. Nicholas Chapter 4049  
Tacoma, Washington

In Recognition of  
National Ministry Commitments  
100% Participation in 2021

Awarded on this 7th day of July in the year of our Lord 2022  
National Philoptochos Biennial Convention  
New York, New York

*Τὸ Ἀρχιεπίσκοπος Ἐπιτοχοφίας*  
+ Elpidophoros, Archbishop of America

*Arlene Siavelis Kehl*  
Arlene Siavelis Kehl, National President



## Building Committee

### SEPTEMBER BUILDING COMMITTEE REPORT

Photos of the Narthex main entry exterior are not likely to be featured in the Messenger Building Committee report anymore, as the renovation project is no longer anticipated to be a primary focus. Instead, the exterior Narthex image will be reserved for the Page 2 welcoming page in the Messenger.

In regards to finishing up the Narthex project, we are still waiting for a door specialist who is high in demand to finish up weather stripping and making final adjustments on the main entry doors. With the main entry scissor gates, replacement of defective components have been ordered, and installation is expected to take place in early September.

Last month the Building Committee and Parish Council gave approval to follow through and provide some short term roofing fixes at the Upper Hall and Kitchen/Dining roofs as advised by Nexus, a third party consultant hired in July to inspect and report. It was determined that coating the roofs would be a large expense and not necessarily do much to stop roof leaks, while targeted patching and adding a new liquid membrane around the Upper Hall roof drain would be much cheaper and likely have better results.

Nexus also inspected the attic space above the Sanctuary Canter area where some small ripples in the ceiling plaster finish below is apparent when looked at closely. While no evidence of recent water intrusion was discovered, some preventive maintenance work is going to be done at the Sanctuary roof scuppers, and Nexus is planed to come back and re-inspect when during the late fall when the weather gets wetter and more blustery. It is conceivable the plaster ripples could be residue from the past before the Sanctuary was re-roofed, but remains to be verified.

Lastly, it appears the new landscaping around the church, by design intended to be drought resistant, is indeed drought resistant. So far during the late July and continuing into August dry spell, the plants still appear to be doing well during their about one year establishment period. A special thanks to the church grounds crew who have been monitoring, but to my knowledge have not yet had to do any hand watering.





## Cover Story Continued...

own. God gave me many gifts, but I did not respond; I proved myself unworthy. But I have not abandoned my efforts, not even for a moment. Perhaps God will give me His help so that I can give myself to His love.

That's why I do not pray for God to make me well. I pray for Him to make me good. I'm certain that God knows that I am in pain. But I pray for my soul, for God to forgive my transgressions. I am not taking medicines, nor did I go for surgery, not even for tests, and nor will I accept surgery. I will leave God to sort things out. The only thing I do is to try to become good. This is what I ask you to pray for me. The grace of God sustains me. I try to give myself to Christ, to approach Christ and to be one with Christ. This is what I desire, but I haven't succeeded ? and I don't say this out of humility. But I don't lose my courage. I persevere. I pray for God to forgive my sins. I've heard many people saying, 'I'm unable to pray.' I haven't suffered this. Only on the day that I was disobedient on the Holy Mountain did I suffer that.

It doesn't concern me how long I will live or whether I will live. That is something I have left to God's love. It often happens that you don't want to remember death. It's because you desire life. That, from one point of view, is a proof of the immortality of the soul. But *whether we live, or whether we die, we are the Lord's*. [3] Death is a bridge which will lead us to Christ. As soon as we close our eyes, we will open them on eternity. We will appear before Christ. In the next life we will experience the grace of God more intensely.



### *I felt great joy at the thought that I would meet the Lord*

Once I came to the point of death. I had suffered severe perforation of the stomach as a result of the steroids I was given in hospital when I went for an operation on my eye ? which I lost in the end. At that time I was living in a little hut; the monastery had not yet been built. I was so exhausted that I didn't know whether it was day or night. I came to the point of death and yet I survived. I lost a lot of weight and had no appetite. For three months I survived with three spoons of milk a day. I was saved by a goat!

I lived with the thought of leaving this world. I felt great joy at the thought that I would meet the Lord. I had a very deep sense of the presence of God. And God desired at that time to strengthen and comfort me with something very blessed. Every so often I would feel that my soul was about to depart. I saw in the sky a star which twinkled and emitted sweet rays of light. It was bright and very sweet. It was so beautiful! Its light possessed a great sweetness. Its colour was a light sky blue, like a diamond, like a precious stone. Whenever I saw it I was filled with comfort and joy because I felt that the whole Church ? the Triune Godhead, our Lady, the angels and the saints ? was contained in that star. I had the sense that in it were contained all the souls of all my loved ones, of my elders. I believed that when I would leave this life

## Cover Story Continued...

I, too, would go to that star through the love of God, not through my virtues. I wanted to believe that God, who loves me, revealed it to me in order to tell me, 'I'm waiting for you!'

I didn't want to think about hell and about tollgates. [4] I didn't remember my sins, although I had many. I set them aside. I remembered only the love of God and was glad. And I made entreaty, 'O my God, for the sake of your love, may I also be there. But if on account of my sins I must go to hell, may your love place me wherever it wishes. It is sufficient for me to be with You.' For so many years I lived in the desert with love for Christ. I said to myself: 'If you go to heaven and God says to you, "*Friend, how did you get in here without a wedding robe?*" [5] What do you want here?' I'll reply, "Whatever You want, my Lord, whatever Your love desires; place me wherever Your love wishes. I abandon myself to Your love. If You want to place me in hell, then do so, only don't let me lose Your love."

I had an acute sense of my sinfulness, and that's why I constantly repeated to myself the prayer of Saint Symeon the New Theologian:

*I know, Saviour, that none other  
has, as I have, sinned against You,  
nor done the deeds that I have done.  
But this again I surely know:  
neither magnitude of errors,  
nor multitude of transgressions,  
can surpass my God's great patience  
and His love for man unbounded. [6]*

I repeated this prayer continually and intensely to escape from these thoughts. The more I repeated it, the more, up in the infinity of space, appeared the star, my comfort. It came all these days that I was suffering. And when it appeared, my soul took wings and I said to myself: 'My star has come!' It felt as if it were drawing me up from the earth towards it. I felt great joy when I saw it. I didn't want to think of my sins, as I've said, because these would exclude me from this mystery. Only once, once only, did I sense that the star was empty, it wasn't twinkling, it wasn't full. I realized what it was. It was from the 'contrary one'. I ignored him, and turned my mind elsewhere. I spoke to my sister about some jobs that were to be done. After a while I saw it shining brightly again. Joy came again even more intensely within me.

All that time I had fearful pains throughout my body. Other people saw that I was dying. I had given myself over to the love of God. I did not pray to be released from the pains. My desire was for God to have mercy on me. I had leant on Him, and I waited for His grace to work. I was not afraid of death. For I would go to Christ. As I've told you, I repeated constantly the prayer of Saint Symeon the New Theologian, but not in a selfish spirit, and not for my health to be restored. I sensed every single word of the prayer.



## Cover Story Continued...

### *The secret in illness is to struggle to acquire the grace of God*

We benefit greatly from our illnesses, as long as we endure them without complaint and glorify God, asking for His mercy. When we become ill, the important thing is not that we don't take medicines or that we go and pray to Saint Nektarios. We need also to know the other secret, namely, to struggle to acquire the grace of God. This is the secret. Grace will teach us all the other things, namely, how to abandon ourselves to Christ. That is, we ignore the illness, we do not think about it, we think about Christ, simply, imperceptibly and selflessly and God works His miracle for the good of our soul. Just as we say in the Divine Liturgy, 'we commend all our life to Christ our God.'

But we need to wish to ignore the illness. If we don't wish to, it's difficult. We can't simply say, 'I ignore it'. And so although we think that we are ignoring it and giving no thought to it, in point of fact we have it in our mind continually and we cannot find peace within ourselves. Let me prove this to you. We say: 'I believe that God will cure me. I won't take any medicine. I'll stay awake all night and I'll pray to God about it and He will hear me.' We pray all night long, we make entreaty, we call on and coerce God and all the saints to make us well. We go to one place and another. With all these things don't we show that we are far from ignoring the illness? The more we insist and blackmail the saints and God to make us well, the more acutely we feel our illness. The more we strive to get rid of it, the more we feel it. And so we achieve nothing. And we have the impression that a miracle will happen, and yet, in reality, we don't believe it, and so we do not become better.

We pray and we don't take medicine, but we don't find any peace and no miracle happens. But you will say: 'What do you mean that I don't believe? Don't you see I haven't taken any medicine?' And yet, at bottom, we have doubt and fear within us and we think to ourselves, 'Will it really happen?' Here the words of Scripture hold good: *If you have faith and do not doubt, not only will you do what has been done to the fig tree, but even if you say to this mountain, 'be lifted up and thrown into the sea', it will be done.* [7] When faith is real, whether you take medicine or not, the grace of God will act. And God acts through doctors and medicines. The Wisdom of Sirach says: *Honour the physician with the honours due to him, according to your need of him, for the Lord created him. The Lord created medicines from the earth, and a man of sense will not despise them. And give the physician his place, for the Lord created him; let him not leave you, for there is need of him.* [8]

The whole secret is faith ? without doubts, gentle, simple and artless: *in simplicity and artlessness of heart.* [9] It is not a question of 'will power' or 'mind over matter'. A fakir can display this kind of 'will power'. It is a question of having faith that God loves us with infinite love and wants us to become His own. That is why He allows illnesses, until we surrender ourselves in trust to Him.

If we love Christ, all things will change in our lives. We do not love Him in order to receive some reward such as health. Rather we love Him out of gratitude, without thinking of anything, only of the love of God. Nor should we pray with any ulterior motive and say to God: 'Make such-and-such a person well, so that he may come close to You.' It is not right to point out ways and means to God. How can we presume to say to God, 'make me well'? What can we tell to Him who knows everything? We will pray, but God may not wish to listen to us.

A person asked me a little while ago, 'When will I get well?'

'Ah,' I told him, 'if you say, "When will I get well?" then you never will get well. It's not right to entreat God

## Cover Story Continued...

about such things. You entreat anxiously for God to take the illness from you, but then the illness lays even tighter hold on you. We mustn't ask for this. Nor should you pray about this.'

He was taken aback and said, 'Do you mean I shouldn't pray?'

'Not at all,' I answered. 'On the contrary, pray a great deal, but for God to forgive your sins and to give you strength to love Him and to give yourself to Him. Because the more you pray for the illness to leave you, the more it adheres to you, winds its tentacles around you and squeezes you, and becomes inseparable from you. If, of course, you feel an inner human weakness, then you may humbly entreat the Lord to take the illness from you.'

### *Let us abandon ourselves in trust to the love of God*

When we surrender ourselves to Christ, our spiritual organism finds peace, with the result that all our bodily organs and glands function normally. All these are affected. We become well and cease to suffer. Even if we have cancer, if we leave everything to God and our soul finds serenity, then divine grace may work through this serenity and cause the cancer and everything else to leave.

Stomach ulcers, you know, are caused by stress. The sympathetic system, when it is subjected to pressure, is constricted and suffers harm and so the ulcer is created. With stress, pressure, distress, anxiety, an ulcer or cancer comes about. When there are confusions in our soul, these have influence on our body and our health suffers.

The most perfect way is not to pray for our health ? not to pray to become well, but to become good. That is what I pray for myself. Do you hear? I don't mean to be good in the sense of virtuous, but in the sense of acquiring divine zeal, of abandoning ourselves in trust to God's love, and of praying rather for our soul. And we mean our soul as it is incorporated in the Church, whose head is Christ, along with all our fellow men and our brothers and sisters in Christ.

And I open my arms and pray for all people. When I am about to receive Holy Communion, as I am standing before the Holy Chalice, I open my soul to receive the Lord, and I bow my head and I pray for you, for this person and that, and for the whole Church. You should do the same. Do you understand? Don't pray for your health. Don't say, 'O Lord, make me well.' No! Rather say, 'Lord, Jesus Christ, have mercy on me', with selflessness, with love and without expecting anything. 'Lord, whatever Your love desires...' Only in this way will you act from now on, loving Christ and our brothers and sisters. Love Christ. Become saints. Throw yourselves into becoming friends with Christ, into His love alone, into divine eros.

Isn't perhaps this what is happening to me, since I feel this zeal and adoration? Even though I feel that my body has rotted away, I don't succumb to my illness, not even to my cancer, I shouldn't speak, but my love for you and for the whole world doesn't allow me to remain silent. When I speak, my lungs remain without oxygen and that's very bad because the heart is harmed. I have suffered something much worse than a heart attack. And yet I live. Isn't that an intervention of God? Yes, and I am obedient to God's will, to my illness. I suffer without complaint and... with annoyance at myself because no one is devoid of uncleanness. [10] I'm in a bad state. My spirit is also sick.

I say to a hermit with whom I am in contact, 'Pray for me. I love you. Love me too and pity me and pray for me and God will have mercy on me.'

## Cover Story Continued...

'You're the one who should pray,' he says to me.

'I'm beginning now to be unable to do all that I did for so many years,' I tell him. What does the hymn say?

*My mind is sorely wounded, my body has grown enfeebled,  
my spirit is sick, my speech has lost its power,  
my life is brought to death; the end is at the door.  
And so, O wretched soul of mine, what will you do  
when the Judge appears before you to investigate your deeds? [20]*

This hymn reflects my present state. I think that if I hadn't done this or that I wouldn't be in pain now, I would be close to Christ. I say this about myself because I'm thoughtless...

If you want to enjoy good health and live for many years, then listen to what Solomon the Wise has to say: *Fear of the Lord is the beginning of wisdom and the counsel of saints is understanding; for to know the law is the mark of a sound mind, for in this way you will live long and years of your life will be added to you.* [21] This is the secret: for us to acquire this wisdom, this knowledge, and then everything functions smoothly, all things are put in order and we will live with joy and health.

### Endnotes

[1] The holy Elder suffered from the following illnesses: myocardial infarction (anterior diaphragm with lateral ischaemia), chronic kidney disease, duodenal ulcer (with repeated perforations), operated cataract (loss of lens and blindness), herpes zoster (shingles) on the face, staphylococcus dermatitis on the hand, inguinal hernia (frequently strangulated), chronic bronchitis and cancer of the pituitary gland. Cf. Dr. Georgios Papazachou in an article in the periodical *Synaxis*, 41 (Jan-Mar) 1992, 93.

[2] [2] Heb. 12:6.

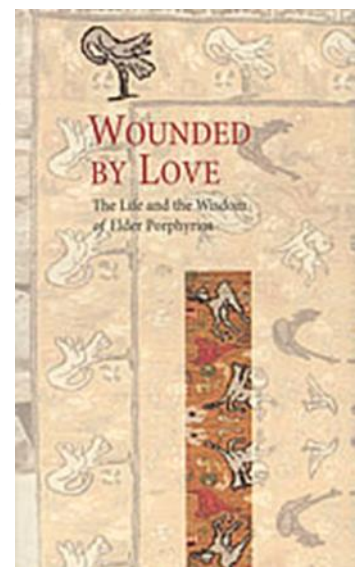
[3] Rom. 14:8.

[4] A theory that a soul after death has to pass through a series of 'tollgates' where it is interrogated about a variety of sins.

[5] Matt. 22:12.

[6] Prayers of Preparation for Holy Communion, Prayer 7.

[7] Matt. 21:21.



## Cover Story Continued...

[8] Sir. 38:1, 4, 12.

[9] Wisd. 1:1.

[10] Cf. Job 14:4.

[11] Great Canon by Saint Andrew of Crete (1st troparion of the 9th Ode).

[12] Prov. 9:10–11.

From *Wounded By Love: The Life and Wisdom of Elder Porphyrios*, pp. 224-231, as edited from an archive of notes and recordings by the Sisters of the Holy Convent of Chrysopigi (Life-Giving Spring). Posted with the permission of the publisher and the blessing of Mother Theoxeni, Abbess of the Monastery of Chrysopigi

Submitted by: Father Seraphim

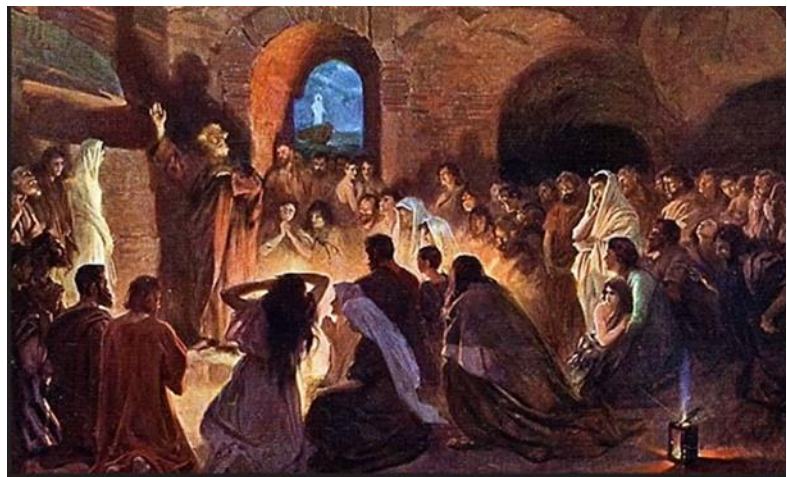


# St. Nicholas Bible Study

## ST. NICHOLAS BIBLE STUDY

### The Book of Acts

The point of the Book of Acts: Preaching of the Good News  
Two Main Principles: "The Telling of the Story" and "The Principle of Personhood".



### Acts – Chapter 1

POP QUIZ:

Name the 11 apostles (after Judas died)

Name the 12<sup>th</sup> apostle who replaced Judas

1. (Simon) Peter
2. John
3. James
4. Andrew
5. Philip
6. Thomas
7. Bartholomew
8. Matthew
9. James the son of Alphaeus
10. Simon the Zealot
11. Judas the son of James
12. Matthias – 12<sup>th</sup> apostle who replaced Judas

Answered by John Edgren (age 8)!!



## St. Nicholas Bible Study



### The Holy Apostle Luke

St. Luke is recognized by the Orthodox Church as the one who composed the Acts of the Apostles which is addressed to the "Most Excellent Theophilus".

Theo = God Philos = friend/loves  
 Meaning the one who loves God. St. John Chrysostom treats Theophilus as a real person, not a general reference to those who love God.

St. John Chrysostom said that St. Luke, to give the reader a rest, broke his writing into two Books:

### The Acts of the Apostles

### The Gospel of Luke

St. Luke was the first iconographer. He wrote the first three icons of the Theotokos. One of these icons is on the Island of Cyprus. It is covered because they say people have gone blind just looking at it. St. Luke is the "Physician", he is the "Iconographer" and the "Companion" of St. Paul and Apostle of the 70. A lot of the Book of Acts is written from the first person account of St. Luke's experiences.



### St. John Chrysostom: Homily 1 on the Acts of the Apostles the Humility and love of the Apostle Luke

Now mark how unassuming he is. He does not say, *The former Gospel which I preached*, but, *"The former treatise have I made"*; accounting the title of Gospel to be too great for him; although it is on the score of this that the Apostle dignifies him: *"Whose praise"*, he says, *"is in the Gospel"*. But he himself modestly says, *"The former treatise have I made – O Theophilus, of all that Jesus began both to do and to teach:"* not simply *"of all"*, but *from the beginning to the end; "until the day"*, he says, *"in which He was taken up"*. And yet John says, that it was not possible to write all: for *"were they written, I suppose"*, says he, *"that even the world itself could not contain the books written."* **John 21:25** How then does the Evangelist here say, *"of all?"* He does not say *"all"*, but *"of all"*, as much as to say, *"in a summary way, and in the gross"*; and *"of all that is mainly and pressingly important"*. Then he tells us in what sense he says *all*, when he adds, *"Which Jesus began both to do and to teach"*; meaning His miracles and teaching; and not only so, but implying that His doing was also a teaching.

But now consider the benevolent and Apostolic feelings of the writer: that for the sake of a single individual he took such pains as to write for him an entire Gospel. *"That you might have"*, he says, *"the certainty of those things, wherein you have been instructed."* **Luke 1:4** In truth, he had heard Christ say, *"It is not the will of My Father that one of these little ones should perish."* **Matthew 18:14**. And why did he not make one book of it, to send to one man Theophilus, but has divided it into two subjects? For clearness, and to give the brother a pause for rest. Besides, the two treatises are distinct in their subject-matter.



## St. Nicholas Bible Study

St. John Chrysostom is saying of St. Luke, that in humility, he doesn't refer to his Gospel as a "Gospel", but as a treatise (a written work dealing formally and systematically with a subject). It's a high status to be known as a Gospel writer. The humility of the author is very important because it gives it the ability to be inspired by the Holy Spirit. If he had been an eye witness with pride in his heart it would have had the external details of the events, but it would lack the inner mystery. The inner mystery is only conveyed by the humility of heart that attracts the grace of the Holy Spirit.



**REFLECTION:**  
In one sentence, compose an answer to the following:  
**WHAT IS THE GOOD NEWS OF THE GOSPEL?**

**Genevieve E:** *"Christ didn't come to make bad men good, He came to make dead men live."* **Father Stephen Freeman.**

**Fran H:** The Holy Spirit is poured out on all flesh.

**Father Seraphim: John 3:16** *"For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."* And one of my favorites: **Revelation 21:4** *"And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."*

**Roberta N:** All are invited to the marriage feast.

**Sunny E: 1 Timothy 1:15** *"...Christ Jesus came into the world to save sinners, of whom I am chief."*

**Father Seraphim:** I would like everyone to consider this question deeply and have an answer. We should all be able to state what the "Good News of the Gospel" is. That's what this is all about. As St. Paul said, *"to have an answer to those outside the faith."* We can't let the goal of our salvation to be fuzzy. How vividly can we picture the victory that we seek to achieve and how clearly can we articulate how we're going to get there?

Over the years I have found it enriching to pay attention to the sermons and how each of the Apostles express themselves when you line them up next to each other. Singling out St. Stephen's sermon, he gives a lengthy sermon right before he is stoned and becomes the first Christian martyr. He (and so does Paul & Peter) retells the story of salvation. He talks about Abraham and Moses, which is elementary to the Pharisees and the Sadducees. By way of extension, when I listen to sermons (in the Greek language) on the Feast of St. Demetrius or the Mother of God, I notice the sermon is nothing more than retelling the "Story". It's very different than American preaching. There's something in the re-telling of the story that the power and the value is communicated. This goes all the way back to Homer. It's not an American characteristic.

**Roberta N:** The first chapter of **Acts** does that – retelling the "Story". It humanizes it when re-telling a story – it makes it whole.

**Father Seraphim:** It goes from being data to something that we appropriate as persons and that can only come when data and events that occurred are now expressed in the form of story. It doesn't lose its truth when data is translated into story, in fact it becomes the inverse because it now becomes personal as Roberta said.

**Dimitri A:** When it becomes story it goes into the heart and we meet each other at the heart level.

**Father Seraphim:** That's what St. Stephen was doing. It wasn't just repeating the data. It was from the heart with the Holy Spirit. There's a difference between knowing the data points of their (the Jews) salvation history and knowing the story.

Submitted by: Genevieve Eagle

## ST. NICHOLAS AKATHIST MINISTRY

### Ministry of Akathist, Prayers for the Departed

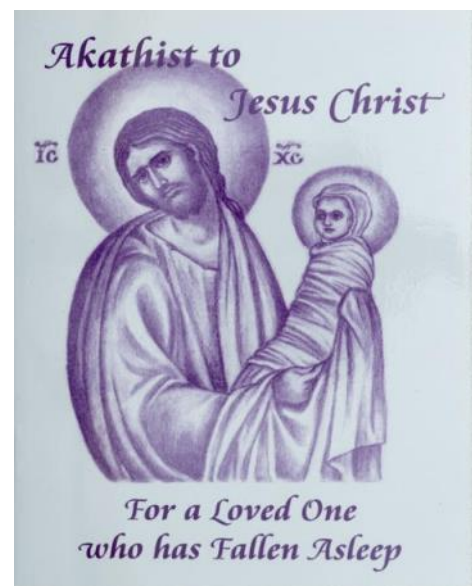


Thank you to all who are involved in this wonderful ministry at Saint Nicholas. In offering the gift of praying the Akathist to Jesus Christ for a Loved One who Has Fallen Asleep, it is a great comfort to family and friends of the departed ones.

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

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

Thank you again,  
Kathy Rowley



# Flower Ministry

## ST. NICHOLAS FLOWER MINISTRY



St. Herman of Alaska



Sts. Peter the Aleut; St. Tikhon, Enlightener of North America; St. John of San Francisco; St. Innocent, Enlightener & Apostle of America

My husband's birthday was July 6. These flowers are in memorial of my husband, Don Eagle, who fell asleep in the Lord 13 years ago. He was a true Alaskan at heart and would have loved having these Saints of Alaska and North America displayed on his birthday. - Genevieve



Feast of Transfiguration



Dormition of the Theotokos

## Flower Ministry



Dormition of the Theotokos (with George Pirotis)

Thank you to Hoddi Motz and Merrilee Pangis for the beautiful hydrangeas donated for the flower arrangements for the Dormition of the Theotokos.

Please contact Kathy Rowley or Genevieve Eagle if you are interested in getting involved in St. Nicholas' Flower Ministry. There are several ways to get involved: Monetary donations; preparation and flower arrangement for the major feasts of the Church; donation of flowers and greenery from your garden. Please let Kathy & Genevieve know if you are interested in any part of the Flower Ministry. [goobahoo@gmail.com](mailto:goobahoo@gmail.com)

Submitted by: Genevieve and Kathy

# 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.

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

Michael and Susanna Hawk bring the offering the fourth Sunday of every month.

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

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



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

Contemplate the Lord Jesus as the Bread of Life:

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

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

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

# PROSPHORA

## LEHEM-ARTOS-BREAD

### Following the Word Through Scripture

As we learned last month, once again the Israelites rejected God as their King and asked for a man to be their king and judge, the same as all the other nations. The first man chosen by the Lord to be their king was Saul the son of Kish. In appearance Saul was as no other man in Israel, standing a head taller than all the rest. At first Saul cooperated with the Holy Spirit, and God gave him another heart. When an enemy came against Israel and the people cried to Saul, the Spirit came upon him and he acted. As a result, the fear of the Lord fell on all the people, who united as one man under Saul, and the enemy was defeated. Samuel called the people to Gilgal to restore the kingdom, and there he anointed Saul king before the Lord. They sacrificed offerings before the Lord and rejoiced. But then Samuel addressed the people regarding their sin of rejecting God as their King and asking for a man to be their king. When the people asked for Samuel's prayers that they not die for adding to all their sins, he told them that he will not sin against the Lord by ceasing to pray for them; that he will serve the Lord and show them the good and right way. As for them, he said, *"Only fear the Lord and serve Him in truth with all your heart, for you know what great things He has done for you. But if you still do wickedly, you shall be joined together in death, both you and your king."*

For a time Saul was a successful king with an army who defeated Israel's enemies, but then the people grew weary, and Saul turned back from following the Lord and did not keep the Lord's words. Saul made unlawful sacrifices to the Lord. He was told by Samuel, *"Behold! Hearing is better than a good sacrifice and obedience than the fat of rams."* Seeing the character of the man, the Lord regretted Saul's kingship and chose another king for his people. He sent Samuel to Jesse of Bethlehem, for He said, *"I have seen someone among his sons to reign for Me."* This son was David, the youngest and eighth son of Jesse. The Lord rejected the first seven sons from becoming king, telling Samuel to have no regard for outward appearance or maturity of stature, for the Lord was seeing into the hearts of these men. About David the Lord said to Samuel, *"Arise, anoint David; for he is good!"* David was anointed in the midst of his brothers, and the Spirit of the Lord came upon him from that day forward.

At this time, however, the Spirit of the Lord departed from Saul, and an evil spirit began to torment him. Saul's servants recommended that he send for David, *a son of Jesse the Bethlehemite who understands playing on the harp, a prudent man, a man of war, wise in speech, handsome; and the Lord is with him.* Saul sent to Jesse to send his son David.

*1 Kingdoms 16:20: And Jesse took a homer of bread/lehem/artos, a skin of wine, and one young goat, and sent them by the hand of his son David to Saul.*

David arrived with his offerings of bread, wine, and a goat, and stood before the king. Saul loved him greatly. David became Saul's armor-bearer, and whenever the evil spirit was upon Saul, David would play the harp, and the evil spirit would depart from Saul. But Saul's love was fickle. In a battle, David chose the armor of God over the armor of men and defeated Goliath, after which all the men of Israel defeated the Philistines. When that happened, all the women of Israel came out dancing, and singing, *"Saul slew his thousands, and David his ten thousands."* Saul did not like that, and he began to try to arrange David's death in devious ways, even lying to his own children who loved David. When nothing worked, Saul himself tried to spear David, but David escaped and went to Samuel and the prophets - men of God. Saul sent messengers three times to David and Samuel and the prophets to capture David, and each time the Spirit of the Lord came upon the messengers and they prophesied instead. Then Saul himself went up and the Spirit of God came upon him, and he prophesied and removed his clothes and fell naked on the ground all day and all night.

*Continued next page...*

# PROSPHORA

After that, David went to see Jonathan, Saul's son. David and Jonathan had a covenantal relationship before the Lord. David was asking Jonathan, *What is my fault? What is my sin? Why does your father want to kill me?* Jonathan did not believe his father wanted to kill David, but he agreed to a plan. In carrying out the plan Jonathan found out his father really did intend to murder David, and according to the plan he sent David away. David went to Nob, one of the priest's cities, on the north side of Jerusalem.

As I read through this book of 1 Kingdoms (1 Samuel) this time, I notice how David in distress flees to God and to men of God, seeking truth. In contrast, Saul in distress relies on himself and seeks evil.

To be continued...

*Deborah Talbot-*



**DAVID ESCAPES FROM SAUL WITH THE HELP OF HIS WIFE  
MICHAL, WHO IS ALSO SAUL'S DAUGHTER.  
BY GUSTAVE DORE, 1865**

## STEWARDSHIP MINISTRY NEWS

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!

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# 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.

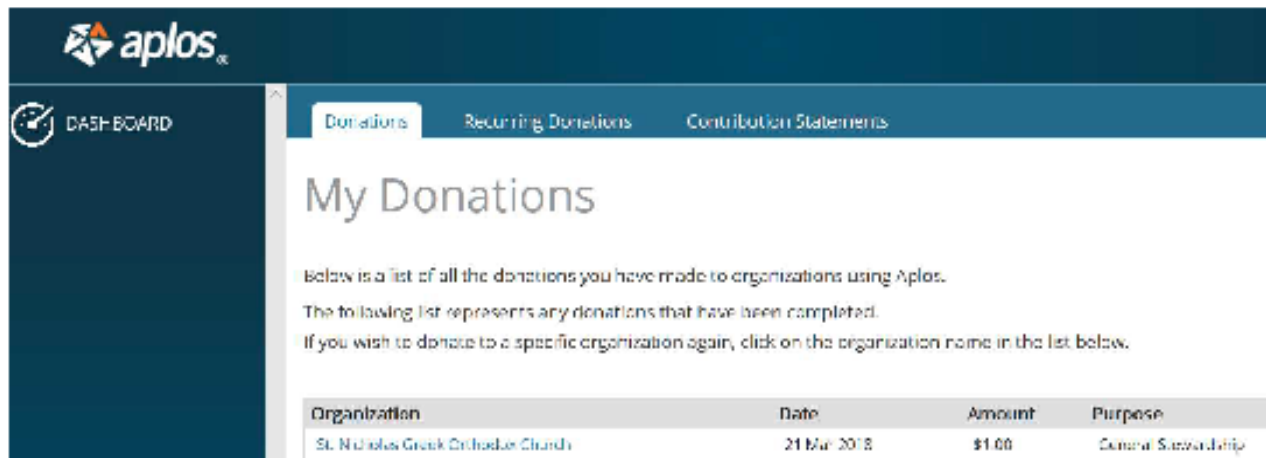
I want parishioners to enjoy greater flexibility in making Church donations and receiving an accounting of their annual to date contributions at any time of the year. Many of you have asked and inquired about the possibility of accounting for your donations automatically on-line. It is now a reality.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



**aplos**

DASH-BOARD

Donations | Recurring Donations | Contribution Statements

### My Donations

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

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

**OUR MISSION**

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

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

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

**HOW TO RETURN THIS CARD**

**BY MAIL:**

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

**AT CHURCH:**

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

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

Please PRINT your information clearly

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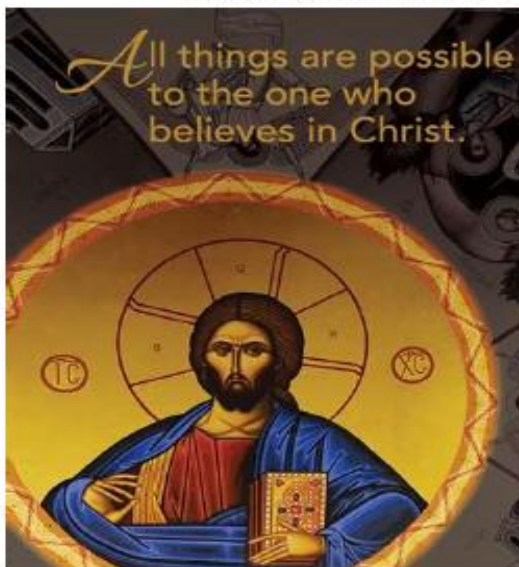
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City/St/Zip .....

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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

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