

Let's Unplug



A few days ago, I decided to unplug—no news, no articles about current events, Covid, problems in the Church—nothing. (I don't use social media, but if I did, I would have unplugged from that as well.) I am still looking at emails, texts and other necessary things.

Instead, I have been doing more praying as well as in-depth reading about topics of interest for some time: the British Navy during the Napoleonic wars; the attack on Santa Barbara by the Japanese during WWII; the geography of Greece and the Eastern Mediterranean; reflections on my home state of California...lots of stuff.

What I noticed is that I feel the same way I felt as a kid when I got off a merry go round: a little disoriented at first, but then increasingly solid on my feet. Nothing is moving under me and constantly shifting my attention moment by moment. I chose the direction I wanted to explore, and did so.

Being informed is one thing, but being on a merry-go-round in a fantasyland spun by manipulative, powerful people is another. I realized I was getting dizzy, and it was time to step off and seek new ways of gaining true insight on the world around me. Wisdom is far more valuable, and effective, than data.

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St Nicholas Greek Orthodox Church

1523 S Yakima Ave

Tacoma, WA 98405

Phone: 253-272-0466

Parish Website: stnicholastacoma.org

E-Mail: mail@stnicholastacoma.org

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



Sunday Services

8:45 am Orthros

10:00 am Divine Liturgy

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



Fr. Seraphim Majmudar, Our Presiding Priest

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

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

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

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



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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, 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
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St. Nicholas Ministries

AHEPA
George Pirotis

Akathist Group Prayer
Kathy Rawley

Altar Servers
Dr Nick Themelis

Bible Study
Genevieve Eagle

Book Store
Dr. Nick Themelis

Building Committee
Bill Acker

Building, Grounds & Maintenance
Richard Heidal, John Pangis

Choir
Rebecca Philips

Hands of Love
Merrilee Pangis

Military Service
LTC Gus Chamales

Premarital Education
George Pirotis, Diane Pirotis

Stewardship
LTC Gus Chamales

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

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

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

Kelly Rosati – Beginner dancers

George Pirotis – Adult Group Instructor

Coffee Hour
Zach Karanasos

IT, etc.
Bill Samaras

Philia
Diane Pirotis

Pro Life
Genevieve Eagle

Vitos Scholarship
Ronnie Sue Johnson

Flowers & Church Decorating
Kathy Rowley

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

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

Philoptochos Society
Jane Evancho - President
Hoddi Motz - Vice-President
Marian Palas - Secretary
Joyce Kalivas- Griffin - Treasurer

Sunday School
Sheila Auter, Director

Greek School
George Pirotis

Lazarus Group
Dean Hamos

Pilgrimage
Zach Karanasos

Prosphora Baking
Deborah Talbot

Welcome
Ronnie Sue Johnson

Parish Council

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

August 2020						
Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 Fast: Wine & Oil ok Fr S Vacation Holy Maccabbees 7:00pm-8:00pm No Vespers Tonight
2 Fast: Wine & Oil ok Fr S Vacation Gamaliel, Teacher of St Paul 8:45am-10:00am Livestream: Orthros 10:00am-11:00am Livestream: Divine Liturgy	3 STRICT FAST Salome the Myrrhbearer	4 7 Sleepers of Ephesus STRICT FAST	5 Prefeast of Transfiguration STRICT FAST 7:00pm-8:00pm Great Vespers: Transfiguration 7:45pm-8:45pm Evening Liturgy: Transfiguration	6 Fast: Fish, Wine & Oil Ok TRANSFIGURATION OF CHRIST 7:00pm-8:00pm Vespers: St Kallinikos 7:45pm-8:45pm Evening Liturgy: St Kallinikos	7 Dometios STRICT FAST 6:30am-7:30am Great Paraklesis 7:00pm-8:00pm Vespers: St Kallinikos 7:45pm-8:45pm Evening Liturgy: St Kallinikos	8 Fast: Wine & oil ok Met Kallinikos of Edessa 7:00pm-8:00pm NO VESPERS TONIGHT
9 Apostle Matthias Fast: Wine & Oil ok 8:45am-10:00am Livestream: Orthros 10:00am-11:00am Livestream: Divine Liturgy	10 Fast: Wine & Oil Martyr Lawrence of Rome 6:30am-7:30am Divine Liturgy 5:30pm-6:30pm Paraklesis	11 Niphon, Pat of C'Nople STRICT FAST 5:30pm-6:30pm Paraklesis 7:00pm-10:00pm Parish Council	12 Photios & Aniketos of Nicomedia STRICT FAST 7:00pm-8:00pm Paraklesis	13 Fast: Wine & Oil ok Leavetaking of Transfiguration	14 Prophet Micah 6:30am-7:30am Orthros 7:00pm-8:00pm Great Vespers: Dormition	15 DORMITION OF THE THEOTOKOS 8:45am-9:45am Orthros 10:00am-11:00am Divine Liturgy
16 Stephen of Hungary 8:45am-10:00am Livestream: Orthros 10:00am-11:00am Livestream: Divine Liturgy	17 Myron of Cyzikos	18 Floros & Lauros of Ilyria 6:30am-7:30am Orthros 5:30pm-6:30pm Vespers	19 Andrew the General STRICT FAST 7:00pm-8:00pm NO PARAKLESIS TONIGHT	20 Prophet Samuel	21 Martyr Bassa & her sons STRICT FAST	22 Martyr Agathonikos 7:00pm-8:00pm Vespers
23 DIGITAL GENERAL ASSEMBLY (tent) Irenaeus of Lyons 8:45am-10:00am Livestream: Orthros 10:00am-11:00am Livestream: Divine Liturgy	24 Kosmas Aetolos 6:30am-7:30am Divine Liturgy 5:30pm-6:30pm Vespers	25 Ebba, Abbess of Coldingham	26 Fast: Wine & Oil ok Vladimir Icon of Theotokos 7:00pm-8:00pm Vespers w/ blessing of Phanouriopites	27 Poimen the Great St Phanourios 6:30am-7:30am Divine Liturgy 5:30pm-6:30pm Vespers	28 Fast: Wine & Oil ok Moses the Black 6:30am-7:30am Orthros 7:00pm-8:00pm Vespers: Behheading of St John the Baptist 7:45pm-8:45pm Evening Liturgy: Behheading of St John the Baptist	29 BEHEADING OF ST JOHN THE BAPTIST FAST: Wine & Oil ok 7:00pm-8:00pm Vespers
30 Synaxis of Hierarchs of Serbia 8:45am-10:00am Livestream: Orthros 10:00am-11:00am Livestream: Divine Liturgy	31 Sash of the Theotokos 7:00pm-8:00pm Vespers: Ecclesiastical New Year 7:45pm-8:45pm Evening Liturgy: Ecclesiastical New Year	Notes:				

News and Announcements

Returning to Church

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

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

2020 Tacoma Greek Festival Canceled

As announced in the last issue, the 2020 Tacoma Greek Festival is canceled. The Festival Committee was proceeding optimistically hoping safety conditions concerning COVID-19 would improve significantly by October. Unfortunately, it is now apparent it will be impossible to provide a safe environment for Festival guests, volunteers, and parishioners.

Instead, the Festival Committee is considering alternative fundraising ideas. We are thankful for the privilege of operating the Festival consecutively for the past 58 years.

Next 2020 Festival Meeting Sunday August 9, 7PM

Although the regular Festival is canceled, the Festival Committee continues to meet. The next Festival Committee will be Sunday, August 9 at 7:00 PM. This will be a teleconference and will not take place at the church. Feel free to call in if you are already part of the Festival Team, or if you're just interested. Simply call this number from any phone: (605) 313-5942. When asked for an access code, type in 767419.

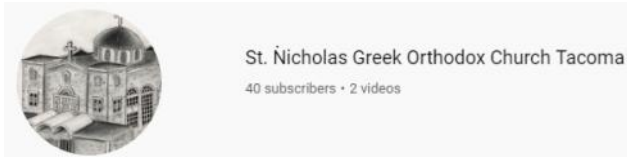
Bill Samaras—

Watch Services From Home, Live

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

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

Click on this selection;



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

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

Bill Samaras—

Building Committee



PROJECT 2020: A CALL FOR A GENERAL ASSEMBLY

The Current Situation:

Originally the Narthex Renovation was going to break ground a week after Pascha 2020, pending an approval from a General Assembly beforehand to continue with construction. However, with Coronavirus restrictions of large church gatherings and the chance to hold a full in-person General Assembly has been prohibited.

Also, competitive bids on the Narthex Renovation came in a about \$220,000 over budget when including the additional sales tax associated with the overrun. It is speculated that roughly \$100,000 of the overrun was due to the special logistics involved to keep the church in operation while the Narthex is literally being opened up & replaced, and another \$100,000 due to a low supply/high demand commercial construction market that continues to be busy.

In addition, matching brick for the Narthex Renovation that was previously in stock is no longer readily available, and requires about 5 months to order a special run, which means it probably would not be onsite until after New Years 2021 if it were purchased in August.

There have been numerous phone calls, virtual meetings and coordination going on with the two low-bid general contractors, other vendors, the Project 2020 Committee and Parish Council over the last four months. Three major decisions that have been made are:

- 1) Bite the bullet and request an approval vote for construction based on the re-negotiated bids received, as the construction market is not likely to get cheaper over time.

Continued next page...

Building Committee

(Project 2020: A Call for a General Assembly, Continued from previous page)

- 2) Set ground-breaking for the Narthex Renovation a week after Pascha 2021, Monday May 10th, rather than try to start later this year when the weather typically is at its worst.
- 3) Call for a General Assembly on Sunday August 23rd at the end of Liturgy, which will be a hybrid meeting, consisting of those at church, and those who will be on the internet via ZOOM.

More information will be coming to the Parish at large within the next few weeks via e-mail and hard-copy distribution in order to help prepare for the upcoming General Assembly.

The Need and Urgency Factor:

The current Narthex and its roof structure was poorly designed with economy in mind, which restricts roof drainage and invites pockets of rainwater to accumulate in narrow hard-to-access areas. There has been a history of installing new roofing over existing roofing, and there are now a total of four roofing assemblies over the Narthex with who knows how much water leakage that has accumulated between each. Also, three existing roof barrels over the Narthex are visibly deteriorating. We have been at the point for at least the last 1 to 2 years to where a can of mastic and implementing some other minor repairs has failed to stop continuing roof leaks. And of course the overall decay, deterioration, and possible spreading of mold is only going to get worse without significant action being taken.

The Narthex is arguably the second most spiritually important part of the church, next to the Sanctuary. Taking care of and upgrading the basic Sanctuary infrastructure was a primary focus from 2010 through 2018, via seismic upgrades, roofing replacement, masonry restoration & new water repellents, window replacement & exterior wall modifications, enhanced mechanical ventilation, and attic insulation. With that work completed, it was a natural progression afterwards to turn to the Narthex in terms of its importance, its decaying urgency factor, and continuing in a clock-wise direction towards eventually renovating the entire main floor level of the church that is so long overdue in need of repair.

There has been talk in light of the Narthex Renovation expense to temporarily hold off on construction, and as a short-gap measure, provide iconography and some other cosmetic improvements in the current Narthex in order to make its appearance more palatable. However, what gets put in now stands a chance of getting water-damaged, and regardless, would end up being taken out, and possibly replaced altogether, if and when major renovation work eventually did take place there at a later date.

The Narthex Renovation Scope:

The Narthex Renovation incorporates Byzantine type architecture as shown in the rendering on the previous page. The roof structure over the Narthex area gets completely removed, replaced, and reconfigured. Ditto with the main exterior entrance, which also receives new ornamental security grilles & gates. All exterior masonry veneer gets replaced with a blended brick, matching that of the Sanctuary, with accent trim added. Interior brick in the Narthex gets removed and replaced with smooth drywall surfaces, ready to accommodate iconography. A vaulted ceiling with coved accent lighting is included. Existing sets of double doors, both at the exterior entrance and interior that lead into the Sanctuary, get replaced. Both sets of new doors will have over an 8' high clearance and include special Byzantine features. The main Narthex area received mosaic tile flooring similar to that in the Sanctuary. All new lighting, heating and

Continued next page...

Building Committee

(Project 2020: A Call for a General Assembly, Continued from previous page)

interior finishes are included, along with two new windows in Father Seraphim's office. There is also an option to replace existing dated ceiling tiles at a lower ceiling between the two stairwells with painted dry-wall.

Also included are improvements around the church site perimeter, part of which was required by the City of Tacoma in order to obtain a building permit, plus some security landscaping enhancements that was approved by a General Assembly last year. City mandated requirements include sidewalk and curb repairs where damaged, replacing some existing asphalt at the south side of the building with landscaping, and repairing a sink hole that leads into the parking lot. Enhanced landscape improvements consist of providing a combination of rockeries and low maintenance/safety minded planter areas that will both provide an appealing appearance, and act as a deterrent to vagrancy, tents, and hiding.

Cost and Budget:

Below is the last budget that was approved at a General Assembly held in 2019:

Initial Narthex Renovation approved budget:	\$650,000.00
Premiums to replace Narthex & Sanctuary double door assemblies:	\$19,000.00
New windows & wall openings at Father Seraphim's south wall office:	\$6,000.00
New church logo and letters at exterior south wall:	\$7,000.00
Interior and exterior trim enhancements:	\$14,000.00
Landscaping & site security enhancements:	\$50,000.00

Total Approved Narthex Renovation Budget Before Bids: \$746,000.00

Of the \$746,000, \$110,000 had already approved to be spent for pre-construction work, consisting of architect's, engineering & consultant's design / investigative fees, permits, third party testing & surveys, and contract administration. Of the \$110,000, nearly two thirds has been spent to date, with most of the balance left for contract administration and third party testing were construction to get under way. It is projected perhaps \$5,000 will be left in that budget after construction completion, which would be returned to the church's general fund.

Taking into account the bids that came in and negotiations that occurred afterwards which saved about \$40,000, below is the revised overall budget:

Negotiated bid that resulted from the two low-bid contractors:	\$743,318.00
A light fixture allowance, purchased by owner, installed by contractor:	\$5,000.00
Add for a Change Order Contingency:	\$25,000.00
10.2% Sales Tax on the Above:	\$78,878.44
Add for already approved Pre-Construction & Administration Budget:	\$110,000.00

Total Negotiated Bid Construction Budget With Sales Tax and Pre-Con: \$962,196.44

(Continued next page...)

Building Committee

(Project 2020: A Call for a General Assembly, Continued from previous page)

It has been suggested that the \$962,196,44 total budget be rounded up to \$970,000.00 to cover an Option to replace ceiling finishes at the low ceiling between the interior stairwells, and provide nominally more contingency.

Funding the Project:

With \$110,000 previously approved for pre-construction & project administration, an additional \$860,000 will be requested for a vote at the August 23 General Assembly in order to be allowed to proceed with construction and fund the balance of the \$970,000 updated budget.

In rough numbers, Project 2020 fund raising has received about \$600,000. This leaves a gap of about \$370,000, not taking into account some additional Project 2020 funds pledged to come in later this year. Currently there is about \$670,000 in General and Greek Festival funds. Taking the current \$370,000 Narthex Renovation shortfall from there would leave about \$300,000 left. Again, these are rough numbers that will be verified and updated.

What is the Alternative?

Obviously, taking out a large amount of money from the General and Greek Festival funds is less than ideal. Some options, both thought of and asked by other some Parish members are:

- 1) Re-bid or hold-off the work altogether, though the market is likely to get more expensive rather than cheaper, acknowledging this is a speculative forecast. Also, additional logistics, along with possible permitting extension and design modifications costs could be incurred.
- 2) Cut back on some of the project scope. The most obvious place to do so without compromising the building design would be to delete security landscaping enhancements. But additional logistics, and re-design & re-permitting costs would be incurred.
- 3) Redesign the Narthex to something significantly less expensive, though that could be a strung-out, tenuous process that ends up being short-sighted to the long-term future.
- 4) Try another short-term band aid fix, though leaks and deterioration are likely to continue.
- 5) Do nothing as the Narthex moves closer to a point of critical mass.

Critical Deadline Dates:

Assuming that proceeding with construction is approved at the August 23 General Assembly, below are some important deadlines to be met if the Narthex Renovation is to be completed and in full operation to the Parish before the 2021 Greek Festival:

- 1) A written commitment by the end of August to the selected General Contractor in order for them to hold and guarantee their revised bid and pricing for a May 2021 ground-breaking start. (Currently there are no formal commitments by either the church or a contractor.)
- 2) A formal contract signed with the general contractor by Thanksgiving, if for now other reason than to allow the order of a special brick run for the project in a timely manner.
- 3) Project ground-breaking to start May 10th, 2021, one week and a Monday after Pascha, and be substantially complete by September 17, a few weeks before the 2021 Greek Festival.

Additional Information

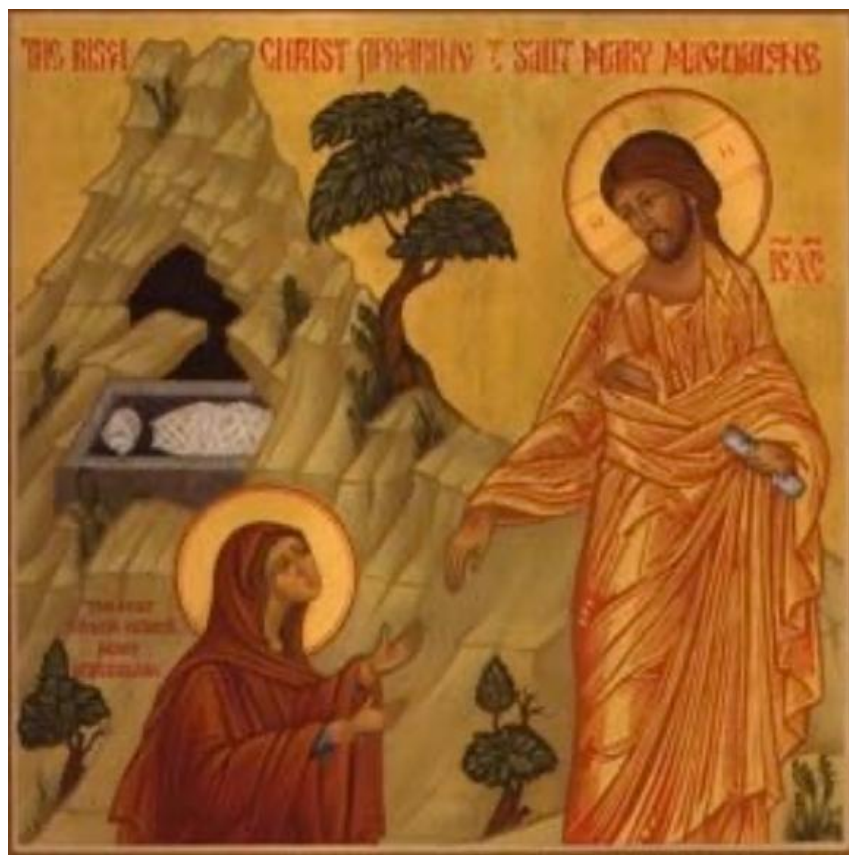
As previously stated, a mass e-mailing and supplemental hard copies will be sent out within the next few weeks with more specifics on the upcoming General Assembly, which will include instructions on how to get online, and a list of people to contact for questions beforehand.



COFFEE HOUR MINISTRY

Coffee Hour is suspended until further notice.

Contributed by: Zach



Military, CIA, Law Enforcement Ministry News

When this ministry began it was intended to recognize those who swore an oath to support and defend the Constitution of the United States and serve(d) our country, or the country of their native land. The focus was to recognize parishioners from St. Nicholas or their family members, and where possible to tie their contributions to historical events. To date over 130 parishioners and their family members are included in what I like to refer to as this ministry's "**HALL OF FAME**" and we are particularly grateful for your support in making it the success it has become. Our most recent additions are listed below.



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



Deputy Sheriff
Nick Jenkins
 Pierce County
 Sheriff's
 Department



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

Occasionally this ministry highlights other Orthodox Christians who may have been involved in a significant historical event related to this ministry, or when their contribution or sacrifice on behalf of our country goes above and beyond their normal call to duty.

Last month **Officer Shay Mikolonis, a member of St. John the Baptist Greek Orthodox Church In Las Vegas** was mentioned in our ministry's Messenger article. Shay Mikolonis was shot in the head at the conclusion of a Black Lives Matter protest on June 1st and is paralyzed from the neck down. As of July 1st he was transferred to an out-of-state medical facility for treatment of a severe spinal cord injury. Please pray for Shay's recovery and if you would like to contribute toward his family's support of his medical care you may go to the Shay Mikolonis GoFundMe Page.



Officer Shay Mikolonis
 Las Vegas Police
 Department
Wounded in the line of
duty
 Member of St. John the
 Baptist Greek Orthodox
 Church, Las Vegas, Nevada

This month I thought it was appropriate to recognize another Orthodox Christian who is not related to St. Nicholas in Tacoma. He is **Retired Lieutenant Colonel James "Maggie" Megallas**, who passed away a few months ago on April 2, 2020, at 103 years of age. Lieutenant Colonel Megallas is worthy of special recognition because in August of 1940 the first American military "Airborne" parachute jump occurred. Although LTC Megallas was not a participant in that jump he is **the most highly decorated commis-**



sioned officer in the history of the 82nd Airborne (Paratrooper) Division, and earned that distinction during his service in World War II. He is the recipient of the Distinguished Service Cross, two Silver Star Medals, and two Bronze Star Medals, all for exceptional acts of valor in combat, and two Purple Heart Medals for wounds received during combat action. AHEPA and over 20 members of congress have initiated efforts to have his acts of valor during the Battle of the Bulge upgraded to the Medal of Honor because of errors in Army records that occurred after the war. LTC Megallas was a Lieutenant during WWII and was actually portrayed by John Ratzenberger in the 1977 motion picture "A Bridge Too Far". If you have access to Amazon Prime you can watch **the story of**

James Megallas in a new video entitled "Maggie's War". It is about 45 minutes long and does an exceptional job of chronicling his monumental exploits during WWII.

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Military, CIA, Law Enforcement Ministry News

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Aug 2, 1943. The first Navy PB4Y Squadron was formed. What could not have been foreseen during the 1930's in light of the division of roles and missions between the armed services was the successful operation of long-range multi-engine landplanes in naval aviation. The Pratt-MacArthur agreement had given the Army Air Corps exclusive use of long-range land-based bombers to fill their role in coast defense, but with flying boats limited in daylight bombing, the Navy began pressing for the ability to operate multi-engine bombers from land

bases. In 1942 the Navy reached an agreement with the Army Air Forces to divert some production B-24 Liberators to the Navy for use as patrol bombers. The first of these airplanes, designated PB4Y-1s, were delivered to the Navy in August and a year later the first PB4Y Squadron was formed. John A. Karanzas flew many missions during the war as a side gunner on one of these aircraft. He was decorated for valor during several of these missions and on one mission in which the pilot was wounded, aided in flying the plane back to its home base. John A. Karanzas, Mary Koumantaros' is one of the highest decorated servicemen with ties to St. Nicholas Church. (Source: One Hundred Years of U.S. Navy Airpower).



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

Aug 5, 1943. Women's Air Force Service Pilots formed. "The Original Fly Girls". About 1,100 young women flew military aircraft stateside during World War II as part of a program called Women Airforce Service Pilots—WASP for short. These civilian volunteers ferried and tested planes so male pilots could head to combat duty. The WASPs were disbanded in December 1944 but during its short lifespan over 25,000 women applied for training, but only 1,879 were accepted. Among them 1,074 successfully completed the grueling program. Nevertheless, their wash-out rate was less than that experienced by the male pilot cadets at the same training installation. Peter Brown's mother was one of the women that made it through WASP training and ferried aircraft for the U.S. Army Air Force during WWII. (Source: Wikipedia)



Angela Brown
 Women's Airforce Service Pilots (WASPs)
 WWII
 Peter Brown's mother

Aug 7, 1942. U.S. Marine invasion of Guadalcanal begins. The 1st Marine Division landed on the island as part of Operation WATCHTOWER. The Division fought its way into a defensive cordon around Henderson Field, an important island airbase. The fighting was fierce and the Division was soon short of food, fuel, water and ammunition. Forced to subsist on captured Japanese rations, the Marines were pummeled by long range enemy artillery, heavy naval gunfire barrages and air raids. Marines on what became known as Edson's Ridge stood firm against wave after wave of suicidal Japanese attackers during the night of 13-14 September. Before the battle, Col Merritt "Red Mike" Edson told his Marines, "There it is. It is useless to ask ourselves why it is we who are here. We are here. There is only us between the airfield and the Japs. If we don't hold, we will lose Guadalcanal." They held. Marine Bill Zorakis, Helen McClure's father, was one of those Marines



Bill Zorakis
 U.S. Marine Corps
 WWII
 Participated in the Marine invasion and fought on the island of Guadalcanal
 Helen McClure's father

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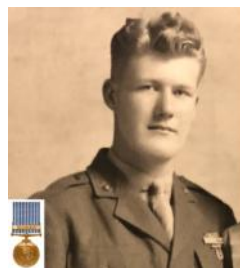
Military, CIA, Law Enforcement Ministry News

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Aug 15, 1945. Victory over Japan Day (VJ Day). Many family members of St. Nicholas parishioners served around the world in the armed forces during WWII. The two main theaters during the war were the European Theatre fighting the Nazis, and the Pacific Theatre fighting the Japanese. It took almost four years to achieve victory in the Pacific which occurred in August of 1945, and the following family members of St. Nicholas parishioners contributed to that momentous achievement.



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



Lester Beecher
USMC
WWII & KOREA
Chrisann Firth's father



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



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



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



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



Elias Habeeb
U.S. Marine Corps
WWII
Delores Apostle's father



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



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



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



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



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



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



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



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



Bill Zorzakis
U.S. Marine Corps
WWII
Participated in the Marine invasion and fought on the island of Guadalcanal
Helen McClure's father

If you know of any other St. Nicholas family members who served in the Pacific Theatre during WWII please email their picture and a short biography to gleafops@gmail.com.

Continued next page...

Military, CIA, Law Enforcement Ministry News

Continued from previous page...

Aug 29, 1952. USS Impervious launched. The USS Impervious (AM-449) was an Agile Class minesweeper Commanded by CDR(R) David Orriss, David Orriss Jr.'s father, during the Vietnam War. Toward the end of the war from February to July 1973 the ship participated in Operation End Sweep, a



United States Navy operation to remove naval mines from Haiphong Harbor in North Vietnam. The operation fulfilled an American obligation under the Paris Peace Accord which ended American participation in the Vietnam War. It was also the first operational deployment of a U.S. Navy air mine countermeasures capability. (Source: Wikipedia)



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

The Majmudar boys with police near CHOP. On July 4th Father Seraphim and a long-time friend named Darius, travelled with the three younger Majmudar boys, Nicholas, Tommy and Gabriel to visit the St. Nicholas Russian Orthodox Cathedral in Seattle on the day of the Royal Martyrs of Russia. The cathedral was located directly across the street from CHOP, the area of Capital Hill that was “occupied” by protestors (“chopists”) a few weeks prior, and was the scene of numerous criminal acts, property vandalism and destruction, shootings and even murders. Seattle Police and other law enforcement officers had begun “liberating” the area the day prior and were present in large numbers. Seeing first hand the devastation that occurred in the area Fr. Seraphim and Darius pooled their money and purchased a couple hundred dollars in gift certificates from a local diner, in order to express their appreciation on behalf of the “silent majority” who support law enforcement. They and the boys then distributed the certificates to the policemen in the area, and thanked them for their courage and their devotion to duty. Afterward they witnessed one policeman who had just purchased a burger and fries with one of their gift certificates being verbally abused by a “chopist” who was still in the area. In order to diffuse the situation the policeman offered his meal to the “chopist” who accepted it, and then turned and walked away.



Fr. Seraphim said the entire ordeal was a very emotional event. It was particularly eye-opening for Nicholas who at age 10 was better able to grasp what had transpired, and understand the importance of respect for law enforcement.

Stewardship Ministry

TIME, TALENT, AND TREASURE

TIME. By now you should have heard that our festival baklava preparation events have been cancelled along with the St. Nicholas Greek Festival for October 2020. I would like to once again thank the many people who expressed their willingness to participate in the two **Saturday baklava preparation events** that were originally scheduled for June 27 and July 18. We had approximately 30-40 people lined up to participate from 0900 to 1500 on both days with the goal of preparing 100 trays of baklava on each day. It just goes to show the kindness and devotion of so many people from St. Nicholas and once again it confirms to me that St. Nicholas is blessed with truly wonderful parishioners. **THANK YOU AGAIN TO ALL WHO VOLUNTEERED TO PARTICIPATE!!!**



TALENT. You may not be seeing a lot of activity at St. Nicholas because our live streaming is limited to the altar and just the front two or three rows of the sanctuary, but off camera there is still a lot happening. As of the time of this writing (12 July) I have attended three of the six Sunday liturgies that have occurred and on all three we had over 50 people in attendance. That of course included the support staff of deacons, chanters, parish council members, greeters, etc, but it is heartwarming to see that Fr. Seraphim's services are maxed out every Sunday, in addition to being well attended during the week.

Making all this possible was a small crew of dedicated parishioners who put together the plan that had to meet State Government and Metropolitan requirements in order to reduce the potential of contracting Covid-19. Dr. Olympia, Joseph, Ronnie-Sue and George Pirotis were instrumental in putting the plan together but many others like Deborah Talbot have been present to explain the measures to attendees. They also work diligently sterilizing pews and other common surfaces, cleaning and sterilizing the bathrooms after every use, and tidying up after every service.

Additionally, the Project 2020 committee and Bill Acker in particular has been very busy getting things ready so that a General Assembly meeting can be organized and presented with the construction proposals for the repair and remodeling of the Narthex. That meeting will occur in mid to late August, and God willing, we can approve the construction plan and authorize the expenditure of funds. Project 2020 has been three years in the making and we are now ever so close to bringing the planning and preparation phases to a conclusion, and moving into the execution phase. What a great day that will be! **DOXA TO THEO!**

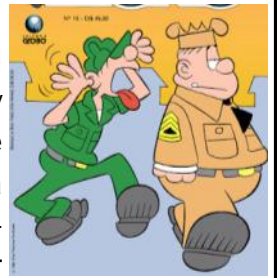
And speaking of talent, by the time you begin reading this we will be on the downhill side of the year 2020 and only about four months before the election of new officers for the parish council must occur. Please be thinking about volunteering for the parish council and if you feel the calling, please talk to either George Pirotis or Christina Leineweber so we can add your name to the list of potential candidates. St. Nicholas Greek Orthodox Church is loaded with remarkable talent so please consider joining the team whose primary focus is moving St. Nicholas forward.



Stewardship Ministry

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TREASURE. When I was in the Army I often used the phrase “I have good news and I have bad news,” when talking to my soldiers and superior officers, followed by “Which would you like to hear first?” To the best of my knowledge that phrase came from a joke about a group of soldiers that had been in the field on maneuvers for a long period of time. One day the Sergeant gathered his soldiers and said: “Men, today I have good news and I have bad news. The good news is that today, after weeks in the field, we’re all going to receive a change of underwear.” The troops responded with a loud and thunderous, “HOORAY!” Then the Sergeant said, “Private Jackson, you change with Corporal Jones, Corporal Jones you change with Private Schmidt, Private Schmidt you change with Private Bailey,” etc, etc, etc.



As the author of the Stewardship Ministry article for this month’s Messenger I wish to announce that “I have good news and I have bad news.” The good news is that overall, according the budget projection prepared by the Parish Council at the beginning of the year, we are slightly ahead of where we projected we would be by the end of June. That IS GOOD NEWS so can I hear a loud and thunderous “HOORAY!!” from whomever is reading this!

The bad news is that we are still slightly behind where we expected to be when it comes strictly to the category of candles and stewardship. How can that be, you may ask? The answer is that our total budget projection includes many categories such as candles and stewardship, memorials, burial plots and several other sources of income. When you combine the income from all the different categories we are slightly ahead of where we projected to be by the end of July, largely because of increased sales in burial plots, and increased income for memorials. None the less, the bad news is that we are slightly behind in the category candles and stewardship which traditionally fulfills all of our operating expenses.

I think it is reasonable to assume that Covid-19 has had a negative effect on our candles and stewardship giving so short of developing a vaccine, how do we remedy this? Well, if you are over the age of 60 and have been trying your best to stay home sheltering in place in order to avoid Covid-19, you can call, text or email Father Seraphim and he would be happy to light your candles for you! He does that for several families every week and he would be happy to add more to the list. You can pay for your candles along with your stewardship either by mailing a check, doing an autopay from your bank, or **best of all, signing up for autopay via our church’s website.**



It’s easy, it’s simple, and best of all you are able to remember your family or your loved one at St. Nicholas in the same way you have done for so many years.

With regard to stewardship, many people are already doing a weekly or monthly stewardship contribution through our church’s website and for that we are extremely grateful!



Those fortunate enough to be required to take Minimum Required Distributions (MRDs) from their investment/retirement portfolios are wise to do an annual contribution for their stewardship in order to reap the tax advantages available to them. If you have not used this method for stewardship in the past you may wish to speak to your

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Stewardship Ministry News

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financial advisor on how to tap into this very advantageous system. It truly does benefit our church's planning and operations if people would enroll in automatic deductions/payments either through their personal bank account or through the church website, and once that is done it eliminates your requirement to complete a Stewardship Pledge Card. Obviously if there are changes in your address, your family's contact information, or God willing additions to your family, we ask that you notify either one of our treasurers or our church secretary so we can keep your contact information up to date. So **PLEASE**, do your best to

help St. Nicholas catch up in the category of "candles and stewardship", and help our St. Nicholas Church continue to accomplish our mission while doing God's work.

And finally, just a reminder for everyone that September is right around the corner and September 1st will kick off our **YEAR 2021 STEWARDSHIP PLEDGE DRIVE**. Pledge card packets will be available at the church for every family that is not enrolled in an autopay program and a copy of the stewardship card will be included in the September Messenger. If you are not coming to church due to covid-19 please print it off, complete it, and then return it by mailing to St. Nicholas Greek Orthodox Church, ATTN: Treasurer, 1523 South Yakima Ave., Tacoma, WA 98405.



REMEMBER, stewardship cards are one of the many ways we continue to update our contact information, and they are necessary to maintain on file in the event our church ever has the need to borrow money from a bank. A record of either stewardship cards or people who contribute through auto payments will be evaluated by any bank considering St. Nicholas for a loan. Hopefully, that day will never come but should it become necessary, your support, or lack thereof, will determine how successful we will be and will likely influence the interest rate we obtain.

FINALLY, breaking news! Plans are being made to hold a **"Zoom" conference general assembly meeting** in the later part of the month of August. If you have never used Zoom before, you must download the app on either your phone or your computer in order to participate in a Zoom meeting. Monica or Ronnie-Sue will arrange a meeting and email an access/log-in code to everyone with an email address on file with the church. If you have concerns about your email address you should send a test message to mail@stnicholastacoma.org. If you do not have access to a computer or if you are not comfortable downloading a Zoom app, please consider arranging to go to the home of one our parishioners who is planning to participate in the Zoom meeting. **THIS WILL BE ONE OF THE MOST IMPORTANT GENERAL ASSEMBLY MEETINGS OUR CHURCH HAS EVER HELD!** This vote will determine whether we accept a contractor's bid and authorize the expenditure of funds necessary to repair and remodel our narthex, or whether we decide to do nothing and allow the narthex to continue to leak and deteriorate. **YOU MUST BE PROACTIVE IN COORDINATING YOUR PARTICIPATION** so that we have the required 25% quorum to vote on this issue. **PLEASE, WE NEED YOUR SUPPORT!**

"And now you know the rest of the story. Good day!"

Cover Story

Continued from page 1...

So:
I am going to continue this, and I am asking if you'd like to join me.
Until the feast of Dormition of the Most Holy Theotokos (August 15) I am planning to stay off the merry-go-round. For me, this will mean:

- I will not read (or watch) any news, unless others inform me of something of critical and immediate importance
- I will not read (or watch) articles or commentary on current events (eg, Covid, church politics/problems, etc.)
- I will substitute the time with more in-depth reading in the aforementioned areas of interest
- I will monitor my inner sense of well being to see if there are any changes
- I will go back to my regular practice of reading the news, articles, etc. (I don't have cable or social media, so those are out anyway) for a few days after the Feast, and see how I feel

I will consult with my spiritual father after this experiment to see if more permanent changes in this area make sense and are blessed.

I ask you to do the following:

- Consider whether you would like to do the same
- If so, determine specifically what you will put aside, and what you will continue doing
- Determine the time frame: choose a period of time that is feasible for you, even if that is shorter (or longer) than the period I am doing
- Determine what you will replace this with; I suggest something good for the mind and the heart: more prayer; deeper reading; gardening or cooking; begin a new exercise plan; reach out to others; do a puzzle with your family or friends, etc. The list is endless
- Please consider checking in with me periodically—let me know how it is going for you.

I would love to see at least some of you take this journey with me. If you decide to do so, please drop me a line and let me know. I'd like to keep everyone on this trek in my daily prayers (you are all anyway, but still!) and I would love to hear from you!

Fr Seraphim--



ST. NICHOLAS AKATHIST MINISTRY

MESSAGE FROM THE AKATHIST MINISTRY

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

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

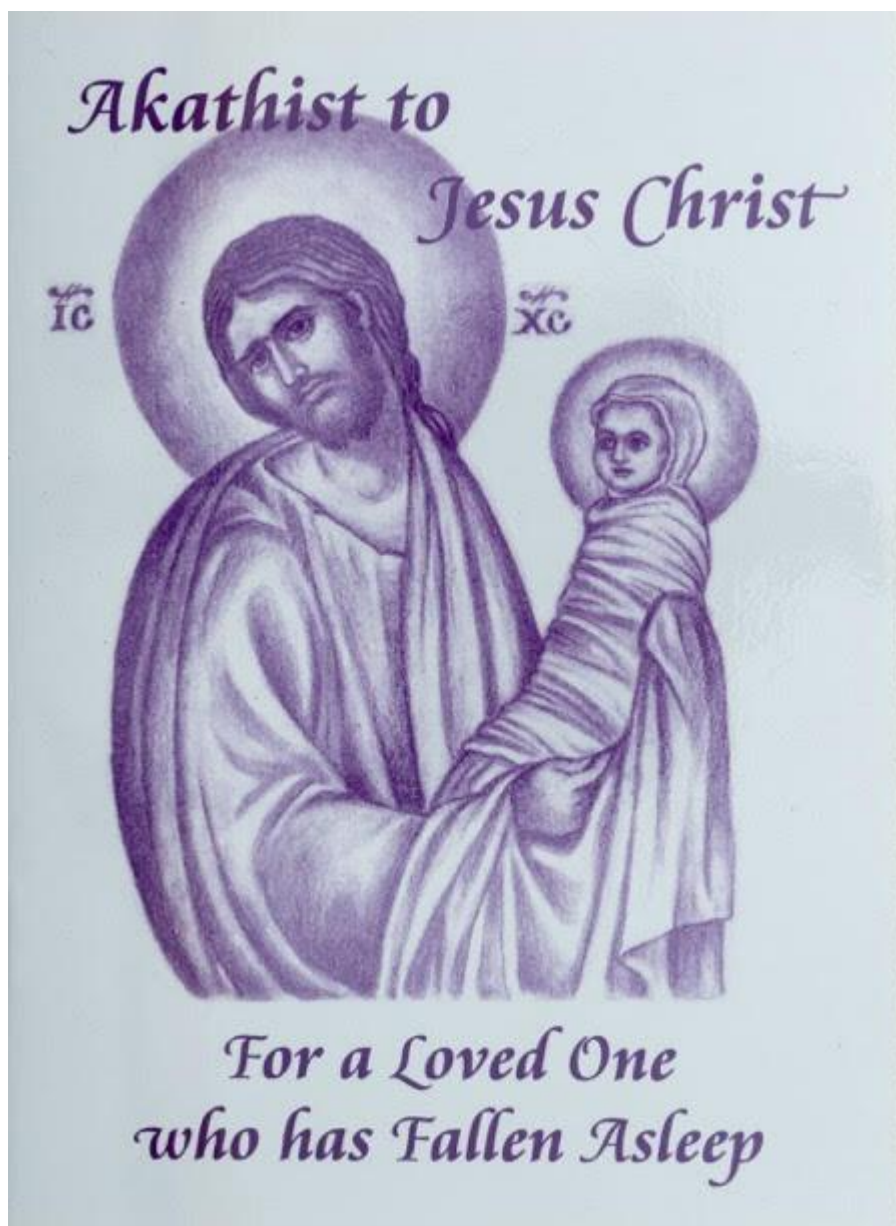
If you are interested in knowing more or would like to participate, please contact me.

Thank you again,

In Christ Love,

Kathy.

Submitted by Kathy Rowley



ST. NICHOLAS BIBLE STUDY MINISTRY

ST. NICHOLAS BIBLE STUDY MINISTRY
BOOK OF HEBREWS

SHINE, SHINE, O NEW JERUSALEM!



Icon of the Last Judgment

In St. Paul's eleventh, twelfth and thirteenth chapters of Hebrews (especially the twelfth) we will see an explicit reference to a Kingdom which is to come. The point of all of it is the promise, as St. John Chrysostom stated. What is the promise? The promise is the New Jerusalem. That is the object for which we are yearning.

"The Heavenly Liturgy": St. Nikolai Velimirovic of Pennsylvania

John Chrysostom celebrates the service. With him are three hundred bishops, martyred in this world. And three thousand honorable priests, God-pleasing priests. St. Stephen serves as deacon, and with him, St. Laurence. St. Paul reads the epistle; and St. Luke, the Holy Gospel. Holding the Cross is the Emperor Constantine. The fans are borne by holy warriors: Demetrius and Procopius, George and Eustathios, along with many others. Fiery Marina carries the flame, with incense kindled by Elias, the Thunderer. Holy Healers anoint with oil, and the Baptist sprinkles water. Cherubim chant the Holy Hymn, and the King of Glory sits upon His throne, filling Heaven with the light of His Countenance. On His right stands the Blessed Theotokos, arrayed in star-studded royal purple. St. Sava holds the scepter, and numberless people are present, more numerous than the stars in the heaven. Saints and angels stand intermingled, so that no one knows who is more beautiful.

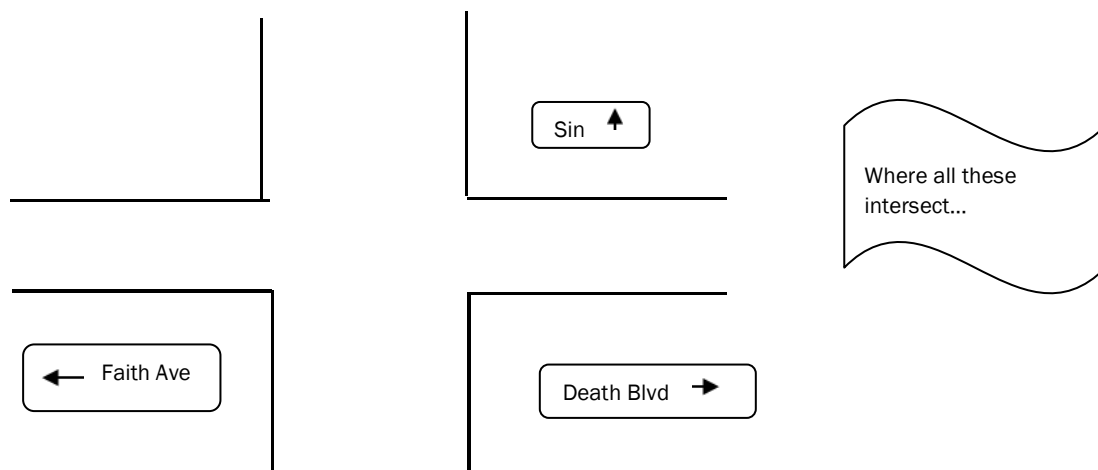
ST. NICHOLAS BIBLE STUDY MINISTRY

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What St. Paul is teaching can be experienced, primarily, in one place and time and that is the Divine Liturgy. That is why it is so painful for us to be exiled from the Divine Liturgy during this Covid lockdown. The Divine Liturgy is “where earth meets Heaven”. We are not telling ourselves a story as we reenact as best we can, but the reality is, in the Divine Liturgy as St. Nikolai describes here, is real. Faith is the assurance of things hoped for. It’s an assurance of an objective reality, which St. Seraphim of Sarov and many other saints have witnessed.

Father John Romanides: (http://www.romanity.org/htm/rom.10.en.original_sin_according_to_st._paul.01.htm) *It seems that St. Paul attributes a positive power of sin to the sarx (flesh) as such only in the epistle to the Galatians, who, having begun in the Spirit, now think that they are being perfected in the flesh. The sarx here has a will which desires against the pneuma. "The works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." Most of these works of the sarkos would require the very active, and even initiative, participation of the intellect, which here is an indication that the sarx, for Paul, is much more than what any dualistic anthropology would be ready to admit. The flesh as such, however, as a positive force of sin, found over-emphasized in Galatians, where Paul is infuriated over the foolishness of his readers, cannot be isolated from other references, where sin parasitically dwells in the flesh and where the flesh itself is not only not evil, but that in which God Himself has been manifested. The flesh as such is not evil, but has become very much weakened by sin and the enmity which dwells in it.*

Here, Father John describes a case in Galatians, where St. Paul uses “sin” in a way that almost suggests it has substance or that it has an energy that can motivate something in the real world. When sin is rampant in our members, it gives birth to adultery, fornication, uncleanness, etc. As we’ve said before, God is not the author of sin, but after the Fall sin, like a virus, corrupted positive qualities and turned them into something negative. Sin did not have a substance, but it does have an effect, an animating energy in the sense that it can divert our God given energies.



We need to look deeper into the theology of St. Paul. The intersection of sin, faith and death (which is what we are concerned with here), are treated, not only in the Book of Hebrews, but also in the Book of Romans.

ST. NICHOLAS BIBLE STUDY MINISTRY

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Romans 4: 1-8

(1) "What then shall we say that Abraham our father has found according to the flesh? (2) For if Abraham was justified by works, he has something to boast about, but not before God. (3) For what does the Scripture say? 'Abraham believed God, and it was accounted to him for righteousness.' (4) Now to him who works, the wages are not counted as grace but as debt. (5) But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness, (6) just as David also describes the blessedness of the man to whom God imputes righteousness apart from works: (7) 'Blessed are those whose lawless deeds are forgiven, And whose sins are covered; (8) Blessed is the man to whom the LORD shall not impute sin.' "

believed:

πίστις – pistis = "faith"

πιστεύω – pistevo = "believe"

When St. Paul is talking about faith, he inevitably gets into the forgiveness of sins. Those two don't seem to be automatically connected, but they are. He links it in this way: vs. 5 "But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness." How are we going to reach the goal of being numbered among the "finite" believers in the Kingdom? By earning our way to Heaven by doing the right things, or because we believe what God has done and love Him for it? We believe that He came in the Flesh. This is what St. Paul is after here. Abraham was accounted righteous because He believed God more than he trusted his own eyes and his own reasoning. Noah is another great example. Up to the time of Noah, it had never rained on the earth, so why would anyone be fearful of a flood? Noah believed God more than his own perception. The time between God instructing Noah to build the ark and the first raindrop falling is a miniature "Exodus".

Romans 5:2-5

"By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God". (3) And not only so, but we glory in tribulations also: knowing that tribulation worketh patience. (4) and patience, experience; and experience, hope: (5) and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Here we see the relationship of faith and affliction (tribulation vs. 3) for the hope of the glory; the Exodus from this life of affliction. Acknowledging the connection between faith, affliction, love, Crucifixion, Exodus and love and knowing they are inseparable from one another will prevent us from falling into a less enriched Orthodox Christian lifestyle. It needs to be a driving force behind your life.

Romans 8:3-4 "For what the law could not do, in that it was weak through the flesh, God sending His Own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: (4) that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The issue of sin running rampant in the flesh, and why Christ suffers in the Flesh, as opposed to just in the Spirit, is so He can then condemn sin in His Flesh and condemn that rampant energy by accepting the implications which brings death to each of us (over which we have no control). That's what Christ does on the Cross – He condemns sin in His Flesh because He is accepting and suffering in the very Flesh, that for the rest of us, is this playground of sin which leads, inevitably, to death (separation of soul and body).

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ST. NICHOLAS BIBLE STUDY MINISTRY

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It is sin which has rendered us in a position to not see the Kingdom for which we long. That's the result of Adam and Eve's Fall and the result of us inheriting a condition of fallenness which renders us in this journey or Exodus back to the clear perception. Before the Fall, Adam and Eve were not created sinless, but not perfect. They still had to exercise the eyes of faith to perceive God. The problem today, that didn't exist then, is that it is now subject to a scratched up "dirty lens" of the nous through sin. Their faith, however, would have still existed because He did not create them instantaneously divinized. He created them for perfect "Oneness" with Him, perfect "oneness" with each other and creation and in them all that "oneness" now, brought into this "Oneness" with God, Himself. Divine and human in a perfect unity, where the Uncreated remains uncreated and the created remains created. The same faculty of perception of the eye of the soul (the nous) was still operating in Adam and Eve before the Fall. The difference was its limitation; because created human nature does not simply have the capacity unless it is perfected by God's Own power to perceive the fullness of His Divinity. Even if we are deified, we still won't perceive His Divine Essence, but participate in His Uncreated Energies or Grace in a perfect way.

We need to understand the difference between faith, as a narrative, versus an increasingly clear perception of realities that exist. One example is someone expecting to see galaxies that are millions of miles away with the naked eye. An astronomer would say that a telescope is needed. But obtaining a telescope isn't the answer if the lens isn't clean. Obtaining a telescope and keeping it clean and in perfect working order is work and requires constant attention. Many of us are impatient and want quick and easy results and don't wish to spend the time and devotion needed to reveal those answers. To them the "galaxies" will remain hidden. That's how we can explain the perception of that Kingdom, which we're calling "Faith". We're not Orthodox Christians because we like this narrative and we're willing to live by it. We are Orthodox Christians because we have been illumined "φωτισμός" to a truth in the same way that the astronomer beholds hidden galaxies that are, otherwise, hidden to the naked eye, or hidden to a damaged or dirty telescope lens. It's simply objective, empirical facts that may or may not be as clear, based on the viewers perspective, and that clarity of view is going to be driven by the purity of the eye of their soul. That is what's behind the understanding of faith as St. Paul has presented it. It's not a question of the narrative, it's a question of "do you perceive something or are you convinced about the objective truth and reality of the articles of our faith, i.e. the Nicene Creed? Where do we stand with that? Is it because we like it or perceive it? We could change "believe" to "perceive" – "I perceive One God, the Father Almighty..", "I perceive One Lord, Jesus Christ..", "I perceive that He was incarnate of the Virgin Mary..", "I perceive that He was crucified..", "I perceive that He rose again on the third day..", "I perceive that He ascended into Heaven and sits at the right Hand of the Father...", "I perceive that He will come again in glory to judge the living and the dead...". Belief, in this sense, is that full assurance (or increasingly full assurance) of things that, in the Kingdom, we will say we perceive directly. That's what renders this life "Exodus". It's important to separate, even a pro Orthodox narrative (that we like) from simply saying I'm going to describe my life in the Church as a faith journey through affliction (which we are going to call an Exodus) to a Kingdom which I have already perceived, at least in part, even if it's just through the keyhole. That's the frame for this issue of faith.

Submitted by: Genevieve

Pro-Life Ministry

Orthodox Christians and Abortion

By Fr. John Garvey

The Orthodox Church is opposed to the practice of abortion, a practice which is increasingly common in our society. How are we to respond—individually and as a Church—to a practice many of our fellow Americans regard as nothing more than a matter of choice? What are the Orthodox roots of opposition to abortion? How should Orthodox respond to the pressing moral issue of abortion?

EARLY CHRISTIAN OPPOSITION TO ABORTION

The World in which Christianity first appeared was familiar with abortion. Jews opposed it, which perplexed the ancient Romans; they found Jewish opposition to abortion irrational. (One example the Romans offered was the complication that new offspring caused if you had already drawn up a will. . . couldn't the Jews understand how inconvenient a new child was in a case like this?)

In ancient Roman law, children were considered the property of the father. After seeing his newborn children, a father could choose not to accept them, in which case they were "exposed"—literally left outside, to die or to be taken in by a compassionate stranger. If a stranger chose to, he or she could rescue and take in a child abandoned this way (the stoic philosopher Epictetus did this); but the choice of life or death lay with the father of the house. Female infants were the most frequent victims of this practice.

In contrast to this, children were usually important in the New Testament: they are brought forward to Jesus, for his blessing; and John the Forerunner "leaps" in Elizabeth's womb at Mary's greeting.

In Paul's letter to the Galatians there is an interesting phrase that may be a New Testament condemnation of abortifacient medicine. (Scholars are not sure about this.) Galatians 5:20 speaks of the works of the flesh, which are opposed to the fruits of the spirit. Among the works of the flesh, one is frequently translated "sorcery"—a translator's interpretation of the Greek work *pharmakeia*, literally "medicine." This may refer to the occult use of drugs, but it may also refer to abortifacients.

There are other, more clear ancient Christian witnesses against abortion. The Didache is one of the earliest Christian works, contemporary with some of the New Testament writings; it was probably composed around the year 100 A.D. It condemns what it also calls *pharmakeia* and goes on to say, "You shall not slay the child by abortion. You shall not kill what is generated."

The Epistle of Barnabas contains similar language, and Clement of Alexandria associates the destruction of the fetus with the destruction of love for humanity. Tertullian condemned abortion, and in the second century, a Christian answered anti-Christian allegations that Christians engaged in human sacrifice: "How can we kill a man when we are those who say that all who use abortifacients are homicides, and will account to God for their abortions as for the killing of men? For the fetus in the womb is not an animal."

Some modern defenders of abortion argue, wrongly, that Christian opposition to abortion is relatively new. They point out that ancient and medieval Christian writers made distinctions between the "formed" and "unformed" fetus, the time before and after "quickening" when some believed the soul entered the unborn child. Their assumption is that this distinction made early abortion—before "quickening" - acceptable.

Pro-Life Ministry

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Although these distinctions can be found in the writings of Sts. Jerome and Augustine, and in the writings of such later Roman Catholic theologians as Thomas Aquinas, they were never understood as offering permission for early abortions. St. Basil explicitly rejected the distinction between the formed and unformed fetus as beside the essential point. St. John Chrysostom attacked married men who encouraged prostitutes and mistresses to abort. "You do not let a harlot remain only a harlot, but make her a murderess as well."

Finally, it is important to realize the profound significance of the fact that we celebrate the feasts of the conception of the Theotokos and the conception of John the Forerunner—in addition to the Annunciation, which is the feast of Jesus' conception.

WHAT ORTHODOX CHRISTIAN OPPOSITION TO ABORTION MEANS

As Christians, we believe that our lives are not accidents. We have been called into being from nothingness by God, and are meant for eternal life. God's calling us into being is the sign of a love we can only begin to imagine, a love revealed most perfectly in Christ.

There is no doubt, scientifically, that a unique human life starts at conception. Because we believe that each of us is willed to be, by God, we cannot accept the belief that the humanity which starts at conception is accidental, or has no value because it is not yet capable of the decisions and emotions and independent actions we usually associate with being a person. This life will become what we are—unless we end it. Even when an abortion is performed to save the life of a mother (and such abortions are extremely rare), something profoundly tragic has occurred.

Every life is valued infinitely by God. This includes the life of the unborn child, as well as the criminal, the enemy, the political oppressor, and the most annoying person we know. Although we fail in the task every day, we are called on, by our baptism into the death and resurrection of Christ, to reflect God's love for everyone who lives.

We cannot allow this obligation to be marginalized. It is not always easy—in fact it will often involve us in the most profound inner struggle—to love as we are called to love. As Dostoevsky wrote, "Love in practice is a harsh and dreadful thing." Our model of love is not a sentimental pastel-colored greeting card, but Christ crucified. There are situations in which birth-giving is at least profoundly inconvenient, and others in which it may be absolutely terrifying. We should see something infinitely more terrifying, however, in a heart that is willing to kill life at its start, at its most vulnerable moment of being.

WHAT SHOULD WE DO?

Complicated questions arise immediately, however. Granted that all of the above is true, what is the most effective way to bear witness to our belief that we exist because of God's love? This belief is at the root of the Orthodox opposition to abortion and to every other detail of the holiness of every human life.

Many of those who oppose abortion have worked against a legal climate that has made the choice of abortion a relatively simple thing. The United States has the most permissive abortion laws in the industrialized Western world; there are more restrictions even in the most secular nations of Western Europe. Working to change the legal climate makes good sense and is one valuable form of pro-life witness.

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Pro-Life Ministry

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It is not enough, however. Harvard Law professor Mary Ann Glendon has pointed out that the United States not only has the most permissive abortion laws in the industrialized West; its social policy does less for women and children than any other industrialized nation. She sees a connection. A nation in which single women, or poor married women, are afraid to have children because they will be left alone if they do is one in which abortion will often be seen as a lesser evil. To see it that way is wrong, from a Christian point of view. But it is also wrong to condemn abortion, without trying to help those for whom bearing a child will involve real burdens.

Changes in law are part of this. Bearing a child should not mean the end of educational or work opportunities, and these possibilities weigh most heavily upon poor women in our society. In addition to working for changes in the law which might erode the permissive approach to obtaining abortions, it is important to work for positive justice, for a climate in which those women who bear children will not be penalized for having made that choice.

Many people volunteered to work for organizations which help unmarried pregnant women, or poor women who cannot afford appropriate pre-natal care. People have opened their homes to women who have chosen to bear a child rather than choose abortion, and there are many people eager to adopt such children.

MOVING BEYOND THE LAW

In many of these cases—both working against current permissive abortion law, and working for a social climate in which abortion will not seem desirable—the emphasis is on law. We have to move beyond law, however, to the most difficult areas of persuasion and example, which rest finally on our spiritual lives, on the ways in which we have taken prayer into our hearts and allowed it to transform us.

Example and persuasion are especially important because, if abortifacient drugs become widely available, the issue may be removed from the legal arena. It will remain a pressing moral issue, one to which we may not be indifferent. In the long run law must be based upon a general consensus within a society. When the issue is reduced to a "right to choose" all the most important issues are pushed aside. What should we choose? What is human life for? Is it something over which we have rights—or towards which we have an infinite obligation? Is life made valuable primarily by my attitude towards it? Does a life's value depend upon whether I find it convenient or burdensome? Or is human life the gift of a God who loves it and wills it to be?

All the verbal arguments in the world will not persuade people as much as the example of someone who manifests a genuine and compassionate respect for life. The ways in which we choose to do that will vary from person to person—but as Christians it is our calling not only to oppose the use of abortion, but to manifest a profound love of, and gratitude, for God's gift of life .

*Fr. John fell asleep in the Lord on Tuesday, January 20, 2015. A graduate of St. Vladimir's Seminary, Yonkers, NY, he served in parishes on the east coast until he and his wife, Matushka Regina, relocated to Puyallup, WA in retirement. In addition to his pastoral duties, he was widely known for his published writings, and was a regular columnist for Commonweal. He also had contributed articles to the Atlantic Monthly and The New York Times Book Review and was the author of several books, including *The Prematurely Saved* (Templegate Press). May his memory be eternal!*

Taken from the OCA [Resource Handbook for Lay Ministries](#)

Submitted by: Genevieve

Ministry News



PROSPHORA BAKING SCHEDULE

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

Despina Ampatzis:	The first Sunday of every month
Deborah Talbot:	The second Sunday of every month
Mark Robinson :	The third Sunday of every month
Anne Dykstra:	The last Sunday of every month

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

LECHEM-ARTOS-BREAD

Following the Word Through Scripture

In the church we become one with every sorrowful, aching, and sinful person. Nobody should want to be saved alone, without the salvation of others. St Porphyrios of Kavsokalyvia

This time as I have been reading through these stories in Genesis I have been more invested in the people and the stories themselves than on prior readings. That is, I am seeking to know their relevance to me today and to my own offering to God, which is offered by the priest on behalf of all and for all, as opposed to being invested in gaining historical knowledge or knowledge of the scriptures themselves. I think that's why when I came to this part of Genesis describing the outcome of Joseph's leadership during the famine in Egypt I was both surprised and dismayed. What!? *Everyone becomes a servant* to pharaoh!*? I'm pretty sure I never noticed that in prior readings, and I'm guessing it means even the Hebrews lost all their personal wealth and became servants; this would have been within five years of their coming to Egypt. Joseph already was in this position, of course, which I had been puzzling over for a long time; though he was governor over all Egypt, he couldn't even go bury his father without asking permission, and then he was escorted by Pharaoh's people, presumably to make sure he came back. Yet Joseph is a type of Christ. I went searching for an explanation, and what I found was St. Ambrose, Bishop of Milan, fourth century, who is quoted below. As he put it, the people "lost nothing of their own but received a new right."

Genesis 47: 13, 15-17, 19: Now there was no bread in all the land; for the famine was very severe; and both the land of Egypt and the land of Canaan were devastated by the famine. ... Thus when the money ran out in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph and said, "Give us bread, for why should we die in your presence? For our money has run out." Then Joseph said, "Bring your cattle, and I will give you bread for them, if your money has run out." So they brought their cattle to Joseph, and he gave them bread in exchange for their horses, sheep, oxen, and donkeys. Thus he fed them with bread that year in exchange for all their cattle. ...the following year they had nothing left but their bodies and their land. "Why should we die therefore before your eyes, both we and our land? Buy us and our land for bread, and we and our land will be servants of Pharaoh; give us seed, that we may live and not die, that the land may not be desolate." The story continues from verse 20: So Joseph bought all the land of the Egyptians for Pharaoh;...the land became Pharaoh's. Now as for the people, he moved them into the cities.... Only the land of the priests he did not buy; for the priests had rations allotted to them by Pharaoh, and

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they ate their rations Pharaoh gave them; therefore they did not sell their land. Then Joseph said to all the Egyptians, "Indeed, I have bought you and your land this day for Pharaoh. Look, here is seed for you, and you shall sow the land. Then it shall come to pass in the harvest that you shall give one-fifth to Pharaoh. Four-fifths shall be your own, as seed for the field and for your food, for those of your households." So they said, "You have saved our lives; let us find grace in the sight of my lord, and we will be Pharaoh's servants. Then Joseph made a law over the land of Egypt to this day, that Pharaoh should have one-fifth, except for the land of the priests only, which did not become Pharaoh's.

St. Ambrose on Joseph: "Joseph could have given away all the wealth of Egypt...He preferred to sell the grain rather than to give it to the hungry....He gave good proof of that liberality whereby there was enough for all. He opened the storehouses that all might buy their grain supply, lest if they received it for nothing, they should give up cultivating the ground.... First of all, then he gathered up their money, then their implements, last of all he acquired for the king all their rights to the ground. He did not wish to deprive all of them of their property, but to support them in it. He also imposed a general tax, that they might hold their own in safety. So pleasing was this to all from whom he had taken the land, that they looked on it, not as the selling of their rights, but as the recovery of their welfare. Thus they spoke: You have saved our lives, let us find grace in the sight of our Lord. For they had lost nothing of their own, but had received a new right. Nothing of what was useful to them had failed, for they had now gained it in perpetuity. ...He acted so that the people should help themselves by their payments...He fixed the impost at a fifth of their whole produce...in making provision for the future...Never after did Egypt suffer from such a famine."**

So, this is as much as I am able to express in all this: Christ saves our lives; he has conquered death. We have received a new right, and in Thanksgiving, and that we may find grace in his sight, we bring our offerings in the Divine Liturgy, that He may feed us with the bread of heaven, which provides for us seed to sow the land of our souls, souls which we have cultivated so that the seed will grow and produce good fruit (for which see *The Field*, St. Ignatius Brianchaninov). In giving everything to God, in becoming his servants, we lose nothing of our own, but gain true life in perpetuity.

To be continued...

Deborah Talbot—

*The Greek word is pais (Strong's 3816) meaning slave or servant, especially a minister to a king, and is from the root 3817 paio, meaning to hit, sting, smite, or strike. In the New Testament pais is only used eight times, three times to quote the Old Testament (in Luke and Matthew - in Matthew 12:18 it's quoting Isaiah, *Behold! My Servant whom I have chosen, My Beloved in whom My soul is well pleased!*), once to refer to King David as God's servant (Acts), and four times to refer to the servant of a centurion (Luke and Matthew). Most of the New Testament references to servant are Strong's word 1401 doulos, from word 1210 deho (to bind), and meaning slave or being in a position of subservience. Strong's word 1249 diakonos from which we get deacon, is also used a few times in the New Testament to mean servant. Another is word 3610 oyketace, meaning a fellow resident, a domestic servant, which is used twice, once in Philemon and once in Romans 14:4. And finally word 2324 therapon is used once, in Hebrews 3:5, according to Strong's meaning a menial attendant as if cherishing, a servant, and it is referring to Moses.

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**St. Ambrose, *On the Duties of the Clergy, Book II, Chapter 16*, <https://www.newadvent.org/fathers/34012.htm>

***In the Genesis reading I also find the exclusion of the land of the priests of Egypt interesting, given the Levitical cities of Israel. When the Israelites left Egypt 400 years later and went to the Promised Land, the tribe of Levi (the priests) had no land inheritance in Israel, no inheritance among their brethren, for the Lord is their inheritance (Deuteronomy 18:1-2 and Joshua 14:4, Septuagint). In Egypt it was inverse, the people lost their land and were moved into the cities, but the priests kept their land.

***Other reading for your pleasure, from St. Ephriam the Syrian: *Sermon on Joseph the Most Virtuous* (it is in verse), <https://www.johnsanidopoulos.com/2018/04/sermon-on-joseph-most-virtuous-st.html>

Addendum—notes to myself: I was working on this article on July 4, puzzling over the words for servant. On Sunday, July 5, the gospel reading was one of the centurion stories, and Father's excellent and very relevant sermon addressed, among other things, pais (pronounced pez) and doulos. The sermon may be available on YouTube. It was the Fourth Sunday of Matthew, and the reading was Matthew 8:5-13. So Father said pais is different than servant (doulos). Pais, he said, is related to child. In the culture at the time of the gospels, any powerful person would have had a young servant, a main servant, who would have been the pais. A pais had a little more dignity than a doulos. Interestingly, the centurion called his servant a pais, and called himself (before the Lord) a doulos. The centurion placed his pais above himself before the Lord.

Also in this Gospel reading, the centurion calls himself unworthy in the English translation. There is a Greek word for unworthy (anaxios), but that word is not used. The Greek word used that is translated unworthy in this narrative actually means "not yet arrived," per Father's sermon. The centurion says that he has not yet arrived, and therefore he is not worthy for the Lord to come under his roof. This centurion is both humble and bold. He wants from his heart to be righteous, but as a commander of others he knows his own limitations. He knows his command falls short of making all things come out "right". Thus he comes to the one who can command all things, to the one who can command the healing of his beloved pais.

Look at Romans 6:16-22: *Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin to death or of obedience to righteousness?...But now having been set free from sin and having become slaves of God, you have your fruit to holiness and the end, everlasting life...*The word translated slave all through that section and servant or slave all through the New Testament in the context of being God's servant is doulos.

My heart, however, is not enlightened. I don't know what I'm talking about, but I am making these observations which I am going to leave documented here for future reference. Another rather pointed observation is that slaves and servants do not work for themselves; it is not for their own goals and desires that they labor.



Ministry News

Philoptochos

President's Message

Please keep our members in your prayers as we try to navigate how to help all of those affected by the COVID-19 crisis. If you or your family's life has been severely impacted during this crisis our chapter has social services funds set aside for those in need. Please speak or text Father Seraphim if this situation applies to you.

Planned activities to further our mission of helping those less fortunate and to promote participation in the Philoptochos Society:

July 2020 - Camp Agape NW, the camp for kids with cancer and their families, administered by four Philoptochos chapters has been postponed until July 2021. Instead, a virtual camp event will be held July 29- August 2. Boxes will be delivered to camp families and YouTube activities including tent time will be available by the internet.

Camp Director Opening, Camp Agape NW-The Camp Agape Northwest(CANW) board is seeking a director for the week long summer camp for families who have a child diagnosed with cancer. This is a stipend position which requires the director to be on-site 24 hours a day for the 8 days during which camp takes place. In addition it is expected that the director participates in board meetings and meets regularly with the executive board and camp planning teams to ensure camp is organized and runs smoothly. CANW is a strongly-established organization that has touched more than 200 families experiencing cancer. We are rooted in the mission of the Greek Orthodox women's philanthropic society and have a strong group of volunteers of diverse ages, faiths, and backgrounds. Interested applicants can find more information at: <https://rebrand.ly/DirectorCANW>

July Philoptochos chapter board meeting-The chapter board members will hold their first Zoom meeting on July 22. The board will hold a planning meeting in August. Depending on the governor's reopening plan, this may be a Zoom meeting as well. The 2020/2021 executive board members are: Jane Evancho, president; Hoddi Motz, 1st vice president & recording secretary; 2nd VP-TBD; Marian Palas, corresponding secretary; Joyce Kalivas-Griffin, treasurer; Katy Mason, assistant treasurer; and Merrilee Pangis, Advisor to the Board. Board members are Yvonne Brandvold, Ingrid Chamales, Sally Hallis, Kathleen Heidal, Pres. Sophie Majmudar, Diane Pirotis, and Karen Samaras.

Membership-Our year starts in January and runs through December. The membership is \$30 for the year. 38 members joined the chapter for 2020. Please ask any member about Philoptochos-it is the Orthodox Church's Women's Ministry. Please send your membership payment to Jane Evancho. We encourage our Greek Orthodox friends to join us. They can be involved as much or as little as they wish. We welcome you all to our group. There is a lot of satisfaction in doing things for the common good and helping our church and the less fortunate among us...

Jane--

Hands of Love Ministry



Hands of Love Ministry—August Monthly News

Photos showing all the knitting projects taking place during the COVID-19 confinement. Our knitting projects have kept us sane. We remain safe and healthy. We pray for our church, our priest, and our parishioners to return to church soon. Our knitting helps with repetitive movements, training the brain to read the stitches and let our hands follow the instructions, this helps calm us during the isolation and keeps the anxiety to a minimum. The knitter's breathing and heart rate actually slows and you are much relaxed.



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Hands of Love Ministry

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Submitted by: Merrilee Pangis

Philoptochos

Philoptochos Calendar 2020

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

Meetings at the church suspended, for now

Commemorating Saturday of Souls



Ministry News

On line Donations now possible

ON-LINE DONATIONS

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



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

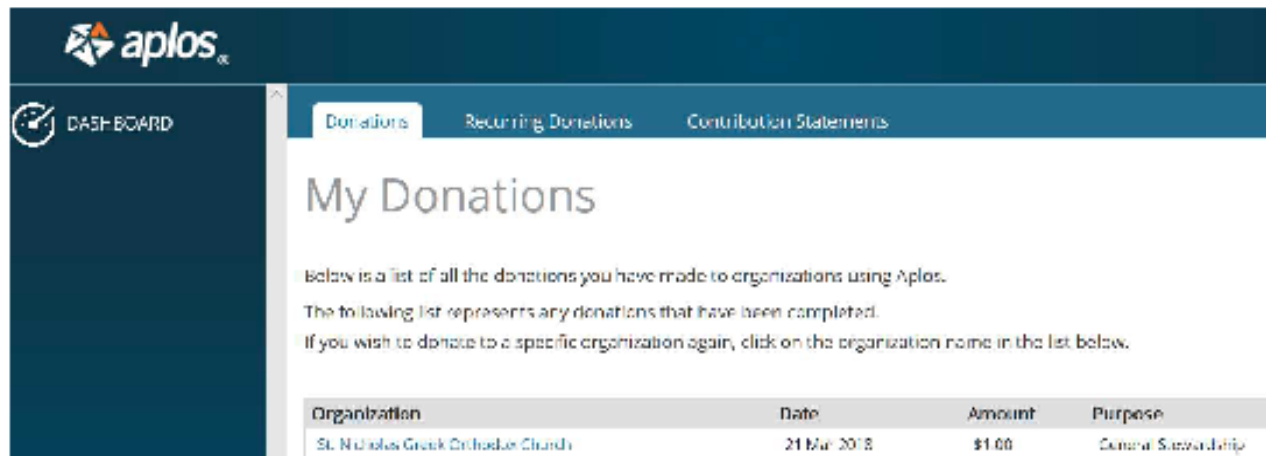
I want parishioners to enjoy greater flexibility in making Church donations and receiving an accounting of their annual to date contributions at any time of the year. Many of you have asked and inquired about the possibility of accounting for your donations automatically on-line. It is now a reality.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

In Christ,

Mark Robinson

On-Line Contribution Instructions:

- 1) On a computer or mobile device, go to the Church’s website – www.stnicholastacoma.org
- 2) Select the  button. This takes you to the Church’s donate page!
- 3) Select the gold colored donate  button at the bottom of the page.
- 4) You will now be taken to the page to make your donation. Simply complete the form.
- 5) From the contributions email you receive, select the link to setup your own Aplos account. An account history page will be available. The first tab will show only on-line donations, the second tab allows accounting for recurring donations, and the third is for contribution statements listing on-line, check, and cash donations.



2020 STEWARDSHIP CARD

ST. NICHOLAS GREEK ORTHODOX CHURCH TACOMA, WASHINGTON



OUR MISSION

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

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

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

HOW TO RETURN THIS CARD

BY MAIL:

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

AT CHURCH:

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

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

stnicholastacoma.org/stewardship.

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

Fr. Seraphim Majumdar

Please PRINT your information clearly

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

(Psalm 34:10)

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

2020 STEWARDSHIP COMMITMENT

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

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

month in 2020 to support God's work.

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

SIGNATURE.....

Name (F/M/L):
DOB (M/D/Y):
Email:
Telephone:
Spouse:
DOB (M/D/Y):

Email:
Telephone:

Household Information

Address
City/St/Zip

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

(Y/N)

(Y/N)

(Y/N)

(Y/N)

Saint Nicholas Messenger

St. Nicholas Greek Orthodox Church

1523 S Yakima Ave

Tacoma, WA 98405

Address Service Requested

