

64 YEARS



SAINT NICHOLAS GREEK ORTHODOX CHURCH

Message from FR. MICHAEL L. PASTRIKOS, PROTOPRESBYTER

KOINONIA

I would like to take this opportunity to welcome back everyone from their vacations. I pray and hope that everyone got some rest during these hot and rainy summer months. The Kids are back to school, and life is becoming a routine again. We welcome back, our Chanters, our Choir members, all of our Church Organizations--our Ladies Philoptochos Society, our St. Nicholas "Diamonds", our Sunday school staff and children, our Greek school staff and children, our JOY and GOYA Youth Groups, our Y.A.L. (Young Adult Group) and our Hellenic Dance groups. We also welcome back our community Hellenic Organizations such as, Ladies Panchian Society, our United Chios Society, the Rhodian Society "Diagoras", the Peloponnesian Society, the Macedonian Society, the Carpathian Society, and the Lord Baltimore AHEPA Chapter #364. I would also like to welcome back the BEEC staff and children of the Learning Center. If I missed any Organization, please forgive me because there are blessed to have so many.

Since we are beginning a new year in Christ, I would like to begin my Koinonia Article, by discussing with you a topic that is very close to my heart. The topic is Stewardship and its true meaning. Our Church of St. Nicholas is going through some rough financial times. As you know one of the most critical and awkward topics of any Church is "Stewardship". Conveying to you the power and importance of dedicating your time, talents, and financial gifts to the service of one another is a spiritual and financial necessity. But creating a spirit of true giving here at St. Nicholas has never been easy. I have now reached the 12th year mark in serving this community as your parish priest. And I have witnessed that we here at St. Nicholas have difficulty in understanding what Stewardship really represents.

The Stewardship program of any Church is the financial backbone of the Community. Without a strong Stewardship program, churches and communities like



ours will not survive to see a future. I know that some of you might say, "This is the house of the Lord. How can this happen?" Look around you. How many Inner City and Rural churches have closed their doors forever because of lack of funds? This means that the parishioners of these churches failed to do their part in

securing the future of their parishes. This also means that their Stewardship program failed and who is to blame? The parishioners themselves. Today we also have that problem in some of our Orthodox parishes. Some people say that Festivals, Dances, Dinners, bake sales, and other events are the answers to the financial problems of all churches. Those are not solutions. They are mere bandages to camouflage the real problems that parishes are facing today. The answer is very simple. If everyone in the parish supported the Stewardship program, parishes today would not have to go through that pain and suffering. If we all pitched in and did our duty as Christians, churches today would not have any financial problems. They would be able to function in a normal way without any outside disturbance.

I don't like using examples of our own parishioners, but we have hundreds of families who have never signed a Pledge card nor supported their church. Take most of our young people in the parish for starters. Some are married with children. They have been in the parish for years and have never supported their church through the Stewardship program. We have single people who are over the age of 21, out of college and working who have never supported the church through the Stewardship program. We have families



Μήνυμα Από τον Πατέρα Μιχαήλ Λ. Παστρικό

that use the church only for their own personal satisfaction, but never supported the Stewardship program. We have so called members who come to church only once a year and most of them are not pledge members of the church. So what kind of example are we giving to our God, our Church, to our children, and to our Community? Let's not forget that everything we have comes from God; at any moment He can take these treasures away from us.

As Parishioners of St. Nicholas, we need to strongly focus on the needs of our Church, and the needs of our Parishioners. We need to understand that we need to support our church on a yearly basis, and not once in a blue moon when we need the Church for a Marriage, Baptism, Chrismation, or Funeral. Our St. Nicholas Church is open all day long, from morning to night. It is a place where you come to worship, a place to find fellowship, a place of Community gathering and recreation. Our Church provides an oasis for those who seek refuge, and for those who want to be close to God. A place where we marry our children, a place where we baptize our children, a resting place for those who have fallen asleep in the Lord. It is a place where we educate our children about their Greek heritage and their faith in God. Just imagine if our Church and Community tomorrow closed her doors forever because of the lack of participation by its parishioners.

How would you feel?

Ευκαιρίας δοθείσης, θάθελα να καλωσορίσω όλους που επέστρεψαν από τις διακοπές τους. Προσεύχομαι και ελπίζω ότι όλοι ξεκουραστήκατε κατά τη διάρκεια αυτών των καυτών και βροχερών καλοκαιρινών μηνών. Τα παιδιά ξαναγύρισαν στα θρανία τους, και η ζωή ξαναπήρε τη ρουτίνα της. Καλωσορίζουμε τους ψάλτες μας, τα μέλη της εκκλησιαστικής μας χορωδίας, και όλους τους εκκλησιαστικούς μας οργανισμούς. Τη Φιλόπτωχό μας, τα ΔΙΑΜΑΝΤΙΑ μας, το προσωπικό του Κατημητικού και Ελληνικού μας Σχολείου και τους μαθητές τους, το JOY, το YAL και τους χορευτές των Χορευτικών μας Ομίλων. Καλωσορίζουμε επίσης τους εξωεκκλησιαστικούς ελληνικούς συλλόγους, το Σύλλογο Κυριών Χίου και των Ηνωμένων Χιακών Σωματείων, το Παν-Ροδιακό Σύλλογο «ΔΙΑΓΟΡΑ», τον Πελοποννησιακό Σύλλογο «ΠΕΛΟΥΣ», το Μακεδονικό Σύλλογο, το Σύλλογο Καρπαθίων και το Τμήμα # 364 Lord Baltimore της ΑΗΕΡΑ. Επίσης θάθελα να καλωσορίσω το προσωπικό του Παιδικού Σταθμού και τα παιδιά. Αν ξέχασα κάποιον εξωεκκλησιαστικό οργανισμό παρακαλώ να με συγχωρέσετε. Υπάρχουν τόσοι πολλοί.

Επειδή ξεκινάμε μια νέα εκκλησιαστική χρονιά, θα ήθελα με το άρθρο μου στη ΚΟΙΝΩΝΙΑ να συζητήσουμε μαζί ένα θέμα που σγγίζει πολύ την καρδιά μου. Το θέμα είναι ΤΗΣ ΕΘΕΛΟΝΤΙΚΗΣ ΠΡΟΣΦΟΡΑΣ και η πραγματική

Listen up young people of the parish, married or single. If you want St. Nicholas to provide a good spiritual future for you and your children and generations thereafter, then we need to seriously take part in our Community, and not wait for others to do the work for you. We all need to roll up our sleeves and be proud of our parents and grandparents, who dedicated their lives and their time and talents to make St. Nicholas what it is today--A BEACON IN BALTIMORE. Please don't let your Church down.

Make sure that when you make your pledge, it is a yearly contribution to the church. Remember the famous words: "Fasouli, Fasouli, Gemezi to Sakouli." It is true, that if we can come together as a family, and focus on the needs of our Church and Community, **WE CAN ALL MAKE A DIFFERENCE.**

May the Lord our God continue to bless all Parishioners of St. Nicholas, and may this New Ecclesiastical Year bring peace, love, and harmony.

With love and faith in our Lord Jesus Christ,

Fr. Michael L. Pastrokos

σημασία της. Η Εκκλησία του Αγίου Νικολάου περνά δύσκολες οικονομικές στιγμές. Όπως γνωρίζετε ένα από τα πιο κρίσιμα θέματα της κάθε Εκκλησίας είναι της «ΕΘΕΛΟΝΤΙΚΗΣ ΠΡΟΣΦΟΡΑΣ». Μεταφέροντας σε εσάς τη δύναμη και τη σημασία της, αφιερώνοντας το χρόνο, τα ταλέντα και την οικονομική σας υποστήριξη στην υπηρεσία των άλλων, είναι πνευματική και οικονομική αναγκαιότητα. Αλλά δεν ήταν ποτέ εύκολο εδώ στον Άγιο Νικόλαο να δημιουργηθεί το πνεύμα της πραγματικής δωρεάς. Υπηρετώ την Κοινότητα μας για 12 χρόνια ως εφημέριός σας. Και μπορώ να πω με βεβαιότητα ότι εμείς εδώ στον Άγιο Νικόλαο δυσκολευόμαστε να καταλάβουμε τι αντιπροσωπεύει η ΕΘΕΛΟΝΤΙΚΗ ΠΡΟΣΦΟΡΑ.

Το Πρόγραμμα της Εθελοντικής Προσφοράς, οποιασδήποτε Εκκλησίας, είναι η ραχοκοκαλιά της Κοινότητας. Χωρίς ένα ισχυρό πρόγραμμα Εθελοντικής Προσφοράς, εκκλησίες και κοινότητες, όπως η δική μας, δεν θα επιβιώσουν για να δουν το μέλλον. Ξέρω ότι κάποιοι από εσάς μπορεί να πουν, "Μα είναι ο Οίκος του Κυρίου. Πώς μπορεί να συμβεί αυτό;" Κοιτάξτε γύρω σας, πόσες εκκλησίες εντός των πόλεων αλλά και σε αγροτικές περιοχές, έκλεισαν τις πόρτες τους για πάντα, λόγω έλλειψης κεφαλαίων; Αυτό σημαίνει ότι οι ενορίτες από αυτές τις εκκλησίες απέτυχαν να κάνουν το καθήκον τους, να εξασφαλίσουν το μέλλον των (Continued pg. 6)

Message from

DEMOS ANASTASIADES, PARISH COUNCIL PRESIDENT / ΜΗΝΥΜΑ ΑΠΟ ΤΟΝ ΠΡΟΕΔΡΟ

Dear Parishioners,

This past June, 2018, I attended along with Father Michael and other members of the Parish Council the 42nd Biennial Clergy-Laity Congress of the Greek Orthodox Archdiocese of America. The National Director of Youth and Young Adult Ministries of the Archdiocese, Steven Christoforou, championed a landmark policy change regarding how the Archdiocese deals with youth safety on the parish level. The Clergy-Laity Congress overwhelmingly approved the new “Youth Protection Policies” which are effective September 1, 2018 with a one year grace period for all parishes throughout the Archdiocese to become compliant. The new “Youth Protection Policies” will govern all ministries involving youth such as Sunday School, Vacation Bible School, Greek School, HOPE, JOY, GOYA, Dance groups, Basketball programs, Volleyball programs as well as any event involving youths. What does that mean for us? It means a safer and healthier environment to conduct Christ-centered youth ministry.

The first major shift is that individuals volunteering in a church youth program will now be known as “Youth Workers” and will be required to register or re-register each year to assist or lead a youth ministry program. They will be trained and screened via background checks so to ensure a safe and healthy environment.

The second change is that rules for reporting abuse/inappropriate behavior have been clearly outlined for youth workers and parishes to follow.

The third change is a systematic method for ensuring that each parish throughout the Greek Orthodox Archdiocese of America is in compliance by following strict reporting guidelines and spot checks by the Metropolis of New Jersey and by the Department of Youth and Young Adult Ministry. Ministry programs not in compliance will be immediately halted and not allowed to continue until brought into compliance.

As a parent, I welcome these vital changes and are thankful to the Archbishop Demetrios, Geron of America and National Director, Steven Christoforou for making youth safety a priority within our church.

I ask every parishioner to take 20 minutes out of their day to view the video and read the document on youth safety by visiting <http://www.goarch.org/youth>.

As always, please keep our beloved church, Father Michael, and the members of the Parish Council in your prayers.

In His Service,
Demos Anastasiades, Parish Council President
St. Nicholas Greek Orthodox Church

Αγαπητοί Ενορίτες,

Τον περασμένο Ιούνιο του 2018 παρακολούθησα μαζί με τον Πατέρα Μιχαήλ και άλλα μέλη του Κοινοτικού Συμβουλίου το 42ο ανά Διετία Κληρικο-Λαϊκό Συνέδριο της Ελληνικής Ορθόδοξης Αρχιεπισκοπής Αμερικής. Ο Εθνικός Υπεύθυνος της Νεολαίας και των Νέων Ενηλίκων της Αρχιεπισκοπής, ο Steven Χριστοφόρου, εποινόνθησε μια ασφαλιστική αλλαγή, ορόσημο, σχετικά με το πώς η Αρχιεπισκοπή θα χειρίζεται την ασφάλεια των νέων σε ενοριακό επίπεδο. Το Κληρικο-Λαϊκό Συνέδριο ενέκρινε με συντριπτική πλειοψηφία τη νέα «Ασφάλεια Προστασίας των Νέων» που θα ισχύει από την 1η Σεπτεμβρίου 2018, με μια περίοδο χάριτος ενός έτους, ούτως ώστε να γίνει συμβατό από όλες τις ενορίες σε όλη την Αρχιεπισκοπή. Η νέα «Ασφάλεια Προστασίας των Νέων» θα διέπει όλες τις οργανώσεις που αφορούν τη νεολαία, όπως Κατηχητικό Σχολείο, Κατήχηση Καλοκαιρινών Διακοπών, Ελληνικό Σχολείο, Hope, JOY, GOYA, χορευτικούς ομίλους, προγράμματα Μπάσκετ, Βόλεϊ, καθώς και κάθε εκδήλωση που αφορά τους νέους. Τι σημαίνει αυτό για εμάς; Σημαίνει ένα πιο ασφαλές και υγιές περιβάλλον για τη διεξαγωγή των εκδηλώσεων της νεολαίας με κέντρο τον Χριστό.

Η πρώτη σημαντική αλλαγή είναι ότι τα άτομα που εθελοντικά θα συμμετέχουν σε κάποιο εκκλησιαστικό πρόγραμμα της νεολαίας, θα είναι γνωστά από τώρα και στο εξής ως «Εργάτες της Νεολαίας» και θα πρέπει να εγγράφονται κάθε χρόνο για να βοηθούν ή να διευθύνουν ένα πρόγραμμα της νεολαίας. Θα εκπαιδεύονται και θα εξετάζονται μέσω ελέγχων υπόβαθρου έτσι ώστε να εξασφαλιστεί ένα ασφαλές και υγιές περιβάλλον.

Η δεύτερη αλλαγή είναι ότι οι κανόνες ως προς την αναφορά κατάχρησης / ακατάλληλης συμπεριφοράς, έχουν περιγραφεί με σαφήνεια για να ακολουθηθούν από τους Εργάτες και τις Κοινότητες.

Η τρίτη αλλαγή είναι μια συστηματική μέθοδος για να διασφαλιστεί ότι κάθε Κοινότητα σε όλη την Ελληνική Ορθόδοξη Αρχιεπισκοπή Αμερικής συμμορφώνεται ακολουθώντας αυστηρές κατευθυντήριες οδηγίες αναφοράς και επιτόπιους ελέγχους από τη Μητρόπολη της Νέας Ιερσεης και από το Τμήμα Νεολαίας και Νέων Ενηλίκων. Όσοι δεν συμμορφώνονται θα σταματούν αμέσως και δεν θα τους επιτρέπεται να συνεχίσουν μέχρι να συμμορφωθούν.

Ως γονιός, είμαι ενθουσιασμένος με αυτές τις αλλαγές και είμαι ευγνώμων προς το Αρχιεπίσκοπο Δημήτριο, τον Γέροντα της Αμερικής και Εθνικό Υπεύθυνο της Νεολαίας, Steven Χριστοφόρου που έδωσαν πρωτεραιότητα στην ασφάλεια της εκκλησιαστικής μας Νεολαίας.

Ζητώ από κάθε ενορίτη μας να διαθέσει 20 λεπτά την ημέρα για να παρακολουθησει το βίντεο και να μελετήσει το κείμενο αναφορικά με την ασφάλεια της νεολαίας στην ιστοσελίδα <http://www.goarch.org/youth>.

Όπως πάντα, παρακαλείστε να προσεύχεστε για τον Πατέρα Μιχαήλ και για τα μέλη του Διοικητικού Συμβουλίου.

Εν Χριστώ
Δήμος Αναστ.ασιάδης
Πρόεδρος Διοικητικού Συμβουλίου.
Ελληνικής Ορθόδοξης Κοινότητας
Αγίου Νικολάου
Βαλτιμόρη, Μέρυλαντ



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****Send photos from your September Baptisms and Weddings for inclusion in our newest section of the Koinonia - Announcements!**



IMPORTANT NOTICE: **KOINONIA DEADLINE**

Please submit your article(s) to the Koinonia staff by the deadline stated below:

ISSUE MONTH: OCTOBER 2018
SUBMISSIONS DUE: SEPTEMBER 20th

Please email your article(s) to: msalpeas@stnicholasmd.org

Articles are due no later than the 20th of each month. If they are received after the deadline they will be published in the following month's issue.

All articles must be proofread and color corrected prior to submission.

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In memory of Athina Neofitou
Anonymous

In memory of
Anastasios Rologas

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& Family

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Mrs. Mary Serafis

In memory of Kalliopi Kornias

George & Maria Kornias
Eftihia, Maria & Nicoleta Filipidis

In memory of:
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Tony Nicolaidis,
Elias Nicolaidis,
Leona Nicolaidis,
Eugenia Mastromanolis
Ms. Virginia Nicolaidis

In Loving Memory Of
Despina Siskos 8.17.10



Hi Everyone! On September 22nd we will be running in honor of Despina in the donate family fun run! Please join our team to make this the largest group yet. Our goal is to register over 100 people to TEAM DESPINA. Please remember to join our team when signing up! Bring all of your friends and family, it's always a lot of fun!! If you have any questions I'll be happy to help! We appreciate the support that we receive every year and love to spend this day with our friends and family honoring Despina.

- Sophia Atsidis



Facebook page - **In Loving Memory Of Despina Siskos 8.17.10**

Μήνυμα Από τον Πατέρα Μιχαήλ Α. Παστρικό (continued from pg. 2)

ενοριών τους. Αυτό σημαίνει επίσης ότι το πρόγραμμα της Εθελοντικής Προσφοράς τους απέτυχε, και ποιος φταίει γι' αυτό; Οι ίδιοι οι ενοριότες. Σήμερα έχουμε αυτό το ίδιο πρόβλημα σε μερικές από τις Ορθόδοξες εκκλησίες μας. Μερικοί λένε ότι Φεστιβάλ, Χοροί, Δείπνα, πωλήσεις γενικά, και άλλες εκδηλώσεις είναι οι απαντήσεις στα οικονομικά προβλήματα όλων των εκκλησιών. Αυτά δεν είναι λύσεις. Είναι απλοί επίδεσμοι για να συγκαλύψουν τα πραγματικά προβλήματα που οι ενορίες αντιμετωπίζουμε σήμερα. Η απάντηση είναι πολύ απλή. Αν ο καθένας στην ενορία υποστήριζε το πρόγραμμα της Εθελοντικής Προσφοράς, οι εκκλησίες σήμερα δεν θάπρεπε να πονούν και να υποφέρουν. Αν όλοι μας συμμετείχαμε και κάναμε το καθήκον μας ως Χριστιανοί, οι εκκλησίες σήμερα δεν θα είχαν κανένα οικονομικό πρόβλημα. Θα ήταν σε θέση να λειτουργούν με κανονικό τρόπο, χωρίς καμία εξωτερική παρενόχληση. Απεχθάνομαι να χρησιμοποιώ για παράδειγμα τους δικούς μας ενοριότες, αλλά έχουμε εκατοντάδες οικογένειες που δεν έχουν υπογράψει ποτέ μια κάρτα της Εθελοντικής Προσφοράς ή έχουν υποστηρίξει οικονομικά την Εκκλησία τους. Έτσι για να αρχίσουμε, πάρτε τους περισσότερους από τους νέους στην ενορία μας. Κάποιοι από αυτούς είναι παντρεμένοι με παιδιά. Υπάρχουν στη Κοινότητα για χρόνια, μα ποτέ δεν έχουν υπογράψει Κάρτα ή υποστηρίξει το Πρόγραμμα της Εθελοντικής Προσφοράς. Έχουμε ελεύθερους νέους άνω των 21 ετών, που έχουν τελειώσει κολλέγιο, που εργάζονται και που ποτέ δεν έχουν υποστηρίξει την Εκκλησία τους μέσω της Εθελοντικής Προσφοράς. Έχουμε οικογένειες που χρησιμοποιούν την εκκλησία μόνο για τη δική τους προσωπική ικανοποίηση, αλλά ποτέ δεν υποστήριξαν το πρόγραμμα της Εθελοντικής Προσφοράς. Έχουμε τα λεγόμενα μέλη που έρχονται στην εκκλησία μόνο μία φορά το χρόνο και οι περισσότεροι από αυτούς δεν έχουν δεσμευθεί ως μέλη της εκκλησίας. Οπότε τι είδους παράδειγμα δίνουμε στον Θεό μας, την Εκκλησία μας, στα παιδιά μας, και στην Κοινότητα μας; Ας μην ξεχνάμε ότι όλα όσα έχουμε προέρχονται από το Θεό, ανά πάσα στιγμή Αυτός έχει τη δύναμη να πάρει πίσω όλους τους θησαυρούς που μας έχει χαρίσει.

Ως ενοριότες του Αγίου Νικολάου, πρέπει να επικεντρωθούμε σθεναρά στις ανάγκες της Εκκλησίας μας και στις ανάγκες των Ενοριτών μας. Πρέπει να καταλάβουμε ότι είμαστε υποχρεωμένοι να υποστηρίξουμε την Εκκλησία μας σε ετήσια βάση, και όχι μία φορά στη χάση και στη φέξη, όταν χρειαζόμαστε την Εκκλησία για Γάμο, Βάπτισμα, Χρίσμα, ή κηδεία.

Η Εκκλησία του Αγίου Νικολάου είναι ανοιχτή όλη την ημέρα, από το πρωί μέχρι το βράδυ. Είναι ένα μέρος όπου

μπορείτε να προσκυνήσετε, ένα μέρος για να βρείτε φίλους, ένα μέρος Κοινοτικής συγκέντρωσης και αναψυχής. Η Εκκλησία μας είναι η όαση για όσους αναζητούν καταφύγιο και για όσους θέλουν να είναι κοντά στον Θεό. Ένα μέρος όπου παντρεύουμε τα παιδιά μας, ένα μέρος όπου βαφτίζουμε τα παιδιά μας. Ένα μέρος ανάπαυσης για όσους έχουν αποδημήσει εις Κύριον. Είναι ένα μέρος όπου εκπαιδεύουμε τα παιδιά μας να μάθουν την ελληνική κληρονομιά τους και την πίστη τους στο Θεό. Φανταστείτε αν η Εκκλησία μας και η Κοινότητα μας αύριο έκλειναν τις πόρτες τους για πάντα, και γιατί; Λόγω της έλλειψης συμμετοχής των ενοριτών της. Πώς θα νιώθατε;

Ακούστε καλά νέοι της Εκκλησίας, παντρεμένοι ή ελεύθεροι. Αν θέλετε ο Άγιος Νικόλαος να σας προσφέρει ένα καλό πνευματικό μέλλον, για εσάς και τα παιδιά σας, και για τις γενιές που θα ακολουθήσουν, τότε θα πρέπει να λάβετε σοβαρά μέρος στην Κοινότητά μας και να μην περιμένετε άλλους να κάνουν τη δουλειά για σας. Θα πρέπει όλοι μας να σηκώσουμε τα μανίκια μας και να είμαστε περήφανοι για ό, τι οι μητέρες μας, οι πατέρες και οι παππούδες μας έκαναν, αφιέρωσαν τη ζωή τους, το χρόνο τους, και το ταλέντο τους για να κάνουν τον Άγιο Νικόλαο αυτό που είναι σήμερα (ΕΝΑΣ ΦΑΡΟΣ ΣΤΗ ΒΑΛΤΙΜΟΡΗ). Σας παρακαλώ μην παραμελήσετε την Εκκλησία σας..

Βεβαιωθείτε όταν κάνετε τη δωρεά, σας, ότι είναι ετήσια συνεισφορά προς την Εκκλησία. Θυμηθείτε τα περίφημα λόγια: Φασουλή, Φασουλή, γεμίζει να σακούλι. Είναι αλήθεια ότι αν μπορούμε να συναντηθούμε σαν οικογένεια και επικεντρωθούμε στις ανάγκες της Εκκλησίας και της Κοινοτήτάς μας, ΤΟΤΕ ΜΠΟΡΟΥΜΕ ΝΑ ΚΑΝΟΥΜΕ ΤΗ ΔΙΑΦΟΡΑ....

Εύχομαι ο Κύριος και Θεός μας να συνεχίσει να ευλογεί όλους τους Ενοριότες μας εδώ στον Άγιο Νικόλαο, και επίσης αυτό το νέο Εκκλησιαστικό Έτος φέρει την ειρήνη, την αγάπη και την αρμονία στην Εκκλησία μας.

Με αγάπη και πίστη στον Κύριό μας Ιησού Χριστό,
Πάτερ Μιχαήλ Α. Παστρικός

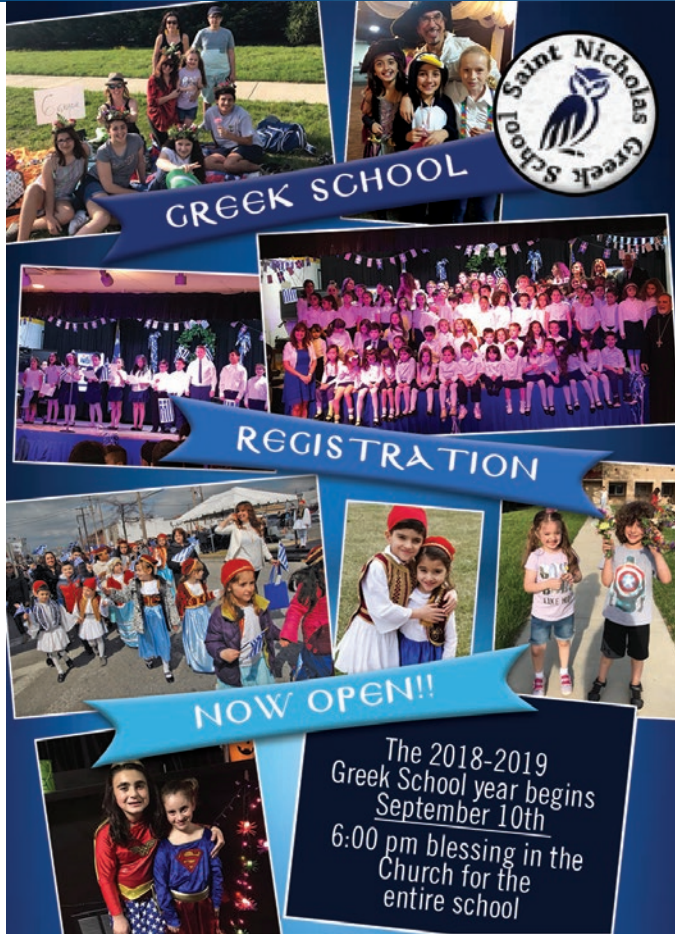
****SPECIAL ANNOUNCEMENT****

Hold the Date!

**Father Michael Announces a Pilgrimage
to the HOLY LAND
SEPTEMBER 2019**

More information in the near future

REGISTRATIONS



**SUNDAY SCHOOL
SOWING SEEDS
FOR CHRIST**

*Registration:
Sunday, September 16th*



Through the lessons and programs that we offer, we help your children to grow in their Orthodox faith.

SAINT NICHOLAS HELLENIC GOLDEN COINS DANCE TROUPE REGISTRATION 2018

*Come learn how to dance traditional Greek dances with us!
Make new friends and discover your inner dancer!!*



2018 / 2019 Weekly Practices

Junior (13-15 years old)*: Mondays @ 6:30pm

Senior (16 & up)*: Thursdays @ 6:30pm

**age cut off is September 1st*



Registration will run now until October 8th, 2018. Next registration will be the end of January, 2019.



For information on how to register, contact Foula Paragios at 410-236-3419 or at fparagios@gmail.com

Nativity of the Theotokos

Courtesy of the Greek Orthodox Archdiocese of America
www.goarch.org



Introduction

The Feast of the Nativity of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary is celebrated on September 8 each year. The Feast commemorates the birth of the Mother of Jesus Christ, our Lord.

Biblical Story

The birth and early life of the Virgin Mary is not recorded in the Gospels or other books of the New Testament, however this information can be found in a work dating from the second century known as the Book of James or Protevangelion.

According to the story found in this book, Mary's parents, Joachim and Anna, were childless for many years. They remained faithful to God, but their prayers for a child were unanswered. One day, when Joachim came to the temple to make an offering, he was turned away by the High Priest

who chastised him for his lack of children. To hide his shame, Joachim retreated to the hill country to live among the shepherds and their flocks.

As Joachim was praying, his wife Anna was praying at the same time at their house in Jerusalem. An angel appeared to both of them and announced that Anna would have a child whose name would be known throughout the world. Anna promised to offer her child as a gift to the Lord. Joachim returned home, and in due time Anna bore a daughter, Mary.

Icon of the Feast

The icon of the Nativity of the Theotokos presents to us the central figures of Saints Joachim and Anna, Mary's parents, and the Mother of our Lord as an infant. Saint Anna is in the middle of the icon with her right hand extended toward her daughter. Likewise, Saint Joachim, Mary's father, is gazing upon the young child with his right hand extended toward her. Anna is surrounded by attendants who have assisted with the birth.

The icon directs attention to Mary as the central figure in this feast. It also acknowledges the joy that was felt by Joachim and Anna as new parents with a child received through a promise from God. The liturgical texts of the feast acknowledge this joy and confirm the special role of Mary as the Mother of the Incarnate God, Jesus Christ. In this event, another step is made in sacred history in preparation for the entrance of Christ into the world.

The icon and the feast also acknowledge a transition from barrenness to life. This was but another foreshadowing of what would be offered through Christ, the transformation from death to eternal life.

Orthodox Christian Celebration of the Feast of the Nativity of the Theotokos

The Feast of the Nativity of the Theotokos is celebrated with the Divine Liturgy of Saint John Chrysostom which is conducted on the morning of the Feast and preceded by a Matins (Orthros) service. A Great Vespers is conducted on the evening before the day of the Feast. Scripture readings for the Feast are the following: At Vespers: Genesis 28:10-17; Ezekiel 43:27—44:4; Proverbs 9:1-11. At the Matins: Luke 1:39-49, 56. At the Divine Liturgy: Philippians 2:5-11; Luke 10:38-42; 11:27-28.



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

Ecclesiastical New Year 2018

The Very Reverend and Reverend Clergy

Honorable Archons of the Ecumenical Patriarchate, Esteemed Members of the Metropolitan Council, Esteemed Members of the Parish Councils, Philoptochos Sisterhood, Faculty and Students of the Catechetical and Greek Afternoon Schools, Directors and Participants of all Youth Organizations, and all devout Orthodox Christians of the Greek Orthodox Communities of our Holy Metropolis of New Jersey

My Beloved,

We see in Holy Scripture, *“To everything there is a season, a time for every purpose under heaven”* (Eccl. 3:1). Today we recall an important celebration in the life of the Church – the Ecclesiastical New Year (the Indiction). The Indiction serves as an opportunity for a new beginning as we all engage in our spiritual struggle for perfection. It gives us an occasion to reflect on our spiritual progress and that which allows us to come closer to Christ such as our prayerfulness, love, charity, and dedication to our Lord. It also gives us an opportunity to introspectively look at our shortcomings as we strive to commit ourselves more to God and less towards these spiritual inadequacies which draw us away from Him. Thus, we come to recognize this most important time of year as a time of personal renewal so that we may better prepare ourselves for participating in the communal life of the Body of Christ, that is, the Church.

Our participation in the communal life of the Church is of paramount importance since it is an image of our participation in the Kingdom of God. Therefore, our commitment and devotion to Christ and His Church cannot be seen as merely an obligation to be fulfilled, but an opportunity to be an active participant in Heaven. This can be expressed in a variety of ways such as our presence in the divine services, our support of parish ministries, our active engagement with the needy, and our unceasing efforts to build the body of Christ through our own words and deeds both inside and outside the confines of the church building.

In today’s social climate, it can be easy to be apathetic towards the Church, believing that it is always someone else’s responsibility to accomplish the vital work that is needed for our parishes to function. Many people believe that it is acceptable to do the bare minimum for the Church or to give the bare minimum to the Church in order for our parishes to get by, but this

perspective is flawed. We should never be content in how much work or offer to the Church because Christ has always done more for us than we could ever imagine. We should never remain complacent about our ministries because there are always opportunities to improve our ministries so that we may better serve each other and our fellow man. We should never become apathetic so as to think “someone else will do the work of the Church, so I do not have to”. The reality is that every one of us has a responsibility for the success of each of our parishes, not just to the point that they may be sustained, but to the point that they should grow and flourish in success. This must be accomplished through every parishioner according to the extent of their personal abilities so that we may give glory, not to ourselves, but to God.

My beloved children in the Lord, we must strive with all of our ability to offer our time, talent, and treasure to the Church in a way that glorifies God and gives thanksgiving to Him who gives us the gifts and ability to offer back to Him what He has already given to us. We must recognize that giving to the Church or through a Church ministry is the ultimate way in which we actualize our active participation in the Body of Christ and, therefore, in the Kingdom of God. For our successes, let us celebrate together; for our losses, let us mourn together; For our challenges, let us struggle together; and for our difficulties, let us *“bear one another’s burdens, and so fulfill the Law of Christ”* (Gal. 6:2). It is my sincerest hope and prayer that as we embark on this new ecclesiastical year together, that we grow in faith and dedication to our Lord, to the Church He established, to each other, and to our neighbors. Praying that we recommit ourselves to these endeavors, I remain

With Paternal Love and Blessings,

A handwritten signature in black ink that reads "Metropolitan Evangelos". The signature is written in a cursive, flowing style.

† E V A N G E L O S
Metropolitan of New Jersey



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

Πρός τόν εὐλαβέστατον Ἱερόν Κληρὸν,
Τοὺς Ἐντιμοτάτους Ἀρχοντας τοῦ Οἰκουμενικοῦ ἡμῶν Πατριαρχείου,
Τοὺς Προέδρους καί τὰ Μέλη τῶν Ἐκκλησιαστικῶν Συμβουλίων,
Τάς Προέδρους καί τὰ Μέλη τῶν Φιλοπτώχων Ἀδελφοτήτων,
Τοὺς διδάσκοντας καί διδασκομένους τῶν Κατηχητικῶν καί Ἑλληνικῶν Σχολείων,
Τάς Ὄργανώσεις τῆς Νεολαίας καί ἅπαν τό Χριστεπώνυμον πλήρωμα τῶν εὐσεβῶν Ὁρθοδόξων
Χριστιανῶν τῆς Ἱερᾶς Μητροπόλεως Νέας Ἱερσέης.

«Εὐλόγησον τόν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός Σου Κύριε»

(Κοινωνικόν τῆς Ἰνδίκτου)

Ἀγαπητοί ἐν Χριστῷ ἀδελφοί,

Ἡ ἀπειρη ἀγαθότητα τοῦ Θεοῦ μᾶς ἀξιώνει γιά μία ἀκόμη φορά νά ἀτενίσουμε τήν ἀνατολή ενός νέου ἐκκλησιαστικοῦ ἔτους. Τήν πρώτη τοῦ μηνός Σεπτεμβρίου εἶναι ἡ ἀρχή τῆς Ἰνδίκτου, ἡ ὁποία ἀποτελεῖ τήν ἐκκλησιαστική πρωτοχρονιά, γεγονός πού ἀποτυπώνεται στοὺς ἐξαιρετικούς ὕμνους καί στό συναξάρι τῆς ἡμέρας. Ἡ Ἐκκλησία, ὡς φιλόστοργη μητέρα, μᾶς καλεῖ καί μᾶς προτρέπει νά προσευχηθοῦμε σήμερα στόν Κύριο νά εὐλογήσει *«τόν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός Του»*, τή νέα δηλαδή χρονιά. Καλούμαστε, λοιπόν, ὅλοι νά λησμονήσουμε ὅσα ἀρνητικά καί δυσάρεστα γεγονότα τοῦ παρελθόντος ἔτους μᾶς ταλαιπώρησαν καί νά καλωσορίσουμε τό νέο ἔτος με αἰσιοδοξία καί ἐμπιστοσύνη στό θέλημα τοῦ Θεοῦ.

Ἡ ἀπαρχή, ὡστόσο, αὐτῆς τῆς νέας ἐκκλησιαστικῆς περιόδου μᾶς δίνει καί μία νέα εὐκαιρία νά θεμελιώσουμε καί νά ἐναρμονίσουμε τή ζωή μας μέ τό θέλημα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, πού ἀποτελεῖ, κατά τόν πνευματοφόρο Ἀπόστολο Παῦλο, τό αἰώνιο θεμέλιο καί τόν *«ἀκρογωνιαῖο λίθο»* τῆς πίστεώς μας. Ἡ ἔλευση τοῦ Χριστοῦ στόν κόσμο ἀποκάλυψε τήν *«καινή ζωή»*, ἐγκαινιάζοντας ἕναν καινούργιο τρόπο ζωῆς γιά τόν ἄνθρωπο. Ὁ ἄνθρωπος, λοιπόν, ὡς *ἔμψυχος εἰκόνα* τοῦ Θεοῦ, καλεῖται νά βιώσει αὐτήν τή νέα *«ἐν Χριστῷ ζωή»* ἐντός τῆς Ἐκκλησίας, μέ τή συμμετοχή του στή λειτουργική ζωή καί στά μυστήριά της καί κυρίως στό μυστήριο τῆς Θείας Εὐχαριστίας. Αὐτήν τήν ἐν Χριστῷ ἐμπειρία προβάλλει εἰς τό διηνεκές ἡ Ἐκκλησία καί μᾶς καλεῖ νά τή ζήσουμε. Μία ἐμπειρία πού προτείνεται *«κατὰ χάριν»* στόν χοϊκό καί πεπτωκότα ἄνθρωπο, γιά νά τόν ὀδηγήσει στόν θεῖο προορισμό του, τήν εἴσοδό του στή βασιλεία τοῦ Θεοῦ καί τή μετοχή του στήν αἰώνια καί ἀληθινή ζωή.

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Web: www.nj.goarch.org • E-mail: metropolis@nj.goarch.org

Μέ ἀφορμή τήν ἑναρξη τῆς νέας αὐτῆς ἐκκλησιαστικῆς περιόδου, ὡς πνευματικός σας πατέρας, μοιράζομαι μαζί σας τήν ποιμαντική ἀγωνία μου γιά τήν πνευματική ἀναγέννηση τῆς τοπικῆς μας Ἐκκλησίας. Ἄν ἐπιθυμοῦμε μιά εὐλογημένη ζωή μέ ἐλπίδα γιά τό μέλλον, σᾶς παρακαλῶ θερμά καί σᾶς προτρέπω νά ἀποδεχτοῦμε τόν Ἰησοῦ Χριστό σάν τόν «ἀκρογωνιαῖο λίθο» καί νά οἰκοδομήσουμε τή ζωή μας πάνω σ' Αὐτόν. Ἐξάλλου, κατά τόν Ἀποστολικό λόγο, «θεμέλιον ἄλλον οὐδεὶς δύναται θεῖναι παρά τόν κείμενον, ὃς ἐστίν Ἰησοῦς Χριστός». Χρειάζεται, λοιπόν, καθημερινά νά Τόν πιστεύουμε, νά Τόν ὁμολογοῦμε, νά Τόν ἀκολουθοῦμε, νά Τόν ἀγαπᾶμε καί νά ζοῦμε γι' Αὐτόν. Τότε θά γίνει καί γιά μᾶς πολῦτιμος θησαυρός γιά τό παρόν καί ἡ ἐλπίδα μας γιά τό μέλλον.

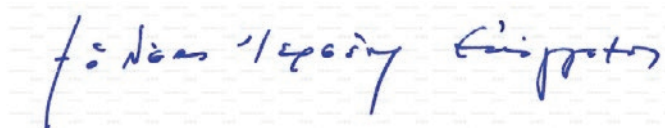
Ἀγαπητοί μου ἀδελφοί,

Ὡς Ἐπίσκοπός σας, σᾶς παρακαλῶ θερμά νά διατηρήσουμε ἀδιάρρηκτη τήν ἐνότητά μας καί νά διαφυλάξουμε ἀλώβητα τά ἰδανικά καί τίς διαχρονικές ἀξίες, μέ τίς ὁποῖες μᾶς γαλούχησαν σέ δύσκολους χρόνους οἱ θεοσεβεῖς καί χαρισματικοί πρόγονοί μας.

Εὐχομαι ὀλόψυχα σέ ὅλους, «ὁ πάντων ὄρατῶν καί ἀοράτων συμπαντουργός καί συνδημιουργός» Κύριος, νά φυλάττει καί νά προστατεύει τόν ἑλληνορθόδοξο λαό καί τή φιλόθεο Ὁμογένειά μας. Νά μᾶς ἀξιώσει νά ζήσουμε ἕνα εὐλογημένο, σωτήριο καί εἰρηνικό νέο ἔτος. Νά κατευθύνει τά διαβήματά σας «εἰς πᾶν ἔργον ἀγαθόν καί εὐάρεστον» καί νά χαρίσει σέ ὅλους μας ἀληθινή πίστη, εἰλικρινῆ μετάνοια καί πνευματική πρόοδο.

Μετά πατρικῶν εὐχῶν καί τῆς ἐν Κυρίῳ ἀγάπης

Ο ΜΗΤΡΟΠΟΛΙΤΗΣ



† Ὁ Νέας Ἱερσέης ΕΥΑΓΓΕΛΟΣ

GUIDELINES FOR RESPECTFUL WORSHIP

Probably the most important duty that we each have as worshippers attending church services is to do all that is in our power to see that a proper decorum and atmosphere is maintained so that all of the congregation is able to pray sincerely, peacefully and meaningfully.

It is with this fact in mind that we have set forth the following guidelines:

Upon entering the Church, at all times, but especially during services an individual should remember that he or she is in the House of God. Reverence and good manners are required so as not to disturb those who are already engaged in prayer, but, even more importantly, as an expression of sincere faith and awareness of the presence of the Lord. No irrelevant conversations should take place, either in the Narthex or in any part of the Church.

According to actual church service procedures, each and every member of the congregation is required to be seated in the pews at the beginning of the service. It is only by leniency that anyone is allowed to enter the Church once the services have begun. Thus it behooves us not to take undue advantage of this leniency.

There are several parts of the service during which no one should be moving about. Wherever a person happens to be at these moments, he or she should stop and stand reverently, until the proper time to proceed. These parts of the service are:



1. The Procession of the Priest and Altar Boys with the Gospel;
2. The reading of the Gospel;
3. The Cherubic Hymn and the Great Procession of the Priest and Altar Boys with the Holy Gifts;
4. The recitation of the Nicene Creed (in which the entire congregation should participate);
5. The prayers of offering "Take, eat..." and the prayers of the consecration of the Holy Gifts;
6. The Sermon;
7. Any special services (memorial services, processions, prayers).

One basic rule to follow is that, whenever the Priest is facing the people or outside of the altar, either with the censer or giving the blessing, everyone should stand wherever they are.

Please remember that the Parish Council members and the ushering staff are required to keep order during services, and all should follow their instructions at all times.

Thank you.



DEPARTMENT OF OUTREACH & EVANGELISM

83 Saint Basil Road ♦ Garrison, NY ♦ 10524 ♦ telephone 646/519-6160
Outreach@goarch.org ♦ www.outreach.goarch.org

ΟΔΗΓΙΕΣ ΓΙΑ ΤΗΝ ΩΡΑΝ ΤΗΣ ΛΑΤΡΕΙΑΣ

Ἡ ὥρα τῆς προσευχῆς καὶ τῆς λατρείας στὴν ἐκκλησία εἶναι τὸ πιὸ σπουδαῖο ἔργο ποὺ κάνουμε ὅλοι μαζὺ σὰν Ὁρθόδοξοι Χριστιανοί, ἐπομένως ὀφείλουμε ὅλοι νὰ κάνουμε τὸ πᾶν γιὰ νὰ ἐπικρατεῖ τάξη, ἡσυχία καὶ κατάνυξη κατὰ τὴν ἱερὰν ὥραν τῆς λατρείας, πρὸ οἰκοδομὴν ὅλων τῶν πιστῶν.

Πρὸ τὸν σκοπὸν αὐτὸν προσφέρουμε τῆ ὁδηγίες ποὺ ἀκολουθοῦν, μὲ τὴν θερμὴν παράκλησιν ὅπως τηρηθοῦν κατὰ τὸ δυνατόν.

Εἴσοδος εἰ τὸν ναὸν σημαίνει εἴσοδον εἰ τὸν οἶκον τοῦ Θεοῦ, καὶ τοῦτο ἀπαιτεῖ ἄψογον ἐξωτερικὴν συμπεριφορὰν στὸ λόγο, στὴ στάση, ἀλλὰ πιὸ πολὺ στὴν ἐσωτερικὴν μας κατάστασιν ποὺ θὰ μᾶς βοηθήσει νὰ εἰσέλθουμε σὲ μιὰ κατασκευαστικὴ ἀτμόσφαιρα καὶ νὰ συμβάλουμε εἰς τὴν λατρείαν ποὺ καθιστᾷ τὴν παρουσίαν τοῦ Θεοῦ ὅλο καὶ πιὸ αἰσθητή.

Ἡ παράδοσις τῆς Ἐκκλησίας ἀπαιτεῖ τὸ ἐκκλησιαστικὸν νὰ εἶναι παρὸν ἀπὸ τὴν ἀρχὴν τῆς ἀκολουθίας. Εἶναι ἀταξία λοιπὸν νὰ μπαίνουμε στὴν ἐκκλησία μετὰ τὴν ἔναρξιν καὶ ἀργὰ ὅπως ἐπικρατεῖ ἀπὸ ἀρκετοῦς. Μόνον κατὰ ἐπιείκειαν ἐπιτρέπεται ἡ εἴσοδος μετὰ τὴν ἔναρξιν τῆς λατρείας, καὶ ἐπομένως ὅταν μπαίνουμε ἀργὰ πρέπει νὰ εἴμαστε ἀκόμη πιὸ πολὺ προσεκτικοὶ νὰ μὴν ἐνοχλήσουμε τοὺς ἄλλους ἀδελφοὺς ποὺ ἤδη εἶναι στὴ θέσιν τους καὶ προσεύχονται.

Κατὰ τὴν διάρκειαν τῆς Θείας Λειτουργίας εἶναι ὀρισμένα σημεῖα ποὺ δὲν πρέπει νὰ κινούμεθα. Θὰ σταθοῦμε μὲ εὐλάβεια πρὸς στιγμὴν καὶ μετὰ θὰ πᾶμε στὴ θέσιν μας.

1. Στὴν μικρὴν εἴσοδον τοῦ ἱερέως μὲ τὸ Ἱερὸν Εὐαγγέλιον
2. Κατὰ τὴν ἀνάγνωσιν τοῦ Ἀποστόλου καὶ τοῦ Εὐαγγελίου
3. Στὴν μεγάλην εἴσοδον τοῦ ἱερέως μὲ τὰ Τίμια Δῶρα
4. Στὴν ἀπαγγελίαν τοῦ Πιστεύω, ἀπὸ ὅλο τὸ ἐκκλησιαστικὸν
5. Κατὰ τὴν διάρκειαν τοῦ καθαγιασμοῦ τῶν Τιμίων Δώρων, Ἴάβετε, φάγετε... κτλ.
6. Κατὰ τὴν διάρκειαν τοῦ κηρύγματος
7. Κατὰ τὴν διάρκειαν ἐκτάκτων ἀκολουθιῶν στὸ τέλος τῆς Λειτουργίας μνημόσυνα, λιτανεῖες, κτλ.



Γενικὰ ἔχετε αὐτὸν τὸν κανόνα στὸν νοῦν σας. Ὅταν ὁ ἱερεὺς βλέπει πρὸς τὸν λαὸν, εὐλογεῖ ἢ θυμιάζει τὸν λαὸν ὅλοι ὀφείλουν νὰ στέκοντε μὲ προσοχὴ καὶ εὐλάβεια.

Τὰ μέλη τοῦ Κοινοτικοῦ Συμβουλίου ἔχουν τὴν εὐθύνην τῆς τάξεως κατὰ τὴν ὥραν τῆς λατρείας. Δεχθῆτε λοιπὸν καὶ ἀκολουθήσετε προσεκτικὰ ὅτι ὑποδείξεις σᾶς κάνουν.

Σᾶς εὐχαριστοῦμε γιὰ τὴν κατανόησιν καὶ τὴν συνεργασίαν σας.

We would like to welcome everyone back from their summer vacations. Thank you to all the ladies that brought in items for the reception for the The Dormition of Our Holy Mother. We wish everyone many years of Health!

Everyone should have received our annual calendar of events for 2018-2019. Our first meeting for the start of the ecclesiastical year will take place on Monday, September 10th at 7:00p.m in the church large hall. Everyone is welcome! If not a member and are 18 years or older considering joining.

Sunday, September 9th, there will be a special tray passed to benefit The Holy Cross School of Theology.

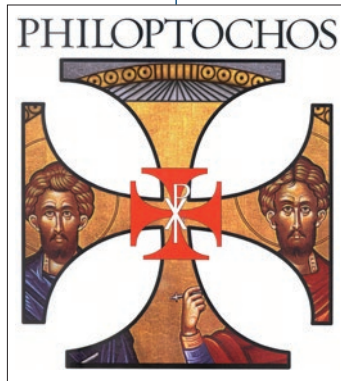
Join us for our Welcome Back Crab Feast on Wednesday, September 12th at 6:00p.m, Costas' Inn, 4100 North Point Blvd. Tickets are \$50.00 with Cash Bar. For tickets or information please contact Stella Koukides 410-574-4875 or Evagelia Saliaris 410-592-8345. Tickets are limited.

Philoxenia House:

Mark your calendars for “ Lefteri Pantazi” in Baltimore, November 21st Thanksgiving Eve. All proceeds to benefit Philoxenia House. Tickets will be available at DC Greeks. This is Philoxenia's major fundraiser and we hope that everyone will support! For information call Tony At 443-794-9195.

Θα θέλαμε να σας καλωσορίσουμε όλους από τις καλοκαιρινές σας διακοπές. Ευχαριστούμε όλες τις κυρίες που έφεραν γλυκά και ορεκτικά για την δεξίωση της Κοίμησης της Παναγίας μας. Ευχόμαστε σε όλους έτη πολλά και με υγεία.

Όλοι θα πρέπει να έχετε λάβει το ετήσιο ημερολόγιο των εκδηλώσεών μας για το έτος 2018-2019. Η πρώτη μας Συνεδρίαση με την έναρξη του εκκλησιαστικού έτους θα πραγματοποιηθεί την Δευτέρα 10 Σεπ στις 7:00 μ.μ. στην εκκλησία, στη μεγάλη αίθουσα. Όλοι είναι ευπρόσδεκτοι! Αν δεν είστε μέλος και είστε 18 ετών και άνω σκεφθείτε το ενδεχόμενο συνεργασίας μας.



Την Κυριακή 9 Σεπτεμβρίου θα περάσουμε έτακτο δίσκο προς υποστήριξη της Θεολογικής Σχολής του Τιμίου Σταυρού.

Την Τετάρτη, 12 Σεπτεμβρίου, 2018, στις 6:00 μ.μ. θα εορτάσουμε το 'ΚΑΛΩΣΟΡΙΣΑΤΕ' με καβουροφαγία στο Costas 'Inn, 4100 North Point Blvd.

Το εισιτήριο είναι 50,00 δολάρια το άτομο με Cash Bar. Για εισιτήρια και πληροφορίες επικοινωνήστε με την Στέλλα Κουκίδου 410-574-4875 ή την Ευαγγελία Σαλιάρη 410-592-8345. Ο αριθμός των εισιτηρίων είναι περιορισμένος.

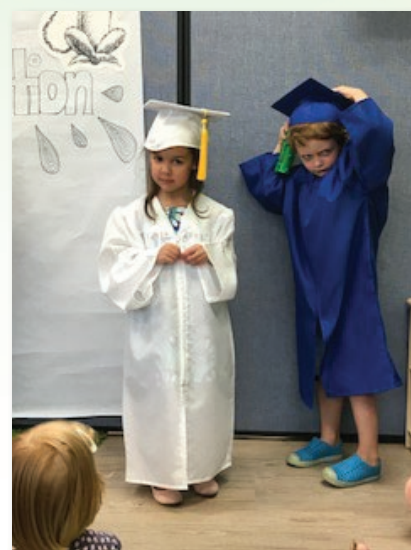
ΟΙΚΗΜΑ ΦΙΛΟΞΕΝΙΑΣ

Σημειώστε στα ημερολόγιά σας, ο «Λευτέρης Πανταζής» θα είναι στη Βαλτιμόρη στις 21 Νοεμβρίου, παραμονή της Ημέρας των Ευχαριστιών. Όλα τα έσοδα θα διατεθούν προς όφελος του Οικήματος της Φιλοξενίας. Τα εισιτήρια θα είναι διαθέσιμα στο DC Greeks. Η Εκδήλωση αυτή είναι ο σημαντικότερος πόρος εισοδήματος για το Οίκημα της Φιλοξενίας, και ελπίζουμε ότι όλοι θα την υποστηρίξετε! Για πληροφορίες καλέστε τον Tony στο 443-794-9195.

EARLY EDUCATION CENTER NEWS



ST. NICHOLAS BILINGUAL EARLY EDUCATION CENTER



The Saint Nicholas Bilingual Early Education Center provides a safe, nurturing, home away from home learning center. We accept children from 6 weeks till 5 years of age. We currently have openings for children ages 3-5 in our Preschool room. If you have any questions please feel free to contact the director, Sophia Moshonisiotis, at 410-633-5020 extension 4.

This summer the BEEC children enjoyed water day every Wednesday and soaking up the sun. The children also enjoyed doing various Summer crafts and activities. We attended several church services throughout the summer.

This month the BEEC children are getting back into school mode. We are starting September with an Ice Cream Social for our students and parents. We are also excited about our special visitors from the Zoomobile and school picture day!

ΔΙΓΛΩΣΣΟ ΕΚΠΑΙΔΕΥΤΙΚΟ ΚΕΝΤΡΟ ΠΡΟΣΧΟΛΙΚΗΣ ΗΛΙΚΙΑΣ ΑΓΙΟΥ ΝΙΚΟΛΑΟΥ

Ο Δίγλωσσος Βρεφονηπιακός Σταθμός Αγίου Νικολάου παρέχει ένα ασφαλές περιβάλλον, ένα σπίτι μακριά από το σπίτι, ένα σπίτι μάθησης. Ανοίξαμε τις πόρτες μας στα μέσα Απριλίου 2017. Ξεκινήσαμε με μόλις 5 παιδιά και τώρα έχουμε 30 παιδιά εγγεγραμμένα στο πρόγραμμα μας. Δεχόμαστε παιδιά από 6 εβδομάδων μέχρι 5 ετών. Αυτή τη στιγμή υπάρχουν θέσεις μόνο για παιδιά προσχολικής ηλικίας 3-5 ετών. Αν έχετε οποιαδήποτε ερώτηση μη διστάσετε να επικοινωνήσετε με την υπεύθυνη Σοφία Μοσχονισιώτη στο τηλέφωνο 410-633-5020, γραμμή 4.



Κατά τη διάρκεια όλου του καλοκαιριού οι μαθητές μας έπαιζαν παιχνίδια με το νερό απολαμβάνοντας τον ήλιο στην παιδική χαρά κάθε Τετάρτη. Τα παιδιά ήταν πολύ απασχολημένα δημιουργώντας χειροτεχνίες με θέμα το καλοκαίρι, ενώ παρακολούθησαν και πολλές λειτουργίες στην εκκλησία μας.

Το μήνα αυτό επανερχόμαστε σιγά σιγά στο πρόγραμμα των σχολικών μαθημάτων. Ο Σεπτέμβρης ξεκινάει με συνάντηση για γονείς και παιδιά με θέμα το παγωτό. Στη συνέχεια θα καλωσορίσουμε τους φίλους μας από το ζωολογικό κήπο της Ουάσινγκτον, ενώ αργότερα θα διοργανώσουμε ημέρα φωτογράφισης των μαθητών μας.

July 23, 2018

Maryland Turkish American Inhabitants (MARTI) Saddened by the Destruction Caused by Wildfires in the Attica region of Greece

We have sadly learned that many people have tragically lost their lives in devastating fires in Athens, Greece this week. As Turkish-American community here in Baltimore area, we would like to express our sincere condolences to the families and friends of the victims as the search continues for missing people.

During these difficult times, we stand side by side with the Greek people in solidarity. We fervently pray to God for the families impacted by these devastating fires. MARTI rallies and unites to help the people of Greece during this recent tragic fire. Our community members participate the fundraising event organized by Embrace Relief (<https://embracerelief.org/greece-wildfires/>) for the people affected.

We hope that favorable conditions will soon be restored in the Attica region of Greece. We also would like to share with you our community's inspiration, Mr. Fethullah Gulen's message for the incident on the Alliance for Shared Values website.

Sincerely,

-Mehmet Saracoglu
Board Member
Maryland Turkish American Inhabitants (MARTI)

Fethullah Gulen's Message of Condolences for Greece Wildfire Incident

July 25, 2018 – I was deeply saddened by the news of the wildfires in Greece that took away the lives of at least 74 people.

I extend my sincere condolences to the families, relatives and friends of the deceased. I pray to God, the Most Compassionate, to provide perseverance for those who still are searching for their missing loved ones as well as those who continue the rescue and firefighting efforts.

Greeks have displayed great humanitarianism for thousands of refugees seeking safety. We consider them not only our neighbors of many centuries but also our brothers and sisters in the greater human family. During this difficult time, I urge everybody to support the people of Greece in overcoming these tragic wildfires.

The Elevation of the Venerable and Life-Giving Cross

Courtesy of the Greek Orthodox Archdiocese of America
www.goarch.org

Introduction

Saint Helen, the mother of Saint Constantine the Great, when she was already advanced in years, undertook, in her great piety, the hardships of a journey to Jerusalem in search of the cross, about the year 325. A temple to Aphrodite had been raised up by the Emperor Hadrian upon Golgotha, to defile and cover with oblivion the place where the saving Passion had been suffered. The venerable Helen had the statue of Aphrodite destroyed, and the earth removed, revealing the Tomb of our Lord, and three crosses. Of these, it was believed that one must be that of our Lord, the other two of the thieves crucified with Him; but Saint Helen was at a loss which one might be the Wood of our salvation. At the inspiration of Saint Macarius, Archbishop of Jerusalem, a lady of Jerusalem, who was already at the point of death from a certain disease, was brought to touch the crosses, and as soon as she came near to the Cross of our Lord, she was made perfectly whole. Consequently, the precious Cross was lifted on high by Archbishop Macarius of Jerusalem; as he stood on the ambo, and when the people beheld it, they cried out, "Lord have mercy." It should be noted that after its discovery, a portion of the venerable Cross was taken to Constantinople as a blessing. The rest was left in Jerusalem in the magnificent church built by



Saint Helen, until the year 614. At that time, the Persians plundered Palestine and took the Cross to their own country (see Jan. 22, Saint Anastasius the Persian). Late, in the year 628, Emperor Heraclius set out on a military campaign, retrieved the Cross, and after bringing it to Constantinople, himself escorted it back to Jerusalem, where he restored it to its place.

Rest from labour. A Fast is observed today, whatever day of the week it may be.

[Apolytikion of Elevation of the Holy Cross](#) First Tone

Lord, save Your people and bless

Your inheritance, granting our rulers to prevail over adversaries, and protecting Your commonwealth by Your Cross.

[Kontakion of Elevation of the Holy Cross](#) Fourth Tone

Lifted up on the Cross by Your free will, Christ God, grant mercies to the new commonwealth that bears Your name. Gladden our faithful rulers by Your power, giving them victories over their adversaries. May Your alliance be for them a weapon for peace, an invincible standard.



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

Dormition of the Theotokos 2018

The Very Reverend and Reverend Clergy

Honorable Archons of the Ecumenical Patriarchate, Esteemed Members of the Metropolitan Council, Esteemed Members of the Parish Councils, Philoptochos Sisterhood, Faculty and Students of the Catechetical and Greek Afternoon Schools, Directors and Participants of all Youth Organizations, and all devout Orthodox Christians of the Greek Orthodox Communities of our Holy Metropolis of New Jersey

My Beloved,

On the feast of the Dormition of the Theotokos we find both a time for mourning and a time for celebration. We, of course, mourn the falling asleep of the Theotokos, the one who bore God. It would also be appropriate, however, to celebrate this day since, in the Dormition of the Theotokos, we gain an advocate before her Son and our God. She stands above all of the other saints of the Church since she, as the Mother of God, is also our common Mother. She protects us in times of danger, comforts us in times of grief, and guides us throughout the course of our lives to the ineffable glory of her Son, our Lord, God, and Savior Jesus Christ.

There are few words in language sweeter than that of “*mother*”. Sweeter yet is this word when we think of the Mother of God as our common mother. Unlike all other mothers, whose children are limited to a certain number, the Panagia takes us all under her shelter as our mother. She did this as a response to a request of God who wanted to bring order back to the human race. From the moment humanity disobeyed God in the Garden of Eden, it distanced itself from His love and from His mercy, choosing instead a road separate from God and, ultimately, a road that led to death. Man had freely chosen to distance himself from God who respected the freedom of man and since God respected man’s freedom, He did not force man to do otherwise since He did not want to intervene in a way that would abolish the freedom of humanity. He only wanted to intervene by utilizing the freedom of humanity which was accomplished in the person of the Panagia.

She did not have to do this, but in her unending and limitless love for God, she gave her unequivocal “*yes*” to the Lord when she said, “*Behold, the handmaiden of the Lord! Let it be to me according to your word*” (Lk. 1:38). It was this answer to the Lord that opened the possibility for humanity to be saved through the Son of God who would be born of the Theotokos. It was through her free and willing decision that the curse of humanity started to reverse thus opening the Gates of Paradise to us all. So bountiful was her love for the Lord that she brought forth God

in the flesh! It is for this reason we chant, *“In giving birth you retained your virginity, and in dormition you did not forsake the world, O Theotokos. You were translated unto life, being the Mother of Life”* (from the Apolytikion of the Dormition) since, as our loving Mother, she now stands as a continuous intercessor for our souls before the judgement seat of Christ.

It is the example of the Panagia for which we should strive for all the days of our lives because she shows us faith, dedication, and love for God and for our neighbors. She shows us how trusting in the Lord translates to an abundance of spiritual gifts. And she shows us how even the seemingly impossible becomes possible through God. It is my fervent prayer that we all become imitators of the holiness, faith, and love of the Panagia so that we too may experience the Kingdom to come. Praying that the Theotokos guards and guides you each and every day of your lives, I remain

With Paternal Love and Blessings,

A handwritten signature in black ink that reads "Metropolitan Evangelos". The signature is written in a cursive, flowing style.

† EVANGELOS
Metropolitan of New Jersey





GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΗΣ

Πρός τόν εὐλαβέστατον Ἱερόν Κλῆρον,
Τούς Ἐντιμοτάτους Ἀρχοντας τοῦ Οἰκουμενικοῦ ἡμῶν Πατριαρχείου,
Τούς Προέδρους καί τά Μέλη τῶν Ἐκκλησιαστικῶν Συμβουλίων,
Τάς Προέδρους καί τά Μέλη τῶν Φιλοπτώχων Ἀδελφοτήτων,
Τούς διδάσκοντας καί διδασκομένους τῶν Κατηχητικῶν καί Ἑλληνικῶν Σχολείων,
Τάς Ὄργανώσεις τῆς Νεολαίας καί ἅπαν τό Χριστεπώνυμον πλήρωμα τῶν εὐσεβῶν Ὁρθοδόξων
Χριστιανῶν τῆς Ἱερᾶς Μητροπόλεως Νέας Ἱερσῆς.

*«Τῇ ἐνδόξῳ κοιμήσει Σου οὐρανοί ἐπαγállονται καί ἀγγέλων γέγηθε
τά στρατεύματα, πᾶσα ἡ γῆ δέ εὐφραίνεται» (Στιχηρό προσόμοιο αἰῶν)*

Ἀγαπητοί ἐν Χριστῷ ἀδελφοί,

Μέ ἀνεκλάλητη χαρά καί λαμπρότητα ὀλόκληρος ὁ ὀρθόδοξος χριστιανικός κόσμος, ὡς
τά πέρατα τῆς οἰκουμένης, πανηγυρίζει σήμερα τήν ἐνδοξο Κοίμησι τῆς Θεοτόκου καί τή
Μετάστασή Της στόν οὐρανό, στήν αἰώνια Βασιλεία καί δόξα. Ἄνθρωποι καί Ἄγγελοι
συγαίρουν καί συναγállονται. Οἱ πάντες Τήν μακαρίζουν, Τήν ἀνυμνοῦν καί Τήν
δοξάζουν, ὅπως τό ἐπισημαίνει πολύ ὠραία ἓνα τροπάριο τῆς ἑορτῆς: *«Τῇ ἐνδόξῳ κοιμήσει
σου οὐρανοί ἐπαγállονται καί ἀγγέλων γέγηθε τά στρατεύματα, πᾶσα ἡ γῆ δέ
εὐφραίνεται».*

Εὐφραινόμαστε καί πανηγυρίζουμε, διότι δέν ἔχουμε θάνατο, ἀλλά «Κοίμησι» καί
«Μετάστασι». Στό πρόσωπο τῆς Θεοτόκου ἡ ἔννοια τοῦ θανάτου, ὅπως τόν γεύθηκαν καί
ἐξακολουθοῦν νά τόν γεύονται οἱ γενεές τῶν ἀνθρώπων, δέν ὑφίσταται. Ἡ Παναγία μας
μεταφέρεται διά μέσου τοῦ θανάτου Της πρός τήν αἰώνια ζωή καί ὁ τάφος Της εἶναι κενός,
ἄδειος, καθῶς τό πανάγιο σῶμα Της γιά λίγο μόνο παρέμεινε στόν τάφο καί κατόπιν
ἀκολούθησε τήν ψυχή Της στούς οὐρανοῦς. Ὁ τάφος καί ὁ θάνατος δέν μπόρεσαν νά
κρατήσουν τό πάνσεπτο σῶμα Της, πού ἔγινε δοχεῖο τοῦ Θεοῦ καί πηγῆ τῆς ζωῆς, ὅπως
ἀναφέρεται στό Κοντάκιο τῆς ἡμέρας: *«Τάφος καί νέκρωσις οὐκ ἐκράτησεν».* Τό ἀδειανό
θεομητορικό μνήμα ἀποτελεῖ τή μεγαλύτερη διαβεβαίωση ὅτι ὁ τάφος δέν σκεπάζει τήν
ἀνθρώπινη ὑπαρξη γιά πάντα καί μᾶς κάνει νά δοῦμε τόν θάνατο ὅπως ὁ πατριάρχης
Ἰακώβ, σάν μία σκάλα πού πατάει σταθερά στόν ἀνοιχτό τάφο καί φτάνει στόν οὐρανό. Τό
μνήμα γίνεται κλίμαξ *«ἡ μετάγουσα τούς ἐκ γῆς πρός οὐρανόν».*

Ἡ Παναγία μας ὅμως, μέ τήν Κοίμησιν καί τήν Μετάστασίν της, δέν ἐγκατέλειψε τή γῆ καί τοὺς ἀνθρώπους. Στό ἀπολυτικίον τῆς ἑορτῆς ψάλλουμε: «*ἐν τῇ κοιμήσει τόν κόσμον οὐ κατέλιπες, Θεοτόκε*». Εἶναι πάντα κοντά μας, δίπλα μας. Αφουγκράζεται τόν πόνο μας, γνωρίζει τά προβλήματά μας, βλέπει τήν ἀγωνία καί τόν ἀγῶνα μας. Τρέχει γιά νά μᾶς βοηθήσει. Ἐνδιαφέρεται γιά μᾶς, τά παιδιά της. Πρεσβεύει γιά ὅλους μας. Εἶναι «*πρεσβεία θερμή καί τεῖχος ἀπροσμάχητον*», ὅπως ψάλλαμε τίς προηγούμενες μέρες στίς Παρακλήσεις πρὸς τιμὴν Της. Κι ἐμεῖς ἀπὸ τῆ μεριά μας, καλούμαστε νά αὐξήσουμε τήν ἀγάπην, τήν προσευχή καί τήν ἀφοσίωσίν μας πρὸς τό πρόσωπον τῆς Μητέρας τῆς ζωῆς, ὥστε μέ παρηγορία νά ἐπικαλούμαστε τό πανάγιον ὄνομά Της, ἐκζητώντας τή μεσιτείαν Της πρὸς τόν Κύριον τῆς δόξης.

Ἀδελφοί μου ἀγαπητοί:

Ὡς Ἐπίσκοπος καί Ποιμενάρχης τῆς τοπικῆς Ἐκκλησίας τῆς Νέας Ἱερσῆς, εὐχομαι ὀλόθερμα σέ ὅλους ἐσᾶς, καί στόν καθένα ξεχωριστά, ἡ Παναγία μας νά εἶναι προστάτης καί βοηθός, στήριγμα καί ὁδηγός στό πνευματικὸ ταξίδι πρὸς τὴ Βασιλείαν τῶν Οὐρανῶν. Νά σκέπει καί νά προστατεύει τίς οἰκογένειές σας, τό ἑλληνορθόδοξο Ἔθνος μας καί τὴ φιλόθεη Ὁμογένειά μας καί νά εἴστε βέβαιοι ὅτι ὡς «*ἐλέους πηγὴ*» θά πρεσβεύει στόν παντοκράτορα Υἱὸ Της γιά μᾶς: γιά τὴ σωτηρία μας, γιά τὴ σωτηρία ὅλου τοῦ κόσμου.

Χρόνια πολλὰ κι εὐλογημένα!

Διάπυρος πρὸς τὴν Ὑπεραγία Θεοτόκον καί Μητέρα τοῦ Φωτός εὐχέτης

Ο ΜΗΤΡΟΠΟΛΙΤΗΣ

Ἱ. Νέας Ἱερσῆς Εὐαγγέλιος

† Ὁ Νέας Ἱερσῆς ΕΥΑΓΓΕΛΟΣ



PAN-HELLENIC NEWS

Ανακοίνωση από το Συμβούλιο του Χορευτικού Συλλόγου ΠΑΝ-ΧΕΛΛΕΝΙΚ

Το Συμβούλιο του Χορευτικού Συλλόγου ΠΑΝ-ΧΕΛΛΕΝΙΚ επιθυμεί να ενημερώσει όλα τα άτομα τα οποία κατά διαστήματα συμμετείχαν, χόρευαν με το ΠΑΝ ΧΕΛΛΕΝΙΚ, από της ιδρύσεώς του, ότι προσπαθώντας να κάνει καταγραφή των παραδοσιακών στολών τις οποίες είχε φτιάξει η αείμνηστη και αλησμόνητη κ. Λέλα Αγγέλου, ήρθε αντιμέτωπος με τα εξής προβλήματα :

1. Διαπίστωσε ότι δεν έχει όλες τις στολές και
2. Ότι λείπουν μεμονομένα κομμάτια από διάφορες παραδοσιακές στολές.

Παρακαλούμε λοιπόν όλα τα άτομα που χόρεψαν κατά διαστήματα με το γκρουπ του ΠΑΝ-ΧΕΛΛΕΝΙΚ να κάνουν μία επιδρομή στους αποθηκευτικούς χώρους του σπιτιού τους και εάν βρουν κάποια ξεχασμένη παραδοσιακή στολή ή κάποιο κομμάτι αυτών, όπως καπέλο, μαντήλι κεφαλής, ζώνη ή ζωνάρι, ποδιά, γιλέκο με τις χρυσές τρέσες κ.λ.π. επίσης γιλέκο αντρικό, πουκάμισο ανδρικό, ζωνάρι θαλασσί και ανδρική βράκα μαύρη, τα οποία κομμάτια αποτελούσαν ανδρική παραδοσιακή στολή, που φόραγαν κορίτσια παριστάνοντας τους καβαλιέρους του γκρουπ. Αυτές οι στολές ήταν 5 τώρα έχουμε μόνο 1 γιλέκο, και 1 ζωνάρι.

Καταλαβαίνουμε ότι επειδή το ΠΑΝ-ΧΕΛΛΕΝΙΚ δεν ήταν σε λειτουργία για πολλά χρόνια, πιθανώς δεν ξέρατε που να αποτανθείτε για να τα παραδώσετε. Τώρα είναι η κατάλληλη στιγμή γι' αυτό. Απευθύνουμε λοιπόν θερμή παράκληση σε όλες σας, αν υπάρχει στο σπίτι σας κάποια στολή είτε κάποιο από τα κομμάτια, να τα επιστρέψετε στο Σύλλογο, τηλεφωνώντας στο 443-845-8903 για να κλείσετε ένα ραντεβού με τη Στάσα Χατζηευθυμίου Λουκάκη.

Σας ευχαριστούμε εκ των προτέρων
Από το Συμβούλιο του Συλλόγου ΠΑΝ-ΧΕΛΛΕΝΙΚ

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+ B A R T H O L O M E W

By God's Mercy Archbishop of Constantinople-New Rome and Ecumenical Patriarch

To the Plenitude of the Church: Grace, peace and mercy

From the Creator of All, our Lord God and Savior Jesus Christ

Beloved brothers and sisters in the Lord,

Twenty-nine years have now passed since the Mother Church established the Feast of Indiction as the “Day of Protection of the Environment.” Throughout this time, the Ecumenical Patriarchate has inspired and pioneered various activities, which have borne much fruit and highlighted the spiritual and ecological resources of our Orthodox tradition.

The Ecumenical Patriarchate's ecological initiatives provided a stimulus for theology to showcase the environmentally-friendly principles of Christian anthropology and cosmology as well as to promote the truth that no vision for humanity's journey through history has any value if it does not also include the expectation of a world that functions as a real “home” (oikos) for humanity, particularly at a time when the ongoing and increasing threat against the natural environment is fraught with the possibility of worldwide ecological destruction. This evolution is a consequence of a specific choice of economic, technological and social development that respects neither the value of the human being nor the sanctity of nature. It is impossible to truly care for human beings while at the same time destroying the natural environment as the very foundation of life, essentially undermining the future of humanity.

Although we do not consider it appropriate to judge modern civilization on the grounds of criteria related to sin, we wish to underscore that the destruction of the natural environment in our age is associated with human arrogance against nature and our domineering relationship toward the environment, as well as with the model of eudemonism or disposition of greed as a general attitude in life. As incorrect as it is to believe that things were better in the past, it is equally unfitting to shut eyes to what is happening today. The future does not belong to humanity, when it persistently pursues artificial pleasure and novel satisfaction—living in selfish and provocative wastefulness while ignoring others, or unjustly exploiting the vulnerable. The future belongs to righteous justice and compassionate love, to a culture of solidarity and respect for the integrity of creation.

This ethos and culture are preserved in Orthodoxy's divine and human ecclesial tradition. The sacramental and devotional life of the Church experiences and expresses a Eucharistic vision, approach and use of creation. Such a relationship with the world is incompatible with every form of introversion and indifference to creation—with every form of dualism that separates matter from spirit and undermines material creation. On the contrary, the Eucharistic experience sensitizes and mobilizes the believer toward environmentally-friendly action in the world. In this spirit, the Holy and Great Council of the Orthodox Church emphasized that “in the sacraments of the Church, creation is affirmed and human beings are encouraged to act as stewards, protectors and ‘priests’ of creation, offering it in doxology to the Creator” (Encyclical, par. 14). Every form of abuse and destruction of creation, along with its transformation into an object of exploitation, constitutes a distortion of the spirit of the Christian gospel. It is hardly coincidental that the Orthodox Church has been characterized as the ecological expression of Christianity inasmuch as it is the Church that has preserved the Holy Eucharist at the core of its being.

Consequently, the Ecumenical Patriarchate's ecological initiatives were not simply developed in response or in reaction to the modern unprecedented ecological crisis, but as an expression of the Church's life, an extension

of the Eucharistic ethos in the believer's relationship to nature. This innate ecological conscience of the Church was boldly and successfully declared in the face of the contemporary threat to the natural environment. The life of the Orthodox Church is applied ecology, a tangible and inviolable respect for the natural environment. The Church is an event of communion, a victory over sin and death, as well as over self-righteousness and self-centeredness—all of which constitute the very cause of ecological devastation. The Orthodox believer cannot remain indifferent to the ecological crisis. Creation care and environmental protection are the ramification and articulation of our Orthodox faith and Eucharistic ethos.

It is clear, then, that in order to contribute and respond effectively to the ecological challenge that we face, the Church recognize and research the relevant issues. We all know that the greatest threat to our world today is climate change and its destructive consequences even for our survival on the planet. This topic was paramount in the 9th Ecological Symposium, entitled "Toward a Greener Attica: Preserving the planet and protecting its people," organized by the Ecumenical Patriarchate last June on the Saronic Islands of Spetses and Hydra. Unfortunately, the recent devastating fires in Attica and the impending consequences of this immense environmental destruction constitute tragic proof of the views shared by the symposium participants on the severity of the ecological threat.

Venerable hierarchs and beloved children in the Lord,

The ecological culture of the Orthodox faith is the realization of its Eucharistic vision of creation, summarized and expressed in its church life and practice. This is the Orthodox Church's eternal message on the issue of ecology. The Church preaches and proclaims "the same things" "at all times" in accordance with the unassailable words of its Founder and Leader, that "heaven and earth will pass away, but my words will not pass away" (Lk. 21:33). Adhering to this tradition, the Mother Church calls upon its Archdioceses and Metropolises, as well as its parishes and monasteries throughout the world, to develop initiatives, coordinate projects, organize conferences and activities that foster environmental awareness and sensitivity, so that our faithful may realize that the protection of the natural environment is the spiritual responsibility of each and every one of us. The burning issue of climate change, along with its causes and consequences for our planet and everyday life, offer an opportunity to engage in dialogue based on principles of theological ecology, but also an occasion for specific practical endeavors. It is vitally important that you emphasize action at the local level. The parish constitutes the cell of church life as the place of personal presence and witness, communication and collaboration—a living community of worship and service.

Special attention must also be directed to the organization of Christ-centered educational programs for our youth in order to cultivate an ecological ethos. Ecclesiastical instruction must instill in their souls a respect for creation as "very good" (Gen. 1:26), encouraging them to advocate and advance creation care and protection, the liberating truth of simplicity and frugality, as well as the Eucharistic and ascetic ethos of sharing and sacrifice. It is imperative that young men and women recognize their responsibility for the practical implementation of the ecological consequences of our faith, while at the same time becoming acquainted with and promulgating the definitive contribution of the Ecumenical Throne in the preservation of the natural environment.

In conclusion, we wish you all a blessed ecclesiastical year and abundant benefit in your spiritual struggles, invoking upon you the life-giving grace and boundless mercy of the Giver of all good things, our Lord, God and Savior Jesus Christ, the Pioneer and Perfecter of our faith, through the intercessions of Panaghia Pammakaristos, whose honorable icon, the sacred heirloom of all Orthodox people, we reverently and humbly venerate today.

+ Bartholomew of Constantinople
Your fervent supplicant before God

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Αριθμ. Πρωτ. 738

+ Β Α Ρ Θ Ο Λ Ο Μ Α Ι Ο Σ

ΕΛΕΩι ΘΕΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ

ΝΕΑΣ ΡΩΜΗΣ ΚΑΙ ΟΙΚΟΥΜΕΝΙΚΟΣ ΠΑΤΡΙΑΡΧΗΣ

ΠΑΝΤΙ ΤΩι ΠΛΗΡΩΜΑΤΙ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΧΑΡΙΝ, ΕΙΡΗΝΗΝ ΚΑΙ ΕΛΕΟΣ

ΠΑΡΑ ΤΟΥ ΔΗΜΙΟΥΡΓΟΥ ΠΑΣΗΣ ΤΗΣ ΚΤΙΣΕΩΣ

ΚΥΡΙΟΥ ΚΑΙ ΘΕΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

Άδελφοί καί τέκνα ἐν Κυρίῳ,

Συνεπληρώθησαν ἤδη εἰκοσιεννέα ἔτη ἀπό τῆς καθιερώσεως ὑπό τῆς Ἁγίας τοῦ Χριστοῦ Μεγάλης Ἐκκλησίας, τῆς ἑορτῆς τῆς Ἰνδίκτου ὡς «Ἡμέρας Προστασίας τοῦ περιβάλλοντος». Καθ' ὅλον αὐτό τό διάστημα τό Οἰκουμενικόν Πατριαρχεῖον ὑπῆρξεν ἐμπνευστής καί πρωταγωνιστής ποικίλων δράσεων, αἱ ὁποῖαι ἐκαρποφόρησαν πλουσίως καί ἀνέδειξαν τό οἰκολογικόν πνευματικόν δυναμικόν τῆς ὀρθοδόξου ἡμῶν παραδόσεως.

Αἱ οἰκολογικαί πρωτοβουλίαί τοῦ Οἰκουμενικοῦ Πατριαρχείου ἀπετέλεσαν ἔναυσμα διά τήν θεολογίαν, διά νά ἀναδείξῃ τάς οἰκοφιλικάς ἀρχάς τῆς χριστιανικῆς ἀνθρωπολογίας καί κοσμολογίας καί νά προβάλῃ τήν ἀλήθειαν ὅτι οὐδέν ὄραμα διά τήν πορείαν τῆς ἀνθρωπότητος ἐν τῇ ἱστορίᾳ ἔχει ἀξίαν, ἐάν δέν περιλαμβάνῃ καί τήν προσδοκίαν ἐνός κόσμου, ὁ ὁποῖος θά λειτουργῇ ὡς πραγματικός «οἶκος» τοῦ ἀνθρώπου, εἰς μίαν ἐποχὴν κατά τήν ὁποίαν ἡ συνεχῶς διογκουμένη ἀπειλή κατά τοῦ φυσικοῦ περιβάλλοντος κυοφορεῖ μίαν παγκόσμιον οἰκολογικὴν καταστροφήν. Ἡ ἐξέλιξις αὕτη εἶναι ἡ συνέπεια μιᾶς συγκεκριμένης ἐπιλογῆς τρόπου οἰκονομικῆς, τεχνολογικῆς καί κοινωνικῆς ἀναπτύξεως, ἡ ὁποία δέν σέβεται οὔτε τήν ἀξίαν τοῦ ἀνθρωπίνου προσώπου, οὔτε τήν ἱερότητα τῆς φύσεως. Εἶναι ἀδύνατον νά ἐνδιαφερώμεθα πραγματικῶς διά τό ἀνθρώπινον πρόσωπον καί ταυτοχρόνως νά καταστρέφωμεν τό φυσικόν περιβάλλον, τήν βάσιν τῆς ζωῆς, κατ' οὐσίαν δηλαδή νά ὑπονομεύωμεν τό μέλλον τῆς ἀνθρωπότητος.

Παρά τό γεγονός ὅτι δέν θεωροῦμεν ὀρθόν νά κρίνωμεν τόν νεωτερικόν πολιτισμόν ἐπί τῇ βάσει «ἀμαρτολογικῶν κριτηρίων», ἐπιθυμοῦμεν νά ὑπογραμμίσωμεν ὅτι ἡ καταστροφή τοῦ φυσικοῦ περιβάλλοντος εἰς τήν ἐποχὴν μας συνδέεται μέ τήν ἀλαζονείαν τοῦ ἀνθρώπου ἐναντι τῆς φύσεως καί τήν ἐξουσιαστικὴν σχέσιν του πρὸς αὐτήν, καθὼς καί μέ τό εὐδαιμονιστικόν πρότυπον τοῦ «πολλῶν δεῖσθαι» ὡς γενικῆς στάσεως ζωῆς. Ὅσον λανθασμένον εἶναι τό νά πιστεύωμεν ὅτι εἰς τό παρελθόν ὅλα ἦσαν καλλίτερα, τόσον ἄτοπον εἶναι νά κλείωμεν τά ὄμματα ἐνώπιον ὧσων συμβαίνουν σήμερον. Δέν ἀνήκει τό μέλλον εἰς τόν ἀνθρώπον, ὁ ὁποῖος ἀναζητεῖ ἀκαταπαύστως τεχνητάς ἀπολαύσεις καί νέας ἱκανοποιήσεις, ὁ ὁποῖος ζῆ διά τόν ἑαυτόν του καί ἀγνοεῖ τόν πλησίον, εἰς τόν ἀνθρώπον τῆς προκλητικῆς σπατάλης, οὔτε εἰς τόν ἀδικητὴν καί ἐκμεταλλετὴν τῶν ἀδυνάτων. Τό μέλλον ἀνήκει εἰς τήν δικαιοσύνην καί τήν ἀγάπην, εἰς τόν μετοχικόν πολιτισμόν τῆς ἀλληλεγγύης καί τοῦ σεβασμοῦ τῆς ἀκεραιότητος τῆς δημιουργίας.

Τοιοῦτον ἦθος καί τοιοῦτος πολιτισμός διασώζεται εἰς τήν θεανθρωπίνην ἐκκλησιαστικὴν παράδοσιν τῆς Ὀρθοδοξίας. Εἰς τήν μυστηριακὴν καί λατρευτικὴν ζωὴν τῆς Ἐκκλησίας βιοῦται καί ἐκφράζεται ἡ εὐχαριστιακὴ θεώρησις, νοσηματοδότησις καί χρῆσις τῆς δημιουργίας. Αὕτη ἡ σχέσις μέ τόν κόσμον εἶναι ἀσύμβατος μέ κάθε εἶδους ἐσωστρέφειαν καί ἀδιαφορίαν διά τήν πλάσιν, μέ κάθε μορφῆς διῆσμον πνεύματος καί ὕλης καί ὑποτίμησιν τῆς ὕλικῆς πραγματικότητος. Τοῦναντίον, ἡ εὐχαριστιακὴ ἐμπειρία εὐαισθητοποιεῖ καί κινητοποιεῖ τόν πιστόν εἰς οἰκοφιλικὴν δρᾶσιν ἐν τῷ κόσμῳ. Ἐν τῷ πνεύματι τούτῳ, ἡ Ἁγία καί Μεγάλη Σύνοδος τῆς Ὀρθοδόξου Ἐκκλησίας ὑπεγράμμισεν ὅτι εἰς τά μυστήρια τῆς Ἐκκλησίας «καταφάσκειται ἡ δημιουργία καί ὁ ἀνθρώπος ἐνδυναμώνεται διά νά λειτουργῇ ὡς οἰκονόμος, φύλαξ καί “ιερεὺς” αὐτῆς, προσάγων ταύτην δοξολογικῶς τῷ Δημιουργῷ» (Ἐγκύκλιος, §14). Κάθε εἶδους κατάχρησις καί καταστροφή τῆς κτίσεως καί ἡ μετατροπὴ τῆς εἰς ἀντικείμενον πρὸς ἐκμετάλλευσιν ἀποτελεῖ διαστρέβλωσιν τοῦ πνεύματος τοῦ χριστιανικοῦ Εὐαγγελίου. Δέν εἶναι διόλου τυχαῖον, ὅτι ἡ Ὀρθόδοξος Ἐκκλησία ἐχαρακτηρίσθη ὡς ἡ «οἰκολογικὴ μορφή» τοῦ Χριστιανισμοῦ, ἐφ' ὅσον εἶναι ἡ Ἐκκλησία, ἡ ὁποία διέσωσε τήν Θεῖαν Εὐχαριστίαν ὡς πυρῆνα τῆς ζωῆς τῆς.

Συνεπῶς, ἡ οἰκολογικὴ δραστηριοποίησις τοῦ Οἰκουμενικοῦ Πατριαρχείου δέν ἀνεπτύχθη ἀπλῶς ὡς ἀντίδρασις εἰς τήν σύγχρονον πρωτοφανῆ οἰκολογικὴν κρίσιν, δέν ἐδημιουργήθη ἀπὸ αὐτήν, ἀλλὰ ἀποτελεῖ ἔκφρασιν τῆς ζωῆς τῆς

Ἐκκλησίας, προέκτασιν τοῦ εὐχαριστιακοῦ ἤθους εἰς τήν σχέσιν τοῦ πιστοῦ μέ τήν φύσιν. Αὐτή ἡ ἐγγενῆς οἰκολογική συνείδησις τῆς Ἐκκλησίας ἐξεδηλώθη εὐθαρσῶς καί εὐστόχως ἐν ὄψει τῶν συγχρόνων ἀπειλῶν κατὰ τοῦ φυσικοῦ περιβάλλοντος. Ἡ ζωὴ τῆς Ὁρθοδόξου Ἐκκλησίας εἶναι βιωμένη οἰκολογία, ἔμπρακτος καί ἀκατάλυτος σεβασμὸς τῆς κτίσεως. Ἡ Ἐκκλησία εἶναι γεγονός κοινωνίας, νίκη κατὰ τῆς ἀμαρτίας καί τοῦ θανάτου, κατὰ τῆς αὐτοδικαιώσεως καί τοῦ ἀτομοκεντρισμοῦ, ἀπὸ τὰ ὁποῖα ἐκπορεύεται ἡ καταστροφή τοῦ περιβάλλοντος. Ὁ Ὁρθόδοξος πιστός εἶναι ἀδύνατον νὰ παραμένῃ ἀδιάφορος ἔναντι τῆς οἰκολογικῆς κρίσεως. Ἡ μέριμνα καί ἡ φροντίς διὰ τήν πλάσιν εἶναι συνέπεια καί ἔκφρασις τῆς πίστεως καί τοῦ εὐχαριστιακοῦ ἤθους του.

Εἶναι προφανές ὅτι διὰ τήν ἀποτελεσματικὴν συμβολὴν εἰς τήν ἀντιμετώπισιν τῶν οἰκολογικῶν προβλημάτων ἡ Ἐκκλησία ὀφείλει νὰ τὰ γνωρίζῃ καί νὰ τὰ μελετᾷ. Γνωρίζομεν ἅπαντες ὅτι ἡ μεγαλύτερα ἀπειλή διὰ τὸ περιβάλλον καί τήν ἀνθρωπότητα εἶναι σήμερον ἡ κλιματικὴ ἀλλαγὴ καί αἱ καταστροφικαὶ ἐπιπτώσεις τῆς δι' αὐτὴν ταύτην τήν ζωὴν ἐπὶ τῆς γῆς. Αὐτὴ ἡ θεματικὴ ἐκυριάρχησε καί κατὰ τὸ ἕνατον οἰκολογικὸν Συμπόσιον, τὸ ὁποῖον διωργάνωσε τὸ Οἰκουμενικὸν Πατριαρχεῖον τὸν παρελθόντα Ἰούνιον εἰς τὰς νήσους τοῦ Σαρωνικοῦ Σπέτσες καὶ Ὑδραν, μέ τίτλον «Γιὰ μιὰ πιὸ πράσινη Ἄττικη. Διασώζοντας τὸν πλανήτη καί προστατεύοντας τοὺς κατοικοὺς του». Δυστυχῶς, ἡ πρόσφατος καταστροφικὴ πυρκαϊὰ εἰς τὴν Ἄττικὴν καί αἱ ἀναμενόμεναι συνέπειαι τῆς προκληθείσης μεγάλης περιβαλλοντικῆς καταστροφῆς ἀποτελοῦν τραγικὴν ἐπιβεβαίωσιν τῶν θέσεων τῶν συνέδρων διὰ τήν σοβαρότητα τῆς οἰκολογικῆς ἀπειλῆς.

Τιμῶτατοι ἀδελφοὶ καί προσφιλέστατα τέκνα ἐν Κυρίῳ,

Ὁ οἰκολογικὸς πολιτισμὸς τῆς Ὁρθοδοξίας εἶναι ἡ ὑλοποίησις τοῦ εὐχαριστιακοῦ ὁράματος τῆς δημιουργίας, τὸ ὁποῖον συμπυκνοῦται καί ἐκφράζεται εἰς τὴν συνολικὴν λειτουργίαν τῆς ἐκκλησιαστικῆς ζωῆς. Αὐτὸ εἶναι τὸ αἰώνιον μῆνυμα τῆς Ὁρθοδόξου Ἐκκλησίας εἰς τὸ θέμα τῆς οἰκολογίας. Ἡ Ἐκκλησία λέγει καί κηρύττει «ἀεὶ ταῦτά» καί «περὶ τῶν αὐτῶν», συμφώνως καί πρὸς τὰ ἀνυπέρβλητα λόγια τοῦ Ἰδρυτοῦ καί κεφαλῆς αὐτῆς: «ὁ οὐρανὸς καί ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι» (Λουκ. κα', 33). Στοιχοῦσα τῷ πνεύματι τούτῳ, ἡ Μήτηρ Ἐκκλησία καλεῖ τὰς ἀνά τὴν οἰκουμένην Ἀρχιεπισκοπὰς καί Μητροπόλεις αὐτῆς, τὰς ἐνορίας καί τὰς ἱεράς Μονὰς, νὰ ἀναπτύξουν πρωτοβουλίας καί συντονισμένας δράσεις, προγράμματα περιβαλλοντικῆς εὐαισθητοποιήσεως, νὰ ὀργανώσουν συνέδρια καί ὁμιλίας, ὥστε οἱ πιστοὶ νὰ συνειδητοποιήσουν ὅτι ἡ προστασία τοῦ φυσικοῦ περιβάλλοντος εἶναι πνευματικὴ εὐθύνη ἐκάστου ἐξ ἡμῶν. Τὸ φλέγον θέμα τῆς κλιματικῆς ἀλλαγῆς, τὰ αἷτια καί αἱ ἐπιπτώσεις του διὰ τὸν πλανήτην καί τὴν καθημερινότητα τῶν ἀνθρώπων ἀποτελοῦν εὐκαιρίαν διὰ προσεγγίσεις καί συζητήσεις ἐπὶ τῇ βάσει τῶν ἀρχῶν τῆς θεολογικῆς οἰκολογίας καί διὰ συγκεκριμένας πρακτικὰς παρεμβάσεις. Εἶναι ζωτικῆς σημασίας νὰ δοθῇ ἔμφασις εἰς τὴν δρᾶσιν εἰς τοπικὸν ἐπίπεδον. Ἡ ἐνορία ἀποτελεῖ τὸ κύτταρον τῆς ἐκκλησιαστικῆς ζωῆς, χῶρον προσωπικῆς παρουσίας καί μαρτυρίας, ἐπικοινωνίας καί συνεργασίας, λειτουργικὴν καί διακονικὴν κοινότητα.

Ἰδιαιτέρα μέριμνα πρέπει νὰ ἐπιδειχθῇ διὰ τὴν ὀργάνωσιν τῆς ἐν Χριστῷ διαπαιδαγωγήσεως τῆς νέας γενεᾶς, ὥστε νὰ καλλιεργῆται εἰς αὐτὴν τὸ οἰκολογικὸν ἤθος. Ἡ ἐκκλησιαστικὴ κατήχησις πρέπει νὰ ἐνσταλάξῃ εἰς τὴν ψυχὴν τῶν παιδίων καί τῶν νέων τὸν σεβασμὸν πρὸς τὴν «καλὴν λίαν» πλάσιν, κίνητρα διὰ δραστηριοποίησιν εἰς τὴν προστασίαν τοῦ περιβάλλοντος καί τὴν ἐλευθεροποίησιν ἀλήθειαν τῆς ἀπλότητος, καί τῆς λιτότητος καί τοῦ ἀσκητικοῦ ἤθους, τοῦ μετοχικοῦ τρόπου τοῦ βίου καί τῆς θυσιαστικῆς ἀγάπης. Εἶναι ἀπαραίτητον, οἱ νέοι νὰ κατανοήσουν τὴν εὐθύνην των διὰ τὴν ἐφαρμογὴν ἐν τῇ πράξει τῶν οἰκολογικῶν συνεπειῶν τῆς πίστεώς μας, νὰ γνωρίσουν καί νὰ γνωστοποιήσουν τὴν καθοριστικὴν συμβολὴν τοῦ Οἰκουμενικοῦ Θρόνου εἰς τὴν ὑπόθεσιν τῆς προστασίας τοῦ φυσικοῦ περιβάλλοντος.

Περαίνοντες τὸν λόγον, εὐχόμεθα πᾶσιν ὑμῖν εὐλογημένον ἐκκλησιαστικὸν ἔτος καί δαψιλὴ καρποφορίαν τῶν πνευματικῶν ὑμῶν ἀγώνων, ἐπικαλούμεθα δὲ ἐφ' ὑμᾶς τὴν ζωφόρον χάριν καί τὸ ἀμέτρητον ἔλεος τοῦ πανδώρου Κυρίου καί Θεοῦ καί Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ ἀρχηγοῦ καί τελειωτοῦ τῆς πίστεως ἡμῶν, πρεσβείαις τῆς Παναγίας τῆς Παμμακαρίστου, ἧς τὴν τιμίαν εἰκόνα, τὸ σεπτὸν κειμήλιον τοῦ Γένους, ἐορτίως, εὐσεβο-φρόνως καί ἐν ταπεινώσει σήμερον κατασπαζόμεθα.

βιη' Σεπτεμβρίου α'
Ὁ Κωνσταντινουπόλεως
διάπυρος πρὸς Θεὸν εὐχέτης πάντων ὑμῶν

NEW! ROBOTICS CLUB

Limited Seats Available!!

St. Nicholas Robotics Club

We are Recruiting Talented, Hardworking Students

Science, Technology, Engineering, and Math (STEM)



Want to Prepare Your Child for a Successful Career in Science, Technology, Engineering or Math?

Join NOW!

- College Scholarship Dollars Available through FIRST*
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- Open to Students in Grades 7 - 12
- Increases Student Interest in Technology Fields of Study
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- Prepares Students for a Career in the Technology Field
- Students Develop Technical Skills and Practice Engineering Principles
- Students Understand the Value of Hard Work, Innovation and Sharing Ideas
- Gains in Workforce Skills
 - Communication
 - Conflict Resolution
 - Time Management
 - Problem Solving
- Where: Work Performed at St. Nicholas Church
- When: TBD (September – April)
- Cost: TBD
- Travel: Required to Local Area Competitions

Important Season Dates:

- May - Registration Opens
- Early September - Kickoff/Game Reveal
- September – January – Design and Build Season
- October - March - Regular Season & State/Regional Championships (varies by region)
- Late February - early April - Super-Regionals (varies by region)
- Late April - FIRST Championship

For More Information Contact Gena at:

410-299-6154 or genabritzolakis@gmail.com

**FIRST®
TECH
CHALLENGE**

Teams of middle and high school-aged students are challenged to design, build, and program a robot to play a floor game against other teams' creations

<https://www.firstinspires.org>

GRADES

7-12

St. Nicholas Robotics Club

We are Recruiting Talented, Hardworking Students
Science, Technology, Engineering, and Math (STEM)

Engineering 101

THE IMPACT

Scholarships
~200 \$80
Availability Varies

SUBSTANTIAL INCREASE IN STEM INTEREST.

THEY ARE OVER 2X as likely to show gains in their interest of STEM

FIRST® participants are SIGNIFICANTLY MORE LIKELY to show gains in interest in:

- STEM
- STEM CAREERS
- UNDERSTANDING OF STEM

SUBSTANTIAL INCREASE IN STEM UNDERSTANDING.

STEM KNOWLEDGE CONTINUES TO GROW THE LONGER YOU STAY

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2.6x more likely to enroll in an **ENGINEERING** course than their non-participant peers

87% OF PARTICIPANTS PLAN TO TAKE A **MORE CHALLENGING** MATH OR SCIENCE COURSE

OVER 75% of FIRST® alumni are in a **STEM FIELD AS A STUDENT OR PROFESSIONAL**

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TIME MANAGEMENT: 52% of students reported gains

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It's way more than building robots

Following a sports model, FIRST® Tech Challenge teams (10+ members) design, build, program, and operate robots of their own design to play a floor game in an alliance format. Guided by adult coaches and mentors, students develop STEM skills and practice engineering principles, while realizing the value of hard work, innovation, and sharing ideas. Participants have access to tens of millions of dollars in college scholarships.

Grades 7-12; ages 12-18

Limited Seats Available, Registration Ends Friday, August 3, 2018

Contact Gena: 410-299-6154 or genabritzolakis@gmail.com

UPCOMING EVENTS



Sunday, September 23, 2018

STEAMED CRABS & FOOD FEAST

Come and Join us for a Great Afternoon at the Annual Crab Feast hosted by the St. Nicholas Diamonds in the Large Social Hall.

Donation: \$50.00 per person.

Children under 12: \$25.00 each

Which includes the following:

- Crabs, Corn on the Cob, Homemade Chips
- Ham & Chicken
- 2 side Salads
- Condiments & Rolls
- Beer, Soft Drinks / Coffee
- Dessert



For tickets, contact Rose Tsakalos at: 410-282-2940

ST. NICHOLAS
DIAMONDS



STEAMED CRABS & FOOD FEAST

□□□□

Sunday, September
23, 2018

Starts at 4:00 pm

□□□□

St. Nicholas Greek
Orthodox Church
Large Social Hall
520 S. Ponca St.
Baltimore, MD 21224

□□□□

UPCOMING EVENTS

SAINT DEMETRIOS GREEK FESTIVAL

SAINT DEMETRIOS
GREEK FESTIVAL

SEPTEMBER 27, 28, 29, & 30
2 0 1 8

THURSDAY 9/27
FRIDAY 9/28
SATURDAY 9/29
SUNDAY 9/30

Free Admission & Free On-Site Parking

2504 Cub Hill Road, Baltimore MD 21234

For more information visit: stdemetriosmd.org/festival or call 410.661.1090

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F E S T I V A L

NOVEMBER 1
5 P.M. - 9 P.M.

NOVEMBER 2 AND 3
11 A.M. - 9 P.M.

NOVEMBER 4
NOON - 6 P.M.

Greek Orthodox Cathedral
of the Annunciation
24 W. Preston St., Baltimore, MD 21201

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STS. MARY MAGDALENE & MARKELLA
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All Tickets incl. Lite Appetizers, Free Parking, Multiple Dance Floors & Cash Bar

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UPCOMING EVENTS



AND THE ANNUNCIATION WOMEN'S GUILD
ARE PARTNERING A

**Saturday
November 17
2018**

DEPARTURE
CROMWELL BRIDGE
PARK & RIDE LOT
8:00 A.M.

BUS TRIP
to New York City!

Two NYC Drop Off Locations:

*The Metropolitan Museum of Art, Fifth Avenue
or Rockefeller Center, Fifth Avenue and 49th Street*

For the HHMM Met trip reservations, please contact:
Stephanie Link | 410-239-2189
slinkylink828@aol.com

Make checks payable to
HHMM – Met, and send to:
Stephanie Link
18415 Upper Beckleysville Rd.
Hampstead, MD 21074

- For those visiting the museum, the bus will leave at 4:00 P.M. for Molyvos Restaurant
- For both groups, a three-course dinner at Molyvos Restaurant is included - 4:30 - 6:00 P.M.

The HHMM will be visiting the Met for \$145.00 per person (or \$140.00 for HHMM members). Price includes museum entry.

The Met is offering several exhibitions of special interest:

Dangerous Beauty: Medusa in Classical Art |

Delacroix | Dutch Masters at The Met |

*Armenia! - 14 centuries of art
...the exhibition demonstrates
how Armenians developed
a unique Christian identity*



The Annunciation Women's Guild is offering a day on your own in the **Big Apple for \$125.00 per person.**

Please make arrangements to the restaurant by 4:30 P.M.

For Guild reservations, RSVP to womensguild24@gmail.com

PLEASE PRINT

NAME: _____ HHMM MUSEUM MEMBER YES ___ NO ___

ADDRESS: _____

_____ ZIP CODE _____

EMAIL: _____ CELL PHONE: _____

NO. OF PEOPLE: _____ CHECK ENCLOSED IN THE AMOUNT OF \$ _____

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HELLENIC HERITAGE MUSEUM OF MARYLAND, INC

PRESERVING GREEK CULTURE TO INSPIRE FUTURE GENERATIONS

You are invited to participate in a seminar to explore your Greek ancestry
Saturday, October 6, 2018

“CONNECTING THE FUTURE TO THE PAST”

Greek Orthodox Cathedral of the Annunciation
Father Constantine Monios Social Hall
24 West Preston Street, Baltimore, MD 21201

Who’s your Yia-yia?” “Where was Pappou born?” “Do I have relatives in Greece?”

Come and get these questions answered and take part in a rare opportunity to learn how to trace your family’s ancestry and be able to pass on your rich heritage to future generations.

Carol Kostakos Petranek, Hellenic Genealogist, Co-Director of the Washington, DC Family History Center and Citizen Archivist at the National Archives, will provide the resources and methods necessary to explore family histories.

The Seminar will be broken into four one-hour sessions with registration beginning at 9:30 A.M. Free parking is available on the Cathedral’s north parking lot.

Please reserve your place by returning the bottom of this form with \$40.00 per person before September 30th (\$35.00 for museum members). Lunch is included.

For information, contact Harry C. Maistros
harry.maistros@comcast.net or 410-467-1836



PLEASE PRINT

NAME: _____ MUSEUM MEMBER YES NO

ADDRESS: _____

ZIPCODE: _____

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Make checks payable to: HHMM Seminar or Hellenic Heritage Museum of Maryland Ancestry
and mail to, HHMM ANCESTRY SEMINAR, P.O. Box 653, Baltimore MD 21139

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 MR PHILIPPOU KOSMAS
 MRS PIKOUNIS ELENI
 MISS POLIKANDRIOTIS MARIA
 MRS PROAKIS KOULA

AHEPA LORD
 MR/MRS ALEXANDROU JOHN
 MR/MRS AMARANTHIDIS PARTHENA
 /MRS ANASTASIS FOTINI
 MR/MRS ANGELOS MARK
 MRS APESOS ANTIGONE
 MR/MRS ARGETAKIS NICHOLAS
 MR/MRS ARCIPOPOULOS WILLIAM
 MR/MRS ATSAKIS GUS
 MS BALOMAS PATRICIA
 MR/MRS BENETOS JOHN &
 MR/MRS BITSANIS DIMITRIOS -
 MR/MRS BRITZOLAKIS GEORGIOS &
 MS CHAGETAS ANGELA
 MR/MRS CHRISOMALLIS JOHN & TERI
 MRS CHRISTAKOU STAVROULA
 MRS CORNIAS CLARA
 MR CORNIAS NICHOLAS
 MRS CORNIAS KALLIOPI T.
 MRS DENDRINOS EVANGELIA
 MR/MRS DOUSKAS NIKOLAS
 MR/MRS ELEFTHERIOU JOHN
 MRS FAKAS ZENOVIA
 MS FILIPIDIS EFTHIA
 MR/MRS FONIADAKIS EMMANUEL &
 MR/MRS FORAKIS- GEORGE-
 MR/MRS FOUKAS PAVLOS &
 MR/MRS GAVRIILIS VIRGINIA
 MRS GEORGALAS OLGA
 MS GEORGAS HARRIET
 MR GERAPETRIDES TOMMY
 MR/MRS GIAKOUMAKIS NICK
 MR/MRS GIANNAKOULIAS GEORGE
 MR/MRS GLAVA KIKI
 MR/MRS GOVASTES CLEOPATRA
 MR HANAKAS PAUL
 MRS HATZIEFTHIMIO ANASTASIA
 MR HONDROULIS EMMANUEL D.
 MRS JOHNS ASPASIA
 MISS KAIKIS PENELOPE
 MRS KALIAKLOUDAS SOFIA
 MS KAMOS MARY
 MR/MRS KAPETANAKOS ELIAS & STE
 MS KARABELAS IOANNA
 MR/MRS KARAGIANNIS PAVLOS & JO
 MR KARAMANLIDES ANTONIOS
 MR/MRS KARDIASMENOS METAXIA
 MR/MRS KATSAROS MICHAEL
 MR/MRS KEFALAS MIKE & NORA
 MR/MRS KLOSTERIDES MICHAEL &
 MRS KOLOTOS DORA
 MR/MRS KONSTANTOPOU ALEXANDER &
 MR KOSMOS GEORGE
 MR KOTZIAS GEORGE A.
 MR/MRS KOUKOULAS EMMANUEL
 MR KOUROUPIS STEVE
 MR/MRS KOUTELIS ADAMANTIOS
 MR/MRS KOVIOS PETE
 MR/MRS LAURENZOS JAMES -
 MR/MRS LIKAKIS PERICLES
 MR/MRS MAHANI GEORGE &
 MR/MRS MASTROMANOLI MANUEL
 MRS MATTHEWS ANN
 MR/MRS MAVROGIORGOS OUANIA -
 MR MAVROULIS PHOTIS
 MR/MRS MILLETT & ALEX EARL &
 MR/MRS MINAS ARIANTHI
 MISS MONIODIS DESPINA
 MRS MOSKONAS VASILIKI
 MR/MRS NEZIS NICHOLAS &
 MR/MRS NISTAZOS GEORGE &
 MR/MRS O'DRUDY LEO K. III &
 MR/MRS ORFANOS MICHAEL
 MR/MRS PANTELIS GABRIEL
 MR/MRS PAPADPOPOULOS EFTATHIOS
 MRS PAPPAS IRENE
 MRS PAROS MARY
 MR/MRS PATERAKIS CHARLES &
 MR/MRS PATRIKIOS-JISSRI AIKATERINE &
 MR PHILIPPOU PHILIP
 MR/MRS PIKOUNIS JOHN & DEBBIE
 MR/MRS POSLUSZNY JEFFREY &
 MR/MRS PROTOPAPAS EMMANUEL &

MR/MRS AKALESTOS EMMANUEL
 MS ALEXANDROU CONSTANTINA
 MR/MRS AMBELAS STELIOS &
 MR ANDERSON EMANUEL P. JR.
 MR/MRS ANGELOU MARIA
 MR/MRS APOSTOLOU DIMITRIOS &
 MR/MRS ARGETAKIS GEORGE &
 MRS ARCYRAKIS DESPINA
 MR/MRS ATSIDIS IOANNIS
 MR/MRS BARKAS HARALAMBOS
 MRS BILIS AMALLIA
 MRS BOULOUBASSIS KATHERINE
 MS BURRIS STEPHANIE
 MR/MRS CHRISOVERGIS NICHOLAS &
 MR/MRS CHRISOMALLIS METAXIA
 MRS CHRISTESSON STAVROULA
 MR/MRS CORNIAS MICHAEL C.
 MRS CORNIAS CALLIOPI
 MR/MRS COSSIS MILTON &
 Dr. DIMITRI GEORGEN.
 MR/MRS DOUSKAS KONSTANTINO
 MRS ELIOPOULOS ANNA
 MRS FANTIS PENELOPE
 MS FILIPPOU IRENE
 MR/MRS FOOTLAND RAY- KAREN
 MR/MRS FOTINOS GERASIMOS-
 MRS FRANGAKIS SOFOULA
 Colk/Mrs. GAVRIILIS JOHN &
 MR/MRS GEORGAS SAVAS & KYRA
 MR GEORGE ANTHONY M.
 MRS GERAPETRIDES FOTINI
 MR/MRS GIAKOUMAKIS TSAMBIKOS-
 MR/MRS GIANNAS STYLIANOS
 MR/MRS GLUSZCZ CHRISTINE
 H-&-S BAKERY
 MS HARRIS ATHENA
 MR HATZIGEORGALI ANTONIOS
 MR/MRS HOUVARDAS MINAS &
 MR/MRS JONES KENNY &
 MS KAITIN ANGELA MARY
 MRS KALIS EUGENIA
 MR/MRS KAMOS EMMANUEL &
 MRS KAPOUDAS MARIA
 MR/MRS KARABELAS PANAGIOTIS
 MS KARAGIANNIS MARIA
 MRS KARAMIHALIS ELEFTHERIA
 MR/MRS KASTANAKIS MICHAEL &
 MR/MRS KATSAROS EMANUEL
 MR/MRS KEPREOS GEORGIA
 MR KLOSTERIDIS MICHAEL
 MR/MRS KOLOVOURIS KONSTANTINO
 MR/MRS KONTOUDIS KONSTANTINO
 MR/MRS KOSTALAS PANTELIS &
 MR/MRS KOUGIANOS DIONISIOS -
 MRS KOULATSOS ANASTASIA
 MR/MRS KOUROUPIS JOHN
 MR KOUTSANTONIS JOHN
 MS LALLAS EVA
 MR/MRS LAZAROU TED & MARY
 MR/MRS LISOWSKY- ARTHUR -
 MR/MRS MAHANI BLENDAR IRINA
 MR/MRS MASTROMINAS MINAS
 MR/MRS MAVIAS- BASIL KOULA- RENEE
 MR/MRS MAVROMOUSTAK GEORGE
 MR MELISSARATOS ARIS
 MR/MRS NILONAS KIMON
 MRS MINAS ROSE
 MISS MONIODIS PANAGIOTA
 MR MOSKOS THOMAS
 MR/MRS NICOLAIDIS VASILIOS &
 MR/MRS NISTAZOS NICKOLAS Z.
 MR/MRS ONASIS THEODORE
 MR/MRS PALAS JOHN
 MR/MRS PANTOULIS NICK
 MR/MRS PAPATHAKIS MATTHEW
 MRS PARAGIOS FOULA
 MR/MRS PARTHEMOS KONSTANTINO
 MR/MRS PATERIS TELEMACHOS
 MR/MRS PEARCE ANTHONY &
 MRS PHILIPPOU KALLIOPI
 MR/MRS PIKOUNIS JAMES
 MS POULIMENAKOS ELENI
 MR/MRS PROTOPAPAS NICHOLAS

2018 PLEDGES-\$205,206.00 / Payments-\$179,045.22 / Balance-\$26,160.78

MRS PSICHIS DILA
MR/MRS REESE KALYOPI -
MR RODITIS THEODOROS
MR/MRS ROROS STAVROS &
MS ROSSIS TSAMBIKA
MR/MRS SAKELAKIS JOHN &
MR/MRS SALIARIS PANAGIOTIS
MR/MRS SARIGIANIS- THOMAS &
MR SAZAKLIS ANTONIOS
MR/MRS SFAKIANOUDIS JOHN
MR/MRS SIGAMBRIS JOHN &
MR/MRS SKORDALOS VASILIOS
MR/MRS SOULIKAS JAMES & JOAN
MR/MRS SPENCER ERIC AND
MR/MRS STAKIAS GEORGE
MR/MRS STAVLAS JERRY
MRS STRAKES KATHERINE
MR TARATSIDES GEORGE
MISS THEMELIS STELLA
MR/MRS TOPOUZOGLOU ANASTASIOS &
MR/MRS TRIKOULIS JOANNE
MR/MRS TSAKALAS STEVEN
MRS TSAMBIKOS IRENE
MR TSAPAKIDIS THEOHARIS
MR/MRS TZAVARIS STYLIANOS-
MRS VASILAKOPOULO ANASTASIA
MR/MRS VATAKIS ARGYRO
MS VENZKE KELLIE ANN
MRS VIZANARIS EVANGELIA
MS VOXAKIS SAMANTHA
MR/MRS YEAKIM DENNIS &

MRS PHILIANAS DESPINA
MRS REPPAS IRODOTOS
MR/MRS ROLOGAS ANASTASIOS
MR/MRS ROROS GEORGE I.
MR/MRS ROUFAS VASILIS
MR SAKELLIS GEORGE
MS SALPEAS MARIA
MRS SARIOGLOU KERASSA
DR/MRS SEAL CHARLES &
MR/MRS SFDAKIANOS NICHOLAS
MR/MRS SISAMIS IOANNIS &
MR SOLLON JAMES STEVE
MRS SOURANIS MARITSA
MR/MRS STAKIAS DIMITRIOS
MR STAMATOPOULOU NICK
MR/MRS STAVRAKIS DEMETRIOS &
MR/MRS STRATAKOS LEONIDAS &
MR/MRS TASKER-GIOKA DAMIANOS
MR THEMELIS JOHN
MR/MRS TRIANTAFILOS COSTAS
MRS TRINTIS THORINA
MRS TSAKALAS JULIE
MR/MRS TSAMPOS GEORGE
MR/MRS TSEKIS VASILIOS &
MR. TZAVARIS DEMOSTHENIS
MRS VASILAKOPOULO PARASKEVI
MRS VAVAKAS KIRIAKI
MR/MRS VERENAKIS MICHAEL &
MR VOURGARAKIS HARRY
MR/MRS VOXAKIS GEORGE
MR/MRS YIANAKIS STEVE &

MR/MRS QUINTERO DENNIS & RITA
MR/MRS REPPAS SOTERIOS
MR ROLOGAS STAVROS
MR/MRS ROROS JOHN P.
MR/MRS ROUSSOS ANTHONY &
MR/MRS SAKELLIS MICHAEL
MR SAMARAS PETER GEORGE
MRS SARIOGLOU ANASTASIA
MRS SERAFIS MARY
MS SFIRIOU ANTONIA
MR/MRS SISKOS STEFANOS
MR/MRS SOLLON NICK &
MR/MRS SOURANIS MICHAEL &
MR/MRS STAKIAS STELIOS &
MR/MRS STAMIDIS ANASTASIOS
MR STAVROU STAMATIOS G.
MR/MRS SYROPOULOS NICHOLAS
MRS TETTERIS STEVE
MR/MRS THEOHARIS EMMANUEL
MR/MRS TRIANTAFILOS PETE
MR/MRS TRINTIS NICOLAOS &
MS TSAKALOS JEANETTE
MR/MRS TSAMPOS MICHAEL &
MR/MRS TSEKIS GEORGE
MR/MRS VANTELAS STELIOS &
MR/MRS VASILIOS FRANK
MR/MRS VENETIS DIMITRIOS &
MR/MRS VERGOS GEORGE &
MRS VOURVOULAS SOPHIA
MR XIPOLITIDIS JOHN
MR/MRS ZISSIMOS GUS PETE -

MR/MRS REDMILES SOPHIA
MR/MRS ROBERTS BRIAN
MRS ROROS NICKOLETTA
MR/MRS ROROS DIMITRIOS &
MR/MRS ROXANIS DEAN & SOULA
MR/MRS SAKPAZIS IOANNIS
MRS SARIGIANIS CHRISTINE
MR/MRS SAUNDERS JONATHAN -
MR/MRS SFAKIANOUDIS VASILIS &
MR/MRS SFIRIOU ANTONIOS
MR/ SKANDALIS GEORGE
MRS SOPHOCLEOUS HELEN
MRS SOURANIS PARASKEVI
MR/MRS STAKIAS JOHN &
MRS STAMIDIS SOPHIA
MR/MRS STEWART JOHN
MRS SYROPOULOS AMALIA
MR/MRS THEMELIS JOHN & RENEE
MR THEOHARIS GEORGE
MR/MRS TRIKOULIS DEMETRIOS
MRS TRIPOLITIS EKATERINI
MRS TSAKALOS ROSE
MR/MRS TSAMPOS JOHN &
MR/MRS TSIRONIS NICK &
MS VATAKIS TESSIE
MR/MRS VENETIS APOSTOLOS
MR/MRS VERGOS JOHN
MR/MRS VOXAKIS JOHN & IRENE
MRS XOURIS SOFIA

JOY PROGRAM

~ The St. Nicholas JOY Program ~

The JOY Program is designed for ages 3-11. The program will prepare our children for GOYA and will emphasize the same goals of fellowship and understanding of our faith. Each meeting has a theme based on the Ecclesiastical Feast Days of the month. Activities include Crafts, Games, Basketball, and a lesson by Fr. Michael. Snacks will be provided by the parish.

We meet once a month every third Saturday from 12-2 pm. *Our first meeting will be Saturday, October 20th.*

Please feel free to contact me at 443-221-8024 or ckouroublakis@gmail.com for more information.



Welcome back!!

CALENDAR OF EVENTS - SEPTEMBER

		Church	Social Hall	Philoptohos Rm	Classrooms	Gym	Trip/Away
Saturday	1-Sep						
Sunday	2-Sep						
Monday	3-Sep						
Tuesday	4-Sep	7pm - Choir Rehearsal					
Wednesday	5-Sep						
Thursday	6-Sep					6:30-8pm - HGC - Senior group practice	
Friday	7-Sep						
Saturday	8-Sep						
Sunday	9-Sep	9:45am - Choir					
Monday	10-Sep	5:45-6:15 Greek School Blessing		7pm - Philoptochos meeting	Greek School Begins	6:30-8pm - HGC - Junior group practice	
Tuesday	11-Sep		1pm - Diamonds meeting				
Wednesday	12-Sep				4:45-7:45 Greek School (1st 15 min of class parent mtg)		6pm - Philoptochos - Costas Inn Crab Feast
Thursday	13-Sep					6:30-8pm - HGC - Senior group practice	
Friday	14-Sep						
Saturday	15-Sep						
Sunday	16-Sep	9:45am - Choir			Sunday School Registration		
Monday	17-Sep				4:45-7:45 Greek School	6:30-8pm - HGC - Junior group practice	
Tuesday	18-Sep						
Wednesday	19-Sep				4:45-7:45 Greek School		
Thursday	20-Sep					6:30-8pm - HGC - Senior group practice	
Friday	21-Sep						
Saturday	22-Sep						
Sunday	23-Sep	NO Choir	4pm - Diamonds Crab Feast		Sunday School - 1st Day		
Monday	24-Sep				4:45-7:45 Greek School	6:30-8pm - HGC - Junior group practice	
Tuesday	25-Sep	7pm - Choir Rehearsal					
Wednesday	26-Sep				4:45-7:45 Greek School		
Thursday	27-Sep					6:30-8pm - HGC - Senior group practice	
Friday	28-Sep						
Saturday	29-Sep		1pm - Ladies Panchian Meeting				
Sunday	30-Sep	9:45am - Choir			Sunday School		HGC @ St. Demetrios Festival

LITURGICAL PROGRAM - SEPTEMBER

Saturday, September 1	Beginning of the New Ecclesiastical Year: Orthros 8:45 am Divine Liturgy 9:30 am
Sunday, September 2	14th Sunday of St. Matthew: Orthros 8:45 am Divine Liturgy 10:00 am
Sunday, September 9	Sunday before the Holy Cross: Orthros 8:45 am Divine Liturgy 10:00 am
Thursday, September 13	Great Vesper Service on the Feast of the Holy Cross: Service will begin at 7:00 pm
Friday, September 14	Feast of the Exaltation of the Holy Cross: Orthros 8:45 am Divine Liturgy 9:30 am
Sunday, September 16	Sunday after the Feast of the Holy Cross: Orthros 8:45 am Divine Liturgy 10:00 am
Sunday, September 23	First Sunday of St. Luke: Orthros 8:45 am Divine Liturgy 10:00 am
Wednesday, September 26	Falling Asleep of St. John the Theologian: Orthros 8:45 am Divine Liturgy 9:30
Sunday, September 30	2nd Sunday of Luke: Orthros 8:45 am Divine Liturgy 10:00 am

IONIAN VILLAGE ON-THE-GO! **Saturday, September 29, 2018**



Ionian Village-IV-ON-THE-GO

Spiritual Retreat led by

IV Director, Father Evagoras Constantinides

and his staff from

9:30 am to 7 pm at the

Greektown Square and Event Center.

Visit the main page of the church website at www.stnicholasmd.org to register for the event

