

GREEK ORTHODOX CHURCH OF THE ANNUNCIATION YORK, PENNSYLVANIA WWW.AGOCY.ORG

THE LADDER

July 2022



St. Panteleimon the Great Martyr-July 27th

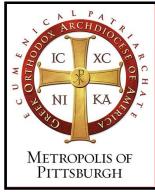


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#ComeBack2Church #ΕπιστρεψετεΣτην Εκκλησια



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THE LADDER

Monthly newsletter of the Greek Orthodox Church of the Annunciation. Submissions for consideration are due on the 15th of each month. Send to annunciationyorkpa@gmail.com

GREEK ORTHODOX CHURCH OF THE ANNUNCIATION MINISTRY TEAM

Clergy

Rev. Economos Fr. Andrew N. Tsikitas, Parish Priest Rev. Deacon Thomas Shelley

Parish Council

President Lola Lamnatos
Vice President George Karanicolas
Secretary Maria Skouras
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Michael Keriazis Christopher Barakos
Pete Harmantzis Dr Nick Agapis

Michael Hiras

Church Staff

Chantors: Nick Karageorge
Office Administrator: Georgia Georgakopoulos

Ladder Editor: Georgia Georgakopoulos
Sunday Bulletin: Fr. Andrew Tsikitas

<u>Schedule of Worship Hours</u> <u>Sunday Services (and Weekdays)</u>

8:30 AM Orthros 9:45 AM Divine Liturgy

Sunday Church School

In person, after Holy Communion

Schedule of Church Events

Pastoral Visitations: By request Home & Business Blessings: By request

Departments, Ministries and Committees

Church Choir Oratorical Festival Committee
GOYA Grounds & Maintenance
HOPE & JOY Tech & Security Committee
Sunday School Stewardship Committee
Philoptochos Scholarship Committee
Senior Citizens Food Festival Committee

Social Committee

Anyone interested in serving on any of these organizations or committees, please contact the Church Office.

Thank you!

FR. ANDREW'S MESSAGE

My beloved brethren in Christ,

I hope you are all having a blessed summer. As things tend to wind down over the summer months, with school being over and vacations being planned, summer is a good opportunity to also take an inventory of life's progress as well. For me, as a priest, I spend the summer months looking at the year that has ended (of course, I am using the school year as our model), and the one that is about to begin, and I try to see where we began, where we are currently, and where we need to go in the future.

Some very positive things have happened in the life of our community over the this past year, in addition to a couple of tragedies as well. We had a wonderful visit from His Eminence Metropolitan Savas after a long absence due to the COVID-19 struggles, and during this visit we had the first ordination to take place in our community, with the ordination of Deacon Tom Shelley.

We have also had some encouraging developments around our youth this year. For the first time in a long while, we had a substantial group of GOYAns participate in a full basketball tournament of our Metropolis out at Holy Cross Pittsburgh, Congratulations to our kids for receiving the Sportsmanship award and to our Junior Boys for finishing in second place. I feel as if this experience also opened the door to us having 16 kids from our community attend Camp Nazareth this summer, many of those kids for the first time.

Looking ahead to the future, I find that I am asking myself this question, which I will also pose to all of you ... What direction does this community need to go in from here on out? This is an all-important question that needs to be answered carefully, because the answer will guide the decisions and actions of this parish in the short and long term. What is it that we want to be known for? What mark do we want to leave on the greater York community?

The future will be whatever we make of it. It can be as bright or as "status quo" as we want it to be. After all these years—this September will mark my 17th anniversary here— I think that we are ready to take our community to the next level. We have the ability and the responsibility to become a more dynamic, community-oriented parish. I feel that the time is right for us to look both inward AND outward. Inward, so that we can take better care of our own people, both spiritually and physically. Outward, so that we can be a real presence in the greater York community. I want us to be known for much more than a community that can prepare and serve great food, I want us to be known as a Church that preaches the Gospel of our Lord Jesus Christ, and that radiates the love of our Lord to all who seek it.

I know this sounds like an ambitious statement and cause, but I have faith in this community. I believe that we are all ready, young and old, to band together and to make this vision a reality. I need all of you to share in this mission. Not because it's what I want, but because that is what we are meant to be. The Church is the Body of Christ, and healthy bodies are active, not stationary.

In closing, let me share with you what St. Paul has to say on this: "so we, being many, are one body in Christ, and individually members of one another. Having then gifts differing according to the grace that is given to us, let us use them." (Romans 12:5-6) May you all continue to have a blessed summer.

I remain Your humble and unworthy servant in Christ,

† andrew

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COMMUNITY SNAPSHOTS

THANK YOU to our volunteers for their hard work and dedication! We had another successful food festival!

















Congratulations to our 2022 High School and College Graduates, to Sophia Nauss, College Scholarship Recipient and to the Goyans receiving scholarships to Camp Nazareth.









YOUTH NEWS & ANNOUNCEMENTS

Congratulations Class of 2022!



Sophia Nauss



Maria Elektra Skouras



Stavroula Georgia Skouras



Alexios Plakas



Christina Eftihia Cologer



William Peter Gekas



Marianna Rodas



Sammy Rodas

Sophia Nauss - Graduated from Central York High School. Will be attending Temple University, where she will be studying Psychology.

<u>Maria Elektra Skouras</u> - Graduated from York Suburban High School. Will be attending Harrisburg Area Community College, where she will be studying nursing.

<u>Stavroula Georgia Skouras</u> - Graduated from York Suburban High School. Will be attending Harrisburg Area Community College, major undeclared.

Alexios Plakas - Graduated from Hanover High School. Undecided but would like to pursue something in defense manufacturing/arms industry.

<u>Christina Eftihia Cologer</u> - Graduated from the Pennsylvania State University with a Bachelor of Science degree in Biology from the Eberly School of Science. Christina was a member of AdPi Sorority, Vole Dance Company dancer and choreographer, annual THON committee leader, PSU Ski Club secretary and member of the National Society of Collegiate Scholars. She is currently working in the Post Anesthesia Care Unit with Wellspan York Hospital which will prepare her for post graduate studies Physician Assistant.

<u>William Peter Gekas</u> - Graduated from The Pennsylvania State University with a Bachelor of Science degree in Accounting from the Penn State Smeal College of Business. He has accepted a job in Finance with Raymond James.

<u>Marianna Rodas</u> - Graduated from the Smeal College of Business at Penn State University with a degree in Supply Chain Management and a minor in International Business. During her time at Penn State, she was Vice President of the Professional Management Association and the Events Coordinator for Smeal student mentors. She was also involved in various THON committees throughout her four years. Marianna currently lives in King of Prussia, PA and has started her career as a Facility Operations Manager for PepsiCo in the Frito Lay division.

<u>Sammy Rodas</u> - Graduated with a bachelors degree from Elizabethtown College, studied Business Administration with a concentration in management and finance. He will be starting his career with DHL, working as a supply chain planner.

Best of luck to all graduates!

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THE VOICE OF OUR FAITH

ST. PANTELEIMON THE GREAT MARTYR—JULY 27TH

This Saint, who had Nicomedia as his homeland, was the son of Eustorgius and Eubula. His father was an idolater, but his mother was a Christian from her ancestors. It was through her that he was instructed in piety, and still later, he was catechized in the Faith of Christ by Saint Hermolaus (see July 26) and baptized by him. Being proficient in the physician's vocation, he practiced it in a philanthropic manner, healing every illness more by the grace of Christ than by medicines. Thus, although his parents had named him Pantoleon ("in all things a lion"), because of the compassion he showed for the souls and bodies of all, he was worthily renamed Panteleimon, meaning "all-merciful." On one occasion, when he restored the sight of a certain blind man by calling on the Divine Name, he enlightened also the eyes of this man's soul to the knowledge of the truth. This also became the cause for the martyrdom of him who had been blind, since when he was asked by whom and in what manner his eyes had been opened, in imitation of that blind man of the Gospel he confessed with boldness both who the physician was and the manner of his healing. For this he was put to death immediately. Panteleimon was arrested also, and having endured many wounds, he was finally beheaded in the year 305, during the reign of Maximian. Saint Panteleimon is one of the Holy Unmercenaries, and is held in special honor among them, even as Saint George is among the Martyrs.

SOURCES OF CHRISTIAN DOCTRINE: REVELATION/BIBLE—FR. THOMAS HOPKO

REVELATION

Every morning at its Matins Service the Orthodox Church proclaims: "God is the Lord and has revealed Himself unto us; blessed is He who comes in the name of the Lord" (Ps 118.26–27). The first foundation of Christian doctrine is found in this biblical line: *God has revealed Himself to us*.

God has shown Himself to His creatures. He has not disclosed His very innermost being, for this innermost essence of God cannot be grasped by creatures. But God has truly shown what men can see and understand of His divine nature and will.

The fullness and perfection of God's self-revelation is found in His Son Jesus Christ, the fulfillment of the gradual and partial revelation of God in the Old Testament. Jesus is the one truly "blessed .o.o. Who comes in the name of the Lord."

The first title given to Jesus by the people is that of Rabbi, which literally means teacher. In the English New Testament the word Master also issued in relation to Jesus in the sense of one who teaches, such as a schoolmaster or holder of a master's degree. Jesus' followers are also called disciples, which literally means students or pupils.

Jesus came to men first of all as the Teacher sent from God. He teaches the will of God and makes God known to men. He reveals fully—as fully as men can grasp—the mysteries of the Kingdom of God.

The coming of Jesus as teacher is one aspect of his being Christ the Messiah. The word Christ in Greek is the word for the Hebrew -Messiah which means the *Anointed of God*. For when the messiah would come, it was foretold, men would be "taught by God" (Is 54.13, Jn 6.45).

Jesus comes to men as the divine teacher. He claimed on many occasions that his words were those of God. He spoke as 'one having authority' not like the normal Jewish teachers (Mt 7.29). And he accused those who rejected his teachings as rejecting God Himself.

He who believes in me, believes not in me but in him who sent me. And he who sees me sees Him who sent me. I have come as light into the world ... for I have not spoken on my own authority; the Father who sent me has himself given me commandment what to speak. What I say, therefore, I say as the Father has bidden me (Jn.12:44–50).

Jesus taught men not only by his words, but also by his actions; and indeed by his very own person. He referred to himself as the Truth (Jn 14.6) and as the Light (Jn 8.12). He showed himself not merely to be speaking God's words, but to be himself the Living Word of God in human flesh, the Logos who is eternal and uncreated, but who has become man as Jesus of Nazareth in order to make God known to the world.

In the beginning was the Word [Logos] and the Word was with God and the Word was God. He was in the beginning with God; all things were made through him, and without him was not any thing made that was made.

In him was life and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it.

The true light that enlightens every man was coming into the world. He was in the world, and the world was made through him, yet the world knew him not.

And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only-begotten Son from the Father.

And from his fullness have we all received, grace upon grace. For the law came through Moses; grace and truth came through Jesus Christ.

No one has ever seen God; the only-begotten Son who is in the bosom of the Father, he has made him known.

(See Jn 1.1–18; the Easter Liturgy Gospel Reading in the Orthodox Church.)

Jesus, the divine Word of God in human flesh, comes to teach men by his presence, his words and his deeds. His disciples are sent into the world to proclaim Him and His Gospel, which means literally the "glad tidings" or the "good news" of the Kingdom of God. Those whom Jesus sends are called the apostles, which means literally "those who are sent." The apostles are directly inspired by God's Holy Spirit, the Spirit of Truth (Jn 15.26), to "make disciples of all nations" teaching them what Christ has commanded (Mt 28.19).

The early Church, we are told, "devoted themselves to the apostles' doctrine" (Acts 2.42). Doctrine as a word simply means teaching or instruction. The apostles' doctrine is the doctrine of Jesus and becomes the doctrine of the Christian Church. It is received by the disciples of every age and generation as the very doctrine of God. It is proclaimed everywhere and always as the doctrine of eternal life through which all men and the whole world are enlightened and saved.

At this point it must be mentioned that although God's self-revelation in history through the chosen people of Israel—the revelation which culminates in the coming of Christ the Messiah—is of primary importance, it is also the doctrine of the Christian Church that all genuine strivings of men after the truth are fulfilled in Christ. Every genuine insight into the meaning of life finds its perfection in the Christian Gospel. Thus, the holy fathers of the Church taught that the yearnings of pagan religions and the wisdom of many philosophers are also capable of serving to prepare men for the doctrines of Jesus and are indeed valid and genuine ways to the one Truth of God.

In this way Christians considered certain Greek philosophers to have been enlightened by God to serve the cause of Truth and to lead men to fullness of life in God since the Word and Wisdom of God is revealed to all men and is found in all men who in the purity of their minds and hearts have been inspired by the Divine Light, which enlightens every man who comes into this world. This Divine Light is the word of God, Jesus of Nazareth in human flesh, the perfection and fullness of God's self-revelation to the world.

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It cannot be overstressed that divine revelation in the Old Testament, in the Church of the New Testament, in the lives of the saints, in the wisdom of the fathers, in the beauty of creation . and most fully and perfectly in Jesus Christ, the Son of God, is the revelation of God Himself. God has spoken. God has acted. God has manifested Himself and continues to manifest Himself in the lives of His people.

If we want to hear God's voice and see God's actions of self-revelation in the world, we must purify our minds and hearts from everything that is wicked and false. We must strive to love the truth, to love one another, and to love everything in God's good creation. According to the Orthodox faith, purification from falsehood and sin is the way to the knowledge of God. If we open ourselves to divine grace and purify ourselves from all evils, then it is certain that we will be able to interpret the scriptures properly and come into living communion with the true and living God who has revealed Himself and continues to reveal Himself to those who love Him.

BIBLE

The written record of God's revelation is the Bible, which means the book, or the books. The Bible is also called the Holy Scriptures. Scripture as a word simply means writings.

The Bible was written over thousands of years by many different people. It is divided into two testaments or covenants. These words signify agreements, pacts, or we might say, 'deals.' The two basic covenants are the old and the new;



each has its own scriptures. As a book, the Bible contains many different kinds of writings: law, prophecy, history, poetry, stories, aphorisms, prayers, letters and symbolical visions.

The Old Testament

The Old Testament scripture begins with the five books of the Law called the Pentateuch, which means the five books; also called the Torah, which means the Law. Sometimes these books are also called the Books of Moses since they are centered on the exodus and the Mosaic laws.

In the Old Testament there are also books of the history of Israel; books called the Wisdom books such as the Psalms, Proverbs, and the Book of Job; and books of the prophecies which carry the names of the Old Testament prophets. A prophet is one who speaks the Word of God by direct divine inspiration. Only secondarily does the word prophet mean one who foretells the future.

The Orthodox Church also numbers among the genuine books of the Old Testament the so-called apocryphal books, meaning literally the secret or hidden writings. Other Christians put these books in a secondary place or reject completely their being of divine inspiration.

The New Testament

The center of the New Testament part of the Bible is the four gospels of Matthew, Mark, Luke, and John, who are called the four evangelists, which means those who wrote the gospels. Gospel in Greek is *evangelion* which means the "glad tidings" or the "good news."

In the New Testament scripture there is also the book of the Acts of the Apostles, written by Saint Luke. There are fourteen letters called the epistles (which simply means letters) of the Apostle Paul, though perhaps some, such as the Letter to the Hebrews, were not written directly by him. Three letters are also ascribed to the apostle John; two to the apostle Peter; and one each to the apostles James and Jude. Finally there is the Book of Revelation, also called the Apocalypse, which is ascribed to Saint John as well.

For the Orthodox, the Bible is the main written source of divine doctrine since God Himself inspired its writing by His Holy Spirit (see 2 Tim 3.16 and 2 Pet 1.20). This is the doctrine of the inspiration of the Bible, namely that men inspired by God wrote the words which are truly their own human words—all words are human!—but

which nevertheless may be called all together the Word of God. Thus, the Bible is the Word of God in written form because it contains not merely the thoughts and experiences of men, but the very self--revelation of God.

The center of the Bible as the written Word of God in human form is the person of the Living Word of God in human form, Jesus Christ. All parts of the Bible are interpreted in the Orthodox Church in the light of Christ since everything in the Bible leads up to Christ and speaks about Him (Lk 24.44). This fact is symbolized in the Orthodox Church by the fact that only the book of the four gospels is enthroned on the altars of our churches and not the entire Bible. This is so because everything in the Bible is fulfilled in Christ.

GIRDED FOR BATTLE—DEACON THOMAS SHELLEY

One of my family's traditions is to watch a series of long movies during the early days of July. We begin with "God and Generals" which tells of the life and service of Confederate General Thomas "Stonewall" Jackson on July 2; follow that with "Gettysburg" on July 3, the day of the fiercest fighting of the three day battle; and conclude with "1776", a musical comedy about the writing of the Declaration of Independence on July 4.

Although "Gods and Generals" is focused on General Jackson, a significant subplot involves the formation and training of a newly recruited Maine regiment under the command of a professor of rhetoric and philosophy, Major Lawrence Chamberlain. While Chamberlain's men were skilled in the use of rifles from hunting in the Maine woods, they needed considerable training in order to move efficiently as a unit.

A seasoned commander who had fought in the Mexican war warns Chamberlain: "It is easy to move from lines of battle to columns of fours. It is more difficult to move from columns of fours to lines of battle; and when you do so you will likely be under fire. These moves must be practiced until you can do them in your sleep".

Those words flash through my mind at almost every Divine Liturgy as we prepare to say the Lord's Prayer. It is easy to switch the Deacon's Orarion from crossed position back to "normal" after Communion; it is not so easy to switch from normal to crossed, and this takes places in a relatively short interval of time...thankfully extended slightly in my case by saying the Lord's Prayer in two languages.

But how are we "under fire" in the Divine Liturgy which begins "in peace let us pray to the Lord" and closes "let us go forth in peace"? Very simply, we are engaged in holy warfare against sin, death, and the devil. As we pray for the coming of the Kingdom the keeping of God's will on earth as in heaven we launch a frontal assault against all that would stand in the way of that Kingdom.

Yet each day contains many skirmishes, some more serious than others. So it is that with every service of the Hours we pray:

O Christ our God, who at all times and at every hour, both in heaven and on earth, are worshipped and glorified, long suffering and plenteous in mercy and compassion; who love the just and show mercy to the sinners; who call all men to salvation through the promise of the blessings to come: Do you, the same Lord, receive also our supplications at this present time, and direct our lives according to your commandments. Sanctify our souls; purify our bodies; set our minds right; clear up our thoughts, and deliver us from every sorrow, evil and distress. Surround us with your holy Angels so that being guarded and guided by their presence, we may arrive at the unity of the faith and the knowledge of your ineffable glory; for blessed are you unto the ages of ages. Amen

With each offering of this prayer we gird our hearts and minds anew for the ongoing battle that began at our Baptism. May we truly be girded with righteousness that may always declare God's praises.

July 2022

| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|---|--------------------------------|--|--|--------------------------|--------------------|---|
| 7th Sunday of Matthew 8:30 am Orthros 9:45 am Liturgy | | | | | 1 | 2 |
| 3 3rd Sunday of Matthew 8:30 am Orthros 9:45 Divine Liturgy | Independence Day Office Closed | 5 or Andrew will be at | 6 tending the Clergy-L | 7 Laity Conference Ju | 8 ly 4th to 8th | 9 |
| | | | | | | |
| 10 4th Sunday of Matthew 8:30 am Orthros 9:45 am Liturgy | 11 | 12 | 13 | 14 | 15 | 16 |
| 17 Sunday of the Holy Fathers 8:30 am Orthros 9:45 am Liturgy | 18 | 19 | Elias the Prophet 8:30 am Orthros 9:45 Divine Liturgy | 21 | 22 | 23 |
| 24 6th Sunday of Matthew 8:30 am Orthros 9:45 am Liturgy | 25 | 26 Saint Paraskevi 8:30 am Orthros 9:45 Divine Liturgy | Panteleimon the Great Martyr 8:30 am Orthros 9:45 Divine Liturgy | 28 | 29 | 30 Six Month Memorial Service for Gregory Anstine 8:30 am Orthros 9:45 am Liturgy |

Ιούλιος 2022

| Κυο | Δευ | Τοι | Τετ | Πεμ | Παο | Σαβ |
|---|-------------------|--|---|-------------------------------|------------------------|--|
| 31 Ζ' Κυφιακή του Ματθαίου 8:30 πμ Όρθφος 9:45 πμ Λειτ. | | | | | 1 | 2 |
| 3 Γ΄ Κυριακή του Ματθαίου 8:30 πμ Όρθρος 9:45 πμ Λειτ. | 4 Γοαφείο κλειστό | 5 ρέας θα παραστεί στ | 6 τ <mark>ή Κληρο-Λαική της</mark> | 7 Αρχιεπισκοπής από | 8 6 4 έως 8 Ιουλίου | 9 |
| | | | | | | |
| 10 Δ' Κυφιακή του Ματθαίου 8:30 πμ Όρθρος 9:45 πμ Λειτ. | 11 | 12 | 13 | 14 | 15 | 16 |
| 17 Κυφιακή των Αγ. Πατέφων 8:30 πμ Όφθφος 9:45 πμ Λειτ. | 18 | 19 | 20 Του Ποοφήτη Ηλία 8:30 πμ Όρθοος 9:45 πμ Λειτ • | 21 | 22 | 23 |
| 24 Ε΄ Κυφιακή του Ματθαίου 8:30 πμ Οφθφος 9:45 πμ Λειτ. | 25 | Α γίας Παφασκευής 8:30 πμ Όρθοος 9:45 πμ Λειτ | Αγίου Παντελεήμων 8:30 πμ Ορθρος 9:45 πμ Λειτ | 28 | 29 | 30 Μνημόσυνο 6 μήνες του αδελφού υμών Γοηγορίου Άνσταιν 8:30 πμ Όρθρος 9:45 πμ Λειτ |

Η Κλίμαξ ...

ΜΗΝΗΜΑ ΤΟΥ ΠΡ. ΑΝΔΡΕΑ ...

Αγαπητοί αδελφοί εν Χοιστώ,

Ελπίζω μέχοι στιγμής να έχετε όλοι ένα ευλογημένο καλοκαίοι. Καθώς τα πράγματα τείνουν να τελειώνουν κατά τους καλοκαιοινούς μήνες, με το σχολείο να τελειώνει και τις διακοπές να προγραμματίζονται, το καλοκαίοι είναι μια καλή ευκαιρία για να κάνουμε επίσης μια απογραφή της προόδου της ζωής. Για μένα, ως ιερέας, περνώ τους καλοκαιρινούς μήνες κοιτάζοντας τη χρονιά που τελείωσε (φυσικά χρησιμοποιώ τη σχολική χρονιά ως πρότυπο) και αυτήν που πρόκειται να ξεκινήσει και προσπαθώ να δω που ξεκίνησαμε, πού βρισκόμαστε αυτή τη στιγμή και πού πρέπει να πάμε στο μέλλον.

Μερικά πολύ θετικά πράγματα συνέβησαν στη ζωή της κοινότητάς μας τον τελευταίο χρόνο, μαζί και με κάποιες τραγικές στιγμές. Είχαμε μια υπέροχη επίσκεψη από τον Σεβασμιώτατο Μητροπολίτη Σάββα μετά από μακρά απουσία λόγω των αγώνων του COVID-19 και κατά την επίσκεψη αυτή είχαμε την πρώτη χειροτονία στην κοινότητά μας, με τη χειροτονία του Διάκονου Tom Shelley.

Είχαμε επίσης κάποιες ενθαρουντικές εξελίξεις γύρω από τη νεολαία μας φέτος. Για πρώτη φορά εδώ και πολύ καιρό, είχαμε μια σημαντική ομάδα των παιδιών της GOYAς που συμμετείχε σε ένα πλήρες τουρνουά μπάσκετ της Μητρόπολης μας στον Τίμιο Σταυρό στο Pittsburgh. Συγχαρητήρια στα παιδιά μας για την παραλαβή του βραβείου "Φιλοτιμίας» και στα Αγόρια μας που τερμάτισαν στη δεύτερη θέση. Νιώθω ότι αυτή η εμπειρία μάς άνοιξε επίσης την πόρτα να έχουμε 16 παιδιά από την κοινότητά μας να πάνε στην Κατασκήνωση Ναζαρέτ αυτό το καλοκαίρι, πολλά από αυτά τα παιδιά για πρώτη φορά.

Κοιτώντας μπροστά στο μέλλον, διαπιστώνω ότι θέτω στον εαυτό μου αυτό το ερώτημα, το οποίο θα θέσω επίσης σε όλους εσάς... Ποια κατεύθυνση χρειάζεται να πάει αυτή η κοινότητα από εδώ και πέρα; Αυτό είναι ένα πολύ σημαντικό ερώτημα που πρέπει να απαντηθεί προσεκτικά, γιατί η απάντηση θα καθοδηγήσει τις αποφάσεις και τις ενέργειες αυτής της ενορίας βραχυπρόθεσμα και μακροπρόθεσμα. Τι είναι αυτό για το οποίο θέλουμε να γίνουμε γνωστοί; Τι σημάδι θέλουμε να αφήσουμε στην ευρύτερη κοινότητα του Υόρκ;

Το μέλλον θα είναι ό,τι αποφασίσουμε εμείς. Μποςεί να είναι τόσο φωτεινό ή τόσο «status quo» όσο θέλουμε να είναι. Μετά από όλα αυτά τα χρόνια — αυτός ο Σεπτέμβρης θα σηματοδοτήσει την 17η επέτειό μου εδώ — νομίζω ότι είμαστε έτοιμοι να πάρουμε την κοινότητά μας στο επόμενο επίπεδο. Έχουμε τη δυνατότητα και την ευθύνη να γίνουμε μια πιο δυναμική, προσανατολισμένη στην κοινότητα ενορία. Νιώθω ότι είναι η κατάλληλη στιγμή για να κοιτάξουμε και προς τα μέσα ΚΑΙ προς τα έξω. Ενδόμυχα, για να μπορούμε να φροντίζουμε καλύτερα τους δικούς μας ανθρώπους, πνευματικά και σωματικά. Εξωτερικά, ώστε να είμαστε μια πραγματική παρουσία στην ευρύτερη κοινότητα του Υόρκ. Θέλω να γίνουμε γνωστοί για πολύ περισσότερα από μια κοινότητα που μπορεί να ετοιμάσει και να σερβίρει υπέροχο φαγητό, θέλω να γίνουμε γνωστοί ως Εκκλησία που κηρύττει το Ευαγγέλιο του Κυρίου μας Ιησού Χριστού και που εκπέμπει την αγάπη του Κυρίου μας σε όλους όσους την αναζητούν.

Ξέρω ότι αυτό ακούγεται σαν μια φιλόδοξη δήλωση, αλλά πιστεύω σε αυτή την κοινότητα. Πιστεύω ότι είμαστε όλοι έτοιμοι, μικροί και μεγάλοι, να ενωθούμε και να κάνουμε αυτό το όραμα πραγματικότητα. Χρειάζομαι όλους εσάς να συμμετάσχετε σε αυτήν την αποστολή. Όχι επειδή είναι αυτό που θέλω εγώ, αλλά επειδή αυτό προοριζόμαστε να είμαστε. Η Εκκλησία είναι το Σώμα του Χριστού και τα υγιή σώματα είναι ενεργά, όχι ακίνητα.

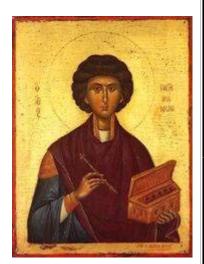
Κλείνοντας, επιτρέψτε μου να μοιραστώ μαζί σας αυτό που έχει να πει ο Άγιος Παύλος σχετικά με αυτό το θέμα: «οὕτως οἱ πολλοὶ εν σῶμά ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἶς ἀλλήλων μέλη. 6 ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα», ας τα χρησιμοποιήσουμε. (Ρωμαίους 12:5-6) Εύχομαι όλοι να συνεχίσετε να έχετε ένα ευλογημένο καλοκαίρι

Παραμένω ο ταπεινός σας διάκονος εν Χριστώ,

†Ανδρέας

Ο ΑΓΙΟΣ ΠΑΝΤΕΛΕΗΜΟΝΑΣ – 27 ΙΟΥΛΙΟΥ

Ο Άγιος Παντελεήμων (Παντελέων το πρότερον όνομα) καταγόταν από τη Νικομήδεια της Μικράς Ασίας και έζησε στα χρόνια του Μαξιμιανού (286 - 305 μ.Χ.). Πατέρας του ήταν ο Ευστόργιος, ο οποίος ήταν εθνικός και μετά τις νουθεσίες του γιου του έγινε χριστιανός. Μητέρα του ήταν η Ευβούλη, η οποία προερχόταν από χριστιανική οικογένεια. Εκπαιδεύτηκε στην ιατρική από τον Ευφρόσυνο και κατηχήθηκε στη χριστιανική πίστη και βαπτίσθηκε από τον πρεσβύτερο Ερμόλαο που ήταν ιερέας της Εκκλησίας της Νικομήδειας. Κάποια στιγμή όταν οχιά δάγκωσε έναν νεαρό και ουσιαστικά τον θανάτωσε ο Άγιος Παντελεήμονας επικαλούμενος τον Χριστό τον ανάστησε. Αφορμή του μαρτυρίου του στάθηκε ένα ακόμα θαύμα του Αγίου. Κάποτε είχε θεραπεύσει έναν τυφλό, ο οποίος και ανέφερε το γεγονός της θεραπείας του στον βασιλιά, λέγοντάς του ότι τον θεράπευσε ο Παντελέων στο όνομα του Χριστού, στον οποίο και ο ίδιος πλέον πίστευε. Ο βασιλιάς αφού τον άκουσε, αμέσως διέταξε και τον αποκεφάλισαν. Ο



ίδιος ο Παντελέων ποοσήχθη στον βασιλιά, ο οποίος διέταξε τον βασανισμό του με σκοπό την άφνηση της πίστεώς του. Ο Άγιος βασανίσθηκε σκληφά με διάφοφους τφόπους, όμως δεν υπέκυψε στις πιέσεις αφού ο Κύφιος εμφανίσθηκε μπροστά του με τη μοφφή του πνευματικού του Εφμόλαου και του έδωσε θάφφος. Τέλος διατάχθηκε ο αποκεφαλισμός του και τότε ακούστηκε φωνή από τον ουφανό που τον καλούσε όχι ως Παντελέοντα αλλά ως Παντελεήμονα. Μόλις όμως ο δήμιος άπλωσε το χέφι του για να κόψει με το σπαθί του το κεφάλι του Αγίου, το σπαθί λύγισε και το σίδεφο έλιωσε σαν κεφί. Μπροστά σε τέτοιο θαύμα και οι παφαβρισκόμενοι στρατιώτες έγιναν χριστιανοί. Τότε ο Άγιος εκουσίως παφαδόθηκε στο μαφτύριο. Λέγεται ότι από τη πληγή του δεν έτφεξε αίμα αλλά γάλα και το δέντφο της ελιάς, στο οποίο τον είχαν δέσει καφποφόφησε ξαφνικά.

ΕΞΟΠΛΙΣΜΕΝΟΣ ΓΙΑ ΤΗΝ ΜΑΧΗ-ΔΙΑΚΟΣ ΘΩΜΑΣ SHELLEY

Μια από τις παραδόσεις της οικογένειάς μου είναι να παρακολουθήσουμε μια σειρά από μεγάλες ταινίες κατά τις πρώτες μέρες του Ιουλίου. Ξεκινάμε με το «Θεός και Στρατηγοί» που αφηγείται τη ζωή και την υπηρεσία του Συνομοσπονδιακού Στρατηγού Thomas «Stonewall» Jackson στις 2 Ιουλίου. Μετά από αυτό, το "Gettysburg" στις 3 Ιουλίου, που περιγράφει την ημέρα της πιο σκληρής μάχης της τριήμερης αυτής μάχης, και ολοκληρώνουμε με το «1776», μια μουσική κωμωδία για τη συγγραφή της Διακήρυξης της Ανεξαρτησίας στις 4 Ιουλίου.

Αν και το «Θεός και Στρατηγοί» επικεντρώνεται στον στρατηγό Τζάκσον, μια σημαντική υποπλοκή περιλαμβάνει τον σχηματισμό και την εκπαίδευση ενός νεοσύλλεκτου συντάγματος της πολιτείας του Μέιν υπό τη διοίκηση ενός καθηγητή ρητορικής και φιλοσοφίας, τον Ταγματάρχη Lawrence Chamberlain. Ενώ οι άνδρες του Chamberlain ήταν επιδέξιοι στη χρήση τουφεκιών από το κυνήγι στο δάσος του Maine, χρειάζονταν σημαντική εκπαίδευση για να κινηθούν αποτελεσματικά ως μονάδα.

Ένας έμπειος διοικητής που είχε πολεμήσει στον πόλεμο του Μεξικού προειδοποιεί τον Τσάμπερλεν: «Είναι εύκολο να μετακινηθείς από τις γραμμές της μάχης στις στήλες τεσσάρων. Είναι πιο δύσκολο να μετακινηθείτε από στήλες των τεσσάρων σε γραμμές μάχης, και όταν το κάνετε, πιθανότατα θα δεχθείτε πυρά. Αυτές οι κινήσεις πρέπει να εξασκηθούν μέχρι να μπορέσεις να τις κάνεις στον ύπνο σου».

Αυτά τα λόγια περνούν από το μυαλό μου σχεδόν σε κάθε Θεία Λειτουργία καθώς ετοιμαζόμαστε να πούμε την Κυριακή Προσευχή, το «Πάτερ Υμών.» Είναι εύκολο να αλλάξεις το Οράριον του Διακόνου από τη σταυρωτή θέση πίσω στην «κανονική» μετά την Θεία Κοινωνία, αλλά δεν είναι τόσο εύκολο να το αλλάξεις από το κανονικό στο σταυρωτό, και αυτό λαμβάνει χώρα σε σχετικά σύντομο χρονικό διάστημα... ευτυχώς επεκτάθηκε ελαφρώς στην περίπτωσή μου λέγοντας την Προσευχή αυτή και στις δύο γλώσσες.

Πώς όμως βρισκόμαστε «υπό πυρά» στη Θεία Λειτουργία που αρχίζει «εν ειρήνη του Κυρίου δεηθώμεν» και

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κλείνει με το «εν εισήνη προέλθετε»; Πολύ απλά, έχουμε εμπλακεί σε ιερό πόλεμο κατά της αμαρτίας, του θανάτου και του διαβόλου. Καθώς προσευχόμαστε για τον ερχομό της Βασιλείας, την τήρηση του θελήματος του Θεού στη γη όπως στον ουρανό, εξαπολύουμε μια κατά μέτωπο επίθεση εναντίον όλων όσων θα σταθούν εμπόδιο σε αυτή τη Βασιλεία.

Ωστόσο, κάθε μέρα περιέχει πολλές αψιμαχίες, μερικές πιο σοβαρές από άλλες. Έτσι, σε κάθε λειτουργία των Ωρών προσευχόμαστε:

Ο ἐν παντὶ καιρῷ καὶ πάση ὥρᾳ ἐν οὐρανῷ καὶ ἐπὶ γῆς προσκυνούμενος καὶ δοξαζόμενος Χριστὸς ὁ Θεός, ὁ μακρόθυμος, ὁ πολυέλεος, ὁ πολυεύσπλαγχνος, ὁ τοὺς δικαίους ἀγαπῶν καί τοὺς άμαρτωλοὺς ἐλεῶν, ὁ πάντας καλῶν πρὸς σωτηρίαν διά τῆς ἐπαγγελίας τῶν μελλόντων ἀγαθῶν, αὐτός Κύριε, πρόσδεξαι καὶ ἡμῶν ἐν τῆ ὥρᾳ ταύτη τὰς ἐντεύξεις καὶ ἴθυνον τὴν ζωὴν ἡμῶν πρὸς τὰς ἐντολάς σου. Τὰς ψυχὰς ἡμῶν ἁγίασον, τὰ σώματα ἄγνισον, τοὺς λογισμοὺς διόρθωσον, τὰς ἐννοίας κάθαρον καὶ ῥῦσαι ἡμᾶς ἀπὸ πάσης θλίψεως, κακῶν καὶ ὀδύνης. Τείχισον ἡμᾶς ἁγίοις σου ἄγγέλοις, ἵνα τῆ παρεμβολῆ αὐτῶν φρουρούμενοι καὶ ὁδηγούμενοι καταντήσωμεν εἰς τὴν ἑνότητα της πίστεως καὶ εἰς τὴν ἐπίγνωσιν της ἀπροσίτου σου δόξης, ὅτι εὐλογητὸς εἶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Άμήν.

Με κάθε προσφορά αυτής της προσευχής αυτής εφοδιάζουμε ξανά την καρδιά και το μυαλό μας για τη συνεχιζόμενη μάχη που ξεκίνησε στο Βάπτισμά μας. Εύχομαι να είμαστε πραγματικά εξοπλισμένοι με δικαιοσύνη που μπορεί πάντα να διακηρύσσει τους επαίνους του Θεού.

ΟΙ ΠΗΓΕΣ ΤΗΣ ΠΙΣΤΕΩΣ –ΑΠΟΣΤΟΛΙΚΗ ΔΙΑΚΟΝΙΑ ΤΗΣ ΕΛΛΑΔΟΣ

Τί είναι η θεία αποκάλυψη;

Λέγοντας αποκάλυψη δεν πρέπει να πηγαίνει το μυαλό μας στήν 'Αποκάλυψη, τό προφητικό βιβλίο τῆς Κ. Διαθήκης πού ἔγραψε ὁ εὐαγγελιστής Ἰωάννης στήν Πάτμο, στό ὁποῖο καταγράφονται ὅσα τοῦ ἀποκάλυψε ὁ Θεός γιά τή μελλοντική ἐξέλιξη τῆς Ἐκκλησίας καί τήν ἱστορία γενικότερα τοῦ κόσμου.

Λέγοντας ἐδῶ ἀποκάλυψη ἐννοοῦμε ὅσα φανέρωσε ὁ Θεός στόν κόσμο στό πρόσωπο τοῦ ἐνανθρωπήσαντος Υίοῦ καί Λόγου του, μέ σκοπό νά όδηγήσει τόν ἄνθρωπο στήν ἀληθινή θεογνωσία, νά τοῦ φανερώσει τήν ἀλήθεια καί τό πραγματικό νόημα τῆς ζωῆς καί τῆς εὐτυχίας του κοντά στό δημιουργό του. Ἡ θεία ἀποκάλυψη στό πρόσωπο τοῦ Χριστοῦ ἦταν μιά βαθιά ἀνάγκη καί ἀπό μέρους τοῦ Θεοῦ καί ἀπό μέρους τοῦ ἀνθρώπου, τήν ὁποία προκάλεσε ἡ ἀταξία τοῦ πρώτου ἀνθρώπου, πού ἐλεύθερα ἀπομακρύνθηκε ἀπό τόν πλάστη του, ἔπεσε στή φθορά τῆς άμαρτίας καί τή δυνάστευση τοῦ διαβόλου καί κινδύνευε νά χαθεῖ μέσα στήν ἄβυσσο τῆς κακοδαιμονίας καί τῆς ἀλογιστίας του, βαδίζοντας τυφλά στά σκοτάδια τῆς εἰδωλικῆς πλάνης του. Ὁ Θεός «ὄφειλε» νά σώσει τό πλάσμα του, τό δέ πλάσμα ἔπρεπε νά λυτρωθεῖ ἀπό τήν ἀθλιότητα τοῦ ὑπαρξιακοῦ του δράματος. Τήν ἐπιτακτική αὐτή ἀνάγκη, τό χάσμα πού ἔσταζε πίκρα στήν ψυχή τοῦ παραβάτη, κάλυψε ὁ ἴδιος ὁ Θεός διά τῆς ἐνανθρωπήσεώς του, φανερώνοντας στόν πεσμένο ἄνθρωπο τό μέγεθος τῆς ἀποστασίας του, αὐτό πού ἔχασε μέ τήν παρακοή του, όδηγώντας τον πίσω στήν ἀλήθεια καί τή χαρά τῆς ὑπάρξεώς του.

Ποιές εἶναι οἱ πηγές τῆς θείας ἀποκαλύψεως;

Ή άγία Γραφή καί ή ἱερά παράδοση. Ἡ άγία Γραφή εἶναι ὁ γραπτός λόγος τοῦ Θεοῦ. Διακρίνεται στήν Παλαιά καί τήν Καινή Διαθήκη. Ἡ Παλαιά ἀποτελεῖται ἀπό 49 βιβλία καί ἡ Καινή ἀπό 27. Τά βιβλία τῆς ἁγίας Γραφῆς εἶναι θεόπνευστα, δηλαδή, σ' αὐτά πνέει ἡ ἀλήθεια τοῦ Θεοῦ. Ἡ άγία Γραφή σέ κανένα βιβλίο της δέν ψεύδεται. Εἶναι ἀλάθητη, στό μέτρο πού ἀλάθητο εἶναι τό Πνεῦμα τοῦ Θεοῦ, τό ὁποῖο πνέει μέσα ἀπό τίς σελίδες της. Δέν εἶναι σάν τά βιβλία τῶν ἀνθρώπων, στά ὁποῖα ἡ ἀλήθεια εἶναι ἀνακατεμένη μέ τό ψέμα. Τό κύρος τῆς ἁγίας Γραφῆς εἶναι αἰώνιο καί ἀκατάλυτο. Ἡ ἀνάγνωσή της εἶναι ἀναγκαία πρός σωτηρία.

Ποιά εἶναι ἡ ἔννοια τῆς θεοπνευστίας τῆς ἁγίας Γραφῆς;

Γενικά, ὅτι τά ἱερά βιβλία της γράφτηκαν κατ ἔμπνευση τοῦ Ἁγίου Πνεύματος. Οἱ ἱεροί συγγραφεῖς εἶναι

δογανα κινούμενα ἀπό τό Πνεῦμα τοῦ Θεοῦ εἰς ἀποκάλυψη θείων πραγμάτων. Ἡ ἄποψη τῶν ἀρχαίων Μοντανιστῶν, ὅτι οἱ συγγραφεῖς κατά τήν ὤρα τῆς ἐμπνεύσεως πέφτουν σέ ἔκσταση, μένοντας ἄβουλα ὄργανα στά χέρια τοῦ Θεοῦ, ἀποδοκιμάστηκε ἀπό τούς ἀρχαίους θεολόγους τῆς Ἐκκλησίας. Οὔτε εἶναι σωστή ἡ θεωρία ἡ ἀναπτυχθείσα ἀπό τούς χρόνους τῆς μεταρρυθμίσεως, ὅτι ἡ θεοπνευστία εἶναι ἡ «κατά λέξιν ἔμπνευσις» τῶν θείων ἀληθειῶν. Ἦν ἔτσι, δέν ἐξηγοῦνται ὁρισμένα πράγματα, συγκεκριμένα ὁ προσωπικός περί τήν ἔκθεση χαρακτήρας τῶν ἱερῶν συγγραφέων, ὁ ὁποῖος δέν εἶναι ὁμοιόμορφος, ἡ διαφορά στήν ἔκθεση τῶν αὐτῶν πραγμάτων, ἀλλ οὕτε καί οἱ μεταφράσεις τῆς άγίας Γραφῆς, οἱ ὁποῖος δέν θά ἔπρεπε νά γίνονται ὡς βεβηλώσεις τοῦ ἱεροῦ λόγου. ἀλλά καί ἡ ἄλλη θεωρία κατά τήν ὁποία ἡ θεοπνευστία περιορίζεται μόνο στή δογματική καί ἡθική διδασκαλία, σέ ὅ,τι δηλαδή ἀφορᾶ στή σωτηρία, ἐνῶ στά ὑπόλοιπα ἱστορικά μέρη τῆς Γραφῆς ὑπάρχει ἀπλή μόνο ἐπιστασία τοῦ Αγίου Πνεύματος, εἶναι ἄκρως ἐπισφαλής, δεδομένου ὅτι ἐλλείπει τό κριτήριο διακρίσεως καί καθορισμοῦ τῆς καθ αυτό θεοπνευστίας ἀπό τῆς άπλῆς ἐπιστασίας, ἐλλοχεύει δέ πάντοτε ὁ κίνδυνος ὀρθολογιστικῆς ἐκδοχῆς τῆς άγίας Γραφῆς.

Τό καλύτερο εἶναι νά περιοριστοῦμε στή γενικότητα, ὅτι τό Πνεῦμα τοῦ Θεοῦ εἶναι τό λαλοῦν στίς ἄγιες Γραφές καί ὅτι δέν ὑπάρχουν σ αὐτές ἀντιφάσεις καί πλάνες. Θά μοῦ πεῖτε· Δέν ὑπάρχουν ἀντιφάσεις στήν ἁγία Γραφή; Διαφορές περί τήν ἔκθεση βεβαίως ὑπάρχουν, ὅχι ὅμως καί ἀντιφάσεις. Ἦν δέ κάπου παρατηροῦνται διαφωνίες, αὐτές δέν εἶναι οὐσιαστικές ἀλλ ἐπιφανειακές, ὀφειλόμενες σέ σφάλματα ἀντιγραφῆς τῶν χειρογράφων, στίς μεταφράσεις καί στή δική μας περιορισμένη νοητική ἀντίληψη.

Η άγία Γραφή εἶναι αὐτάρκης κώδικας τῆς θείας ἀλήθειας;

Όχι, δέν εἶναι. Παρότι εἶναι ὁ γραπτός λόγος τοῦ Θεοῦ, ὅμως δέν περιλαμβάνει στό πλήρωμά της τήν ἀποκαλυφθείσα θεία ἀλήθεια. Πρωτίστως δέν ἤταν τέτοιος ὁ σκοπός της. Στίς σελίδες της δέν καταγράφτηκε σκόπιμα καί συστηματικά ὁλόκληρη ἡ δογματική ἀλήθεια τῆς πίστεως. Γράφτηκε περιστασιακά, γιά νά καλύψει τίς κηρυκτικές ἀνάγκες τῶν ᾿Αποστόλων καί ἄλλων κηρύκων τοῦ λόγου τοῦ Θεοῦ καί ν ἀντιμετωπίσει διάφορα διδακτικά καί ποιμαντικά προβλήματα τῶν πρώτων χριστιανικῶν κοινοτήτων, τήν ἐπίλυση τῶν ὁποίων, λόγω τῶν ἀποστάσεων, δέν μποροῦσαν εὐχερῶς νά πραγματοποιήσουν διά ζώσης οἱ κήρυκες τοῦ λόγου. Ἦλλωστε πολλές ἀλήθειες τῆς πίστεως (ὁ ἀριθμός ἑπτά τῶν μυστηρίων, ὁ νηπιοβαπτισμός, τό δόγμα περί τῶν άγίων καί τῶν ἱερῶν εἰκόνων καί λειψάνων κ.ἄ.) δέν ἀπαντοῦν στήν άγία Γραφή καί γιά νά τά δοῦμε πρέπει ν ἀνατρέξουμε στήν ἱερά Παράδοση τῆς Ἐκκλησίας. Ἐκτός τούτων ἡ διδασκαλία τῆς Γραφῆς δέν εἶναι πάντοτε διαυγής καί εὐκρινής, ἀλλ ἐκφέρεται ἐνίστε αἰνιγματικά καί συνεσκιασμένα, ὥστε γιά νά τήν ἑρμηνεύσουμε ὀρθῶς πρέπει νά καταφύγουμε στήν ἑρμηνευτική παράδοση τῆς Ἐκκλησίας.

Έντούτοις αὐτά κατά τίποτε δέ μειώνουν τό κύρος καί τή θεοπνευστία τῆς ἁγίας Γραφῆς, ἡ ὁποία ὡς αὐθεντική ἔκφραση τοῦ λόγου τοῦ Θεοῦ σέ καμιά περίπτωση δέν παύει νά εἶναι ἡ κύρια πηγή τῆς πίστεως καί τῆς σωτηρίας μας.

Ποιά εἶναι ἡ σχέση τῆς Παλαιᾶς πρός τήν Καινή Διαθήκη;

Στήν Παλαιά Διαθήκη καταγράφτηκε ή φανέρωση τοῦ Θεοῦ στό μεταπτωτικό ἄνθρωπο μέ ἐπίκεντρο τό Ἰσραήλ, τόν περιούσιο λαό τοῦ Θεοῦ. Σ αὐτήν ὑπάρχει ἀποθησαυρισμένη ἡ ἀλήθεια τοῦ Θεοῦ στό Νόμο, τό προφητικό κήρυγμα καί τήν ἄλλη παιδαγωγία τοῦ Θεοῦ, προσαρμοσμένη βέβαια στήν πνευματική καί ἠθική κατάσταση τῶν ἀνθρώπων τῆς ἐποχῆς, ὅπου ἀπουσίαζε στό πλήρωμά της ἡ λυτρωτική χάρη πού θά λειτουργοῦσε τέλεια στόν κόσμο διά τῆς ἐνανθρωπήσεως τοῦ Λόγου τοῦ Θεοῦ.

Εἶναι φανερό ὅτι ἡ Π. Διαθήκη, ὡς τύπος καί προέκθεση τῆς ἀλήθειας καί ὡς στάδιο προπαρασκευῆς τῆς πλήρους ἀποκαλύψεως ἐν Χριστῷ Ἰησοῦ, πρέπει νά μελετᾶται καί νά κρίνεται πάντοτε μέ κέντρο καί στάθμη τήν Καινή Διαθήκη. ᾿Από τήν ἄποψη αὐτή ὅχι μόνο συμβάλλει στήν ὀρθή κατανόηση τῆς Κ. Διαθήκης, ἀλλ ἀποβαίνει καί εἰκόνα πιστή τῶν παιδαγωγικῶν τοῦ Θεοῦ βουλῶν, ὁ τύπος καί ἡ προέκθεση τῶν αἰώνιων ἀγαθῶν.

https://apostoliki-diakonia.gr/gr_main/catehism/theologia_zoi/themata.asp



Battle of the Pites! Maxy Twy Tirwy!

2nd Annual homemade Πίτα (pie) competition!



Join in on the fun!
Enter your best πίτα
from the region of Greece you are from...



Bring your πίτα to the Church picnic on August 21st... All entries will be taste tested and winner announced!



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PARISH COUNCIL — ENOPIAKO ΣΥΜΒΟΥΛΙΟ

Council Meeting Minutes- May 3, 2022

Present: Father Andrew Tsikitas, Lola Lamnatos, George Karanicolas, Kelly Sheasley, Maria Skouras, Dr. George P Margetas, Dr Nick Agapis, Tom Livaditis, Pete Harmantzis, Chris Barakos, Mike Hiras, Mike Keriazis.

1. Prayer and Father's Opening Remarks

- -The meeting began at 7:00pm with a prayer by Father Andrew. He thanked everyone for a good few weeks which included the Metropolitan visit and ordination and Holy Week. The church was decorated nicely and everything went smooth. Shared a letter from Deacon Tom thanking everyone for their support.
- -Things are slowing down as summer is approaching. We have 13 kids going to Camp Nazareth this year.

2. Approval of Minutes for April, 2022

-Motion by Mike H. to approve the minutes, 2nd by Nick A.

3. President's Opening Remarks

- -Lola reports that we sent a total of \$1,000 in donations in honor of Deacon Tom and reiterated how nicely things went for the ordination. The youth did a great job and many compliments were given about their hard work. The Palm Sunday luncheon also went very well we had about 150 people attend.
- -Thanks to Georgia G. and Jan S. for their help in decorating the church. We used nicer flowers this year and will continue to do so in the future. Shaffer's donated many lilies and did not charge for delivery. All the extra flowers were taken to the cemetery and placed where our members are buried. We will work on having a price list for those who wish to donate flowers for Easter next year.
- -GOYA will be handing out carnations for Mother's Day and we will be getting a cake for coffee hour.
- -May 17th are the elections and our church hall will be used as a polling place again. The machines will be dropped off on May10th . Nick A. offered to open and close on election day.
- -The Archdiocese Centennial is coming up and a commemorative journal will be published. We will place a half page ad for \$500.

4. Treasurer's Report

- -Kelly distributed the account balances. The checking account balance is \$61,352.06 but the remaining balance of the AC unit reeds to be paid (\$26,700).
- -Question came up about the Iconography project. Father Andrew spoke to Peri and was reassured the project will be completed but a date was not given.

5. Grounds and Maintenance Update

- -The AC/Heating unit work continues. When the work is done, the light panel behind the stage will need to be reinstalled.
- -Choir loft has paint chipping by the window as does an area behind the altar where moisture is getting in. To have someone check both areas.
- -Pricing for more key fobs came in but is too expensive (\$3520 per door) therefore we will look into getting keypads instead.
- -Camera in the church is up and running so we can livestream again, the old camera will be used as a backup if needed.
- -The handrail should be delivered next week.
- -We still need to get keys made for the Knoxbox.
- -Walk-in freezer is old and not working properly. A replacement is going to cost \$14,900-\$17,200. This price is good until 5/18/22 since prices are going up June 1. Motion by George K. to order a replacement, 2nd by Mike K. All voted in favor.

6. Food Festival Update

- -Supplies for the festival have been ordered. We are purchasing more from US Foods since their current prices are much lower than Sysco.
- -We purchased a two door freezer in order to store more gyro meat for the festivals. It is already here and set up.
- -Preparing pastitsio this weekend. The schedule for all prep work will be posted on the Facebook page as well as in the Sundaybulletin.

7. Stewardship & Social Committee Updates

-The comedian, Gus Kostandellis, has been booked for September. We will look for individuals to help plan this event and decide how to sell tickets, the cost, and what will be included.

8. Tech & Security Update

- -We got the webpage from the Archdiocese and Pete is currently working on getting everything transferred over. Hoping to tie in all the social media pages to it, and add a link to the livestream.
- 9. Old Business No old business to discuss.

10. New Business

- -Inch & Co. is interested in purchasing our property in Spring Grove, which is $3 \frac{1}{2}$ acres on Messersmith Road. This property was donated to us by Mr. Christogiannis about 50 years ago. To discuss further if an offer is made.
- -Our pest control company, Ehrlich, discovered subterraneal termites by the social hall entrance and down the corridor. The cost to treat this would be \$3,960 and would include the areas that are known to be infested, with an additional \$540 per year. To get another estimate by BJ Riley.
- 11. Closing Prayer The meeting closed at 8:50pm with a prayer by Father Andrew.

STEWARD UPDATE, 2022 — Ananposapmoth Oikonomon, 2022 (as of 06-15-2022)

Dr & Mrs Nicholas Agapis Dr & Mrs Steven Agapis Ms Anita Asimos Ms Lynette Aughenbaugh M/M George N Barakos M/M John Barakos M/M Jesse Benefiel Mr Evan James Bittner M/M Mark Bittner Mr Marios Boumpoulis

Mr Stavros D Chantiles M/M George Chasiakis Ms Vasilia Chiadis

Mr & Mrs Takis Cologer Mr Dimitrios Daglaris M/M Christopher Dalaperas M/M Nestoras Dalaperas M/M Alex Daoularis M/M Dionisios Daoularis M/M Chris Demetriades M/M Philip Eppley

M/M Steven Gekas Miss Athanasia Georgakopoulos Mr George K Georgakopoulos M/M Kostas Georgakopoulos M/M George Georgaras

Ms Nickey George Ms Helen Gogonas Mr Steve Gogonas

Dr & Mrs George Haritos Drs George & Joan Hayes

Mr Charles Henry Ms Mary Henry Ms Hrisoula Hioutis M/M Kostas Hioutis M/M Michael Hiras

M/M William Hondos

M/M Florin Ionescu M/M Nicholas Karageorgos Ms Irini Karambas M/M George Karanicolas M/M Odisefs G Karanicolas M/M Athanasios Karanikas M/M Phillip Kapsalis Mrs Valerie Kauffman M/M Michael Keriazis

Ms Eleni Kocoronis M/M Gus Kocoronis Mr Harry Kocoronis M/M John Kolakoglu M/M Spiros Kourliouros M/M Theodore Koutsokostas

Ms Marie Kuchta Mr John Lamnatos Ms Lola Lamnatos Ms Sotiria Lamnatos M/M Daniel Lewis Atty. Dorothy Livaditis Drs Gus & Sophia Livaditis Joanne M Livaditis, DMD Dr Laura Livaditis

Dr/Mrs Nicholas I Livaditis M/M Thomas J Livaditis

M/M Bill Mallas

M/M Konstantine Mallas

Ms Leah B Mallas M/M Thomas Mandras Drs George & Patricia Margetas Mr Demetrios Masgalas

Dr Tassia Masgalas Mr Tony Masgalas Ms Georgia Mavros M/M Thomas Meligakes M/M Constantine Minetos M/M Gregory Nauss Ms Martha Newmoyer

Ms Alisa Nicoara M/M Eleftherios Nicozisis Dr & Mrs K. Nicholas Pandelidis

M/M Chriss Papayannis M/M James Plakas

M/M Athanasios Polychronis

Ms Katherine Rodas Mr & Mrs Socratis Rodas Ms Marina Rontiris M/M Michael Rosario M/M Nathan Rush

M/M Themistokles D Sacarellos

Mrs Julie Sekeres M/M George K Sgagias M/M James K. Sgagias Mr Kostas G Sgagias Ms Magdalene K Sgagias M/M Stephen Sheasley Rev Deacon Thomas & Diakonissa Janet Shelley

Ms Maria Siakavellas M/M Louis Skeparnias Ms Maria K Skouras Ms Maria V Skouras Ms Roula Skouras M/M Stavros Skouras

M/M Vasilios Skouras M/M Alexander Smolskiy M/M James St John Ms Athena Stem M/M John Sterns Mr Charles Talbert &

M/M Panagiotis Pavlou Mr James Tautkus Mr George Touras

M/M George Triantafyllou M/M Leonidas Triantafyllou Father Andrew & Presvytera

Mrs Anna Papayannis

Katherine Tsikitas Ms Evgenia Tsaganis Ms Kiriaki Tsaganis M/M Emmanuel Tsoflias Mr Luke Tsoflias

Ms Aglaia Tsogas M/M Emmanuel Tsogas M/M Konstantinos Tsoukalis

M/M John Tsoukalos M/M Theodore Valakis Ms Zoi Valakis

Ms Efthimia Vlahos Mr Efthimios (Tim) Vlahos Mr Nikolaos D Vlahos M/M Nathan Walker M/M Donald Wall Ms Olympia Wilson

These are the people who have paid towards Stewardship for 2022. Thank you for you generosity and support of our community. "Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things.

Enter into the joy of your lord." - Matthew 25:21



Greek Orthodox Church of the Annunciation

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